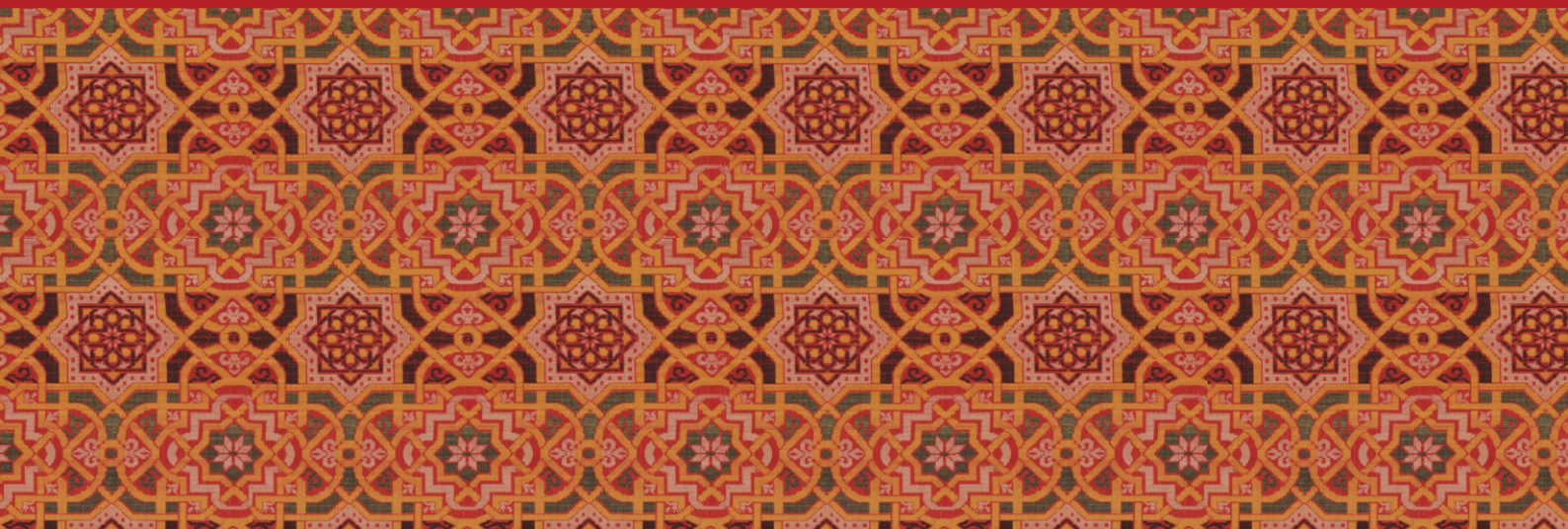# PROCEEDING INTERNATIONAL CONFERENCE ON CONTEMPORARY ISLAMIC STUDIES (INCONCIS) 2020

Thema:
Developing Islamic Science to Enhance Human Civilization in the 4.0 Industrial Era

December 08, 2020
UIN Sumatera Utara, Medan Estate, Medan

Organized by:
Fakultas Ilmu Tarbiyah dan Keguruan UIN Sumatera Utara Medan
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FOREWORD
DEAN OF FACULTY OF TARBIYAH SCIENCE AND TEACHING TRAINING
STATE ISLAMIC UNIVERSITY OF NORTH SUMATERA, MEDAN

Bismillahirrahmanirrahim

Praise and gratitude we present the presence of God Almighty, for the breadth of knowledge that He has spread. There is, in fact, a small piece of knowledge that humans catch in a twinge of hesitation to share with others. Only with human sincerity, a drop of knowledge in the empirical expanse of humans will be captured by the nature that likes truth to help facilitate and make the lives of fellow humans easier. The effort of creativity to achieve His knowledge is to give meaning to the path of progress that continues to flow the breath of life amid changes following the dynamics of the times.

We fully appreciate the writing and publication of scientific articles in the form of Proceedings of an International Conference entitled International Conference of Contemporary Islamic Studies (InConCis). This proceeding is an applicative reflection of the academic spirit of students and lecturers as well as academics as well as researchers facilitated by STIT Al-Ittihadiyah Labuhanbatu Utara, FITK UIN North Sumatra Medan, STIT Batubara, and IAI Darul Ulum Kisaran.

Academic culture is a conducive culture that is created naturally in an educational environment. Efforts to foster a conducive academic culture in educational institutions, especially in the fields of Islamic education, communication, economics, Islamic banking, and Islamic law certainly require encouragement and support from institutional leaders. For that, I also fully appreciate my colleagues, from the other three campuses, the leadership of STIT Al-Ittihadiyah Labuhanbatu Utara, the leader of STIT Batubara, and also the leader of IAI Darul Ulum Kisaran.

The presence of this proceeding bridges the academic enthusiasm that has been continuously fostered between FITK UIN North Sumatra Medan and the three other universities since the initial relationship between these institutions was established. As an Islamic higher education institution, FITK UIN SU Medan and the three other campuses are known to have high emotional closeness, both between leaders and all academicians. It is not uncommon for these institutions to collaborate to support the progress of the institution.

The publication of these proceedings is a form of cooperation that is good academically and should be developed in the future. The warmth of this relationship is increasingly seen with scientific works in the form of books and articles on academic interplay.

In conclusion, I would like to express my deepest gratitude to all parties, both directly and indirectly involved in the effort to facilitate the creation of a conducive learning climate with scientific nuances through academic activities such as InConCis, even during the Covid-19 pandemic.

Medan, 20 January 2021
Dean of FITK UIN SU Medan

Dr. Mardianto, M.Pd
NIP. 196712121994031004

FOREWORD

CHAIRMAN OF STIT AL-ITTIHADIYAH LABUHANBATU UTARA

Bismillahirrahmanirrahim

Praise and gratitude for His infinite abundance of grace, bounties, favors, and guidance, so that the activities of the International Conference can go smoothly and produce a very special book of proceedings. Salawat and greetings may still be poured into the bosom of the Prophet Muhammad SAW. as a role model and role model for the ummah, may we and our family, including his ummah, who are always obedient and consistent in following his teachings and always hope to get his intercession in the hereafter.

The publication of the book proceedings of the International Conference of Contemporary Islamic Studies (InConCIS) cooperation between STIT Al-Ittihadiyah Labuhanbatu Utara and FITK UIN North Sumatra, Institut Darul Ulum Kisaran, and STIT Batu Bara is a realization of the Memorandum of Understanding (Mou) that STIT Al-Ittihadiyah has done Labuhanbatu Utara. The proceedings of the International Conference of Contemporary Islamic Studies (InConCIS) are expected to provide insights and references in various Islamic studies, including Islamic education.

This book of proceedings of the International Conference of Contemporary Islamic Studies (InConCIS) is the best work at an international conference conducted by STIT Al-Ittihadiyah Labuhanbatu Utara with FITK UIN North Sumatra, Institut Darul Ulum Kisaran, and STIT Batu Bara. Through this book of proceedings is expected to make a significant contribution in various Islamic studies to motivate to conduct further studies.

Thank you to all who helped to complete the Proceedings of the International Conference of Contemporary Islamic Studies (InConCIS). Hopefully with the help of the Proceedings of the International Conference of Contemporary Islamic Studies (InConCIS) can help facilitate the implementation of the educational process in various Islamic educational institutions.

Medan, January 2021

Dr. Mursal Aziz, M.Pd.I
NIDN. 2115088903

FOREWORD

DEAN OF FACULTY OF TARBIYAH, IAIDU, ASAHAN

Bismillahirrahmanirrahim

Praise be to Allah SWT for the various favors, blessings, and guidance that He has given us until today we can still feel the Beauty of Islam in the framework of Science that makes the world bright. We are also thankful that the activities of the International Conference we are doing can go well and produce this book of proceedings that can add to our scientific treasures. Salawat and greetings are always abundant to Rasulullah SAW. As the driving force in overcoming ignorance in the existence of enlightening the ummah from ignorance, may we remain Istiqomah in carrying out its sunnah to continue its struggle and include us to those who get its intercession later. *Aamiiin*

We fully appreciate the publication of the book proceedings of the International Conference of Contemporary Islamic Studies (InConCIS) cooperation between STIT Al-Ittihadiyah Labuhanbatu Utara and FITK UIN North Sumatra, Institut Darul Ulum Kisaran and STIT Batu Bara is a realization of the Memorandum of Understanding (Mou) that has been made STIT Al-Ittihadiyah Labuhanbatu Utara. The proceedings of the International Conference of Contemporary Islamic Studies (InConCIS) are expected to provide and enrich the treasures of our knowledge of Islam and general knowledge.

The proceedings of the International Conference of Contemporary Islamic Studies (InConCIS) are the work of several disciplines, namely Islamic education, Islamic Economics, Islamic Law, Islamic Banking, and Islamic Communication. Through this book of proceedings, it is hoped that it can make a significant contribution to the academic world and can be a reference for science for students, teachers, lecturers, and the general public.

Thank you to the Dean of FITK UIN SU Medan, Head of STIT AILU, Head of STIT BB, and all parties who have succeeded in this connection. Hopefully, such cooperation will be further enhanced in the future.

Medan, January 2021
Dean of the Faculty of Tarbiyah, IAIDU, Asahan

Drs. Imran, MA
NIDN. 2101126201

FOREWORD
CHAIRMAN OF STIT BATUBARA

Bismillahirrahmanirrahim

Let us express our gratitude for the presence of Allah SWT, the most gracious and merciful God, because of Him we are still given various kinds of favors, healthy favors, time, and heart so that we can finish the International Conference well. Salawat and greetings continue to be poured out to the great Prophet, Rasulullah Muhammad SAW. Hopefully, by praying to him we will get the intercession on the last day. Aamiin

We convey a high level of pride for the success of the good cooperation between FITK UIN North Sumatra Medan, STIT AILU, and IAIDU Asahan to produce international-level proceeding books, the publication of the proceedings book for the International Conference of Contemporary Islamic Studies (InConCIS) is the fruit of the collaboration that must be improved in the future.

We hope that the publication of the proceedings of the International Conference of Contemporary Islamic Studies (InConCIS) will be used as a vehicle for academics and new students to exchange ideas about how to build Islamic Science from various sectors so that creativity and innovation will be born to create competitive advantages for Islamic people. in society sustainably.

We would like to thank FITK UIN North Sumatra Medan, STIT AILU, and IAIDU Asahan, all parties who helped complete the proceedings book of the International Conference of Contemporary Islamic Studies (InConCIS). May Allah bless all our endeavors. Aamiin ya alamin rabbal.

Medan, January 2021
Chairman of STIT Batubara

Dr. H. Erwan Efendi, M.A
NIDN. 2030126301

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CHAPTER I
ISLAMIC EDUCATION

MANAJEMEN PERUBAHAN DALAM PENINGKATAN MUTU PENDIDIKAN PADA ERA GLOBAL

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ABSTRACT

Change occurs in all areas of life at the global level. Education has been, is and will be the most important factor in preparing human beings to face future changes and challenges. This concept paper presented in this keynote discusses the concept of change management, the six dimensions of change, resistance to change, the power to promote and the power to oppose change. This concept paper also describes the characteristics of change, the model of planned change and management errors in managing planned change. The implication is that organizational managers need to have the knowledge, skills and ability to manage future changes for the sustainability of organizational excellence. This is important to improve the quality of education in this increasingly challenging global era. In conclusion, leadership in change management requires the skills and commitment of an education organization manager to face the dynamics of change that occurs in the world of education today.

KEYWORDS: Change Management, Planned Change Process, Education

PENDAHULUAN

Di Peringkat Global, perubahan berlaku dalam semua bidang kehidupan ini bermula dari era pertanian, era perindustrian, era ICT dan seterusnya era 4IR sekarang. Perubahan sentiasa berlaku dalam kehidupan manusia dan perubahan ini berlaku sepanjang masa. Empat fasa perubahan yang berlaku telah di dunia sekarang ini. Pertama, bermula dengan era pertanian di mana teknologi telah merevolusikan pertanian secara berkala, dari penemuan bajak yang ditarik lembu di Mesir kuno, hingga traktor berkuasa gas pertama pada awal abad ke-20 (Juergen Voegele, 2018). Pada tahun 1960-an, Revolusi Hijau telah mengeluarkan biji bijirin, baja kimia dan racun perosak yang telah menghasilkan hasil pertanian yang lebih tinggi. Kedua, ialah era Revolusi Perindustrian di mana terjadi penerokaan ekonomi yang telah berkembang dari era pertanian menjadi masyarakat pasca industri semasa revolusi pertanian kedua dan revolusi industri. Revolusi Perindustrian membawa perubahan pesat dan ketara dalam ekonomi kerana pengenalan jentera yang digerakkan oleh tenaga dan sumber tenaga lain. Masyarakat berkembang dari pertanian ke perindustrian dengan pesat. Ketiga, ialah era ICT di mana revolusi ketiga menimbulkan kebangkitan elektronik, telekomunikasi dan tentu saja komputer. Melalui teknologi baharu, revolusi industri ketiga membuka pintu kepada ekspedisi ruang angkasa, penyelidikan, dan bioteknologi. Keempat, era sekarang yang dikenali sebagai 4IR di mana Revolusi Perindustrian Keempat, atau 4IR, adalah era perindustrian utama keempat sejak Revolusi Perindustrian awal abad ke-18. Revolusi Industri Keempat atau lebih dikenali sebagai 4IR dicirikan oleh gabungan dunia digital, biologi, dan fizikal, serta penggunaan teknologi baharu yang semakin meningkat seperti kecerdasan buatan, pengkomputeran awan, robotik, percetakan 3D, *Internet of Things*, dan teknologi tanpa wayar termaju.

Di alam ini banyak perubahan yang berlaku yang Tuhan ciptakan secara semulajadi untuk dijadikan pengajaran kepada manusia yang ingin berfikir secara mendalam. Ada perubahan yang memberi kebaikan dan kecantikan seperti perubahan dalam metamorfosis rama-rama yang bermula dari telur yang berubah menjadi larva (ulat bulu) seterusnya berubah menjadi pupa (kepompong) dan akhirnya bertukar menjadi rama-rama dewasa yang cantik dan indah. Manakala, perubahan secara semulajadi juga boleh berlaku menjadi rupa yang hodoh iaitu

perubahan metamorfosis katak yang bermula dari telur dan bertukar menjadi berudu (*tadpole*). Kemudian berudu ini berubah menjadi anak katak (*froglets*) dan seterusnya menjadi katak dewasa yang mempunyai rupa yang hodoh. Metamorfosis adalah proses biologi di mana haiwan berkembang secara fizikal selepas kelahiran atau menetas, yang melibatkan perubahan yang ketara dan agak mendadak dalam struktur tubuh haiwan melalui pertumbuhan dan pembezaan sel. Semua perubahan secara semulajadi dalam proses metamorphosis ini menjadi pengajaran kepada manusia untuk berfikir tentang apakah jenis perubahan yang mereka inginkan kerana perubahan yang berlaku boleh membawa kepada kebaikan dan perubahan juga boleh membawa kepada keburukan.

MANAJEMEN PERUBAHAN DALAM PENDIDIKAN

Perubahan masyarakat nampaknya adalah seiring dengan kederasan perubahan teknologi dan ilmu, dan perubahan itu berlaku dalam semua bidang aktiviti manusia, termasuklah pendidikan (Mohd Izham & Sufean Hussin, 2015). Bidang pendidikan telah, akan dan sedang menjadi faktor paling utama untuk menyediakan manusia menghadapi perubahan masa depan. Perubahan dalam pendidikan tidak dapat dielak sebab pendidikan adalah dinamik bukan statik. Menurut Oliver (1996) dalam Mohd Izham dan Sufean (2015), perubahan didapati lebih menggambarkan perkembangan ciri-ciri pendidikan berbanding dengan kestabilan proses dan fungsi pendidikan. Perubahan yang berlaku kadangkala mewujudkan pelbagai ketidakpastian. Justeru itu, pemimpin organisasi pendidikan perlu tahu mengurus, bagaimana menghadapi, menangani dan seterusnya mengadaptasi perubahan untuk kebaikan proses pengajaran dan pembelajaran serta impaknya terhadap pengurusan dan pentadbiran organisasi pendidikan. Perubahan sebenar bukan sesuatu yang sukar untuk dilaksanakan, jika kita sebagai pendidik dapat menarik minat manusia dan memberi mereka keseronokan dan pengalaman yang bermakna, sebagaimana pernyataan oleh Fullan (2020) di bawah ini.

> "*Change really isn't as hard as we thought if we capture people's interest and give them enjoyable, worthwhile experiences.*" – *Michael Fullan (2020).*

Salah satu daripada masalah asas dalam pendidikan hari ini ialah ramai orang tidak mempunyai kefahaman dan makna yang padu dan jelas tentang apakah perubahan dalam pendidikan; Apakah gunanya? Bagaimanakah untuk meneruskan dan menguruskannya? Jadi, terdapat banyak kekeliruan, peniruan, kecetekan, kegagalan dalam program perubahan, salah arahan dan penentangan yang tidak wajar dan ketidakfahaman tentang reformasi dan perubahan. Apakah sebab sesuatu perubahan dalam pendidikan itu perlu dilakukan? Terdapat dua sebab utama perubahan itu berlaku. Pertama, disebabkan oleh berlakunya beberapa perubahan tertentu pada peringkat makro. Kedua, perubahan disebabkan oleh situasi semasa yang berlaku. Dalam pendidikan, memang terdapat perbezaan di antara perubahan yang dibuat secara sukarela dan perubahan yang dibuat kerana terpaksa tetapi mengikut Marris (1975) dalam Mohammed Sani dan Mohd Izham (2012) berpendapat bahawa semua perubahan yang disenaraikan melibatkan kehilangan, kebimbangan dan perjuangan. Kegagalan mengenal pasti dan menerima perubahan sebagai satu evolusi semula jadi yang tidak dapat dielakkan akan membawa kepada kegagalan kita untuk memahami pengertian perubahan dan menyalahtafsirkannya. Mengikut Marris, sama ada perubahan itu diperlukan atau ditentang dan berlaku secara kebetulan atau dirancang, ataupun dilihat dari sudut pandangan seorang reformasi atau dari mereka yang memanipulasi individu atau institusi adalah aspek-aspek yang selalu dibahaskan. Setiap pengalaman baharu dan respon terhadap perubahan yang berlaku bergantung kepada nilai, keterbukaan dan kepercayaan seseorang serta konteks mengikut keadaan yang sudah menjadi kebiasaan seseorang dalam persekitarannya.

KONSEP PERUBAHAN PENDIDIKAN DALAM ERA PANDEMIK COVID19

Perubahan dalam pendidikan bertujuan untuk membantu organisasi mencapai matlamat dengan lebih berkesan dengan cara mengganti struktur, program atau amalan dengan suatu yang lebih baik daripada sebelumnya. Mengurus perubahan adalah sukar dan kompleks kerana berlakunya sesuatu yang baharu dari kelaziman. Perubahan pendidikan mewakili satu proses perkembangan perubahan yang mengandungi 3 fasa iaitu inisiasi, implementasi dan menginstitusikannya (Gross, Giacquinta & Bernstein 1971; Fullan 1991) dalam Mohammed Sani dan Mohd Izham (2012). Setiap langkah perlu disiapkan sebelum fasa seterusnya boleh bermula. Hubungan antara fasa ini adalah berbentuk interaktif (Fullan 1991). Perubahan adalah sesuatu yang dinamik dan melibatkan proses pembangunan serta pertumbuhan yang berterusan sebagai reaksi kepada keperluan. Perubahan adalah dicetus oleh faktor dalaman atau faktor luaran dan melibatkan individu, kumpulan atau institusi yang mengarah kepada nilai, amalan dan hasil sedia ada. Fullan (1991) dalam Mohammed Sani dan Mohd Izham (2012) telah mengenal pasti 3 kluster indikator yang mempunyai kaitan dengan pembuatan keputusan untuk memulakan inovasi perubahan dalam pendidikan, iaitu:

1. **Relevan:** Merujuk persepsi pendidik berhubung dengan kepentingan sesuatu inovasi. Hasil kajian tentang impak kerelevanan ke atas proses pelaksanaan jelas menunjukkan bahawa sebahagian besar perubahan akan diguna pakai dan dilaksanakan dengan jayanya daripada perubahan yang mudah. Ini membuktikan bahawa saiz perubahan perlu besar untuk membolehkan seseorang membuat tanggapan bahawa perubahan itu berbaloi, tetapi bukanlah terlampau besar sehingga tidak mampu memikul inovasi tersebut.
2. **Kesediaan:** Melibatkan kapasiti organisasi pendidikan untuk memula dan membina inovasi tersebut dan sudah pun bersedia untuk menggunakan alat, aktiviti, tingkah laku atau amalan baharu. Kesediaan melibatkan juga pemilikan ilmu dan keterampilan pada tahap guru secara individu, yang amat diperlukan untuk melaksanakan perubahan pendidikan dengan jayanya.
3. **Sumber:** Kewujudan sumber melibatkan kemampuan dari segi kewangan, masa, peralatan dan bahan-bahan yang sesuai berkaitan dengan perubahan yang dihajati. Sebagai contoh perlu ada perisian dan perkakasan dalam menggunakan teknologi secara berkesan.

Oleh itu, dapatlah didikatakan bahawa pengurusan perubahan dalam pendidikan telah menjadi satu topik yang amat diminati untuk bincangkan dalam era Pandemik Covid19 yang melanda satu dunia. Perubahan dalam pendidikan dalam era Pandemik Covid19 sekarang ini meliputi tadbir urus organisasi secara maya atau konsep "Bekerja Dari Rumah". Ini termasuklah proses pengajaran dan pembelajaran secara atas talian sama ada secara *synchronize* atau *asynchonize* yang diamalkan sekarang sama ada di Malaysia, Indonesia mahu pun di seluruh negara di dunia. Keadaan ini memerlukan satu pendekatan yang lebih fleksibel dan keterbukaan dalam mengurus organisasi pendidikan. Dalam manajemen perubahan dalam era Pandemik Covid19 dan seterusnya bagi tahun 2021 dan tahun mendatang seterusnya, pembelajaran pelajar perlu mempunyai 6 elemen berikut, iaitu: i). Mengintergrasikan pedagogi dan teknologi yang menyeronokkan dan tidak membosankan untuk semua jenis pelajar, ii). Pengalaman pembelajaran yang lebih inovatif disediakan dalam pelbagai pelantar teknologi sama ada dalam media sosial dan secara atas talian. iii). Menarik minat dan penglibatan guru dan pelajar, iv). Cekap dan mudah untuk digunakan, v). Teknologi yang boleh diakses pada bila-bila masa dengan lancar, dan vi). Pendekatan yang berbentuk penyelesaian masalah.

PERUBAHAN PENDIDIKAN ITU KOMPLEKS & MULTIDIMENSI

Sebarang keputusan yang diambil untuk mengadakan perubahan melibatkan pelbagai pertimbangan Mohammed Sani dan Mohd Izham (2012). Antara pertimbangan itu adalah untuk mengenal pasti semua dimensi yang berkaitan dengan perubahan. Terdapat 6 dimensi perubahan yang perlu difahami, iaitu:

1. Tujuan Perubahan.

2. Unit Perubahan.
3. Sifat Perubahan.
4. Magnitud Perubahan.
5. Skop Perubahan.
6. Jangka Masa Perubahan.

Tujuan Perubahan :

Perubahan biasanya dirancang untuk mencapai tujuan tertentu. Antara tujuan perubahan adalah untuk mengadakan penambahbaikan terhadap sesuatu keadaan atau sistem. Perubahan dalam suatu sistem ada melibatkan dua jenis pindaan, iaitu perubahan yang dibuat untuk kembali kepada keadaan asal yang diingini dan perubahan yang dibuat untuk mempertingkatkan pencapaian atau keadaan sistem itu tanpa mengubahnya. Perubahan ini dikenali sebagai perubahan "Peringkat Pertama" atau *"First Order Change"* . Manakala, perubahan "Peringkat Kedua" atau *"Second Order Change"* pula melibatkan pindaan yang drastik dalam asas sesuatu system seperti matlamat, kedudukan dan corak perhubungan sistem tersebut (Barett & Raybould 1998) dalam Mohammed Sani dan Mohd Izham (2012).

Unit Perubahan :

Unit perubahan merujuk kepada fokus utama sesuatu perubahan yang dirancang. Biasanya, focus uatama perubahan ialah individu. Selain daripada individu, unit-unit perubahan adalah terdiri daripada kumpulan ataun pasukan, jabatan, organisasi, sistem organisasi dan komuniti. Oleh sebab usaha untuk mengadakan perubahan sering melibatkan pelbagai unit perubahan. Maka, ia adalah perkara yang sukar untuk menentukan fokus utama sesuatu perubahan. Biasanya dalam mengimplementasi perubahan, unit perubahan akan beranjak daripada unit yang kecil (Individu) kepada unit yang lebih besar (Organisasi).

Sifat Perubahan :

Daft (1983) dalam Mohammed Sani dan Mohd Izham (2012) telah mengenal pasti empat jenis perubahan. Daft berpendapat untuk menghasilkan perubahan pada unit yang lebih besar seperti peringkat organisasi , perubahan pada peringkat yang lebih kecil perlu dicapai terlebih dahulu iaitu di peringkat individu. Menurut Zaltman dan Duncan (1977) dalam Mohammed Sani dan Mohd Izham (2012), mengubah individu mestilah dilakukan dengan usaha mengubah sikap, tingkah laku atau kedua-duanya sekali. Oleh itu, mekanisme yang sering digunakan oleh sesuatu organisasi dalam usaha untuk mengubah individu ialah dengan cara modifikasi tingkah laku, latihan dalam perkhidmatan, pembelajaran, perkembangan professional dan perkembangan staf. Bolman dan Deal (1997) dalam Mohammed Sani dan Mohd Izham (2012) pula menyarankan 3 pengaruh besar dalam perubahan sesuatu organisasi iaitu: i). Penstrukturan semula ahli, ii). Pengambilan ahli baharu, dan iii). Melatih semula ahli. Penstrukturan semula ahli oraganisasi atau individu merujuk kepada pengubahsuaian konteks terhadap individu bekerja. Manakala, melatih semula ahli atau individu membolehkan individu dalam organisasi tersebut meningkatkan pengetahuan dan kemahiran mereka.

Magnitud Perubahan :

Magnitud perubahan merujuk kepada sejauh mana perubahan yang dirancang akan diimplementasikan. Istilah-istilah seperti perubahan yang komprehensif, sistematik dan dalam skala yang besar sering dikaitkan dengan usaha untuk melakukan perubahan yang memberikan impak yang besar. Contohnya, perubahan pendidikan yang mempunyai impak yang besar akan memerlukan pengurusan pendidikan yang mempunyai akauntabiliti yang tinggi, penstrukturan semula sekolah dan mengadakan latihan perkembangan staf. Menurut Chambers (1997) dalam Mohammed Sani dan Mohd Izham (2012), perubahan dalam skala yang besar akan memberikan hasil yang menarik tetapi sukar untuk dilaksanakan. Manakala, perubahan dalam skala yang kecil adalah lebih mudah diimplementasikan, namun perbezaan pencapaian dan hasil yang diperoleh tidak menunjukkan impak yang signifikan.

Skop Perubahan :

Skop ialah ruang lingkup perubahan yang diperkenalkan. Skop perubahan meliputi bidang khusus atau niche perubahan yang diliputi dalam organisasi. Boleh meliputi stuktur organisasi, perjawatan, komunikasi, kurikulum, kokurikulum atau latihan. Skop terhadap sejauh mana penambahbaikan atau inovasi dalam perubahan dapat ditentukan dengan menggunakan instrumen penilaian.

Jangka Masa Perubahan :

Perubahan yang memberi kesan berkekalan adalah perubahan yang berjaya diimplementasikan berbanding perubahan yang memberi kesan sementara. Ada perubahan yang memang dirancang untuk beri kesan jangka pendek seperti kajian oleh Kottler (2001) dalam Mohammed Sani dan Mohd Izham (2012). Dalam kajian terapi jangka pendek ini, Kottler mengenalpasti 3 jenis perubahan yang dilalui oleh kliennya, iaitu:

   i. Perubahan yang berlaku secara spontan tidak memberikan kesan yang mendalam. Sikap dan amalan seseorang itu akan kembali kepada keadaan asal setelah kesan perubahan itu luput.

   ii. Perubahan minimum dikecapi setelah melalui penentangan awal.

   iii. Perubahan yang berterusan adalah perubahan yang stabil, progresif dan kekal.

Kajian Kottler (2001) ini boleh diubahsuaikan supaya dapat digunakan dalam perubahan organisasi. Manakala, Chamber (1997) dalam Mohammed Sani dan Mohd Izham (2012) menyatakan bahawa perubahan itu berbentuk kitaran di mana setiap kitaran poerubahan dijangka berakhir dalam tempoh sepuluh hingga lima belas tahun. Setiap kitaran bermula dengan tekanan dan diikuti oleh pengubahsuaian terhadap perubahan yang dimplementasikan. Situasi yang sentiasa berubah menyebabkan sesuatu perubahan itu melalui tahap pemindaan, penelitian dan penilaian semula. Apabila pengubahsuaian yang dilakukan tidak lagi memberikan sebarang kesan, perubahan yang baharu akan dimulakan. Seterusnya kitaran perubahan yang baharu akan bermula.

PENENTANGAN TERHADAP PERUBAHAN

Penentangan boleh berlaku dari 2 sumber, iaitu i) Penentangan Individu dan ii) Penentangan Organisasi :

Penentangan Individu :

Ini termasuklah penentangan disebabkan oleh tabiat, jaminan keselamatan, faktor ekonomi, ketakutan yang tidak diketahui dan proses maklumat terpilih.

Penentangan Organisasi :

Penentangan organisasi ini termasuklah inertia struktur, fokus perubahan terhad, inertia kumpulan, ancaman disebabkan kepakaran, ancaman untuk membentuk perhubungan kuasa dan ancaman untuk membentuk sumber peruntukan.

Persediaan untuk membawa perubahan hanya dapat dilaksanakan sekiranya kita memahami penentangan, rintangan dan komitmen. Rintangan boleh didefinisikan sebagai apa jua tindakan yang bertujuan untuk mengekalkan *Status Quo* (Duncan 1977) dalam Mohammed Sani dan Mohd Izham (2012). Quinn, Faerman, Thompson dan Mc Grath (1996) dalam Mohammed Sani dan Mohd Izham (2012) telah mengenal pasti 2 set kuasa yang menggalakkan dan menentang proses perubahan (Jadual 1).

Jadual 1: Kuasa Penggerak dan Kuasa Penentang Perubahan.

	Kuasa Penggerak		Kuasa Penentang
*	Perubahan Sosial.	*	Anggapan Ancaman Kuasa.
*	Perubahan Ekonomi.	*	Keutamaan Tradisi Rutin.
*	Peningkatan Kecekapan Untuk Kemajuan.	*	Struktur & Sumber Terhad.
		*	Keengganan Mengambil Risiko.

Dari keadaan di atas (Jadual 1), didapati ada beberapa pilihan untuk mengembangkan pelan pelaksanaan, iaitu:
1. Meningkatkan kuasa penggalak.
2. Menambahkan kuasa penggalak yang baharu.
3. Mengurangkan kelebihan kuasa penentang.
4. Mengeluarkan sebahagian daripada kuasa penentang.
5. Menentukan sama ada mana–mana kuasa penentang boleh ditukar menjadi kuasa penggalak.

Penentangan terhadap perubahan dapat dilihat daripada pelbagai cara. Penentangan ini lebih bersifat secara umum atau pilihan. Penentangan umum meliputi tindakan penentangan terhadap semua cadangan perubahan, manakala penentangan secara pilihan bersifat khusus terhadap sesuatu isu tertentu. Penentangan ini juga dikenalpasti atas dasar peribadi dan professional. Di bawah ini iaitu dalam Jadual 2 ditunjukkan kajian oleh 3 orang pengkaji iaitu Duke dan Carman (1993); Kanter (1991) dan Kottler (2001) dalam Mohammed Sani dan Mohd Izham (2012) yang menunjukkan mengapa orang ramai menentang perubahan.

Jadual 2 : Mengapa Orang Menentang Perubahan.

	Duke & Carman (1993)	Kanter (1991)	Kottler (2001)
1.	Kurang kesedaran terhadap perubahan.	Kehilangan kawalan.	Kurang kesedaran ttg keperluan perubahan
2.	Kecewa dengan kegagalan perubahan.	Kejutan dengan perubahan di luar dugaan.	Tidak upaya membuat keputusan.
3.	Tidak percaya terhadap agen perubahan.	Perubahan mengancam rutin dan kebiasaan.	Tidak upaya untuk lakukan apa yg dijangka.
4.	Bersifat pesimis.	Ketidakpastian yang melampau.	Tidak faham thadap apa yang dijangka.
5.	Keselesaan yang tinggi.	Kehilangan air muka.	Kegagalan utk lepaskan dpd amalan yg penting.
6.	Penglibatan dengan perkara yang lain.	Perhatian terhadap persaingan masa depan.	Kepentingan utk kekal dlm keadaan yg sama.
7.	Tekanan.	Kesan daripada perkara lain.	Tidak percaya thadap kelebihan yg didapati.
8.	Ketakutan terhadap sesuatu.	Kerja lebih.	Kegagalan atau kejayaan.
9.	Kehilangan kesabaran.	Penentangan masa lalu.	Perasaan ancaman thadap apa yg dijangka.
10	Kelemahan pengurusan masa.	Perubahan membawa kepada pemenang/kalah.	Toleransi individu yang rendah.

Kesimpulan yang boleh dibuat terhadap dari ketiga-tiga pengkaji berkaitan mengapa individu menentang perubahan adalah seperti berikut:

1. **Komitmen Terhadap *Status Quo*** – Kottler (2001) dalam Mohammed Sani dan Mohd Izham (2012) mendapati bahawa ada individu yang tidak percaya terhadap pembaharuan yang dicadangkan untuk memperbaiki amalan pada masa itu. Alasannya menentang perubahan ialah kerana sudah biasa dengan keadaan sedia ada.

2. **Kekurangan Kesedaran** – Apabila individu tidak memiliki kesedaran yang jelas tentang pembaharuan, maka mereka akan menentang segala perubahan yang dicadangkan. Kadangkala terdapat tanggapan yang negatif yang ada pada seseorang.

3. **Peningkatan Kerisauan** – Perubahan atau pembaharuan selalu diikuti dengan kerisauan. Kanter (1991) dalam Mohammed Sani dan Mohd Izham (2012) menyatakan bahawa pekerja dalam organisasi selalunya mempunyai perasaan kehilangan kawalan semasa pembaharuan yang berlaku. Duke (1993) dalam Mohammed Sani dan Mohd Izham (2012) mendapati bahawa terlalu banyak pilihan juga boleh membawa tekanan ketidakpastian dan juga meningkatkan kerisauan.

4. **Kemungkinan Gangguan dan Ketidakselesaan –** Pada amalan biasa, pembaharuan boleh menggugat perjalanan normal sekolah dan bilik darjah. Duke (1993) dalam Mohammed Sani dan Mohd Izham (2012) mendapati guru bekerja keras untuk melazimkan pelajar dengan suatu amalan yang menggambarkan kecekapan. Tindakan pembaharuan akan mengganggu amalan ini dan akan mengurangkan keselesaan yang pasti akan ditentang kerana kejayaan amalan masa lalu.

5. **Risiko Kegagalan –** Risiko kegagalan menjadi salah satu punca penentangan terhadap perubahan. Mereka yang menghadapi pembaharuan percaya bahawa mereka kekurangan keterampilan untuk mengamalkan pembaharuan yang dicadangkan.

6. **Kesan Terhadap Kehidupan Peribadi** – Kebanyakan orang boleh bertoleransi dengan pembaharuan sekiranya ia terhad pengenalan perubahan tersebut di tempat kerja sahaja. Kanter (1991) dalam Mohammed Sani dan Mohd Izham (2012) mendapati pembaharuan mampu membawa kesan langsung terhadap individu dan keluarga. Apabila pembaharuan yang dicadangkan itu mengganggu kehidupan peribadi dan keluarga, maka timbullah penentangan. Selalunya individu tidak memiliki keupayaan untuk jangkauan baharu dalam kehidupan.

7. **Peningkatan Kerja** – Kebanyakan perubahan yang dicadangkan akan memperkenalkan pemudahcaraan kerja dan menjimatkan masa. Malangnya dari segi amalan, ini melibatkan lebih banyak mesyuarat, latihan dan kerja-kerja penulisan, peningkatan kerja memberikan kesan kepada individu. Sekiranya ini individu berasa berasa tekanan, individu tersebut akan menentang sesuatu pembaharuan atau perubahan tersebut.

8. **Ancaman Terhadap Keselamatan Kerja –** Satu faktor utama penentangan terhadap pembaharuan ialah ia boleh mengganggu keselamatan kerja. Menurut Kanter (1991) dalam Mohammed Sani dan Mohd Izham (2012), pembaharuan didapati boleh membawa kepada penentangan dan juga melibatkan mereka yang akan kehilangan pekerjaan. Individu yang tidak memiliki ilmu dan ketrampilan akan gagal untuk mendapatkan pekerjaan. Jika keadaan ini berlaku, individu akan menentang pembaharuan yang dicadangkan itu.

9. **Pengasingan Berdasarkan Pekerjaan –** Apabila pekerja tidak berpuas hati terhadap suasana pekerjaan dan kepimpinan dan kepimpinan, mereka akan menentang sesuatu perubahan. Duke (1993) dalam Mohammed Sani dan Mohd Izham (2012) melaporkan bahawa guru menjadi pesimis apabila beberapa program perubahan yang dijalankan mengalami kegagalan. Ketidakpercayaan juga menjadi sumber pengasingan. Pihak pentadbir didapati membawa pembaharuan hanya untuk meningkatkan kejayaan diri mereka sendiri.

Namun begitu, terdapat banyak juga organisasi yang mempunyai staf yang sanggup mengalami perubahan dan organisasi tersebut membawa perubahan kepada staf. Sejauhmana sesuatu organisasi sanggup mengambil langkah untuk mengamal dan mengekalkan pembaharuan atau perubahan yang dikenali sebagai keupayaan organisasi.

IMPLIKASI

Penggubal dasar perlu memikirkan secara mendalam dan keberanian untuk menggubalkan dasar berkaitan manajemen perubahan yang jelas dan yang penting diimplementasi dalam organisasi ppendidikan. Ini penting kerana dasar yang jelas dan mempunyai asas perundangan dan sokongan akta akan mempunyai harapan yang cerah untuk dilaksanakan dengan jayanya. Selain dari dasar yang jelas, implikasi terhadap proses latihan juga mempengaruhi kelangsungan sesuatu perubahan yang diperkenalkan. Proses latihan yang sistematik dan berstruktur perlu dirancang supaya ia dapat dilaksanakan kepada semua pihak dari pengurusan tertinggi hinggalah kepada pengurusan pertengahan dan bawahan.

KESIMPULAN

Sistem pendidikan di kebanyakan negara di dunia sekarang sedang mengalami pelbagai perubahan ke arah menjadikannya lebih berkualiti dan bertaraf global. Impak globalisasi terhadap sistem pendidikan telah mendesak warga institusi pendidikan untuk mengurus perubahan atau untuk melakukan manajemen perubahan secara berkesan, berkualiti dan berkesan serta mencari strategi baharu untuk pembaharuan yang dihajatkan. Justeru itu, para pemimpin dan pentadbir institusi pendidikan perlu melengkapkan ilmu dan kemahiran terkini berkaitan manajemen perubahan bagi menghadapi segala cabaran masa kini terutama dalam era Pandemik Covid19. Perubahan tidak dapat dielakkan dalam pendidikan bagi menjamin mutu pendidikan pada era global dan kegagalan mengurus perubahan dan tiada keupyaan untuk menangani tentangan dalam proses perubahan akan menyebabkan sesebuah oraganisasi menjadi tidak relevan dan ketinggalan zaman. Disebabkan perubahan itu adalah rumit dan mutidimensi, maka pengurus organisasi pendidikan perlulah mempunyai pengetahuan dan kemahiran *multitasking* serta sikap terbuka bagi menghadapi cabaran baharu dalam era global ini.

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PRINCIPLES OF QUALITY MANAGEMENT IN EDUCATION

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ABSTRACT

Integrated quality management in education is a philosophy, strategy, and management paradigm shift that originally focused on production shifted to focus on customer satisfaction. Therefore, the management of integrated quality improvement of education is very strategic to be applied in the process of improving service quality, and product quality to ensure that customer expectations are met as set out in education quality standards designed by top leaders together with education stakeholders through cultural changes based on quality. Education customer satisfaction becomes the main focus through educational leadership which seeks to change the school culture to be true based on the quality expected by education stakeholders.

KEYWORDS: quality, management, and education

INTRODUCTION

The role of management and leadership in quality improvement focused for organizational development. Because of quality improvement as responsibility of management must be designing from top leader together with all organization component that involve to generating all program and quality culture. The concept of TQM (Total Quality Management), is not new concepts in management science. In this context Total Quality Management is the acronym and term used for body of management beliefs and practices which is making the headlines in the 1990s. in fact, TQM is not just another management approach, it is no less than a paradigm shift, a new management (philosophy, set of concepts, and tools) which has come from the world of manufacturing but which is now being, applied across all types of organization (Morgan and Murgatroyd, 1999:ix).

In the industrial world, the application of TQM has dramatically transformed the quality of the product and reduced waste and cost beyond limits previously hardly thought possible. Moreover, TQM has also radically altered the way in which all members of the organization work and panies which have embraced its philosophy to change in their organizational design and empower their workers at all levels have achieved remarkable level of performance and a clear competitive edge over their rivals. At the end of the day, they have achieved this competitive edge by the acclaim which their customer have given to their products or services; they have achieved the test of quality set by the customer and have profited accordingly (Morgan and Murgatroyd, 1999).

According to Dahlgaard, et.al, (2002:3) TQM in any time have known in term quality improvement. It is hard to believe that the current approach to Japan's quality improvement program has changed the balance of the present trade situation between Japan and the rest of the world. It is evident that one of the most important aspects of Japanese quality improvement is the Japanese approach to quality management. Japanese companies have developed quality improvement (QI) in various stages, that is, from inspection after production to new product development through the stages of process control. The Japanese way of QI has been described by Ishikawa (1985), Sullivan (1986) and Yoshizawa (1987) who have pointed out the importance of the seven stages of QI.

The further explanation, even now, the value of effective QI has not been fully realized by many industries. In the fact, some people still think that it is the role of a quality department. They do not realize that QI is a way of life and the human aspect of it requires a great deal of education and training at all levels. Improving quality is very often regarded as an activity which is going to increase cost. This view confuses the terms used in industry concerning quality and grade. Improving or raising the grade of products relates to the use of more expensive materials or processes to produce a product and will raise product costs. Improving quality means, among other things, making less faulty products with the same amount of effort or cost which usually gives a lower unit cost.

According to Hoy, Jardin, wood (2000:1), until the early 1990s, the pursuit of quality in schools was implicit in such activities as curriculum development, rather than explicit in program for school improvement. I remember, though, that I first heard the Q-word when I visited an English comprehensive school in 1982 to learn about a curriculum review that had been launched by the new principal. He told me that he was hoping the staff committee would come up with a 'quality product'. From his careful preparation and seriousness of purpose, I took it he meant a document that would, in important ways, be good for the school and its students. But to use 'quality' in this way seemed to have interesting implications, while the term 'product' struck me as more appropriate to business than education.

We need all organizations are reach best conditions. According to Sallis (2002), that the best organizations, whether public or private, understand quality and know its secret. Seeking the source of quality is an important quest. Education is also recognizing the need to pursue it, and to deliver it to pupils and students. There are plenty of candidates for the source of quality in education. Amongst these are: (1) outstanding teachers; (2) high moral values; (3) excellent examination results; (4) the support of parents, business and the local community; (5) plentiful resources; (6) the application of the latest technology; (7) strong and purposeful leadership; (8) the care and concern for pupils and students; (9) a well-balanced and challenging curriculum.

In this context, further explain, that no longer are quality, quality assurance, total quality and TQM new initiatives or another set of fads designed to add to the workload of already over-worked teachers and under-funded institutions. While initiative fatigue has been a symptom of a hard-pressed education system for the past decade, quality improvement should not be seen in this light, but rather as a set of tools to help teachers and educational managers.

THE CONCEPT OF QUALITY MANAGEMENT

Total quality management have known in educational context. Many institutions, as we know industry, school, and higher education have changed by implementing total quality in education. In another context, total quality management any time we known that a quality management system (QMS) is a performance-reporting system and is defined as a formal system of accumulating and reporting data useful for the achievement of management's objectives. Whether we are concerned with a not-for-profit institution or any other organization, there are general characteristics that the performance-reporting system must possess. In the following chapters, we will explore the implementation and application of a quality management system (Mauch, 2010).

Atkinson (1995:2), describes that quality is one of the aims of standardization…the quality of a product or a complete building or other construction is the totality of its attributes that enable it to perform a stated task or to fulfil a given need satisfactorily for an acceptable period of time. For building and civil engineering…a satisfactory product, although essential in itself, is not on its own sufficient. It must be incorporated in the design and construction in a

correct manner. In buildings, more defects and failures arise from inadequacies in the treatment of products in design and construction than from shortcomings in the products themselves.

Quality has a variety of ambiguous and contradictory meanings. Much of the confusion over the meaning of quality arises because it can be used both as an absolute and as a relative concept. Quality in much everyday conversation is used as an absolute—this is a thing of quality. The word quality comes from the Latin qualis meaning what kind of. The quality of something can be said to be a part of its nature. People use quality freely when describing expensive restaurants and luxury cars. Used as an absolute quality it is similar in nature to goodness, beauty and truth. It is an ideal with which there can be no compromise. As an absolute, things that exhibit quality are of the highest possible standard that cannot be surpassed. Quality products are things of perfection made with no expense spared. They are valuable and convey prestige to their owners. Quality cars, for example, are hand-built and expensive and have interiors of walnut and leather. Rarity and expense are two of the features of quality in this definition. Quality in this sense is used to convey status and positional advantage, and the ownership of things of quality sets their owners apart from those who cannot afford them. Quality is a concept with class. It is synonymous with high quality or top quality (Sallis, 2002).

Used in the educational context, this concept of quality is essentially elitist. By definition only a few institutions are able to offer such a high quality educational experience to their learners. Most learners cannot afford it, and most institutions cannot aspire to provide it (Sallis, 2002:12-13).

The role of leader is very strategic for changing organization. Because of, the leadership category comprises those individuals who provide direction and guidance within the company. This includes establishing policies, goals, objectives, and standards. This group has authority and responsibility throughout the organization, from the overall system down to its individual processes. In general, the highest level of leadership (executive management) in the company is responsible for the overall direction (objectives) of the business. Individual process leaders (departmental managers) in turn are responsible for the procedures needed to achieve a given objective. Each individual with decision-making authority in an organization has responsibility for some aspect of achieving the company's objectives. It is essential to recognize this through the development of the quality management system. That is, the focus of the performance reporting system is on responsibility centers (Mauch, 2010:3).

We can know from Kimber, et al, (1997:2) explains that the quality management is deliberately creating an organizational culture within which all transactions are completed correctly and all relationships are successful. Quality management involves concepts and action. We need to review the concepts by discussing the absolutes of quality management. Then we will list some of the actions that must be taken if quality is to become routine. When the absolutes are understood, it is possible to know how to deal with any situation that arises.

According to Mauch (2010) that the product- or service-producing category contains those individuals who are directly engaged in providing an output to the customer. This encompasses sales, engineering, and production activities. Ironically, the perceived order of importance of these activities is in reverse order. That is, production activities are the most visible, whereas engineering and sales are indirectly perceived as impacting the overall output.

Sallies (2002) describe that quality can be defined as that which satisfies and exceeds customers' needs and wants. This is sometimes called quality in perception. Quality can be said to be in the eyes of the beholder. This is a very important and powerful definition, and one that any institution ignores at its peril. It is the consumers who make the judgements on quality.

Those who are involved in quality management should take time to understand how important this assignment is to their personal future. Quality is the only operational function that touches every part of the organization. Having the opportunity to do it provides a tremendous advantage, and exposure, for those involved. They can help the company achieve its goals, they can make management look good, and they can cause the customers to admire and respect the organization. But the secret of doing this lies in personally comprehending the concepts of quality management and applying the proper direction of energy. Business consists of transactions and relationships. When managed properly, the business routinely completes all transactions correctly; and relationships with employees, suppliers, and customers are successful. It is not reasonable to think that a packaged system, such as IS0 9000, could hope to accomplish this. Business is chaotic, not systematic. Many things can remain the same each day, but the world changes continually. Situations happen and have to be dealt with. We cannot run to look at a set of procedures each time we need to take action (Kimber, et al, 1997:2).

The opposite is actually true. If the need for the product or service was not defined properly, the error will be propagated to the engineering and production functions. The same is true for poor product or service designs.

The problem is knowing in what to invest (systems, technology, people) and it is this which seems to have bewildered Western industrialists. The search for the key to quality has been going on since the Japanese made us aware that we had missed something out along the way. Various analyses of Japanese success have attempted to condense the effect to one particular activity; hence fashions of 'quality circles' and 'statistical process control'. The latest analysis has developed the concept of Total Quality Management', which may well provide an answer to the problem. The keynote here is that the achievement of quality should not be considered to be a separate activity from the achievement of production. Many large organizations are now trying to emulate that Japanese achievement in their commitment to quality. Each is developing its own approach and may give a different title to its efforts but each has similar elements to Total Quality Management' (TQM). The development of Total Quality Management in America started at the beginning of the 1980s when American companies realized that not only Japan but also Korea and Taiwan were coming forward with quality products and services to capture the American market (Dahlgaard, et.al, 2002:5).

Kimber, et al, (1997:2) describes that people rattle on about quality without ever agreeing on exactly what it is. Lately we hear "delighting the customer" and other fine-sounding but unexplainable meanings. Quality is doing what we said we would do, which means conducting transactions in accordance with the agreed requirements. These requirements define the product or service we are offering. In order to lay out requirements, it is necessary to know what the customer wants, even if the customer may not know that. Customer needs change rapidly, and in order to comply, we have to create an organization that knows how to meet the requirement, since they will be changing regularly also. We have to insist that our employees and suppliers understand the requirements clearly as they apply to them. They have to Understand how to accomplish our requirements, and they have to know how important it is that we can count on them doing just that. "Conformance to agreed requirements" they can understand.

According to Hoy, Jardin, wood (2000:4) s innate and inimitable, and springs from the ideas that gave it birth. In each case, quality is inherent in the product—indeed, quality is itself a product, and not a process. To suppose otherwise is to misunderstand the nature of quality. Quality results from the system that produced it, and is an attribute of that system as much as of

the product itself: of its processes, its people, the way they work together. Quality cannot be defined as a particular procedure, nor can we guarantee quality simply by controlling each stage in the process. Quality stems from the way in which the product takes shape as it moves through the system; it resists hierarchy and eludes determinism. For these reasons, Deming greatly disliked the term 'total quality management'. It implies that all you have to do is collect data at each stage, optimize it and wait for the desired products to emerge as the sequence proceeds. But ends and means interact: the action is organic and complex, not procedural and linear. Painting by numbers cannot reproduce a Monet. Quality certainly involves a desire for improvement, but improvement alone is not enough. Innovation is needed, as the Sony Walkman demonstrates. So also is a synthesis of theory and practice, as in the case of the Mustang fighter. The notion of 'quality assurance' is equally threadbare. The idea here is to define benchmarks or specified performance at particular stages, and assume that if these are observed, quality will be inherent. In Deming's view, a fatal move in any organization is the appointment of a 'Director of Quality'. Immediately, responsibility for improvement and innovation is transferred from the entire system—the suppliers, designers, manufacturers, consumers—to a nebulous job specification.

According to Schereens, Luyten, Ravens, ed (2011:8), the qualification function of education is about students having attained those skills and competencies that are necessary in further educational careers or for successfully entering the labour market. This implies two things: first that education addresses the relevant skills and competencies and second that these skills and competencies are indeed mastered when a track of schooling has been terminated. In our terminology this issue of reaching the desired outcomes of education was indicated as productivity but is also sometimes referred to as effectiveness (Borghans et al. 2007).

The selection function is about allocating students to appropriate tracks or difficulty levels within the education system and in this way leading them up to different levels of end certification. One could say that the selection function is about using the assessment of qualification for purposes of sorting students into different compartments within educational program at a certain levels. The allocation function does exactly the same thing but with reference to school follow-up education and external, societal positions. As it comes to realizing qualification, selection and allocation outcome indicators, both achievement and attainment outcome indicators are crucial. This corresponds to what we would call the productivity view of educational quality but others call the effectiveness view.

Total Quality Management is both a philosophy and a methodology. It can assist institutions to manage change and to set their own agendas for dealing with the plethora of new external pressures. Considerable claims are made for TQM. There are those in education who believe that TQM properly applied to it can complete a similar transformation. However, TQM does not and will not bring results overnight; neither is it a panacea for all the problems that beset education. Rather it is an important set of tools that can be employed in the management of educational institutions (Sallis, 2002).

Turning to quality in school systems, the first step is to consider what the 'product' might be that is to possess quality. I shall suppose that education is concerned with the development of the minds of pupils; schools produce educated persons who, by virtue of their schooling, make their way in society to their own and society's benefit. So far, so good; but we encounter a difficulty immediately. How are these benefits to be construed? Is our aim to be the pursuit of happiness? The creation of wealth through capitalism? The religious life, made manifest? Our concept of quality is dependent on which we choose.

QUALITY MANAGEMENT IN EDUCATION

We start to describes about management in education based on opinion of Demings. Any theory of education reflects the philosophy, either explicitly or implicitly, of the philosopher. Education is the means whereby adults pass on to children their beliefs, values and desires for the future. Whatever is done in education represents a philosophy and a system of values: our beliefs regarding the good, the true and the beautiful. The Deming theory of management is based on a humanistic philosophy. It begins with the belief that all people are educable, that they want to do a good job and that they deserve respect. They are not born mean, but can be made so. The philosophy behind the Deming approach values the self esteem of those who learn and those who teach. The Deming theory of management goes beyond the historical views of management in specifically recognizing the impact of the system on the behavior of people. Deming often cites a rule he attributes to Juran: When there is a problem, 85 per cent of the time it is with the system; 15 per cent of the time it will be with the workers. Lately Dr Deming has suggested that the numbers should be 95 per cent and 5 per cent. To deal with a problem, therefore, Deming advises to begin with an examination of the system which, an overwhelming amount of the time, he argues, is the source of the problem (Doherty, 2005).

According to Sallis (2002), it is not quite as simple as 'listen and respond to your customers and all the other good things will follow', but it is a serious start. Organizations who take quality seriously know that much of the secret of quality stems from listening to and responding sympathetically to the needs and wants of their customers and clients. Quality involves doing many other things well, but unless an institution puts its customers first the preconditions for developing quality will not exist.

A satisfactory theory of education should address the teaching/learning processes as central to the mission of the institution, and it should bring to bear on these processes tools for improvement. The theory should also address the related issues of parental participation, school administration, teacher training and evaluation. A satisfactory theory, therefore, should be 'holistic'. The theory should take into account research in the field of education and social sciences. The theory should have a scientific basis, but it should also have a moralistic basis. It should be based on an understanding of what is fair and what is good for society, even if these determinations in specific situations are not always easy to make. The fruits of education occur in the future. A good system for the management of education demands a long-range perspective. Long-range planning requires consistency of purpose, communicated to all through a vision of what the enterprise ought to be. A really good system of management will alter the goals and objectives of the educational system, recognizing trends and changes in the environment. In spite of change, the basic philosophies of management and teaching should remain constant. Moving from the one-room schoolhouse to the computer-based modern school should call for a change in methods, but not for a change in objectives and philosophy (Doherthy, 2005).

TQM is about providing the customer with what they want, when they want it and how they want it. It involves moving with changing customer expectations and fashions to design products and services that meet and exceed their expectations. Only by delighting customers will they return and tell their friends about it (this is sometimes called the sell-on definition of quality). The perceptions and expectations of customers are recognized as being short term and fickle, and so organizations have to find ways of keeping close to their customers to be able to respond to their changing tastes, needs and wants (Sallis, 2002:16).

Doherty (2005) explains that 'Investors in people' just about qualifies as a 'quality system' in that it requires: (1) top-down commitment; (2) a strategic plan with goals and

objectives, all understandable and possessed by all staff;(3)   identification of resources to deliver the plan; (4) regular review of the training plan; (5) training and development throughout the employee's entire career; (6) evaluation and audit of the training program.

According to Sallis (2002), that some people would make a distinction between clients, who are the primary beneficiaries of the education service, and customers, who pay for it but who may be once removed, such as parents, governors, employers or government. The diversity of customers makes it all the more important for educational institutions to focus on customer wants and to develop mechanisms for responding to them. It can be helpful to make distinctions between: (1) primary customers—who directly receive the service; (2) secondary customers— such as parents, governors, sponsoring employers of vocational students, all of whom have a direct stake in the education of a particular individual or in a particular institution; (3) tertiary customers—who have a less direct but nonetheless crucial stakeholding in education, such as future employers, government and society as a whole; (4) internal customers—who are the employees of the institution and who have a critical stakeholding in the organization's success.

There are many 'customers' for the product, that is, for the student's education. In order of importance they are: (1) The students, themselves, for they must live with the product for the rest of their lives. (2) Their parents, for they, too, must live with the product and they are the ones who, in general, pay for it. (3) Future employers, who will have to pay to obtain the benefits of the student's education. (4) Society in general, as represented by governmental agencies, which pay a large fraction of the cost of the education, desires, therefore, that the student, as an adult, becomes a contributing member of society.

Ofcourse management industries different with educational management. Every industries operation to producing the product of goods, in the school activities for producing high quality of human being. Although the objective of every school, or university, should be to provide, for each student, opportunities to develop in four categories: (1) Knowledge, which enables us to understand. (2) Know-how, which enables us to do.(3) Wisdom, which enables us to set priorities. (4) Character, which enables us to co-operate, to persevere and to become respected and trusted members of society. We refer to these four components as the contents of the education. A theory of management for education should consider not only the contents, but also the system, environment, style and processes required to deliver the contents. Because the contents will vary from school to school and community to community, the theory addresses how the contents are determined (Doherty, 2005).

The quality of education is likely to be defined differently from the point of view of national policy makers, school governors and managers, teachers, students and the parents of students, although there is likely to be a common core of interest in educational outcomes. Without reverting to vagueness, Pirsig's analysis also points at "qualitative" aspects: aspects of quality that are hard to grasp, that are not easily captured or measured. When asked about the key characteristics of "good" schooling, a very senior colleague recently referred to a school he had visited in India. It was not a proper school, in the sense that there was a real school building. Children sat on stamped earth underneath a shelter of corrugated iron sheets. There was just one textbook for the whole class of students (Jap, Luyten, and Ravens, 2011).

In this context we know that TQM is a practical but strategic approach to running an organization that focuses on the needs of its customers and clients. It rejects any outcome other than excellence. TQM is not a set of slogans, but a deliberate and systematic approach to achieving appropriate levels of quality in a consistent fashion that meet or exceed the needs and wants of customers. It can be thought of as a philosophy of continual improvement only achievable by and through people.

Doherty (2005) explain what distinguishes quality management from conventional management are these considerations: (1) Concern to define achievement by reference to the purpose of education, not standardized tests. (2) Concern for processes instead of organizations, to make form follow function. (3) Concern for improvement of processes instead of working only on outputs. (4) Concern to involve all players in the improvement process, not just the faculty. (5) Concern that every person in the system understands how the system works, what the system is supposed to do and how well it is doing it. (5) Concern to optimize the performance of the system as contrasted to optimizing components of the system, i.e. beyond raising scores in specially identified subjects. (7) Concern that every person is educated to participate in the improvement process, i.e., that everyone becomes response able. Too often conventional approaches to management are concerned only to identify people who are responsible. Quality management is more concerned to fix the system than to fix the blame. In industry we have learned to pay close attention to the processes which produce the goods and services.

Sallies (2002) we have defined education as a provider of services. Its services include advice, tuition, assessment and guidance to pupils and students, their parents and sponsors. The customers—the stakeholders of the service—are a very diverse group and need identifying. If quality is about meeting and exceeding customer needs and wants, it is important to be clear whose needs and wants we should be satisfying. It is important to say something about the idea of a 'customer' in the context of education. To some educationalists 'customer' has a distinctly commercial tone that is not applicable to education. They prefer to use 'client' instead. Client, with its connotations of professional service, is seen as more appropriate. 'Stakeholder' is another term often used in this context. Others reject all such language and would rather stay with 'pupil' or 'student'. Language is important if an idea is to be acceptable.

CONCLUSION

In this study, the conclusion is the relative definition of quality has two aspects to it. The first is concerned with measuring up and ensuring conformity to a predetermined specification. The question that is asked is 'Does this good or service do what is asked or expected of it?' This is fitness for purpose. This is sometimes called the producer definition of quality or the procedural concept of quality. In an industrial setting quality is achieved by products or services meeting a predefined specification in a consistent fashion. Then quality is demonstrated by a producer having a system, known as a quality assurance system, that supports the consistent production of the good or service to a particular standard or specification. We can take conclusion that quality is about products or services, in this relative or ascribed definition, need not be expensive or exclusive. Management and leadership that supports the consistent production of the good or service to a particular standard or specification.

Essentially, education is about learning process. In this study, if TQM is to have relevance in education it needs to address the quality of the learners' experience in every school. Unless it does that, it will not make a substantial contribution to quality in education objectives. In a period when most institutions are being asked to do more with less, it is important that they focus on their prime activity—learning. Every learners learn best in a style suited to their needs and inclinations. An educational institution that takes the total quality management route must take seriously the issue of learning styles and needs to have strategies for individualization and differentiation in learning activities. The learner is the primary customer, and unless learning styles meet individual needs it will not be possible for that institution to claim that it has achieved total quality by leadership of education.

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THE ROLE OF ASSIGNING ARABIC LANGUAGE FOR ISLAMIC EDUCATION TEACHERS

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Abstract

Islamic religious teacher plays the important role in forming the noble character generation. Because of the Islamic religious teacher teaches some of the material that related with forming the noble character, such as faith and morals, Koran/Hadith, Jurisprudence, Islamic Cultural History. All of the content of these subjects refers to many Arabic books. Thus, every Islamic religious education teacher should master Arabic well. However, there are still Islamic religious education teachers who have low proficiency in Arabic, thus affecting the low success of Islamic education teachers. The purpose of this study is to describe: 1). Competence of Islamic Education Teachers, 2). The existence of Arabic, 3). The role of mastery of Arabic for Islamic religious education teachers. This paper uses the literature method by presenting data in an analysis-descriptive manner. It can be concluded that the mastery of Islamic religious education teachers towards Arabic is very urgent, because: (1). Arabic is an entry point to explore Islamic religious education material properly, (2). Arabic is the key to analyzing the mindset of the sciences relevant to learning Islamic religious education. (3). Arabic becomes a filter to avoid misunderstanding of Islamic religious education material. The higher the mastery of Islamic religious education teachers towards Arabic, the more professionalism will be proven as teachers of Islamic religious education.

KEYWORDS: Islamic religious teacher, Arabic skill, Professionalism

INTRODUCTION

According to the Law of the Republic of Indonesia Number 14 of 2005 concerning Teachers and Lecturers, Chapter I, Article 1 paragraph 1, teachers are professional educators with the main job of educating, teaching, guiding, directing, training, assessing, and evaluating students in the education of children aged early formal education, basic education, and secondary education.

Islamic Religious Education Teachers (also called Islamic religious education teachers) play an important role in forming a generation with noble character. Because the teacher of Islamic religious education teaches some of the materials related to the formation of noble morals, such as Faith, Morals, Koran/Hadith, Jurisprudence, Islamic Cultural History. All of the content of these subjects refers to many Arabic books. Thus, every teacher of Islamic religious education should master Arabic well.

However, according to Mustaqim's research (2017: 4): 1) The intensity of the use of Arabic for teachers in learning Islamic religious education in the city of Salatiga is in the low category in the 28-38 interval class. With a mean of 31.29 with a standard deviation of 5.373. 2) The level of teaching success of Islamic religious education teachers in the city of Salatiga is in the low category at the 23–32 interval class. the mean is 27.12 with a standard deviation of 3.289. 3) There is an effect of the intensity of the use of Arabic on the teaching success of Islamic religious education teachers in Salatiga City by 1.1%. This influence shows that if the intensity of the use of Arabic in learning by Islamic religious education teachers increases, then their success in teaching will increase.

This data shows that one of the success factors for Islamic religious education teachers in carrying out their duties as educators is a good mastery of Arabic. Likewise, on the contrary, that one of the factors of failure of Islamic religious education teachers in carrying out their duties as educators is poor mastery of Arabic.

Along with that, according to Hanafi (2013: 27), since Islamic tertiary institutions, such as UIN, IAIN, and STAIN have become open universities with many study programs, there have been several study programs that used to be idols and characteristics of Islamic universities. now become smaller and less attractive to people because they already have many choices. The Department of Arabic and tafsir-hadith, Islamic thought, is the less preferred study program for prospective students because they are afraid of Arabic courses and lack prospective employment opportunities, etc.

Mastery of Arabic is a form of professional competence for Islamic religious education teachers. By Taruna (2011: 159), one of the recommendations of his research is "To maintain the quality of student learning outcomes in the field of Islamic religious education, Islamic religious education teachers need to always develop their competencies, both pedagogical, problematic, social and professional competencies."

In this regard, it cannot be denied that the mastery of Arabic for every teacher of Islamic religious education is very important, it is even a very determining factor for his success in carrying out his duties as an educator in producing the generation of the Qur'an. This paper aims to describe: 1). Competence of Islamic religious education teachers, 2). The existence of Arabic, 3). the role of mastery of Arabic for Islamic religious education teachers.

LITERATURE REVIEW
Competence of Islamic Education Teachers

Competence or ability is a person who has the ability, power, authority, skills, knowledge needed to perform a job.

In the Government Regulation of the Republic of Indonesia No. 74 of 2008 concerning Teachers, Article 3 paragraph 1 has regulated the meaning of "competence" as a set of knowledge, skills, and behaviors that must be possessed lived, mastered, and actualized by teachers in carrying out professional duties.

In general, there are four competencies that every educator must have: pedagogical competence, personality competence, professional competence, social competence. This is as regulated in Republic of Indonesia Government Regulation No. 19 of 2005 on National Education Standards article 28 paragraph 3. (Nasir, 2013: 193).

Of the four competencies, concerning the Arabic language skills of Islamic religious education teachers, it is professional competence, because it involves the teacher's ability to master knowledge in science, technology, and/or arts and culture. This is as regulated in the Government Regulation of the Republic of Indonesia Number 74 of 2008 concerning Teachers, Article 3 paragraph 7: Professional competence is the ability of the Teacher to master knowledge in the fields of science, technology, and/or arts and culture which at least includes the mastery of:

a. The subject broadly and in depth according to the standard content of the educational unit program, subjects, and/or group of subjects to be taught; and

b. The concepts and methods of relevant scientific, technological, or artistic disciplines are conceptually overshadowed or coherent with the educational unit program, subjects, and/or group of subjects to be taught.

In the Annex to the Regulation of the Minister of National Education Number 16 of 2007 dated May 4, 2007, concerning Academic Qualification Standards and Teacher Competencies, that the competence of teachers in Islamic religious education subjects at SD / MI, SMP / MTs, and SMA / MA, SMK / MAK is as follows:

a. Interpreting the material, structure, concepts, and mindset of the sciences relevant to learning Islamic religious education.

b. Analyzing the material, structure, concepts, and mindset of the sciences relevant to learning Islamic religious education.

In terms of interpreting and analyzing the materials, structures, concepts, and mindset of the sciences relevant to the learning of Islamic religious education, analysis tools are needed

to be able to understand sources/references related to Islamic religious education, namely the verses of the Koran and the Sunnah of the Prophet Muhammad SAW.

Thus, the competence of Islamic religious education teachers in mastering Arabic is one of the factors leading to success for any Islamic religious education teacher. This is because Islamic religious education teachers address subjects that refer directly to the Koran and Sunnah, namely the subjects of Faith, Morals, Koran /Hadith, Jurisprudence, and Islamic Cultural History.

The Existence of Arabic

Arabic is a Semitic language family and is also called Al-Dhad language because only Arabic has a Dhad letter/consonant and this letter is not found in any language other than Arabic.

In terms of speakers, Arabic is spoken by more than 280 billion speakers around the world. The number of speakers of this language is caused by the fact that Arabic is considered a holy language because the Koran as the holy book of Muslims was revealed in Arabic. Along with that, a good mastery of Arabic is decisive in understanding Islamic sharia, whose teachings come from the Koran and Hadith, both of which are in Arabic.

Glasse (2002: 47) points out Arabic as the holy book: "Muslims see the Koran as a holy book, only its formation in Arabic is what it was when it was revealed. Even though it can be translated, the Koran that is ritually valid is the one that reads Arabic. Such a thing is closely related to the idea of Arabic as a holy language".

On the other hand, Arabic has become an international world language that can be used in global world communication. So, the role of Arabic is not only the language of religion but also the language of the international world, the language of civilization, the language of science.

According to Nasution (2017: 48-50) Arabic, like other languages, has some characteristics which are at once uniquely Arabic and, called:

1. Arabic is very rich with

foreign language is that there are many exceptions. An exception is the writing system, for example, is in French, and in speech is in English.

9. In connection with that, Muhammad Al-Farisi said that Arabic would be easy to learn if students had mastered/memorized

The process of "Arabization" was then continued by the Abbasiah dynasty, especially during the time of the Caliph Harun Al-Rashid (786-809) and the Caliph al-Makmun (813-833), with the translation of various sciences into Arabic. The results of the translation were appreciated by the Caliph with quite a tantalizing reward so that the translators continued to be enthusiastic, even translators who were not Muslim were interested and participated in this "intellectualization" program.

According to Wahab (2014: 8), the position of Arabic as the language of Islamic science, the language of education, and culture in the golden age of Islam was considered important as a "dual achievement", namely the achievement of Islam and Arabic [language]. Because of this, many writers then juxtapose the words "Islam and Arabic" in various titles, such as al-Wâî î Târîkh al-'Ulûm 'inda al'Arab by 'Abduh al-Hilwu and Bahzad Jâ bir, Târikh al-Falsafah al-'Arabiyyah by Jamîl. Shalîba, Tajalliyât al-Falsafah al'Arabiyyah by Abû Ya'rib al-Marzû qî, and so on.

The work of the old Islamic ulema is undeniably the initiator of the speed of Islamic civilization in its time and has always inspired the progress of contemporary civilization.

3. Arabic as the language of International World Communication

Seeing that the development of Arabic speakers continues to increase, on December 18, 1973, Arabic designated Arabic as one of the United Nations (UN) Official Diplomacy languages, parallel to the five other official languages of the United Nations, called: English, French, Russian, Spanish and Chinese.

Along with the stipulation of Arabic as the language of the international world, the position of Arabic in the international world is increasingly being taken into account. Currently, in The World Factbook, there are twenty-seven countries that use Arabic as the official language of the state in the Middle East and North Africa. Of these 27 countries, 18 countries make Arabic their official national language, and four countries make it the main official language (side by side with other official languages but both national languages), and 5 countries use it as a second language after language. national.

The following are the names of countries that make Arabic their official national language in the following table: (https://jasa-translate.com/bahasa-arab-sebagai-bahasa-resmi-pbb/)

Table 1
The Countries Creating the Arabic as The National Official Language

No	Country	Arabic Language Status
1	Algeria	Official Language
2	Suadi Arabic	Official Language
3	Bahrain	Official Language
4	Chad	Additional Official Languages
5	Djibouti	Additional Official Languages
6	Eritrea	Additional Official Languages
7	Gambia	Official Language
8	Iraq	Main Official Language
9	Israel	Main Official Language
10	Comoros	Official Language
11	Kuwait	Official Language
12	Lebanon	Official Language
13	Libya	Official Language
14	Mauritania	Official Language
15	Morocco	Main Official Language
16	Egypt	Official Language
17	Oman	Official Language
18	Palestine	Official Language
19	Qatar	Official Language

20	Western Sahara	Main Official Language
21	Somalia	Additional Official Languages
22	Sudan	Official Language
23	Syria	Official Language
24	Tunis	Official Language
25	United Arab Emirates	Official Language
26	Yemen	Official Language
27	Jordan	Official Language

Notebook:
1. Official Language: Arabic is the National Official Language
2. Main Official Language: Arabic Adjoining other official languages, but equally being the National Official language.
3. Additional Official Language: Arabic as a Second Language after the National Official language.

In the academic context, some universities in various countries have made Arabic a subject, and have even opened Arabic language study programs, such as in America, Korea, Germany, etc.

Thus, the existence of Arabic as one of the languages of the international world is getting stronger along with the economic, educational, and cultural objectives of the Middle East.

METHODOLOGY

This research uses the literature method. By M. Nazir (1988) the literature research method is a research approach where the data collection technique is carried out through the study/review of books, literature, notes, and reports related to efforts to solve research problems.

The choice of this method is based on the consideration that the focus of this study is qualitative - descriptive; examines some theories related to the importance of the role of Islamic religious education teachers informing the Islamic generation, as well as the importance of Arabic, so that it is clear the urgency of mastering Arabic for Islamic religious education teachers.

FINDINGS

Based on the theoretical description above, the following can be presented as the urgency of mastering Arabic for Islamic religious education teachers:
a. As an entry point to explore Islamic religious education materials.

As mentioned earlier that one of the teacher competencies is professional competence, meaning that every teacher is obliged to master and deepen the material being taught.

The teacher of Islamic religious education delivers some Islamic religious education materials, namely: Faith, Morals, Koran/Hadith, Jurisprudence, and Islamic Cultural History. The main references for these five subjects are the Koran and Hadith as well as books written in Arabic.

So, to explore the subject of Faith, for example, an Islamic religious education teacher must be able to read some verses related to the Islamic faith, and even have to be able to read some Arabic interpretations that explain the verses being taught, so that explaining the material is clearer and more comprehensive students.

For example, verses from the Koran verses 22-24 are as follows:

This verse contains some of the attributes/Asma (names) of Allah SWT. as part of the material of the creed which is important to convey to students following the type and level of education of the students.

Related to the above verse, in general, the ability of Islamic religious education teachers to read the verses of the Koran that are complete with syakal (harakat) does not experience problems. However, of course, it is not enough to just read the text of the verses of the Koran, Islamic religious education teachers need to read books of interpretation or explanations of the ulema about this verse so that they can be understood properly and comprehensively.

The example of the Arabic text in Tafsir al Sa'di explains the verse above:

For example, the issue of qunut prayer in the context of cross-sect. There is an Arabic text

One of the teacher competencies referred to is professional competence, in which Islamic religious education teachers are required to master well all subjects of Islamic religious education (Faith, Moral, Koran/Hadith, Jurisprudence, and Islamic Cultural History).

All of these subject matter in essence have a lot of contact with the main sources of Islamic teachings, called the Koran and Sunnah and the turrets books, all of which are written in Arabic. So, every education teacher is required to have qualified competencies in the field of Arabic, as a form of professionalism of Islamic religious education teachers in their field.

The mastery of Islamic religious education teachers towards Arabic is very urgent, because: (1). Arabic is an entry point to explore Islamic religious education material properly, (2). Arabic is the key to analyzing the mindset of the sciences relevant to learning Islamic religious education. (3). Arabic is a filter to avoid misunderstanding of Islamic religious education material. The higher of mastering of Islamic religious education teachers towards Arabic, the more professionalism will be proven as teachers of Islamic religious education.

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NARRATIVE EDUCATION WITH ENVIRONMENTAL INSIGHTS AT MADRASAH IBTIDAIYAH

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ABSTRACT

This study is based on the fact that the destruction of the human environment is a common issue that results in floods, forest fires, cleanliness and waste management. All of them, culminating in the conception of global warming. This condition is the main reference to be homework related to the existence of education, namely environmental education with research locations in MIN Sei Agul, Medan. Systematic implementation through the policy of the madrasa head made a superior program, namely Adiwiyata School. The application in the madrasa, eight important points were found. First, the formation of the adiwiyata school team. Second, the learning process. Third, school police. Fourth, the waste bank. Fifth, healthy canteen. Sixth, school culture. The seven is target schools. Eighth, young doctor. Ninth monitoring and evaluation. Furthermore, the support of various parties both between institutions and the support of parents of students and surrounding communities. Contribution in this study, recommends an integrated conception in environmentally oriented learning motivated by religiosity.

KEYWORDS: Education, Environment, Learning Integration

INTRODUCTION

Questioning education especially at the child level becomes a central part of the issue of human survival in the future. Because, the child's position as a generation continues to fill a better, safer, and more prosperous life. Themes raised in children's education are increasingly studded, ranging from the development of cognition, social abilities, skills, religiosity, and even studies of children's interactions with the surrounding environment and culture (HAR. Tilaar, 2012: 11). This can be an indicator that the seriousness of fostering a generation to be better than the present.

Continuing theorists' terms about the habits of human children who are more active in imitation of the surrounding environment, will lead to a need to be more serious in guiding, fostering, and transferring values. This is then organized in the process of human life which has been prioritized early on in the good development of potential. Then, the discourse that is often delivered to understand children as future generations, find an intense dialogue that is where they want to be taken? Conscious of the potential of children, as revealed normative Islam has the potential for nature as well as by Sigmund Freud who said with a white paper (tabularasa). From just these two bases of thinking, it can be understood that the recommendations of the surrounding environment have the power to develop children's potential in the future. However, these two propositions are equally recognized as having different principles. However, recognition of children's development in the future, namely Milliu (the role of the environment) is always found in the analysis. Furthermore, with a more substantive variant that children who start from the typical imitative, towards the concrete stage of rationalism become a special attraction for education workers or activists

The potency is already possessed by humans, with the study of the development and focus of each one is increasingly promising for the lives of future generations. The rapid changes felt by global people are then translated into real conditions, both through the human potential itself and the natural potential that is managed to make colorful variants to continue to be fully realized by the seriousness of the academic community. One of the issues that are close to human life is the environment or natural places where humans live. The study of the surrounding environment does not mean it is left to the people who have environmental

studies, but all human beings who are obliged to recognize, care for, beautify, and develop the environment around each other. This is then, the strategic position of education that can provide value to human knowledge, attitudes, and behavior. In short, where do you want to take our environment? what is learning commitment like to care for nature? Case after case of human greed against illegal logging, forests cut down, competing in the construction of buildings clawing at the sky, rivers where the water flows are blocked, mountains are leveled. Everything oriented to the exploitation of nature. This is an acute issue surrounding us, which is classified in the term global warming. So, we donot be surprised when nature gets angry and do not blame God when flash floods come without confirming humans, when tornadoes take away human comfort, also when climate shifts are experienced by humans. This is all the work of human hands, like Allah. It has been preached in the Qur'an that there is real damage on land and in the sea is the work of human hands (QS. Arrum; 41). Not only the logic of history, Allah. Has given orders to humans not to damage nature, this is found by QS. Al-Araf; 56. Also found in QS. Al-Hud verse 61.

Madrasah Ibtidaiyah Negeri (MIN) Sei Agul, which is one of the educational institutions under the Ministry of Religion (Kemenag) in Medan City which is one of the educational institutions that has excellence in the field of environmental management education management. In the next concept, it is known as the Adiwiyata School. It was proven that starting from the 2014 planning, in 2015 Adiwiyata had achieved Medan city-level achievements, 2016 had Provincial achievements in 2016 and 2017 had reached the National level. Now it is preparing to achieve the Mandiri Level Adiwiyata achievement. In this study, there are two questions that will be discussed. First, how is the implementation of environmental education in MIN Sei Agul? Second, what are the supporting and inhibiting factors in the implementation of environmental education?

METHODOLOGY

The research method used is descriptive qualitative with phenomenological approach. An analysis that is described by words or sentences separated by categories to get conclusions. by collecting data by interview, observation and documentation. These three methods will be tested through checking the validity of the data, namely credibility, transferability, dependability, and confirmation.

RESULT AND DISSCUSSION

During the study, it can be recommended with the following results:

A. Enforcement of education with environmental insight

The implementation level will be found in a textual work contract to be said to be a Adi Wiyata-oriented madrasa, especially after a decree (SK) is issued from the madrasa head number: MI.02.15 / 007 / Kp.00 / 076/2015 concerning the Adiwiyata Responsibility / Management Team . This study found that MIN Sei Agul, the city of Medan, was declared a madrasa to have these advantages. In more detail, researchers describe the following:

1. Formation of the Management Team

Seriousness in realizing madrasa with the superiority of Adi Wiyata, has become a work ethic covering the steps of the academic community. This then leads to a joint agreement through the leadership (stakeholders) of the madrasa. Positively welcomed by the teaching staff and leadership after the discovery of a joint agreement to realize MIN Sei Agul as Adi Wiyata madrasa. This happened in 2014 as a first step to entering the excellence program. By Pak Anas as the headmaster of the madrasa issued a policy to bring the MIN Sei Agul school one of the schools with environmental insights. The initial step taken is to equalize the perceptions of fellow educators and education personnel in the madrasa environment. The policy was issued for efforts that have ideals of excellence with the decision making, the formation of the adiwiyata management team under the leadership of Mrs. Fauziah, or usually called as Ivoh. The three keywords that became the spirit of the sincere team, sincerely and this collaboration the

academic community was not found as a kind of complaint. Everything runs smoothly. The division of tasks (job discription) runs rhythmically and is integrated with the vision, mission and objectives of the madrasa.

2. Learning Process

The learning process carried out is a must for madrassas or schools that want to enter the Adiwiyata program. Starting from the administration of learning, for example, found in the Learning Implementation Plan (RPP). Certainly not limited to writing, but found in teaching practice. The level of implementation is equally integrated into environmental issues according to the subjects studied. For example, Lanniari Nasution's mother with the subject of the Akidah Akhak, with the theme of Adab includes human adab with the surrounding environment. The practice of etiquette that is carried out by humans like random fruit can be fatal. Ms. Rosmalinar Harahap who teaches Social Sciences (IPS) is found in the practice of integrating the values of the social environment of the community with environmental insights. The consequences of negligence or human reluctance to manage the environment will have a wide impact on the local community. Starting from the smell of garbage felt to feel the flood. Finally, Ellida Hafni was arrested by an integrated message from the level of RPP that was written with the ongoing teaching and learning practices. By carrying out Jurisprudence for MI the theme of halal haram food, healthy discussion was included. Not only is it done in the madrasa environment, but the value of the environment must be absolutely ensured that these students have a character of life that is sensitive to the surrounding environment.

In order to clarify the RPP that is environmentally friendly, the researcher describes the results of the analysis of some rpp obtained directly from the subject teacher (subject). **First,** Mrs. Teladani Siregar, S.Pd, subject of Mathematics VI grade odd semester. The competency standard calculates a simple rectangular area, area of a circle, and the volume of a rectangular prism. The basic competency is to calculate the volume of the rectangular prism and the circle tube. The purpose of learning, students can derive the volume formulas of various shapes and shapes from the volume of beams, apply volume formulas in problem solving, and students can utilize used items in the form of rectangular prisms and circular tubes for learning media. Then, the media for the pursuit of used goods in the form of rectangular and circular prisms such as milk boxes, tea powder boxes, pepsodent boxes, and milk cans. Pay close attention to what has been underlined as an instrument of evaluation for RPP with an environmental perspective. In the learning objectives to be implemented students can use used items. Also in the learning media, the teacher designs using used items to teach calculating the volume of rectangular prisms and circular tubes.

Second, RPP Indonesian subjects for the fifth grade (5) odd semester. The competency standard understands the explanations of resource persons and folklore verbally. Basic competence, identify elements of a people's story that is heard. And there are five-point learning goals, one of which students can respond to the problem of garbage in the surrounding environment. Certainly one of the learning objectives points mentioned by Ms. Marlina S.Pd provides support for the adiwiyata program.

Third, the RPP of English subjects taught by Ibu Dini Ambita Sari, S.Pd in fifth grade (5) stated that Competency Standards (SK) Expressing instructions and information is very simple in the school context. Basic Competence (KD) Conversing to accompany actions in an acceptable manner involving speech acts: giving examples of doing something, giving a signal, and giving instructions. And learning objectives, students can converse to give examples of doing something, can converse to give a cue, can converse to give instructions, can make assignments given teacher by utilizing used goods, and can work on making kites. The sentences outlined below are indicators of environmental insights from English subjects.

Fourth, RPP of fourth grade jurisprudence taught by Mrs. Fauziah, S.Pd.I with the discussion Living the provisions of 'Idain Prayers found environmental insights on learning objectives through demonstrations, students can practice procedures for saving water, electricity, how to share with people who are less able, and not littering when bersilaturrami.

Fifth, the third-grade social studies lesson plans taught by Ms. Karlina S. Ag with SK understand the environment and carry out cooperation around the house and at school. KD Tells the natural environment and the artificial nature around the home and school. And learning objectives, students are able to identify examples of natural and artificial environments, are able to mention examples of natural and artificial environments, are able to work together in compiling the results of discussions in groups, and are able to care for plants in the school environment.   *Sixth*, first-class thematic lesson plans taught by Rosdiana's mother were mentioned Mentioning discipline at home and school (throwing trash in its place, watering plants every morning and evening) with the theme of my passion? like to exercise.

Learning archives in the form of lesson plans above are always found in the environmental element, so what about the practice in the learning process? The results of observations provide understanding when researchers come to see firsthand the learning practices undertaken, that mathematics learning is said in rpp by using used items to introduce rectangular prisms and teacher tubes with boxes of tea powder and canned milk as learning media.

3. Garbage Bank

The activity of this garbage bank involves several existing elements such as school police and young doctors as officers who are responsible for the school environment including ensuring the school environment is free of garbage. As Mr. Guntur as the education staff said that the school police worked together to guard school cleanliness from rubbish. In carrying out this garbage bank program, the school is certainly not alone. But the school has collaborated with several institutions namely tree banks and green media institutions. The collaboration with the two institutions was set forth in a memorandum of understanding (MOU) where both were agreed on December 12, 2016. Certainly this collaboration was one of the keys to success as MIN Sei Agul Medan was able to accelerate as an adiwiyata school up to the national level year this.

Based on researchers' observations, this garbage collection is done every day and weighed every Saturday morning. Where each class will bring their respective trash to be weighed by the adiwiyata team leader namely Mrs. Fauziyah S.Pd.I. As for the number of scales of each classy garbage, it will be included in the rubbish bank book held by each class. The implementation of this garbage bank received positive responses from students. Because the existence of a garbage bank book in each class, makes students more motivated to look for every rubbish in the school environment. The rubbish is chosen to be used as handicrafts such as flower pots and other plant ornaments.

4. Little Doctor

MIN Sei Agul provides a special place to shape the character of students who care about health with a program called a child doctor. This activity is a form of direct practice that is taught to all students so that they are accustomed to maintaining health starting with a clean culture, preserving plants, protecting food, and so on. This awareness of the need for direct practice for all students is one indicator of the activities of young doctors that must be continuously developed and arranged in such a way as to form the character of learners who are environmentally minded. Mr. Thoharudin, S. Ag said that learning in the form of practice is far more effective than lectures and messages that are only delivered in class. He argues that for elementary school age children, practice should be done more by teaching students direct contact with their environment. Furthermore, this little doctor activity in collaboration with the Health Center. As for the collaboration that was built, it was stated in the MOU that was agreed on December 12, 2016.

Based on the analysis of the data obtained, it can be seen that through the activities of this child doctor, students are taught to be able to independently and skillfully recognize and differentiate so that they can avoid consuming dangerous foods such as foods that contain lots of preservatives, artificial sweeteners and improper foods consumption because it has expired.

Through consistent fostering, students become hope for the realization of personalities that are able to invite people to love cleanliness, love healthy living and love the environment.

5. School Police

The school police are the creation to support the Adiwiyata program in MIN Sei Agul. However, it is not like the police in the government's shirt, which is the duty of the state in the field of maintaining security and public order, law enforcement, protection, protection and service to the community. But the school police owned by MIN Sei Agul are a group of students chosen to maintain and pay attention to cleanliness outside the classroom. Keeping up here is interpreted as preparedness for students who carry out random trash and damage plants in the school environment. If the act of littering and destroying plants around the school environment is found, the school police can remind or reprimand these students. And not to the position of punisher (law giver).

6. Healthy canteen

Like the adiwiyata school, MIN Sei Agul Medan also has a healthy canteen in the school environment. This canteen is also one of the collaboration products between the school and the puskesmas. Both parties signed the MOU on Monday 12 December 2016. An agreement to work together to create a healthy canteen between the two parties is certainly a positive thing. Because by creating a healthy canteen, of course this is a form of prevention to students from food and drinks that are not good for health. With this collaboration, parents and teachers are no longer worried about what students consume because it has been checked by the Puskesmas.

7. Clean Culture

Keeping the environment clean, neat, and healthy in the Adiwiyata program is a must. This then gave birth to a circular from the madrasa head numbered MI: 02.15 / 007 / Kp.00 / 076/2015 concerning Clean, Neat, and Healthy School Environments by giving birth to a concept of 7 K. Namely, Beauty, cleanliness, shade, neatness, orderliness , security and comfort with the coordinator in charge of Mrs. Siti Maryam, S.Ag.

The existence of a shared commitment in realizing the decree of the madrasa head and becoming ambassadors of cleanliness of each person for their respective environments makes more values (core values) to the achievements owned. This is the result of observations that occur in the field that, found students by themselves quoting garbage scattered without any instructions from the teacher. However, it must be admitted that the level of emotional children are still unstable who like to play. This is where the challenge is to carry out the madrasa's vision and mission. As the results of observations made, that there is a group of children who play water. In fact, values are taught that maximizing water usage. It turns out, the teacher immediately saw the incident that Mr. Muhammad, S.Pd who also occupies the position of vice chairman of the Adiwiyata team, called the group of children. The father gave an explanation of the use of water in a tone of voice that could be said to be angry. Then, the child is given a sentence (punisment) skot jump 20 times.

During the research conducted at MIN Sei Agul, it can be said that environmental cleanliness is maintained. As explained in the Trash Bank section, it has become a shared awareness and is well aware of where organic and inorganic waste is. By cultivating a clean school environment and at the same time being taught waste recycling, it adds more value to the perspective of the waste itself. That is where the strategic position of the Waste Bank is of economic value. For example, AMK plastic bottles and paper. Not even in the school environment, but also in the home environment of students.

8. Fostered Schools

Continuing the achievements of MIN Sei Agul, having a target school is a prerequisite for achieving the highest achievement at the national level that is independent. That is the point, which is being prepared and is being processed by the Adiwiyata team. Mrs. Fauziah as the team leader explained to researchers, that in 2019 the target would be to obtain Adiwiyata Mandiri. Regarding this target school, it turns out that there are currently holding three madrasa schools. First, Belawan MIN with the address of Jalan Cileduk number 12 Belawan II, Medan City. Second,

MIN Sunggal with the address of Jalan Balam number 52 Sei Kambing B Medan Sunggal District Medan City and third, Terpadau Islamic Elementary School (SD IT) Darul Mustafa which is located in alley Mawar number 26 Medan Denai District, Medan City.

9. Monitoring and Evaluation

The last of the environmental education implementation activities is monitoring and evaluation. These two conceptions are a necessity in educational institutions. In fact, it is also found outside of education, for example in companies. Monitoring can be understood as the act of monitoring certain activities or gathering information on an ongoing basis aimed at providing information to the management of a program to achieve its goals. Whereas evaluation can be understood as an action taken to find out whether the plan implemented is in accordance with the target programmed. This is then, after getting the information carried out from this evaluation activity can provide input for the sustainability of the program and or hold a new program as a follow up to the success that has been carried out.

These two items were found in MIN Sei Agul in carrying out the Adiwiyata program, which is specifically owned by the headmaster of madrasas as the skipper who is fully responsible for institutional excellence. However, with the Adiwiyata team, the team leader has responsibility for the ongoing program. Explanation Head of madrasa proves that the strategic position as a leader is taken seriously. Moreover, principals only focus on ensuring the institutions they lead run smoothly in accordance with the desired targets. Monitor directly how a teacher runs the learning process starting from opening, core and closing learning. The conformity of rpp with the implementation of learning, student participation, and the ultimate goal of each meeting.

Moreover, it already has a national level achievement, one side is a collective pride, but it is a mental burden to keep maintaining that achievement. Like many people say "it's easier to achieve than maintain". This is what the madrasa head reminded through the results of the interview. Seriousness in monitoring is also done by scheduling all teachers who teach. Furthermore, the evaluation items for each learning activity specifically the Adiwiyata program were carried out by the team leader, Ibu Fauziah. Involvement in seeing the performance of the academic community must be recognized as having its own value. Evaluation practice is carried out whether it runs smoothly according to the desired target. Already have good achievements at the field level, provincial level, and finally national level. Then it is preparing to achieve the climax achievement of Adiwiyata namely Mandiri. This fact certainly gives an understanding that for 4 years it must be said to be successful. However, because this excellence participation is part of a joint jihad that expects the pleasure of Allah, the reward is only limited to appreciation and thanks to all those who helped. Also, those who are apathetic towards the Adiwiyata program are certainly no punishments. But together motivates to excel together.

B. Supporting and Inhibiting Factors

It must be recognized that there are supporting factors and inhibiting factors, in implementing the excellence of madrasas with an environmental perspective. To be more clearly explained below:

a. Supporting factors. From the internal side, it is the readiness of the MIN Sei Agul academic community to achieve Adiwiyata's achievements. Seriousness, cooperation, and hard work are found in every activity. Achievement motivation from the adiwiyata team, it turns out that a smooth road to get external support is increasingly easy to be invited to work with. Here are some of the collaborations that are already underway. *First,* collaboration with the al-Hikmah Islamic High School in Medan focuses on "Resource Utilization and Academic / Education Quality Improvement in the Al-Hikmah Islamic High School in Medan and the Madrasah Ibtidaiyah Negeri (MIN) Sei Agul". *Secondly*, cooperation with the Green Media Institute in the framework of the Adiwiyata School program began in 2016. One of the points of cooperation is that the Green Media Institute provides training and mentoring programs for the Trash Bank

and Compost house. *Third,* the collaboration with Bank Tree in 2016 with the form of "Green School" cooperation, namely:

1) The program of socialization and guidance of caring and cultured schools in the environment.
2) Training and management program for organic and inorganic waste
3) Greening and tree planting program.
4) Program for tree and flower nursery programs.

Fourth, collaboration with the Health Office of the Bromo Public Health Unit for the Adiwiyata School Program Cooperation with the points of the training cooperation program and the assistance of a small doctor and a healthy canteen. This cooperation was obtained in December 2016. Fifth, cooperation with Madrasah Tsanawiyah Negeri (MTSN) 1 Medan. From this collaboration as explained at the outset, that guiding MIN Sei Agul into an Adiwiyata school was the result of MTSN 1 Medan. Sixth, the school committee. And the seventh collaboration with the guardians of students.

Obstacle factor. Adiwiyata's succession obtained from the work of the academic community team certainly still feels obstacles. However, the study of obstacles here does not mean to be a stumbling block to the deadly Adiwiyata concept, to get achievements. The following can be said as obstacles. First, the narrow location of the school stops ideas for environmental stewardship. Secondly, there is still the apathy of the teachers in running the Saturday Saturday. Third, the Adiwiyata program is a continuity to be maintained, students are still found negligent in carrying out adiwiyata. Fifth, the lack of government appreciation in the form of material for academics who excel in carrying out Adiwiyata, even the team must be willing to spend money from their own pockets.

CONCLUSIONS

The final discussion of this research, with conclusions. *First,* that the implementation of environmentally friendly education in MIN Sei Agul has been agreed to begin in 2014. To ensure the achievement of environmentally-oriented education maximally by the stake holders provides an initial policy by forming the Adiwiyata team as the implementer. In this research study, it can be illustrated that the implementation of environmental education is found to have nine important points, namely the formation of a management team, a learning process, a waste bank, a child doctor, a school police officer, a healthy canteen, a clean culture, a guided school, monitoring and evaluation. Evidently, the rationalization of the policy initiated by the head of MIN Sei Agul was the formation of an adiwiyata school management team, which was then carried out by the team with an analytical study realized through supporting activities to gain adiwiyata achievements. One year later, to be exact in 2015 received an award from Medan City, 2016 award from the Province of North Sumatra, 2017 national award. And now it is preparing to achieve the achievements of the National Independent Adiwiyata given directly by the president of the Republic of Indonesia.

Second, the level of implementation is recognized by the supporting and inhibiting factors. For supporting factors, namely internal and external support. As for internal support, it is understood that the academic community, the headmaster of madrasas, teaching staff, education staff, and students support the adiwiyata program. Whereas externally, it can be seen from the support of various collaborative collaborations with the Medan Al-Hikmah Islamic College focusing on "Resource Utilization and Academic / Education Quality Improvement in the Al-Hikmah Islamic High School Medan and the Madrasah Ibtidaiyah State (MIN) Sei Agul" , Green Media Institution, Green Media Institution, collaboration with Tree Bank, UPT Puskesmas Bromo Health Service, parents of students, and MTSN 1 Medan as the Trustees. Even so, it was found that there were still obstacles in carrying out the excellence program, namely obtaining the enthusiasm of the teachers (although only very few), the students who ignored the program, the area of the school that was not broad was only around 600 square meters which made the

development of ideas about the environment the beautiful, and finally lack of government appreciation in the form of material in the development of the adiwiyata program.

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IMPLEMENTATION OF ISLAMIC EDUCATION FOR MINORITY MUSLIM COMMUNITIES IN PORSEA SUBDISTRICT

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ABSTRACT

Porsea subdistrict is an area that has a minority Muslim community. Therefore, researchers want to know about the process of implementing Islamic Education there which belongs to minority areas. This study aims to find out the implementation of Islamic Education for minority Muslims in Porsea subdistrict. This research uses qualitative method by using observation, interview, and documentation to collect data. The results showed that there are 5 types of Islamic Education implementation activities in Porsea Subdistrict, namely religious lectures in various activities, entrepreneurship for fathers and mothers, implementation of Islamic education in landfill and institutions tahfidz Qur'an for children, as well as celebrations of Islamic big days.

KEYWORDS: Islamic Education, Muslim Minority, Porsea

INTRODUCTION

According to KBBI (2007) Minority issues are a common sority problem and become a universal phenomenon with the source of differences in race, language, religion, culture, country of origin, occupation, income, habits, and so on. According to The Great Dictionary of Indonesian Language, minorities are social groups whose number of citizens is much smaller when compared to other groups in a society and therefore discriminated against by other groups.

In the life of a pluralistic society, it is necessary to have understanding and mutual understanding between the people of different religions in society so that there is no friction and conflict both internally institutional and external in society at large.

The existence and life of minorities seen in their opposition to those who are dominant is an approach to seeing minorities with all their limitations, and by the discrimination and unfair treatment of those who are predominantly dominant. The concept of discrimination is actually only used to refer to different and detrimental acts of treatment against those who differ asriptively by the dominant group. Which belongs to the asripif social group that belongs to the ethnic group, ethnic culture, and religious beliefs. (Elly and Usman, 2011:565)

In everyday life, the concept of majority and minority is always related in relation to religion, ethnicity or ethnicity, and race. The phenomenon of religious tensions involving majority and minority groups often plagues Muslims in Indonesia. The classic reason that often appears is because the majority of the population in Indonesia converted to Islam. However, that doesn't mean the phenomenon is worth overlooking. Precisely the solution must be solved, considering the spirit of the Indonesian nation is to appreciate the diversity.

The phenomenon involving the majority and minority groups is widely found in various regions of Indonesia, especially in the province of North Sumatra. North Sumatra is one of the provinces where there is a lot of polarization of the majority and minorities. One of them is in porsea subdistrict of Toba Samosir district. In Porsea there are two religions embraced by the population, namely Islam and Christianity. The percentage is 10% Muslim (as a minority) and 90% convert to Christianity (as the majority).

Each of these religions develops over time. Nevertheless, reality still shows that Christianity dominates more. The existence that shows Christianity dominates the area more than the larger population is the number of Churches in each village as well as Christian organizations.

The state of the minority community there was inspired by the research there. Especially in the implementation of Islamic Education carried out by the community there.

Because, for minority Muslim groups it is not easy to survive bias in the midst of an environment that clearly has different views and even conflicts with the group being embraced. Thus, the researchers withdrew the exact title in this study is "Implementation of Islamic Education for Minority Communities in Porsea Subdistrict."

LITERATURE REVIEW

Education is all learning experience that takes place in all environments and lives. Education is any life situation that affects the growth and development of life.19 Education as an effort or action directed at the benefit and undoubted existence. The definition of education alternatively and broadly limited, education is a conscious effort carried out by the community and the government through guidance, teaching or training activities, which take place in schools and outside schools throughout life. (Syaiful, 2013:60)

Education will not be separated from human life, education can be obtained through formal education, informal education and non-formal education. Education will never be loose in human life, education is a learning peroses that there are many useful values that can be useful in human life. With life education will be directed and can be useful anywhere in living life. Education is also part of the task of the human caliphate, therefore, education must be carried out consistently and with responsibility, education in a broad sense is the process of changing and separating the value of a culture or degree to each individual and society. (Silahuddin, 2016 : 4)

The fact of the thing is that education is the formation of human personality, humanizing in the real sense. Therefore, education must follow the development of all human potentials both physical and spiritual. In fact, Islamic education holds that education also applies throughout people's lives, not limited by age or age.

According to Abdul Halim (2002), the term education in the Islamic context generally refers to the terms *al-tarbiyah, al-ta'lim* and *al-ta'dib.* Of the three terms that are popularly used in the practice of Islamic education is term *al-tarbiyah*. While the terms *al-ta'dib* and al-ta'lim are rarely used. Islamic education is an effort made consciously by educators to guide and develop the potentials that exist in the students based on Islamic teachings carried out from birth to the end of life so that their lives can be beneficial for themselves and for the community and the environment. Islamic education has a foundation. The foundation of Islamic education is the source of the agreed law. The foundation consists of the Qur'an and sunnah of the Prophet Muhammad saw that can be developed with *ijtihad, al mashlahah al mursalah*, *istihsan*, *qiyas* and so on. (Daradjat, 2012:19)

Community is the unity of human life that interacts to take care of a certain system of customs that is continuous, and bound by a sense of shared identity. Society is not just a summation of individuals, but a system formed from the relationship between them (members of society), so as to present a certain reality that has its own characteristics. (Koentjaraningrat, 2009:118)

The term minority group describes a different term to the very dominant majority group, because the majority control the resources so that it always feels that it acts unfairly, controls, has a higher dignity than others. Therefore the majority group in stratification is always higher than the minority group. Minority groups are groups whose members always have the same characteristics, until they still show differences with the dominant group (most of them). That characteristic, although it does not appear to be physically visible, makes the members different. (Elly and Usman, 2011: 564)

METHODOLOGY

This research uses qualitative method research. This research is used with field research. Researchers are trying to understand the events that occur and associate them with people in certain situations. This study collects data based on events conducted in natural situations in the form of words and observations that researchers make. In this study,

researchers obtained complete information about the implementation of Islamic Education and the implementation of Islamic Education in Porsea Subdistrict. This research reveals about the implementation of Islamic Education for Muslim communities in areas whose population is dominated by Protestant Christian communities.

In this study, data was obtained through Muslim community, Islamic extension workers and Islamic Education teachers in Porsea subdistrict. Extension of Islam is a teacher about the implementation of practical worship in Porsea Subdistrict, North Sumatra which amounts to 1 person and islamic education teachers numbered 1 person. The location selection that will be determined in this research is mosques and non-formal Islamic Education institutions in Porsea Subdistrict. The mosque in the area functioned the Muslim community porsea district as a place of worship as well as the implementation of Islamic Education activities. At the location of the research will be obtained data through the Muslim community, religious extension workers, and teachers of Islamic Education. Data acquisition in this study using interview, observation, and documentation techniques.

RESULTS AND DISCUSSION

The population in Porsea Subdistrict which occupies an area of 37.88 km2 in 2017 amounted to 14,072 people consisting of 7,002 men and 7,070 women. From the data above, it can be seen that the density level is 371.49/km2 and the gender ratio is 99.04 percent. There was a 0.6 percent increase in the population, or 85 percent, compared to 2016.

The largest number of people by religious group is protestant Christianity. Islamic and Catholic religious groups are among the smallest minorities or groups in Porsea Subdistrict. The population of Protestant Christianity is 12,592 people or 89 percent. While the population of Islam amounted to 1,181 people or 8.3 percent. Catholic religious groups numbered 214 People and Parmalin numbered 35 People.

The people in Porsea subdistrict all have faith in God almighty or referred to as religious community. While religion is a collection of terrorganisis of beliefs, cultural systems, and worldviews that connect people with the order of life. The religion adopted by some people in Porsea subdistrict is Christian. To perform their worship, each religious community builds a house of worship where they worship.

Researchers found the results of the study through observations, interviews, and documentation. Observations are carried out by conducting direct observations of the condition of Porsea subdistrict and its Muslim community. Furthermore, researchers conducted interviews by conducting direct question and answer with several informants directly or indirectly related to this study, namely: Islamic religious extension workers or ustadz in Porsea Subdistrict, religious teachers, and some communities directly involved in the process of implementing Islamic community activities porsea district.

In this study it is known that the minority Muslim community in Porsea Subdistrict continues to carry out Islamic Education which has become an obligation every day as a Muslim. Even in the midst of the condition of minority communities, the implementation of Islamic Education is still consistently carried out. The implementation of Islamic Education conducted for minority communities in Porsea subdistrict is an effort to understand the knowledge of Islam for the people there.

The first Islamic education carried out was religious lectures. The process of conducting religious lectures in Porsea subdistrict is carried out simultaneously with other activities such as religious lectures during perwiridan, during the implementation of Friday sermons, celebrations of Islamic big days. Researchers assume that it is necessary to include religious lectures as an effort to strengthen Islamic education for the Muslim community in Porsea Subdistrict, because with advances in technology and information, the public can still listen to lectures delivered by the famous da'i-da'i through television, Youtube, and social media. Based on the observations of researchers, religious lecture activities are also carried out at the Celebration of Islamic Big Day (PHBI). Speakers were invited from outside the city to increase

the enthusiasm of the community to attend the event. Religious lecture activities are the core activities of each celebration. So that it becomes one of the sources of strengthening Islam for the community. The people of Porsea sub-district are very enthusiastic in following and attending the event. Because the entrepreneurship is not only useful in strengthening friendship, it can also increase understanding and knowledge about Islam with more. In addition to knowledge about Akhlak, Tauhid, and Fiqh, people also want the content of lecture materials on how to apply Islamic values in everyday life.

Living in the middle of life as a minority group does not mean causing the community to experience order and oishation in doing things. However, the community itself must be able to be intelligent in carrying out life, especially strengthening its faith in order to remain strong.

The implementation of the second Islamic Education is perwiridan. Muslim communities in Porsea subdistrict have long carried out activities in houses in turn. In addition to establishing silaturahim, it turns out that entrepreneurship has become an activity that improves the understanding of Islam and knowledge of Islam. The activity is to read the verses of the Qur'an and remember the creator together. Perwiridan in Porsea subdistrict is held once a week. In the implementation of the perwiridan is housed in the houses of the Muslim community porsea district alternate with each other according to the mutual agreement. Perwiridan in Porsea subdistrict there are several groups of perwiridan, namely al-Hidayah perwiridan for the fathers held every two weeks. Then the organization of The Young Generation of Islam Porsea (GMIP) for the Gentlemen and carried out once every two weeks. While the implementation for mothers is divided into four groups. The implementation of the activities of the mothers was also accompanied by arisan activities between the mothers. Based on the observation of activities carried out in perwiridan is the reading of Kafi'at, Takhtim, surat Yasin, Tahlil, and Doa. After the reading was completed, the next activity carried out was a religious lecture delivered by Ustadz or extension of Islam. Perwiridan as a form of Islamic education efforts must always be developed again in the process of implementation, both the Muslim community and the activities that exist in the implementation of the organization. Perwiridan made the Muslim community porsea district to invite each other to worship together. This makes the brotherhood stronger and the awareness in congregation is higher.

The third Islamic Education implementation is the Qur'an Education Park or known as TPA. Taman Pendidikan Qur'an or commonly known as TPA is a place to learn to read the Qur'an or religious activities carried out for children in learning the Qur'an. There are two Qur'anic Education Parks in Porsea Subdistrict namely MDTA Al-Hidayah in Al-Hidayah Porsea mosque and MDTA Al-Muttaqin in Al-Muttaqin mosque, Lumban Gurning village. These two Qur'anic Education Parks (TPA) are places for Muslim children in Porsea subdistrict to learn the Script of the Qur'an and how to make the children of Porsea subdistrict good at studying. This is one of the efforts to strengthen Islamic education in Porsea Subdistrict. Educational activities at MDTA Al-Hidayah are held every day except on Holidays. This educational activity at MDTA Al-Hidayah starts at 15.00 WIB until 17.00 WIB. When entering asr prayer time, the children of MDTA Al-Hidayah performed asr prayer in congregation at al-Hidayah Porsea mosque. studying at MDTA Al-Hidayah there are many children who are good at reading the Qur'an. Because mdta is a starting place for children in Porsea subdistrict to learn to know the letters of the Qur'an. Almost all of the children who studied at MDTA Al-Hidayah already know the letters of the Qur'an and have been fluent in reading the Qur'an. Even researchers used to learn to read the Qur'an in mdta Al-Hidayah. Researchers believe that even in areas that include minority Muslims, Muslim children in the region should be good at reading the Koran and should not stop to continue learning. Every parent should be able to invite and include their children to read and learn the Qur'an at the MDTA Al-Hidayah.

Learning activities in porsea subdistrict landfill is one of the efforts to strengthen Islamic education for children there. Because, the activities in TPA provide Islamic-based education for the people of Porsea subdistrict, especially children. The benefits that can be obtained in tpa activities include creating a civilized and noble generation, being memorized of

daily prayers in the form of applying islamic educational values, forming a society that is Qur'ani, and able to read and write the Qur'an. Taman Pendidikan Qur'an is an Islamic educational institution that focuses on teaching on the learning of reading the Qur'an with additional content oriented to the formation of Islamic morals and personalities. (Haedar, 2004 : 39)

The implementation of the fourth Islamic Education is the learning of the Qur'an in the Institute tahfidz Qur'an. Tahfidz Institution is a place to learn to memorize the Qur'an. The only Tahfidz institution in Porsea subdistrict is called Rumah Quran Violet (RQV) Indonesia. RQV Porsea branch has just launched on two years ago precisely on January 15, 2017. In Porsea subdistrict there are three branches of RQV, namely RQV-412 in Al-Hidayah Porsea mosque, RQV-413 in Lumban Gurning Village, and RQV-417 in Simpang Sigura-gura Village. RQV Indonesia has a movement called "National Movement of One Million Indonesian Quran Houses.

In The House of Quran Indonesia the students memorize by repeating. When children are saturated in memorization, the implementation of memorization is held in the open, so that children do not get bored and keep the spirit to memorize. The target of memorizing children per day is as many as 5 verses. RQV learning was held in the courtyard of Al-Hidayah Porsea mosque. The achievement of RQV santri in the two years since its establishment is that all students have memorized one juz namely juz 30. Nowadays what children do is repeat and strengthen the memorization. The process of memorizing the Qur'an is the process of studying the Qur'an in order to enter the memory in order to memorize, so that it can recite it out of the head without seeing the Qur'an. (Abdul Aziz, 2009: 3) Learning activities in the institution tahfidz Qur'an is one of the efforts to strengthen Islamic education in Porsea Subdistrict. There are many benefits that a Muslim can get if he actually memorizes the Qur'an. Among them are the guardians of the Qur'an, guarding the contents of the Qur'an, always draw closer to God, as a reminder and a guard not to commit immorality and talk about and issue good words, which are all part of the purpose of Islamic education.

The fifth Islamic education is a celebration of Islamic big day or known as PHBI. PHBI is one of the activities carried out by the Muslim community in Porsea Subdistrict in order to commemorate the islamic big days. In Porsea subdistrict there is a coordinator who manages the implementation of PHBI activities. The coordinator is part of the management structure of Al-Hidayah Porsea mosque in the field of education and PHBI. In one year there are several celebrations held including the celebration of Isra' Mi'raj, Maulid Nabi, Festival Bedug, and others.

The implementation of PHBI in Porsea subdistrict is always crowded with people. Because the celebration is an important activity, especially for Muslim communities living in minority areas such as Porsea District. The community is always shoulder to shoulder and help in the success of the PHBI activities. PHBI activities apparently have many benefits for Muslims in Porsea Subdistrict. In addition to strengthening the unity of fellow Muslims, it is also an extraordinary syiar for Muslims so as to foster a love for the teachings of Islam. Various activities are always raised in the implementation of PHBI, one of which is religious lectures carried out by the committee. The organizers always invited da'i from outside the city so as to increase the enthusiasm of the people of Porsea subdistrict to attend the celebration.

The implementation of islamic big day commemoration in Porsea subdistrict brings good enthusiasm from the Muslim community. Organizing the commemoration of Islamic holidays has a positive impact, one of which is adding religious ghirah and adding to the knowledge of Islam in depth. However, in its implementation there are still obstacles such as lack of funds, as well as a lack of public awareness to organize such activities together. Some of the wisdom that can be obtained in commemorating the islamic big day activities for the Muslim community in Porsea District is the spirit of ukhuwah, the generosity of the community is felt again, and the sense of community togetherness in preparing activities. The same weight is carried lightly as carried. Relationships between communities that feel rigid because they rarely meet become liquid. Similarly, there is growing public concern for places of worship. The

generosity of the community is also increasing, it is evident that in addition to dues or the provision of funds they are also burdened with providing consumption. Even at home, a variety of dishes have been prepared for the guests who are likely to come, be it friends, relatives, or anyone who wants to have a meal. This is why the implementation of Islamic big day including Islamic education activities, should not only demand religious lectures from the speaker will be received one hundred percent and then carried out. But rest assured that although there are few there must be a foundation and slowly will be the foundation in maintaining and increasing faith in Allah Almighty.

CONCLUSION

Islamic Education activities in Porsea subdistrict are through religious activities. These religious activities are part of the category of non-formal Islamic education. As for some activities carried out by the community in Porsea Subdistrict to strengthen the understanding of Islam is an entrepreneurship activities for the Fathers and Mothers, religious lectures in various activities, the implementation of Islamic education in landfill and institutions Tahfidz Qur'an for children, as well as islamic big day celebrations carried out by the community of Porsea subdistrict.

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MANAGEMENT STRATEGIC FOR SCHOOL DEVELOPMENT

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ABSTRACT

The role of strategic management in improving quality is very important to realize school development. Therefore, it is necessary to understand concretely and correctly about the management of improving the quality of education in schools. In this context, the focus on school customer satisfaction, both internal and external customers, must be met. With effective leadership, it is ensured that school performance has increased continuously. Therefore, management and leadership have a strong influence on the achievement of school achievement, or expected high performance.

KEYWORDS: Management, Strategic, Development and School

INTRODUCTION

Now days, in globalization that we see every schools exist in faster changing situation. All aspect from school that it facing for internal and external environment. Globalization is affecting the rise of the quality industry. Globalization is a heavily contested concept, theorized as both process and ideology with material and discursive influence. It is economic, political, technological and cultural. Values, cultures and capital flow in new networks, partnerships and coalitions. The features of globalization that are often expounded are: (1) new exchange relationships; (2) the internationalization of trade; (3) the restructuring of the labour market;(4) the decrease in capital–labour conflict as a consequence of opportunities for the mobility of plant; (5) the international division of labour, the movement from Fordism to increased flexibility;(6) new forces of production and new technologies; (7) capital-intensive production; (8) the increase in the number of part-time and female workers; (9) the increase in the size and importance of the service sector;(10) the financial gap between more developed and less developed countries (Morley, 2003).

Globalization are many aspects which to increasing culture development, especially school institution. There are many ideas which can used for school development in our society. Brian Fidler (2002:3) states that some parents from the suburban area of private sector housing began to search for alternative schools. Other schools began to organize transport to attract children from the suburban area. Lack of public relations and recruitment efforts in the semi-rural area led to a movement of these children to other schools. The number of children entering the school was constant but the composition was slowly changing: fewer well-motivated children from the middle-class semi-rural and suburban areas, and more children from the council estate with less supportive parents. This had not been noticed as a multifaceted effect, particularly as numbers had remained constant. Only the lower reading scores of children entering the school raised the issue. All the ingredients were now in place for a downward spiral to continue which incorporated several vicious circles where each action made the situation worse.

The further states, some parents, anticipating what might happen to their children if they attended the catchment area school, avoided the school. These tended to be middleclass supportive parents. The changing composition of students led to poor results despite efforts to improve. In the school social in some senses was improving, it was maintaining results despite a less able entry which meant that its value added was rising. But the exam result figure appearing in the published league tables was not improving like those of other schools. This further reinforced a wish to avoid the school by ambitious parents. Declining numbers of students began to reduce the income of the school, and economies had to be made. Additional resources were no longer available to tackle the children's lower reading scores at entry and curricular options had to be narrowed. More and more behavioral problems worsened the

school's image and things got worse because of the flight of the better behaved (Brian Fidler, 2002).

However, even more significantly, they have been able to take on that framework, adapting, and amending it to build their own frameworks. This is the exact purpose of the new edition: to provide a framework that enables practitioners to reflect on their own planning practice, to review the case examples we provide and then to build their own planning models and approaches. The challenge of planning is twofold. The first is to ensure that it builds on the short-term action planning frameworks of school development/improvement planning to encompass a longer time frame. This is a key factor in building sustainability into school development. There is a danger that short-term improvement planning while leading to increased performance will not be sustained (Davis dan Ellison, 2000).

Until here, we don't have a school development plan – that is reductionist 20th century thinking. What we do have is an holistic planning process.' Our ongoing work with schools suggests that the short-term school development planning process is well established and functioning effectively in most schools. However, there is also evidence from our research that this short-term planning is often becoming over prescriptive and reductionist in its approach, not least in its need to respond to the pressure of stakeholder, government, and industry. We see the necessity to build on this short-term planning but to make it more streamlined and focused and, at the same time, to set it in a broader strategic framework.

Based on describes above, this article wont to explain about the strategic management for developing school. That is very important if we want to know how to urgent for managing change for every school in the globalization in twenty first century.

THE MANAGEMENT FOR SCHOOL QUALITY IMPROVEMENT

The role of management is very strategic for increasing effective school. Especially we want to change shool by strategic quality improvement. In this contecxt that states that quality is widely accepted as one of the key factors for companies to be successful in the global market. Quality management has been an important issue for many years in various disciplines. The implementation of effective quality management has been witnessed and documented in the manufacturing industry, which set up a paradigm for other disciplines such as the design and construction industry In the past few years, things have changed in the construction sector. It has opened its doors by welcoming policies that would improve construction process and lead to successful business strategies. Effective quality management, especially total quality management (TQM), has been recognized as an enabler for performance improvement in the construction industry (Tang, et al, 2002).

Quality can be defined as a state that meets the legal, aesthetic and functional requirement of a product or project by customers. Requirements may be simple or complex, or they may be stated in terms of the result required or as a detailed description of what is to be done. Metrology, specifications, inspection all go back many centuries before the Christian era. Following the Second World War, two major forces emerged that have had a profound. impact on quality: (1) the Japanese revolution in quality; and (2) the prominence of product quality in the public mind. During the twentieth century, a significant body of knowledge on achieving superior quality emerged, advanced by Juran, Deming, Feigenbaum, Crosby and Ishikawa (Tang, et al, 2002)

According to Tang, et al, (2002) there are a number of reasons for taking a long-term approach including that:

1) major change cannot be accomplished quickly,

2)some changes need extensive preparation before the time is right,

3) future needs will be different to current ones.

Some changes are not possible in one step. They may need to be accomplished in stages over a number of years. Some changes may not be possible unless conditions are right. This means that extensive preparations are required. This may also mean waiting until the time is

right. Another reason why improvement needs long-term planning is that the final destination needs to take account of current requirements, and also incorporate the best of current thinking about the future. The education of children who are in school now needs to take account of the world into which they will emerge from schooling some years in the future. Unless some thought is given to prospective requirements it is likely that children will be being prepared for the past rather than the future.

According to Miles and Eckholm, the definition scholl improvement is a systematic, sustained effort aimed at change in learning conditions and other related internal conditions in one or more schools, with the ultimate aim of accomplishing educational goals more effectively (Fidler, 2002).

This definition accommodates longer-term planning as it recognises that there may be preparatory changes needed before the ultimate aim of improving the attainment of educational goals. It also accepts that there are school processes and conditions which directly contribute to the attainment of educational goals and other that do so indirectly. The definition does not distinguish between the two types if they contribute to the ultimate goal. However, much of current usage of the word 'improvement' appears to concentrate only on direct contributions (Fidler, 2002).

We take for granted that global competition is driving a need for higher standards but at a world level this is a zero-sum game. If all countries improve their educational system there is no competitive advantage. A further issue concerns the contribution of education to generating economic wealth compared with other sources of innovative products and higher productivity. We need to keep a sense of perspective, particularly over the drive to raise cognitive standards if this is at the expense of other components of education which contribute to happiness in adult life. There may be a much better case for being selective about those whose examination and test performances need particular attention. There are groups who have not achieved as much as their potential indicates and there are those for whom education appears to provide one of the few means by which they might change their life chances. Thus, consonant with ideas on strategy, I am arguing for a more discriminating and judgemental approach to improvement rather than a knee-jerk one which concentrates only on test and examination results.

Quality certainly involves a desire for improvement, but improvement alone is not enough. Innovation is needed, as the Sony Walkman demonstrates. So also is a synthesis of theory and practice, as in the case of the Mustang fighter. The notion of 'quality assurance' is equally threadbare. The idea here is to define benchmarks or specified performance at particular stages, and assume that if these are observed, quality will be inherent. In Deming's view, a fatal move in any organization is the appointment of a 'Director of Quality'. Immediately, responsibility for improvement and innovation is transferred from the entire system—the suppliers, designers, manufacturers, consumers—to a nebulous job specification (Hoy, el, 2000:3-4).

However, there are general findings on the change process which can inform the improvement process:(1) Change is a process not a single event. (2) More is required than just identifying the appropriate innovation and assuming that it will work. In addition to the innovation and its attributes and requirements, there is a change process which needs to be separately considered. (3) The support and encouragement of the headteacher or principal is essential. (4) It is possible to anticipate much that will occur during the change process. (5) There are three stages to the change process – initiation, implementation (mutual adaptation of the innovation and the school) and institutionalisation or making the change permanent, (6) A change facilitator is needed, either within the school or outside, to diagnose attitudes to the change and skills needed to implement the change and respond accordingly. (7) Understanding the change from the point of view of participants is critical. (8) More than one person in the school needs to be committed and a driver of the change. There can be complementary styles and roles of the main change facilitator and a second change facilitator. (9) Ready–fire–aim is a

more apt description of progress on complex innovations rather than the more rational ready–aim–fire. This recognises the difficulties of planning very complex innovations and acknowledges that often participants become clearer about the deeper implications of a change as they proceed with it. (10) Pressure and support. There is a simultaneous need for pressure and support. This need is present at all levels. The institution needs pressure and support from outside just as individuals and groups internally also need pressure and support. The pressure is to legitimate and demand, when progress is in peril, whilst the support is to encourage and make possible. Increasingly support is being referred to as capacity building. (11) Staff development to support innovation is a complex process. The timing and follow-up of training to ensure that participants have skills and confidence to change their practice are important. (12) Familiarisation, training and coaching (and other forms of support) need to be sequenced throughout the project rather than being concentrated at the start. People recognise new needs for training and development as they appreciate the requirements on themselves more clearly through experience of trying to implement the innovation.

The rationale for TQM is that an organisation will prosper if it meets and surpasses clients' expectations. Thus, ensuring that client needs are met and that some of their expectations will be exceeded are integral to the operation of TQM. Total quality management requires a commitment to continuous improvement. This is improvement to the quality required by the consumer or client. Total quality management makes the concept of client more complex since it identifies both external clients and internal clients. One of the clients for the teaching of students this year is the teacher who will take over their teaching next year. Although the concept of client becomes more complex, this kind of thinking does identify many more interconnections between activities which can contribute to a more comprehensive overview of the work of a school and its teachers. Total quality management requires total commitment to the needs of the beneficiary of the service which is being provided. This commitment is both individual and collective, so there need to be ways of discussing possible improvements by all staff and agreement on which are to be instituted. In the ultimate, this is a selfless activity dedicated to others (Fidler, 2002, 77).

Quality depends on an intelligent, questioning workforce at every level. And these are precisely the propensities that do not yield to numerical tests and targets—indeed, they are stifled by them. The fact is, though, that in the minds of most legislators and in the pages of the tabloid press, quality is linked with accountability: if a school comes out well on tests, grades and targets, it must possess quality. So the quest for quality becomes the imposition of benchmarks, the incorporation of 'best practice' out of context and the relentless pursuit of management objectives defined as targets and results. But a school may do well on such measures, simply because it is teaching to the test. The curriculum may be impoverished, yet still satisfy the demands of accountability. The accountable school may lack quality. Quality cannot be a matter of fulfilling performance targets. There is no point in setting targets without knowing how to meet them. And if we knew how to meet them, we would already have fulfilled them. Managing the process by working backwards from targets, objectives or results is, as Deming puts it, 'like driving by looking in the rearview mirror' (Hoy, et al, 2000:4).

In this context, that is very important to know, that a customer focus is, however, not by itself a sufficient condition for ensuring total quality. TQM organizations need fully worked out strategies for meeting their customers' requirements. Education faces a consid erable challenge in its relationships with its external customers. Many customers are often initially uninformed both about the service and what constitutes its quality. Additionally, expectations are diverse and often contradictory. The quality of particular programmes is often confused in the public mind with the reputation of the institution. Learners' perceptions of quality change as they progress through the institution and their experience and confidence grow.

Of course, a further difficulty is that education's customers play an important role in the quality of their own learning. The hierarchical institution and the upside-down institution in

education function in determining the quality of what they receive from education. There are difficulties with notions of consistency in the interactive process of learning. To overcome some of these problems it is necessary to ensure the motivation of both the learners and the staff who serve them. It is also important to making clear what is being offered and what is expected of learners. Internal customers The customer focus aspect of TQM does not just involve meeting the requirements of the external customers. Colleagues within the school are also customers, and rely upon internal services of others to do their job effectively.

All right, everyone working in a school, college or university is both a supplier of services and a customer of others. Each member of staff both gives and receives services. Internal customer relationships are vitally important if an institution is to function efficiently and effectively. The best way of developing the internal customer focus is to help individual members of staff to identify the people to whom they provide services. This is known as the next-in-line analysis. It revolves round the following questions: 1) Who do you primarily provide a service to? 2) Who relies upon you do to do their job properly? The people next-in-line are your direct customers, whether they are external to the institution or internal to it. It is important to find out what they want and to have a good idea of the standards they require. The standards may be contractual, but they may also be negotiable. Notions of status and hierarchy do not enter into this relationship. The standard of service that is provided to someone junior is as important as the service provided to the head teacher, the Principal or the Chair of Governors. Internal marketing It is staff that make the quality difference. They produce successful courses and satisfied clients. Internal marketing is a useful tool for communicating with staff to ensure they are kept informed about what is happening in the institution and have the opportunity to feed back ideas. Simply, the idea of internal marketing is that new ideas, products and services have to be as effectively marketed to staff as they are to clients. Staff cannot convey the message of the institution to potential customers without proper product knowledge and an enthusiasm for the institution's aims. Internal marketing is a stage on from communicating ideas. It is a positive and proactive process that demands a commitment to keep staff informed and to listen to their comments. Professionalism There is also the additional dimension of a professional workforce in education who have traditionally seen themselves as the guardians of quality and standards. TQM's emphasis on the sovereignty of the customer may cause some conflict with traditional professional concepts.

This is a difficult area, and one that will need to be considered by any educational institution taking a total quality route. Training for teachers in quality concepts and thinking is an important element in the required culture change. Staff have to understand how they and their pupils and students will benefit from a change to a customer focus. Total quality is about more than being 'nice to customers and smiling'. It is about listening and entering into a dialogue about people's fears and aspirations. The best aspects of the professional role are about care and high academic and vocational standards. Blending the best aspects of professionalism with total quality is essential to success.

Education is about learning. If TQM is to have relevance in education it needs to address the quality of the learners' experience. Unless it does that, it will not make a substantial contribution to quality in education. In a period when most institutions are being asked to do more with less, it is important that they focus on their prime activity—learning. Learners learn best in a style suited to their needs and inclinations. An educational institution that takes the total quality route must take seriously the issue of learning styles and needs to have strategies for individualization and differentiation in learning. The learner is the primary customer, and unless learning styles meet individual needs it will not be possible for that institution to claim that it has achieved total quality (Sallis, 2004, 30). In this contexct, we can say that the quality improvement is strategy management for school development. Focus for costumer satisfactions in school become destination that attaine all personnels which behave by influencing the leadership of principal.

CONCLUSION

1. Quality management has been an important issue for many years in various disciplines. The implementation of effective quality management has been witnessed and documented in the manufacturing industry, which set up a paradigm for other disciplines such as the design and construction industry In the past few years, things have changed in the construction sector.

2. TQM is that an organisation will prosper if it meets and surpasses clients' expectations. Thus, ensuring that client needs are met and that some of their expectations will be exceeded are integral to the operation of TQM. Total quality management requires a commitment to continuous improvement. This is improvement to the quality required by the consumer or client. Total quality management makes the concept of client more complex since it identifies both external clients and internal clients.

3. Learners learn best in a style suited to their needs and inclinations. In this context ,the role leadership of principal in educational institution that takes the total quality route must take seriously the issue of learning styles and needs to have strategies for individualization and differentiation in learning.

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IMPROVING TEACHER PERFORMANCE THROUGH CLASS SUPERVISION IN MAS YPI BATANGKUIS IN 2020

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ABSTRACT

This study aims to determine: 1) how the efforts of the principal in improving the performance of MAS YPI Batang Kuis teachers were carried out; 2) to what extent the efforts made by the Principal are effective in improving the performance of MASYPIBatangKuis teachers. This research is a qualitative research. The subjects of this study were MASYPIBatangKuis teachers. The data collection method uses interview, observation and documentation techniques. The data were analyzed by descriptive qualitative. The results showed that: 1) the efforts made by the principal in improving teacher performance were: a) involving teachers in training; b) provide the facilities needed in the learning process; c) urge / remind teachers to take advantage of the facilities that have been provided; d) provide freedom to teachers in the use of learning methods; e) provide attendance and check periodically; f) arranging the teacher's desk to facilitate communication; g) supervise every learning activity; h) provide motivation, direction and examples to teachers; i) give a warning to teachers who lack discipline; and j) the principal is open and provides an example to teachers. 2) These efforts can be said to be effective in improving teacher performance because teacher performance is getting better and orderly, starting from planning, implementing learning to evaluating / assessing learning.

KEYWORDS: Principal Effort, Teacher Performance, Learning

INTRODUCTION

In the Law of the Republic of Indonesia No. 20 of 2003 concerning the National Education System it is said that national education aims to develop the potential of students to become human beings who believe and have devotion to God Almighty, have noble character, are healthy, knowledgeable, capable, creative, independent, and become democratic citizens of the State. to be responsible. For this reason, education in Indonesia is constantly trying to improve its quality. Thus, they will be able to shape the character of Indonesian people who are knowledgeable, capable and have noble character.

Education is currently more required to be able to develop the potential of students. Each student has different potential. The potential of students who are still hidden needs to be developed through education by developing cognitive, affective and psychomotor aspects. Developing the potential of students through these three aspects will be able to shape the character of students in particular and the character of the nation in general.

Indonesia used to use a centralized education system. This centralized education system means that the central government has full authority over education. For example, in terms of policy. The government has full authority in determining education policy. Each school is just waiting for instructions from the central government to implement it. Now Indonesia has adopted a regional autonomy system which then demands autonomy in the education sector, or it can be said to be a decentralized education system. Here the central government retains the authority but not fully over education. According to Hasbullah (2006: 44) it is said that autonomy in the field of education is not only interpreted as granting regional authority to manage education, but must also be interpreted as giving greater authority to school principals to manage education management process activities in schools in an effort to optimize learning outcomes. Schools are given the authority to manage their own resources, so that schools are required to be able to manage them well. These resources are for example, teachers, infrastructure, funds, and others. Creative and innovative ideas here will be needed to be able to manage well and optimally.

This decentralization of education then raises the very importance of a leader, namely the principal. The principal will play a very important role in managing the resources the school has. The school principal has duties and authorities that must be carried out properly. For this reason, the principal is required to really have the ability to be able to carry out these tasks.

The principal is the key to the success and progress of improving the quality of the school. It is said that because the school itself can be said to be an educational institution in which it must have a qualified leader. A quality leader will be able to bring the school towards the goals to be achieved and be able to overcome various obstacles faced. In an educational organization, namely a school, the principal will lead the school towards the goals that lead to the achievement of school quality as targeted.

The success of improving the quality that the school has achieved is of course not only the principal who moves alone, but there is interference from the teaching staff. In UURI No. 20 of 2003 concerning the National Education System, it is said that educators are professionals who are tasked with planning and implementing the learning process, assessing the results of learning, conducting mentoring and training, and conducting research and development in the community, especially for educators in higher education. In this case what is meant by educators in schools is the teacher. It can even be said that teachers are very influential in improving the quality of schools. It can be said that because it is the teacher who plays a direct role in the educational process, namely the learning process. The success of improving the quality of schools is of course seen from the success in the learning process. The learning process is the main and main thing that must be in education.

Because the learning process is the main thing in education which will then be used as one of the determinants in improving the quality of schools, it is necessary to have good performance from teachers. High loyalty, work ethic and persistence are required in a teacher so that their performance is good. Although in UURI No. 14 of 2005 concerning Teachers and Lecturers, it is said that teachers are required to have academic qualifications, competencies, teacher certification, physically and mentally healthy, and has the ability to realize the goals of national education. These competencies include pedagogical competence, personality competence, social competence and professional competence.

Even though teachers have these qualifications and competencies, they cannot guarantee that they have good performance. Even now there are still teachers who teach who do not match their academic qualifications with the subjects being taught, so this will more or less greatly affect teacher performance. Teacher academic qualifications also affect teacher performance. This is because teachers with S1 academic qualifications have better performance than teachers with D III academic qualifications. In fact, what happened in the field was that there were still teachers who had D III qualifications.

Based on the results of pre-observations, several problems were found, namely in terms of discipline there were still teachers who entered the class a little late even though the number was only a few. Meanwhile, in terms of qualifications and teaching assignments, it turns out that there are still teachers whose qualifications are below S1, besides that teachers also experience problems when their academic qualifications differ from the teaching assignments given. For example, a teacher who graduated from S1 Sociology, but must teach social studies in an integrated manner. In addition to having the main task of teaching, teachers are also given additional assignments so that their main tasks are a little disturbed. In terms of the teacher's ability to master IT, it turns out that there are still some teachers who are arguably less able to operate computers. The teacher is not incapable, but the teacher is only able to operate computers at the elementary level.

Education as a human phenomenon can be analyzed and the educational process or situation. The educational process or situation is characterized by the existence of an integrated educational component that interacts with each other in a whole series of unified unity in achieving goals. Dwi Siswoyo, et al., (2008: 33) states that the components of education include: educational objectives, students, educators, educational content, educational methods,

educational tools, and the educational environment. However, the most important components are the goals of education, students, and educators. For this reason, as one of the most important components in an education, the performance of a teacher or educator must be considered.

Teacher performance that is already good needs to be improved or at least maintained, but teachers who are not performing well need guidance and motivation to make it better. That is what raises the importance of principal leadership. The principal must be able to guide, motivate and direct teachers so that they can carry out their duties and responsibilities as teachers properly. The principal must be able to move teachers well but not forcefully. In providing guidance, motivation and direction to the teacher, of course, approaches are needed that are in accordance with the teacher personally, because each teacher has a different character.

The principal must have a high leadership spirit in order to be able to mobilize teachers for the achievement of school goals as previously planned. But not only that, the principal must also guide, motivate and direct the process of implementing the duties and responsibilities of a teacher. The principal must be able to create a comfortable work environment for the teacher. So that teachers will be able to carry out their duties properly in order to achieve goals and improve school quality. From the leadership of the principal, it will have an impact on the environment and work atmosphere at school.

Given the very important role of a teacher in the learning process in the classroom, a good teacher performance is needed to be able to succeed in learning. With the success of learning in class, the goals of education in schools can be achieved. So, seeing the problems mentioned above will greatly affect the achievement of students and the goals of education in schools.

There are several factors that can affect employee performance, one of which is the leadership of the organization. Within the school organization, a principal who is the direct leader of the teacher has the authority to analyze the causes of the teacher's underperformance. This is where the principal has a role and duty to improve teacher performance. By knowing these causes, the principal as a leader will be required to strive to improve teacher performance for the better. So, the teacher's abilities can be optimized to achieve educational goals in schools that was planned.

Wahjosumidjo (2002: 90) states that the role of the principal as a leader is responsible for mobilizing all school resources, controlling all teacher and staff activities, researching problems that exist in the school environment so as to create a work ethic and ultimately improving teacher performance. and staff. A school principal must have the ability to mobilize all school resources including teachers. From this, it can be seen that the principal has the authority to be able to empower resources including teachers to be able to carry out their duties properly and in accordance with the established school goals.

The principal must also assess the performance of each teacher both individually and as a whole in order to be able to measure how well the teacher is in carrying out his duties and responsibilities. From this assessment, it can be analyzed the causes if the teacher's performance is not good. So, the principal can take action with various efforts so that teacher performance is better.

Seeing this problem, researchers are interested in examining the problems of the principal's efforts in improving teacher performance at MASYPIBatangKuis

RESEARCH METHODOLOGY

A. Research Approach

The use of a qualitative approach is considered suitable with the title of this study because by using this approach, the researcher will be able to examine in depth the object to be studied. Researchers use qualitative descriptive analysis, so as to describe the object to be studied systematically in accordance with what it is.

B. Research Subject

In this study, the research subjects were teachers at MASYPIBatangKuis. With the chosen research subject, it is hoped that it can help research and in the end in a relatively short time a lot of information can be obtained completely and adequately about the efforts of the principal in improving teacher performance.

C. Place of Research

In this study, the researchers determined the place of research, namely MASYPIBatangKuis

D. Data Collection Techniques

Collecting data in this study using three techniques, namely interviews, observation and documentation study.

DISCUSSION AND RESEARCH RESULTS

1. Efforts of the Principal to Improve the Performance of MASYPIBatangKuis Teachers

Teacher performance includes 9 components, namely:

a. Learning program planning

The Principal of MASYPIBatangKuis School requires teachers to plan a learning program which is often called a learning tool which contains an annual program, semester program, syllabus and lesson plans. This is as expressed by a BPR teacher who stated that "Of course teachers are required to make a syllabus, calculate effective hours, lesson schedules, lesson plans, semester programs, annual programs". As Rusman (2011: 5) says, "every teacher in an education unit is obliged to prepare a complete and systematic Learning Implementation Plan (RPP)". These learning tools are used as guidelines in carrying out learning and are also useful when there is accreditation. So, the steps of the principal to oblige teachers to do so should be done so that learning becomes more organized. The efforts of the MASYPIBatangKuis School Principal so that teachers can plan learning programs well, namely by involving teachers in training, activating MGMP forums, providing the necessary facilities, conducting supervision, encouraging / directing.

1) Involving teachers in training
2) Provide the necessary facilities
3) Supervise, encourage and direct

b. Class management

According to E. Mulyasa (2004: 111), "the principal's duty as a supervisor is to supervise the work performed by educational personnel". Seeing this opinion, the MASYPIBatangKuis Principal also made efforts by supervising the learning process carried out by the teacher. The efforts of the MASYPIBatangKuis School Principal to be able to carry out classroom management properly are by monitoring, looking at the class, admonishing and giving examples.

1) Monitor and look to class
2) Reprimand and give an example

c. Learning Media

According to E. Mulyasa (2004: 103), "the principal must have the right strategy to empower education personnel through cooperation or cooperation, giving educational staff the opportunity to improve their profession". Seeing this opinion, the Principal of MASYPIBatangKuis School made efforts that could provide opportunities for teachers to develop or improve their professions. The efforts of the MASYPIBatangKuis School Principal in terms of using learning media are by holding training / training, providing facilities as well as encouraging teachers to use them.

1) Conduct training / training
2) Provide facilities as well as encourage teachers to use them.

d. Learning methods

The efforts of the MASYPIBatangKuis School Principal in terms of selecting and using learning methods, namely by providing freedom in the use of learning methods and using learning methods and giving direction and encouragement to teachers.

1) Provide freedom in the use of learning methods

2) Provide direction and encouragement to teachers

e. Learning materials

The efforts of the MASYPIBatangKuis Principal in terms of understanding learning materials are by providing facilities as well as reminding and asking teachers to make good use of them.

1) Providing facilities

2) Remind and ask the teacher to make good use of it

f. Utilization of learning resources

The efforts of the MASYPIBatangKuis Principal in terms of understanding learning materials are by providing and completing facilities, and providing encouragement / motivation to teachers.

1) Provide and complete facilities

2) Provide encouragement / motivation to teachers

g. Evaluation / assessment of learning

The efforts of the MASYPIBatangKuis Principal in terms of evaluation / assessment of learning are by providing the necessary facilities or equipment and reminding teachers to really do it well. Evaluation / assessment of learning at MASYPIBatangKuis is mandatory for all teachers without exception. The learning evaluation / assessment is used to determine how much the student's ability to absorb the learning material that has been taught.

1) Provide the necessary facilities or equipment

2) Remind the teacher to actually implement

h. Discipline

According to E. Mulyasa (2004: 118), "the principal as an innovator will be reflected in how to do his work constructively, creatively, delegatively, integratively, rationally and objectively, pragmatically, exemplary, disciplined and adaptable and flexible". Seeing this opinion, the Principal of MASYPIBatangKuis School also made efforts by providing an example and instilling discipline in teachers. The efforts of the MASYPIBatangKuis School Principal in terms of discipline are to provide presence and assertiveness, monitoring and exemplary from the school principal.

1) Provide presence

MASYPIBatangKuis Principals are all the same, namely providing presence for teachers.

i. Communication and interaction

The efforts of the MASYPIBatangKuis Principal in terms of communication and interaction, namely by setting the teacher's table, as well as openness and exemplary.

1) Teacher table arrangement

2) Openness and exemplary

2. The extent to which the principal's efforts were effective in improving the performance of MASYPIBatangKuis teachers

a. Learning program planning

The efforts of the MASYPIBatangKuis School Principal so that teachers can plan learning programs well, namely by involving teachers in training, activating MGMP forums, providing the necessary facilities and conducting supervision, encouraging / directing. The efforts made by the principal turned out to be effective in improving teacher performance, because teachers became increasingly disciplined in making syllabus / lesson plans. The syllabus / lesson plan becomes the teacher's standard in teaching, for this reason the teacher must have a plan. This is

as expressed by BPR and SD teachers who stated that "Very effective, many teachers in the sense of discipline make lesson plans, syllabus, because promotion is very useful, supports the interests of teachers and what is planned is expected to be implemented. The teacher becomes focused in carrying out learning in class ". The syllabus / RPP will make the teacher better understand what will be taught in learning and teaching and learning activities can run optimally. Good and mature learning planning will certainly greatly help teachers and facilitate learning activities and are supported by the availability of facilities, of course, will greatly support teachers in the learning process, because whatever the teacher needs is sufficient or available.

b. Class management

The efforts of the MASYPIBatangKuis School Principal to be able to carry out class management properly are by monitoring, looking at the class, reprimanding and giving sanctions

c. Learning Media

The efforts of the MASYPIBatangKuis School Principal in terms of using learning media are by holding training / training, providing facilities as well as encouraging teachers to use them. The efforts made have been effective in improving teacher performance because it can help teachers facilitate teaching and learning activities by using learning media other than using books. These facilities can make it easier for teachers and more flexible in developing learning. Teachers can easily display videos and images that can facilitate students' understanding of learning materials with LCD. Training / education and training is also effective for improving teacher performance. Teachers who previously were less able to use IT became able and who previously lacked attention to the internet wanted to see. Teachers are also motivated to increase the use of IT in learning. This is as expressed by FE, SN and BM teachers who stated that "Effective, it facilitates learning and makes it easier for teachers, so they are more flexible in developing learning. Can increase teachers to use IT ". The use of IT is certainly very helpful for teachers in learning both in preparation and in its implementation. The teacher still uses the blackboard media, even though the teacher has carried out learning with IT to further clarify the material presented.

d. Learning methods

The efforts of the MASYPIBatangKuis School Principal in terms of selecting and using learning methods, namely by giving freedom to choose and use learning methods and giving directions to teachers. These efforts proved to be effective in improving teacher performance. This flexibility will certainly make teachers more creative in using learning methods considering the characteristics of each class are different, so different methods are needed. Teachers also acknowledge that the flexibility given to teachers to use learning methods can spur teacher creativity in learning. This is in accordance with what FE and VR teachers stated that "Yes, very effective, very helpful in our creativity in teaching, we can be creative, expressive and on the other hand also help students to make it easier to understand lessons". The teacher feels entrusted with using methods that are in accordance with the material and the students at hand. The teaching method admitted by the teacher is very helpful for students in understanding the learning material. Delivery of material in learning a teacher must use a method so that in delivering material students do not feel bored. The use of appropriate methods will make it easier for students to receive and understand learning material.

e. Learning materials

The efforts of the MASYPIBatangKuis Principal in terms of understanding learning materials are by providing facilities as well as reminding and asking teachers to make good use of them. The efforts made were effective in improving teacher performance. Seeing from the learning outcomes, namely the value of student assessment results which is quite high because

the success of learning can also be seen from the results / grades of students. This was as expressed by the principal of KS 1, who stated that "Yes, it can be said to be effective if it turns out that seeing from the results of the learning activities here is quite encouraging because the children here have quite high grades. The success of learning is seen from the results or goals achieved ". Facilities are indeed very supportive in implementing learning in schools. The availability of facilities is recognized by the teacher to be very helpful in the learning process as well as when implementing learning practices. The existence of internet services provided by schools can also assist teachers in improving learning materials.

f. Utilization of learning resources

The efforts of the MASYPIBatangKuis Principal in terms of understanding learning materials are by providing and completing facilities, and providing encouragement / motivation to teachers. These efforts have been effective in improving teacher performance. The availability and suggestions for using these facilities can help facilitate teachers in learning. The facilities provided can make it easier for teachers to carry out learning, so that learning becomes more enjoyable. This is as expressed by an elementary teacher who stated that "Effective because learning is more fun, the teacher is easier to carry out learning". The existing facilities can develop teacher creativity to use more varied media and methods by utilizing these facilities.

g. Evaluation / assessment of learning

The efforts of the MASYPIBatangKuis School Principal in terms of evaluation / assessment of learning are by providing the necessary facilities or equipment and reminding teachers to really do it well. These efforts proved to be effective in improving teacher performance. The teacher becomes motivated and motivated to immediately complete the learning material and discipline to carry out tests according to the competencies that must be achieved by students and to make student assessment data which will then be checked by the principal. This can be seen from all teachers who have carried out evaluation / assessment of learning, as well as remedials for students whose scores are still below the KKM. This is as expressed by elementary school teachers who stated that "Effective, because teachers are motivated to immediately complete the subject matter, discipline in conducting tests per competency and are more responsible in providing assessments, and preparing to conduct assessments".

h. Discipline

The efforts of the MASYPIBatangKuis School Principal in terms of discipline are by providing presence, providing guidance and direction, and exemplary from the school principal. These efforts proved to be effective in improving teacher performance. The teacher also acknowledged that the efforts made by the principal had made the teacher more disciplined and understood his job better. Teachers who sometimes arrive late also arrive on time, because teacher discipline will also be assessed and used at promotion. The example of the principal turned out to make teachers motivated and feel whipped to be more disciplined, coming and going to class on time. This is as expressed by teachers SY and SN who stated that "Good, who usually arrives late becomes on time and feels motivated to come in early and teach on time". The teacher becomes more introspective by seeing the example of the principal. Teachers also feel embarrassed when they arrive late and try their best not to be late. Discipline will also affect teacher ratings for promotion, so teachers will think if they are not disciplined.

i. Communication and interaction

The efforts of the MASYPIBatangKuis Principal in terms of communication and interaction, namely by setting the teacher's table, and openness. These efforts proved to be effective in improving teacher performance. Teachers can communicate easily between fellow teachers. The arrangement of teachers' desks which are arranged close together based on similar subjects will facilitate cooperation, help each other with difficulties, and share between teachers easily, so that when there are problems they can be solved and discussed together. The

ease of communicating among teachers of similar subjects, so that there will be no gaps between one teacher and another in the delivery of material. This is as expressed by elementary school teachers who said that "Effective because it improves cooperation and communication, helps each other with difficulties in learning as a means of sharing". Teachers also can still communicate well with other teachers. Ease of communication not only among teachers but also with the principal, thus creating a more family atmosphere. This was also expressed by the principal of the KS 8 school who stated that "If the shaking activity is 100% effective, it means that it becomes more familial". Openness between the principal and the teacher means that the school community feels more kinship and feels more harmonious.

CONCLUSION

Based on the results of research and discussion, it can be concluded that:

1. The efforts made by the MASYPIBatangKuis Principal can be seen from several things, namely: a. involve teachers in training; b. provide facilities needed by teachers in the learning process, such as computers, paper, printers, LCDs, and internet services; c. urge / ask teachers during the briefing meeting to use these facilities to smooth the learning process; d. monitor the teacher while learning is taking place and periodically look around the class; e. give flexibility to teachers to choose the right method; f. provide attendance and check regularly; g. conduct teacher table arrangements so that it is easy to communicate both sharing and discussion among teachers; h. provide motivation, direction and examples to teachers; i. give a warning to a teacher who is not disciplined in general either in a briefing meeting or by summoning the teacher; j. the principal is open and provides an example to the teacher both in discipline and in communication.
2. The efforts made by the principal in improving the performance of MASYPIBatangKuis teachers were effective because the teachers became better, orderly and disciplined in carrying out their duties, from planning, implementing to evaluating / assessing learning

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REFLECTION ON THE STUDY PROGRAM OF ISLAMIC EDUCATION COUNSELING

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ABSTRAK

Islamic education counseling guidance is one of the study programs that has recently changed the name of Islamic counseling guidance. As a new study program, it certainly presents new phenomena within the study program and attracts scientists to conduct research studies, both qualitatively / quantitatively / mix methods or up to research and development. This paper aims to reflect on the Islamic education counseling guidance study program that has just been endorsed by the Ministry of Religion. The method used in this research is to use literature study and is supported by the results of interviews conducted with several respondents. The results of this study reveal that a) the increased level of self-confidence of students, lecturers and all other stakeholders after the change in the name of the Islamic counseling study program to Islamic education counseling guidance, b) alumni of the Islamic education counseling guidance study program feel that their careers are getting clearer, c) There is a clear distinction between Islamic education counseling which is managed under the faculty of Tarbiyah sciences and teaching and Islamic counseling which is managed under the faculty of da'wah and communication.

KEYWORDS: Reflection, Program of Study, Islamic education counseling guidance

PRELIMINARY

In the midst of the rapid learning process through technology, the expanding internet network and the mushrooming ease of interaction between teachers and students, counselors and counselors, sellers and buyers, lawyers and their clients have made many significant changes to almost all segments of human life, including systems education in Indonesia which includes counseling guidance services.

The brief Islamic Education Counseling Guidance with BKPI is one of the many study programs that the Minister of Religion of the Republic of Indonesia has just ratified. Lukman Hakim Saifuddin through the minister of religion's regulation number 38 on October 30, 2017 in Jakarta concerning amendments to the regulation of the minister of religion number 33 of 2016 concerning academic degrees of religious colleges.

Since the issuance of this nomenclature, various study programs that were originally named Islamic counseling guidance at the Tarbiyah faculty, have sent letters of request to change the name of the study program to Islamic education counseling guidance. Based on the data obtained, there are at least 13 PTKIN that are developing the Islamic education counseling study program at the undergraduate level and there are two PTKIN that are developing the Islamic education counseling study program at the bachelor level, namely IAIN Curup and IAIN Batusangkar.

In the appendix one page six it is clearly emphasized that there are three study programs that are directly related to counseling guidance, namely: 1) Islamic Counseling Guidance (developed at the Faculty of Da'wah and Communication and earned the title S.Sos), 2) Islamic Counseling Guidance (developed in Faculty of Da'wah and Communication and earned the title S.Sos and 3) Islamic Education Counseling Guidance (developed at the Faculty of Tarbiyah and Teacher Training and earned the title S.Pd).

Based on the information above, it can be understood that the counseling developed under the Tarbiyah faculty is called the Islamic education counseling guidance study program. Meanwhile, the faculty of da'wah is called Islamic Counseling Guidance and

Islamic Counseling Study Program. This means that the counseling guidance of Islamic education is not the same as other counseling guidance programs located at other faculties.

Islamic education counseling guidance, which is basically known as counseling guidance after that followed by Islamic counseling guidance is a series of name changes that will answer the direction and goals of this study program to the outcomes that the alumni will obtain after completing a series of compulsory courses that must be taken while being a graduate student. one / two or three.

According to A. Said Hasan Basri, et al (2019) The accompaniment of Islamic education counseling as a branch of education that is psychopedagogic, of course, becomes a necessity if this study program implements a more updated nomenclature of the development of science and technology. Times have changed, individuals who play their roles from time to time also change, of course everything related to these changes must be balanced with changes in direction, goals, planning, implementation, outputs and even different outcomes.

This is in line with the statement made by I. Djumhur and Moh. Surya (1978: 1) stated that counseling is one of the elements in the overall education program that cannot be separated. This opinion informs BK academics that counseling is an important point in the implementation of education at all levels.

In line with this concept, presumably the refinement of the name of the Islamic education counseling guidance study program becomes a study program developed at the Tarbiyah faculty. The coupling of the word Islamic education is an important part as well as the main identity that Islamic education counseling is an important part of the implementation of education as a whole. In addition, in the midst of the proliferation of perceptions stating that counseling at the Tarbiyah faculty is the same as counseling at the Da'wah faculty, "Islamic education" is added as a distinguishing feature from the others.

As a study program that has just received a new name, of course, it attracts a lot of attention from various parties involved directly or indirectly. This condition invites various elements to devote all their academic abilities to conduct an in-depth analysis of the future and the sustainability of the name and education system that takes place in the Islamic education counseling guidance study program.

The name of the new study program, of course, will bring new psychological conditions for counseling guidance activists (whether students, education staff, counseling teachers, lecturers and so on), presenting a new curriculum, vision and mission and new study program objectives. Therefore, this paper will provide a series of information that should be known to many people about the reflections experienced after the name of the Islamic education counseling guidance study program was written.

METHODOLOGY

Articles that are present in the form of proceedings in front of readers are articles that can provide a series of important information about the reflection of the Islamic education counseling guidance study program developed at the Tarbiyah faculty. All information provided is quoted from sharing other reference sources, in the form of books, articles, laws and so on. Furthermore, this research is called library research.Library research is a series of activities relating to methods of collecting library data, reading and taking notes and processing library collection materials only without requiring field riders (Mestika Z, 2004: 3).

In addition, in an effort to strengthen the information obtained, limited interviews were conducted with all those who were directly involved in experiencing the change in the name of the Islamic counseling guidance study program to Islamic education

counseling guidance. Therefore, interview activities were carried out for students and lecturers.The interview process was carried out with respondents through the snowball sampling technique. Snowball sampling technique is a method for identifying, selecting and taking samples in a continuous network or chain of relationships (Nina Nurdiani, 2014).

RESULTS AND DISCUSSION

Based on the literature review that has been carried out and supported by the results of interviews with various respondents, several research results were obtained, including:

Increased level of self-confidence of students, lecturers and all other stakeholders after the change in the name of the Islamic counseling guidance study program to Islamic education counseling guidance. This is in accordance with the statement conveyed by the BKPI lecturer that: "program studi bimbingan konseling pendidikan islam merupakan program studi yang membawa angin segar kepada kita semua... penggandengan nama pendidikan islam menjadi corak yang tidak dapat dipisahkan dari fakultas tarbiyah sebagai salah satu fakultas yang mengembangkan ilmu pendidikan".

Counseling guidance with Islamic education are two things that are interrelated in helping students to realize a series of ideals that have been planned in advance. By combining these two terms, it becomes a great force to deliver innovative Islamic education counseling guidance services. This is in line with the opinions expressed Galuh Nashrullah Kartika MR (2017) that counseling and Islamic education are an inseparable relationship, like two faces in a coin, both of which complement and enhance each other.

Ira Suryani & Ahmad Syarqawi (2019) emphasized that one of the latest innovations that must be disseminated information is the adaptive counseling approach (initiated by Andi Mappiare) in implementing Islamic education counseling guidance services so that this approach is used among the world of education in Indonesia.

Furthermore, the interview process is also carried out to students who are currently studying in the Islamic education counseling study program. In the results of this interview, there are two categories of students, namely: low semester students (in semesters one and three) and high semester students (in semesters five and seven).

The results of interviews conducted with low semester students revealed that "kami belum mengetahui perbedaan yang spesifik antara program studi bimbingan konseling pendidikan islam dengan program studi bimbingan konseling lainnya". This statement provides clarity that low semester students need a lot of information to get deeper into the study program that is currently being studied. Therefore, efforts to strengthen understanding are very strategic efforts in creating the strength of the science of Islamic education counseling guidance. Furthermore, high semester students expressed that " kami merasa senang dan sangat mengapresiasi atas adanya perubahan nama program studi ini... istilah pendidikan islam dan ditambah lagi kami sebagai mahasiswa fakultas tarbiyah membuat kami semakin yakin, bahwa kami adalah guru BK yang melangsungkan pelayanan bimbingan di institusi pendidikan... tidak dimasyarakat/rumah sakit/balai pernikahan dan lain sebagainya..."

Based on the information given by the respondents from the student group, it gives an idea that the increasing level of student confidence that the alumni of

Islamic education counseling guidance are teachers who will help students solve various problems in educational life or other life that have an impact on education.

Hamdani Bakhran & Adz Dzaky (2001) in more detail emphasized that the linkage of Islamic counseling and education is as follows: 1) Helping individuals prevent problems related to learning / educational activities, among others, (a) Helping individuals understand the nature of education Islam. (b) Helping individuals understand the purpose and position of education according to Islam. (c) Helping individuals understand the factors that influence learning success. (d) Helping individuals get around learning activities to succeed. (e) Helping individuals to carry out learning activities in accordance with the provisions of Islamic law. 2) Helping individuals solve problems related to learning / education, among others, (a) Helping individuals to be able to understand the problems they face. (b) Helping individuals understand their condition and their environment. (c) Helping individuals understand and appreciate ways to solve learning problems in accordance with Islamic teachings. (d) Helping individuals make choices in an effort to solve the problems faced in accordance with Islamic teachings. 3) Helping individuals maintain the situation and condition of their learning activities to stay good and develop them for the better, among others, (a) Maintaining individuals whose problematic learning situations and conditions have been resolved, do not return to problems. (b) Developing learning situations and conditions for the better. (d) Helping individuals make choices in an effort to solve the problems faced in accordance with Islamic teachings. 3) Helping individuals maintain the situation and condition of their learning activities to stay good and develop them for the better, among others, (a) Maintaining individuals whose problematic learning situations and conditions have been resolved, do not return to problems. (b) Develop learning situations and conditions for the better. (d) Helping individuals make choices in an effort to solve the problems faced in accordance with Islamic teachings. 3) Helping individuals maintain the situation and condition of their learning activities to stay good and develop them for the better, among others, (a) Maintaining individuals whose problematic learning situations and conditions have been resolved, do not return to problems. (b) Develop learning situations and conditions for the better.

 Alumni of the Islamic education counseling counseling study program feel that their careers are getting clearer. This is in accordance with the results of interviews conducted with several BKPI lecturers that "dengan adanya perubahan nama program studi bimbingan konseling pendidikan islam, menjadi titik terang bagi seluruh civitas akademika bimbingan konseling pendidikan islam tentang arah karier yang akan dituju setelah menyelesaikan pendidikannya pada program studi bimbingan konseling pendidikan islam. Disamping itu, menjadikan jenjang karier para guru BK semakin mantap, mungkin bisa diawali dari guru BK, Koordinator BK, Wakil Kepala Sekolah bidang Kesiswaan, kepala sekolah, pengawas sekolah atau bahkan bisa berlanjut sampai kepada Menteri Pendidikan".

The results of this statement provide information to readers that the Islamic education counseling study program will produce professional guidance and counseling teachers in carrying out counseling guidance services at all levels of education. The guidance and counseling teachers will master the various competencies of BK teachers, namely: pedagogic competence, professionalism, personality, and social competences.

Furthermore, the interview process carried out with students of the Islamic education counseling guidance study program revealed that "kami merasakan adanya peluang-peluang kerja dan jenjang karier yang lebih mantap... infomasi yang kami terima guru BK masih sangat dibutuhkan... apalagi dari hasil data yang kami peroleh dari ABKIN, Indonesia masih membutuhkan 26.000 guru BK untuk ditempatkan pada setiap jenjang pendidikan...".

Based on the information given by the students, it was emphasized that the students felt more comfortable because they would no longer clash with alumni of counseling guidance from other faculties when they were about to apply for jobs, especially as counseling teachers in madrasah. It is clear that a graduate of Islamic education counseling guidance at the Tarbiyah faculty will become a counseling teacher at madrasah and a counseling graduate outside the Tarbiyah faculty will become a social worker / implementer of counseling guidance services to the wider community.

This is in line with the statement conveyed Isep Zaynal Arifin (2008) stated that the guidance of Islamic education counseling is getting stronger and stronger with the opening of postgraduate and doctoral professional education levels. This is followed by the strengthening of counseling as a profession that is equal to other professions such as doctors, psychiatrists and psychologists who can open a practice and service to the community.

There is a clear distinction between Islamic education counseling which is managed under the Tarbiyah faculty and Islamic counseling managed under another faculty. With the birth of the name of the Islamic education counseling guidance study program, it has become a separate style and at the same time a knowledge group that is different from other counseling guidance programs. Furthermore, the title earned also shows a difference. Islamic education counseling guidance received a Bachelor of Education degree, while counseling guidance managed outside the Tarbiyah faculty received a social bachelor's degree.

Of course, the degree obtained is sufficient as a scientific reason that counseling guidance at the Tarbiyah faculty and other faculties is quite different. This is also in line with the results of interviews conducted with BKPI and BKI / BPI lecturers "lahirnya PMA nomor 38 tahun 2017 telah menjadi isyarat tentang berakhirnya perdebatan panjang yang membahas tentang bimbingan konseling yang dikembangkan pada fakultas tarbiyah dan fakultas lainnya... oleh karena itu, PMA ini dapat dijadikan sebagai landasan dalam menentukan kurikulum baru pada masing-masing program studi, sehingga para mahasiswa tidak salah dalam memahami keilmuan yang sedang dipelajarinya...".

Furthermore, the results of interviews obtained from students revealed that "apabila nama berbeda... tentu saja individu/program studinya berbeda... oleh karena itu, dengan perbedaan ini akan menghasilkan lulusan yang berbeda pula. Ditambah lagi dengan fakultas yang mengembangkannya juga berbeda...".

From the various statements that have been explained by the respondents above, it can be taken an understanding that Islamic education counseling guidance is certainly different from other counseling guidance. Twins who are born from the same womb and live in the same womb, must have differences. Likewise with counseling guidance, counseling guidance, Islamic counseling guidance, Islamic education counseling guidance, although there are similarities but differences are the majority group.

CONCLUSION

Based on the various explanations above, it can be concluded that the presence of Islamic education counseling guidance is a new study program that replaces the name Islamic counseling guidance at the Tarbiyah faculty as a bright spot for the entire counseling guidance academic community. Therefore, each study program must summarize a new curriculum to match the name of its respective study program. Besides that, Islamic education counseling guidance received a warm welcome from various circles so that the PMA which regulates the name of this study program should serve as a juridical foundation in developing the science of Islamic education counseling guidance.

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A LEADER IN THE QURAN PERSPECTIVE

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ABSTRACT

The purpose of this research is to be able to play an important role in the leadership group experienced by existing groups and associations. Regarding intention and purpose, the writer also hopes that it can be useful for the next generation. In order to care for the nature of a leader, the standard is a leader who is exemplified by the Prophet

From that, the author wants to describe the studies of leadership according to Islam in accordance with the quran and Hadith. The problems identified in this case are. 1). The essence of the leader in the perspective of the Koran. 2). Standardization of a leader in the perspective of the Koran.

This research is a library research (library research) and is included in the category of qualitative research. The method used is the thematic method (maudu'iy), which is to collect verses from the Koran that talk about leadership in the perspective of the Koran.

From the results of this study, The Essence of a leader in Islam If we count and observe the word of Allah SWT in Surat Al-Baqarah: 30 people we know that leadership in Islam absolutely comes from Allah who has made humans as khalifah fil ardli.

Standardization of a leader in the perspective of the Koran: Conveying mandates, Establishing laws fairly, Forgiveness, Deliberation, Tawakkal

KEYWORDS: Haikiat, Standardization, Leader, Alquran

INTRODUCTION

The leader is the main figure in every aspect of life, both in a group of people, an organization, public institutions and others. Not only armed with kindness, a leader must also be intelligent, wise and must be highly charismatic in order to produce a great and quality group of followers. Besides the leader is an important figure, a leader must also have a leadership spirit in him. And this leadership spirit will not be possible to grow alone without anyone guiding it to become a good leader socially and spiritually.

Rasulullah   was an extraordinary leader of the ummah. In the Prophet has a leadership spirit that is unmatched. The question now is, why is that ?. Because Rasulullah   directly received guidance from Allah through the medium of the angel Gabriel. However, it does not end with the Messenger of Allah   alone, but this leadership spirit was continued by the Khulafar Arrasyidin, and not only that, indirectly we have also inherited those leadership souls through the Koran and the Hadiths of the Messenger of Allah   .

Siti aisya when asked by her friends how about the morality of the Prophet Rasul? So he answered the Prophet's ahklak   is the Koran. From the above hadith, we can directly understand that in the Koran we have the knowledge and standardization of leaders and a good leadership spirit who are extraordinary for those who want to learn them.

A good leader, a leader who is not only concerned with his group or relatives and race, but a good leader is a leader who is concerned with everything, both all humans and for the benefit of all nature, be it plants and animals. This is the leadership ala Rasulullah

    in which he leads not only for the good of his community but also for the good of the universe (Rahmatan lil 'Alamin).

On the other hand, besides wanting to study the figure of a leader according to the Koran and hadith, the author sees that the current era is an era that is experiencing a crisis

of essential good leadership. As we know, many leaders forget their identity as leaders, who only want their position for personal and group affairs, not just for the affairs of the ummah. Many leaders do not understand the essence of their leader, even though being a leader is a mandate that must be maintained according to the standards in the Koran.

Regarding the discussion about the leader and the spirit of leadership is very broad, therefore the discussion this time will be limited to the aspects of the leader and the spirit of leadership from the perspective of the Koran. The specific discussion aims to make scientific work easier to understand and easier to apply.

The problems identified in this case are. 1) The essence of the leader in the perspective of the Koran. 2). Standardization of a leader in the perspective of the Koran.

The purpose of this research is to be able to play an important role in the leadership crisis experienced by existing groups and associations. Regarding the intention and purpose, the writer also hopes that it will be very useful for the next generation. In order to care for the essence of a leader, the standardization of a leader is that there is no longer a leadership crisis.

LITERATURE REVIEW

1. Leaders and Leadership

   Leadership theory talks about how a person becomes a leader. According to Wursanto, there are six theories of leadership, namely: excess theory, trait theory, heredity theory, charismatic theory, talent theory and social theory. Nanus emphasized that leadership is a process of influencing and supporting others to work enthusiastically towards achieving goals, so from this definition there are three important elements, namely: giving influence, supporting, voluntary efforts in achieving goals. (Syafaruddin, et al, 2010: 24)

   In the book "Management" written by Husaini Usman explains that leadership (leadership) and leader (leader) are objects and subjects that have been studied, analyzed and reflected from the past until now. The term leadership comes from the word leader which according to The Oxford English Dictionary (1933) was only developed in the early 1300s, while the word leadership did not appear until the mid-17th century in either political writing or parliamentary control in England. The word lead (lead) comes from the word derived from the Anglo Saxon word which is generally used in Northern European languages which means the way or route of a ship's journey. Leadership is about how or the process of directing others to want to do what the leader wants. (Husaini Usman, 2014: 307)

   A leader (leader) is often called a "leader", "leader", "pioneer", "coach", "mentor", "administrator", "mover", "chairman". (H. Veithzal Rivai, 2013: 1). A leader is also someone who can influence the group he leads to exert joint efforts to achieve predetermined goals or objectives. (Mulyono, 2009, 18) According to P. Pigors, the leader means a process of encouraging each other through the successful interaction of individual differences, being able to control human resources in pursuit of goals. Then the leader according to GCCleeton and CWMason is leadership that shows ability influencing people and achieving results through emotional appeal and this is better than through the use of power. Ordway, which reiterates that a leader is a combination of temperaments that allows one person to be able to encourage other parties in accomplishing the duties or goals of the organization. (Inu KencanaSyafiie, 2011: 185)

   Leadership is an interplay between leaders and followers (subordinates) who want real change that reflects their shared goals. The concept of leadership from the leader's point of view was put forward by Bennis and Nunus, according to

him, a person who is called a leader, if he is able to provide a vision to the organization and is able to describe it to reality. Then leadership as a process of influencing others to support in achieving relevant organizational goals. (John M. Ivancevich, 2006: 194). On the other hand, leadership is an important aspect for a leader, because a leader must act as the organizer of the group to achieve what has been set. Leadership can be defined as a process to direct and influence activities related to the assignment of company employees in order to achieve company goals. (Clara Rosa Pudjiyogyanti, 1991: 143)

2. Islamic Perspective Leadership Conceptual Basis
　　　　To understand the conceptual basis in an Islamic perspective, at least three approaches must be used, namely:

a. Normative Approach
　　　　The conceptual basis of normative Islamic leadership is derived from the Al-Qur'an and Hadith which is divided into four main principles, namely:
　　1) The principle of responsibility in the organization In Islam, every leader is required to be responsible. To understand the meaning of responsibility is the main substance that a prospective leader must first understand so that the mandate given to him is not wasted.
　　2) Ethical principles of tauhid Islamic leadership are developed on the ethical principles of tawhid. (Clara Rosa Pudjiyogyanti, 1991: 143)
　　3) The principle of justice To maintain a balance of interests, the principle of justice must be properly maintained so that the stigmastigma of injustice does not appear.
　　4) The principle of simplicity Rosululloh Saw emphasizes that a leader must serve and not ask to be served.

b. Historical Approach
　　　　The Koran is so rich with stories of past people as lessons and material for reflection for the people who will come. With this historical approach, it is hoped that Islamic leaders will have the characteristics of sidiq, mandate, fathonah and tabliq as a condition for their success in leading. (Clara Rosa Pudjiyogyanti, 1991: 16-18) Sidiq is a characteristic of the Prophet Muhammad, which means true and honest. If a leader, he always behaves right and honestly throughout his leadership. It is true in making strategic decisions in the company, regarding the vision and mission in setting objectives and goals as well as being effective and efficient in implementation and operations in the field. (Hermawan Kartajaya and Muhammad Syakir Sula, 2006: 121) Honest attitude means always based on words, beliefs, and actions based on Islamic teachings. There is no deliberate contradiction or contradiction between words and deeds. For this reason, Allah commands believers to always have the character of sidiq and is also encouraged to create a sidiq environment. (Hermawan Kartajaya and Muhammad Syakir Sula, 2006: 123)
　　　　Meanwhile, fathonah can be defined as intellectual, ingenuity or wisdom. A leader who is fathonah means a leader who understands, understands and deeply lives all the things that are his duties and obligations. The nature of fathonah can be viewed as a life strategy for every Muslim, because to reach the creator, a Muslim must optimize all the potential that has been given by him. The most valuable and most expensive potential that is only given to humans is reason (intellect). (Hermawan Kartajaya and Muhammad Syakir Sula, 2006: 128) The last

one is tablig which means communicative and argumentative. People who have a tabligh character will convey it correctly (weighty) and with the right words. If he is a leader in the business world, he must be someone who is able to properly communicate his vision and mission to employees. (Hermawan Kartajaya and Muhammad Syakir Sula, 2006: 132)

c. Theoretical Approach

Islamic ideology is an open ideology. This implies that even though the conceptual foundations in the building of Islamic ideology are perfect, Islam does not close the opportunity to communicate ideas and thoughts from outside Islam as long as these thoughts do not contradict the Qur'an and Sunnah of Rosululloh. . The development of science, an Islamic management framework as long as it is in a scientific corridor is certainly highly recommended.

1. Leadership According to Islam

Imamat or Islamic leadership is a concept contained in the Koran and Sunnah, which covers human life from the person, two, family and even to humans or groups. This concept includes both ways to lead for the implementation of Islamic teachings for a better life in this world and in the hereafter. Leadership according to Islam, is indeed natural for every human being which at the same time motivates Islamic leadership. As an explanation of leadership from an Islamic point of view, leadership in Islam is often known as the word caliph which means "representative" of the word of Allah. In the Qur'an surah Al-Baqarah: 30.

Meaning: And (remember) when your Lord said to the angels, "actually I want to make the caliph on earth" they said "why do you want to make (caliph) on earth that is a person who will cause damage and shed blood even though we always praise you and sanctify You ?. " In fact I know what you do not know ".

As explained in the above verse, Mustafa Al-Maraghi said that the khalifah is the representative of God on earth (khalifah fil ardli). Rasid Ridla Al-Manar said the caliph was a human being who was equipped with the excess of reason, thought and knowledge to control.

In other terms, "Imam" also means a leader who is emulated and carried out by his fatwa. There is also the term "Amir" a leader who has the power and authority to govern society. Also known is the term "Ulil Amir" which is mentioned in the word of Allah SWT in Q.S. An- Nisa Verse: 59

Meaning: O people who believe obey Allah and obey the Prophet (Him), and ulil amri (power holders) among you then if you have different opinions about something, then return it to Allah (Al-Quran) and Rasul (Hadith or sunnah) , if you truly believe in Allah and then such a day will be greater (for you) and better the consequences.

Tafsir Al-Maragi Tafsir from Al Maragi. Then obey the ulil, amri, namely the umara, judges, scholars. The warlords and all the leaders of the war and to the place where human needs and general benefit return. If they agree on a matter or

law they must be obeyed in a way that they must be trusted not to violate Allah's commands and the Sunnah of the Prophet who are worried, and in discussing and agreeing on their case there is no coercive party.

If in the Koran and Sunnah there are no texts on the law then ulilamri consider it because they are people who are believed. If they have agreed on a case, it must be carried out. If they disagree about a problem, then it must be checked in the Alquran and the Sunnah with the general rules contained therein. If it is in accordance with both then that is what is beneficial for us and we are obliged to practice it. But if it does not contradict both of them then it is not beneficial and we are not obliged to leave it. Thus, the dispute is concluded and an agreement is reached.

Returning to the book and sunnah and resolving these disputes are rules called kias. While the first is called ijmak. From this it can be seen that the verse explains the main points of religion in Islamic governance, namely:

1. The first point is that practicing the Qur'an is obedience to Allah SWT.
2. The second point is the sunnah of the Prophet, and practicing it is his obedience to the Prophet.
3. The third point is ijmak, ulil amri, ahlul-halli wal-aqdi that our people believe. They are scholars such as traders, producers of goods and farmers, heads of jobs, leaders, directors and chief editors of newspapers, obedience to them is obedience to ulil amri.
4. The fourth point is to examine disputed issues on the rules and general laws known in the Bible and the Sunnah, namely the words: "Then if you have different opinions about something, then return it to Allah (Alqur'an) and the Prophet (sunnah). (Ahmad Mustafa, 1993: 117)

RESEARCH METHODOLOGY

1. Research Methods and Approaches

This research is a library research and is included in the qualitative research category. The method used is the thematic method (maudu'iy), (Nushruddin Baidan, 1988: 2), which is to collect verses from the Koran that talk about leadership in the perspective of the Koran. Furthermore, to reveal the meanings and symbols in the verses of the Koran regarding the formulation of leadership in the perspective of the Koran, the author uses a linguistic, semiotic approach (Akhmad Muzakki, 2007: 93), hermeneutic (Komaruddin Hidayat ,: 137-139) and psychology.

The main reason for choosing the thematic method (maudu`i) in this research is because this method has been developed by many contemporary experts, because it is more in line with the development and demands of the times which require a comprehensive and comprehensive solution to the problem of certain cases. In general, the thematic method (maudu`i) takes two forms.

First, the interpretation concerns a letter in the Koran by explaining its general and specific purpose, as well as the relationship between the various issues in the letter to one another. Thus, these issues are related to each other like a single problem.

Second, compiling verses from the Koran that discuss certain issues from various surahs of the Koran and order them as far as possible according to the period of their descent, while paying attention to the reasons for their decline and explaining the overall meaning of these verses as an answer to the problems that are the subject of their discussion. (M. Quraish Sihab, 1994,117)

After following the research steps above, the researcher carried out an analysis of the aims and objectives of the verses relating to the theme discussed, then formulated a new theory in each sub-discussion which was packaged from the results of the analysis of the opinions of commentators and Islamic education experts. and the West. Then formulate conclusions by making the concept of the Koran as a solution to problems that arise in the formulation of research problems.

In processing research data, a framework of thought with particularistic-thematic-systematic, genetic-evaluation and internal interpretation references is used. (Noeng Muhadjir, 1990: 90-94). The reference to particularistic-thematic-systematic thinking is used in such a way, based on the fact that a number of Quraish Shihab ideas, ideas and thoughts that developed in various ways, some contain special statements on the theme of education. These statements are interpreted based on the systematics of education so that the concept of Islamic education can be presented.

The use of gynetic-evolutionary thinking references, is based on the fact that M. Quraish Shihab's thoughts on education actually develop gynetically, from simple to more complex as a further refinement of previous concepts through an evolutionary process, in which there is a growth process. , selection, adaptation, refinement and renewal. (Dja'far Siddik,: 23.)

Whereas the use of reference to internal interpretation thinking is based on the fact that a number of M. Quraish Shihab's ideas, ideas, and thoughts about education, some contain deeper interpretative meanings than just the express ones. The interpretation is carried out internally, that a reality is interpreted by other internal realities so that the internal coherence is maintained.

2. Data Sources

As a library research, the data source of this research is written data, both primary and secondary. Primary data are the verses of the Koran and the Tafsir Al-Mishbah by M. Quraish Shihab. Secondary data in this research are journals, books, books, and articles that have relevance and significance to the topic of this research, so that a complete and comprehensive understanding of the concept of leadership in the perspective of the Koran will be found.

3. Data Collection Techniques

Because this research is a research library research, the data collection technique used in this study is literary data collection, namely by collecting library materials that are continuous (coherent) with the object of discussion under study. The data in the literature is collected and processed by:

a. Editing, namely re-examination of the data obtained, especially in terms of completeness, clarity of meaning and coherence of meaning between one another.

b. Organizing, namely arranging the data obtained with a predetermined framework.

c. The findings of the research results, namely conducting further analysis of the results of data compilation using predetermined principles, theories and methods so that certain inferences are obtained which are the results of the answers to the problem formulation.

Data Analysis Techniques

This research uses content analysis method. Content analysis is a research technique for making inferences that can be replicated and with valid data, taking into account the context. This method is intended to analyze all discussions about teacher professionalism according to M. Quraish Shihab's thoughts in more depth

and explore the meaning behind his thinking, which in this study, the authors start from the stages of formulating problems, creating a frame of mind, determining the method of operationalizing the concept, determining the data collection method. , collect data analysis methods which then arrive at the meaning interpretation stage.

RESULTS AND DISCUSSION

1. Normative Approach

    The conceptual basis of normative Islamic leadership is derived from the Al-Qur'an and Hadith which is divided into four main principles, namely:

    a. The ethical principles of monotheism Islamic leadership are developed on the ethical principles of tawhid. (Veithzal Rivai, 2013: 9)

        The main requirements for a leader that have been outlined by Allah SWT in his words in Surah Ali Imran (3) verse 118

is a characteristic of the Prophet Muhammad SAW which means true and honest. If a leader, he always behaves right and honestly throughout his leadership. It is true in making strategic decisions in the company, regarding the vision and mission in setting objectives and goals as well as being effective and efficient in implementation and operations in the field. (Hermawan Kartajaya and Muhammad Syakir Sula, 2006: 121) Honest attitude means always based on words, beliefs, and actions based on Islamic teachings. There is no deliberate contradiction or contradiction between words and deeds. For this reason, Allah commands believers to always have the character of sidiq and is also encouraged to create a sidiq environment. (Hermawan Kartajaya and Muhammad Syakir Sula, 2006: 123) As the word of Allah SWT in the letter AtTaubah verse 119 which means:

"O you who believe! Obey Allah and be with the true people ". Q.S At-Taubah (9): 119). Then about trustworthiness means trustworthy, responsible, and credible. Amanah can also mean the desire to fulfill something in accordance with the provisions. Among the values related to honesty and complete trustworthiness. It is also one of the moral faiths. Amanah also means having responsibility in carrying out the duties and obligations assigned to it. (Hermawan Kartajaya and Muhammad Syakir Sula, 2006: 125) Mandate can be displayed in openness, honesty and optimal service to employees. Allah said in Surah An-Nisa 'verse 58 which means:

"Indeed, Allah told you to convey the message to those who have the right to receive it, and if you establish the law among humans you should determine it fairly. Really Allah is the best to teach you. actually Allah is almighty hearing again all-seeing ". (QS. Al-Nisa '(4); 58)

Meanwhile, fathonah can be defined as intellectual, ingenuity or wisdom. A leader who is fathonah means a leader who understands, understands and deeply lives all the things that are his duties and obligations. The nature of fathonah can be viewed as a life strategy for every Muslim, because to reach the creator, a Muslim must optimize all the potential that has been given by him. The most valuable and most expensive potential that is only given to humans is reason (intellect). (Hermawan Kartajaya and Muhammad Syakir Sula, 2006: 128) The last one is tablig which means communicative and argumentative. People who have a tabligh character will convey it correctly (weighty) and with the right words. If he is a leader in the business world, he must be someone who is able to properly communicate his vision and mission to employees. (Hermawan Kartajaya and Muhammad Syakir Sula, 2006: 132)

Allah said in Surah Al-Ahzab verses 70-71 which means: "O you who believe! Believe you to Allah and say the right words, Allah will undoubtedly correct your deeds and forgive your sins. And whoever obeys Allah and His Messenger, then really he will win with a great victory. (Surah Al-Ahzab (33); 70-71)

3. Theoretical Approach

Islamic ideology is an open ideology. This implies that even though the conceptual foundations in the building of Islamic ideology are perfect, Islam does not close the opportunity to communicate ideas and thoughts from outside Islam as long as these thoughts do not contradict the Qur'an and Sunnah of Rosululloh. . The development of science, an Islamic management framework as long as it is in a scientific corridor is certainly highly recommended.

CONCLUSION

Starting from several problems raised by the author in his scientific work entitled "Thematic interpretation of leadership", the author can draw conclusions about the concept of educational leadership contained in Surah Al-Baqarah: 30 and Surah An-Nisa verse 58.

1. The essence of the leader in the perspective of the Koran

If we refer to and look at the word of Allah SWT above, as explained above, Islamic leadership absolutely comes from Allah SWT who is described in the Qur'an who has made humans as khalifah fil ardli. So in this connection the dimension of control is not limited to the interaction between those who lead (umara) and those who are led (people), but both the leader and the people (ummah). Then in the religion of the leader is very much needed which has been explained in Allah in the Koran and the Prophet, namely in his hadith. "Each of you is a leader". In fact, human life has carried out elements of leadership such as: "influencing, inviting, motivating and coordinating" their fellowmen. That experience needs to be understood in order to get valuable lessons in realizing good leadership in life, organizations or in an institution.

2. Standardization of a leader in the perspective of the Koran
   a. Delivering the mandate of the mandate is divided into three types, namely:
      1) Mandate relating to the rights of Allah. For example: carrying out orders, staying away from everything that is forbidden, and using all members of the body to get closer to Allah.
      2) Mandate relating to one's own rights. For example: a person does not do anything except what is beneficial for him, both in matters of religion, world and hereafter.
      3) Mandate relating to the rights of others. For example: not spreading ugliness and disgrace among others, jihad, advising one another, or not doing trickery in muamalah.
   b. Establishing the law fairly, the order to decide the law fairly among humans is absolute, which means it includes overall justice "among all humans", not justice between fellow Muslims and against the people of the book. Justice is the right of every human being only because he is identified as a human being. Then this identity as a human is what makes him entitled to justice according to manhaj rabbani. This identity is exposed to all humans, believers or infidels, white or black people, Arabs and non-Arabs alike.
   c. Gentle, gentle, gentle in speaking and not hurting others with words or deeds, and providing convenience and peace to society are subjective factors that a leader must have that can stimulate and encourage others to participate in deliberations .
   d. Forgiveness, the nature of forgiveness is one of the manifestations of devotion to Allah SWT. Islam teaches us to be able to forgive the mistakes of others without having to wait for an apology from the guilty. Actions of forgiveness should also be followed by generosity because if this is done then Allah will give forgiveness in return.
   e. Deliberation, the leader should always consult in every taking attitude and decision relating to the interests of the people. All problems are resolved or resolved by deliberation because this way, in addition to accommodating people's opinions, it will also produce wise decisions. Deliberation or shura is something that is very important for creating rules in any society. Every

developed country that wants security, peace, happiness and success for its people, still adheres to this principle of deliberation. It is not strange that Islam pays close attention to this basis of deliberation. Islam names one of the surah al-Qur'an as ash-shura, in which it talks about the characteristics of the believers, among other things, that their life is based on deliberation, even all their affairs are decided based on deliberation between them.

f.   Tawakkal, All believers know that all matters of life, and all benefits of harm in the hands of Allah, will leave everything to Him and will be pleased with all His will. He wasn't afraid to face the future, wasn't surprised by any surprises. His heart is calm and at ease, because he is sure of the justice and mercy of Allah. Therefore Islam stipulates that faith must be followed by tawakkal attitude. The tawakkal attitude is very useful for gaining inner peace. Because if someone has tried earnestly to achieve something, exerts all his energy and funds, makes plans very carefully and in detail, carries out with full discipline and carries out strict supervision, if then he still fails, he will not give up. He accepted it as a disaster, a test from Allah SWT that must be faced patiently. On the other hand, if it works well, he will be grateful to Allah SWT, not to be arrogant and proud, because he is sure that all his efforts will not be successful without the permission of Allah SWT. Thus, he faced all situations calmly. If you fail to be patient, if you succeed, be grateful. Compare with someone who does not have the concept of tawakkal in his life. Failure can make him stressed out and discouraged, while success can also make him proud and forget himself.

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OPTIMIZATION OF LEARNING ACTIVITIES IN LOW GRADES (Transdisciplinary Study of Learning Implementation in Elementary Schools)

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ABSTRACT

Optimization of learning activities in low grades can be reviewed from various transdisciplinary studies of the implementation of learning in elementary schools. When viewed from the psychological side, significant differences are seen from the characteristics, needs and tasks of student development. In terms of neuroscience, there is a difference in hemispheric dominance where the right hemisphere in students is more dominant in action compared to the left hemisphere which is different from adults. In terms of humanism, all students have potentials that must be appreciated and grown, and in terms of educational science there are clear differences in the management of significant learning elements.

KEYWORDS: Learning Activities, Transdisciplinary

PRELIMINARY

The process of maximizing learning activities is an inevitability to achieve educational goals. Learning in the classroom is the spearhead of the implementation of national education goals. Therefore, all forms of action to create an atmosphere and effective and meaningful implementation of learning continue to be implemented.

Formally, classroom learning begins at the elementary school level. Elementary school is the first vehicle for students to step up to see the cosmology of wider knowledge. The introduction of concepts, technology and art became a bridge for him to get to know the world, and everything was done through learning activities in school.

Optimization of learning activities in elementary schools must be carried out properly. An indicator of the implementation of good learning activities in elementary schools is that the learning activities provide meaning, understanding and skills for students. This meaning will occur if the learning activities have a high idealism that is humanizing people in accordance with the situation and conditions of students. Therefore, the main footing of development and design of learning activities is the view to maximize human potential and create it as a whole human being, and humanistic philosophy becomes the main footing. In addition, as a young human being, elementary school students are very much different from adults, in terms of psychological, neuroscience, humanism theory and educational science. So that the adjustment of learning activities must also follow or adjust to the circumstances of the student.

These situational differences should be the basis for consideration in designing a learning activity, especially in elementary school students. There needs to be a more in-depth study of the various disciplines that support the running and implementation of effective learning activities in elementary schools. Psychological studies, neurocyantic studies, humanism studies and educational science studies must sit together in harmony and synergize and integrate in transdisciplinary concepts to produce optimal output (Rachmat, 2011).

Starting from the explanation above, in this paper will be presented a study of four sectors of science that boils down to the birth of an effective form of learning activities in low-grade students in elementary school.

DISCUSSION

Study of various studies that build low-grade learning activities in elementary school as described in the introduction above starting from the foundation of humanistic philosophy. This assumes that education will give meaning if the education clearly boils down to making human beings as a whole. After based on the roots of humanistic philosophy, then each branch in a science tree studied various studies of human beings with all elements that exist in humans such as psychology, neuroscience, humanism and educational science.

An explanation of each study of science will be presented below:

a. Humanistic Philosophy

Hanurawan (1997) explained that humanistic philosophy is a philosophy that views human nature by paying attention to human needs and interests. Presuming this view is in line with the meaning of education itself is to humanize human beings through human development to face the complexities and problems of modern life. Education is a way to maximize human function through all educational activities including learning activities. Learning activities based on humanistic philosophy will manifest as a learning activity that supports, discovers potential and develops human abilities in the future.

b. Psychology Studies

Psychology studies discuss two big things, namely; 1) what are the characteristics of low-grade elementary school students?, and 2) how is the cognitive development of the student?. Psychological studies are considered important to be studied because psychological studies is one of the considerations in designing learning activities, namely by correlates between the characteristics and cognitive development of children to the material, strategies and learning methods that will be used. This synchronization will result in successful learning activities in order to.

Sumantri (2015) explains the characteristics of elementary school students including 1) still happy to play, 2) happy to move, 3) working in groups and 4) demonstrating directly.

Furthermore, related to the cognitive development of the child, elementary school students of low grades when looking at piaget cognitive theory are at a concrete operational stage, which at this stage students can perform operations and logical reasoning replaces intuitive thoughts as long as reasoning can be applied to concrete examples (Santrock, 2007).

Both of the things presented above, should be a consideration in designing low-grade learning activities. Application of psychology in learning activities include:

1) Learning activities are packed in a pleasant atmosphere and still include the element of playing didalmnya only the portion of play is not as big as in play activities in early childhood,
2) Learning activities support student activity,
3) learning is supported by concrete or real learning materials and media,
4) The portion of motion-based learning is more than the theoretical learning in the classroom.

c. Neuroscience Studies

Neuroscience is a neurology study that is the study of the brain. The study of the brain is a discipline that is currently widely discussed by experts. The mystery of the human brain is still a large mistrei that can not be decomposed in detail. Understanding of the brain is associated with various other scientific studies that are expected to give birth to new theories that are very useful.

The human brain is divided into two parts, namely the right hemisphere and the left hemisphere (Arifuddin, 2017). The right hemisphere of the brain is more besifat lateral (sideways), and divergent, while the left hemisphere of the brain is vertical (pointing up), and convergent. The proper functioning of the right hemisphere in relation to mental activation is

characterized by many possible answers (divergent functions) in dealing with problems. When the demands of response refer to the right hemisphere of the brain, creative potential has a growing opportunity. The response, function, and characteristics of the right hemisphere are more intuitive, holistic, multidimensional, creative and human. The left hemisphere is more rational, logical, orderly, and linear. Both hemispheres of the brain must develop in a variety of learning experiences. This learning experience reciprocally demonstrates the flexibility of the brain and the flexibility of human behavior (Semiawan, 2011).

Based on this explanation, considerations of material development and learning activities must be adjusted to the student's brain development. The development of the right brain that is intuitive, holistic, multidimensional, creative and humane is more dominant in developing in low grade students. therefore, the application of learning activities is expected to:

1) Learning activities provide opportunities for students to give birth to creativity,
2) learning activities are comprehensive, namely learning that covers all aspects of student development,
3) Adjusting learning activities with the development of the right brain of students by packing learning with fun.

d. Humanism Study

The flow of humanism in education is an application of human understanding that cares deeply about the interrelationship of human development in education. The basis of humanitarian-based education is influenced by the flow of humanism in psychology that has developed since the 1950s. This flow of psychology arises as a reaction to weaknesses found in behavioristic and psychoanalysis (Jamaris, 2010).

Humanism-based education approach is an approach built on the theory of humanism psychology that emphasizes the development of individual potential and the fulfillment of mausia needs as a whole human being. The relation of humanism in learning activities are:

1) Developing positive feelings towards himself directed at the development of a positive personality,
2) the development of positive feelings towards others directed to appreciate others,
3) the provision of learning facilities and infrastructure that can meet the needs of students.

e. Paedagogical Studies

This study is more directed to the learning process that is directly related to the elements of learning activities. The main learning activity is how to prepare students to be ready to learn. The readiness of students to study is a paedagogical realm through aperception activities. Education-related sciences are obtained through in-depth studies of education and paedagogyk is the science. In addition, preparing and maximizing various elements of education is also a study of educational science. However, paedagogic studies cannot stand alone without the support of the study of psychology, neuroscience and humanism.

CONCLUSION

Effective learning activities are learning activities that suit the needs, situations and conditions of students. In-depth and cross-sectoral studies must be conducted to gain a deep and clear understanding in the process of designing learning activities for low-grade students in elementary school. Effective learning activities are born from humanistic philosophy and supported by psychological studies, neuroscience studies, humanism studies and paedagogical studies into twigs of knowledge that nourish successful learning activities in order to.

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MODERNIZATION OF ISLAMIC EDUCATION IN INDONESIA (NAHDLATUL ULAMA'S EXPERIENCE)

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ABSTRACT

Talking about the modernization of education according to the experiences of Islamic organizations such as Muhammadiyah, Nahdhlatul Ulama, Alwashliyah, al-Ittihadiyah, if it is stretched one straight line, then at each end one will find the term one end traditionalist and at the other end modernist, and it turns out that in the phenomenon sociologically, each organization looks to each other in terms of methodology of thinking. People who are labeled as traditionalists develop modernist things and people who are labeled as modernists develop things that are traditionalists. This thingking will not be a problem if we stick to the Alquran, Sunnah and History. Renewal or modernization is a change towards open-mindedness, with science and technology being at its core which are always related to rational or scientific matters. The modernization of Islamic education in the experience of Nahdlatul Ulama is more towards educational revival namely, the natural pattern of education under the auspices of the Nahdlatul Ulama comes back to life when it responds to challenges. Reviving old positive values besides replacing old values with new things for the better and perfect.

KEYWORDS: Renewal Philosophy, Nahdlatul Ulama Educational Data, Contribution.

INTRODUCTION

Nahdlatul Ulama as the largest Islamic organization in Indonesia has a significant role in the modernization of Islamic education. Basically, the Nahdlatul Ulama movement which was initiated by the Ulama/ Kyai was an educational movement that was held throughout Indonesia. The values adopted in the Boarding School (*Pesantren*) are the values adhered to by Nahdlatul Ulama, and vice versa. This fact shows how big the role of ulama / kyai is in the leadership of the *Pesantren*. The charisma of the scholars / kyai clearly played a big role in the dissemination of the Nahdlatul Ulama. At the beginning of its establishment, Nahdlatul Ulama did not have a concrete formula for educational reform. However, the *Pesantren* under the care of the kyai are themselves a great asset in the field of education which Nahdlatul Ulama must take care of.

The reform of the Nahdlatul Ulama education system was an initiative of two important figures: KH Moh. Ilyas and KH Abdul Wahid Hasyim. Moh Ilyas, through the approval of KH Hasyim Asy'ari (founder of Nahdlatul Ulama), included general subjects such as Latin script, teaching Earth Sciences, History, and Malay to the Tebuireng *Pesantren*. The Arabic teaching system has also undergone very serious changes. He left difficult books behind and introduced a new teaching model that referred to the Dutch teaching system used by Dutch schools, in which simple spoken language was taught before moving on to the more difficult written language. Hasyim Asy'ari initiated a reform of the learning system at the Tebuireng pesantren by starting a 1-year preparatory class for 6-year elementary schools in the madrasah system. This newly introduced school education is termed Madrasah Salafiyah, aimed at presenting students from the Tebuireng Islamic boarding school with new subjects and methods, alongside long-established Islamic boarding school learning. With this madrasah, Hasyim Asy'ari played a role in renewing the learning of the pesantren. From here, renewable Islamic boarding schools emerged in a manner similar to the Krapyak pesantren in Yogyakarta led by Kyai Ali Maksum (1915-1989), Tambakberas and Rejoso pesantren in Jombang, East Java led by Kyai Hasbullah and Kyai Tamim. (Burhanuddin, 2012:368). Although at first these reform efforts faced great challenges, in the 1920s and 1930s the

Tebuireng *Pesantren* was the most famous *Pesantren* in the country and cared for around 6,000 students. (Asari, 2007:229)

The formation of educational institutions within the Nahdlatul Ulama organization actually started when this organization was founded. Nahdlatul Ulama's focus on education and teaching is a logical consequence of its defense of Muslim reformist attacks, which prompted Nahdlatul Ulama to develop its religious doctrine in order to avoid adultery and respond to modernity. (Fatoni, 2003:60) The involvement of Nahdlatul Ulama in reforming efforts is a necessity so that he can continue to survive in the face of the demands and challenges of the times.

There was a renewal of education for Islamic *Pesantren*s and madrasas in the Nahdlatul Ulama environment with the emergence of the intellectual Nahdlatul Ulama. K.H.A Wahid Hasyim when serving as Minister of Religion and chairman of the Ma'arif Nahdlatul Ulama Education Institute, which has made several efforts to reform Islamic *Pesantren*s and madrasah education through several development paradigms, those are:

1. Renewing the paradigm from theocentric to anthropocentric by reconstructing the learning objectives in the *Pesantren*, which were originally directed to create religious scholars (Ulama), by suggesting that not all students become ulama, but still understand religious teachings as learned in the *Pesantren*, student must strengthen themselves with various kinds of expertise which in education is now known as life skill education.
2. The dichotomic paradigm shift to the non-dichotomic between religious and non-religious sciences. According to Wahid Hasyim, the material taught in Islamic *Pesantren*s and madrasas must be comprehensive sciences that do not only study religious sciences which come from classical books.
3. A change in theoretical to practical paradigm. In this concept Wahid Hasyim emphasized the importance of practicing the knowledge learned in *Pesantren*. The orientation of this paradigm is the creation of human beings who have good morals and the goal of education is not merely the transfer of knowledge but also the transfer of values. (Basori, 2006:101)

To realize the concept of renewal above, *Pesantren* and madrasah education must carry out a form of renewal, namely renewal in aspects of educational institutions, aspects of curriculum content, aspects of methodology and aspects of institutional functions. The reforms were carried out so that *Pesantren* and madrasah as Indonesian Islamic educational institutions were able to answer the challenges and demands of changing times.

DISCUSSION

Based on discussing in the class with Profesor Hasan Asari on Postgraduate Program 2019, Talking about the modernization of education according to the experiences of Islamic organizations such as Muhammadiyah, Nahdhlatul Ulama, Alwashliyah, al-Ittihadiyah, if it is stretched one straight line, then at each end one will find the term one end traditionalist and at the other end modernist, and it turns out that in the phenomenon sociologically, each organization looks to each other in terms of methodology of thinking. People who are labeled as traditionalists develop modernist things, and vice versa, people who are labeled as modernists develop things that are traditionalists. This is not a problem if you stick to the Quran, Sunnah and history. Organizations that are often referred to as modernist and traditionalist organizations in society include Muhammadiyah and Nahdlatul Ulama.

Since its inception, many scholars have classified Nahdlatul Ulama as a traditional organization while Muhammadiyah as a modern organization. This was based, as expressed by Deliar Noer, that the traditionality of Nahdlatul Ulama was due to the organization being more concerned with matters of religion, religion or mere worship. Nahdlatul Ulama's opinion, Islam is the same as fiqh, and in this connection they recognize imitation and reject ijtihad. Not to forget, many

ritual practices carried out by Nahdlatul Ulama were mixed with existing cultures. On the other hand, Muhammadiyah is often referred to as a modernist group because it pays more attention to the nature of Islam in general. For Muhammadiyah Islam is in accordance with the demands and conditions of the times. Islam also means progress, that religion will not hinder efforts to seek knowledge, development of science, and the position of women. This circle is also known for its puritan movements (cleansing from ritual practices that have no basis in text). (Miftahuddin, 2019).

The major Muslim organizations, Nahdlatul Ulama and Muhammadiah. As can be seen, some observers have begun to challenge the polarization of the terms modernist and traditionalist or modern and traditional when they are used to observe the development of Nahdlatul Ulama thought today, and on the contrary even question the modernity of Muhammadiyah. In particular, since returning to the Khittah in 1926, under the leadership of Abdurrahman Wahid, Nahdlatul Ulama has moved to make changes, both in terms of vision, orientation and strategy.

In the context of renewal of religious thought, Muhammadiyah always states and attaches the teaching dimension of "back to the Koran and as-Sunnah with the dimensions of *ijtihad* and *tajdid* socio-religious, so members of this association generally do not have a particular sect, this is a reflection of the working mechanism of ijtihad which critical of all forms of historicity of religious institutions and institutional understanding of fiqh. Through *ijtihad* and cultural *tajdid*, Muhammadiyah deliberately imitates and implements the school education system, so as not to call it the Western education system, which teaches sciences more completely and comprehensively, both in the natural and behavioral sciences, without leaving the sciences religious science. (Abdullah, 2004:111).

Unlike Muhammadiyah, since its birth Nahdlatul Ulama has been known as a group called traditionalists. This is inseparable from the emergence of this organization in order to maintain religious practices that uphold many traditions. circles who call themselves modernists, call Nahdlatul Ulama a traditionalist group. Traditional in a vital sense is religious life, namely the transmission of religious values. (Qomar, 2002:26)

Through religious and educational traditions. Meanwhile, traditional in the true sense of the word, namely transmitting from one generation to the next. Therefore, the "traditionalist" view is not without reason. Indeed, Nahdlatul Ulama is big and raised in tradition (*al-Turats*). Tradition depicted in classical scholarship (*Kitab Kuning*) and religious practices that smells of locality, has become the most important part of the life view of the *Nahdliyin* in general. They come from tradition, by tradition, and for tradition. Thus, the *Nahdliyin* established their identity in the circle of tradition. Tradition is a treasure that must be appreciated as best as possible to maintain identity and read the signs of the times. Meanwhile, the *Pesantren* is a historical witness to this fact.

In this case it needs to be emphasized, that it is the difference in religious understanding that has basically started to involve the two groups (Muhammadiyah and Nahdlatul Ulama) in debates that are not only brief. However, actually the differences that occur between them are more on methodological issues in approaching Islamic teachings than on other issues. There has never even been a conflict between the two on a matter of principle. Therefore, if the traditionalist-modernist dichotomy is connected with a way of thinking and understanding religion, a religious organization is called a modernist because of the way of understanding religious teachings by prioritizing reason so that it is able to follow changes. Meanwhile, a religious organization is called traditional,

Educational Data: Institutions, Human Resources, Students

The movement to empower people in the field of education, which from the beginning was a concern of the ulama who founded the Nahdlatul Ulama, was then carried out through an institution called the Ma`arif Nahdlatul Ulama Education Institute (LP Ma`arif Nahdlatul Ulama). This institution

together with Jamʿiyah Nahdlatul Ulama as a whole carried out strategies that were considered capable of realizing the educational programs that Nahdlatul Ulama aspires to.

For Nahdlatul Ulama, education is the main pillar that must be upheld in order to create an independent society. This educational idea and movement has been started since its pioneering establishment in Indonesia. Starting from the populist economic movement through *Nadlatut Tujjar* (1918), followed by *Tashwirul Afkar* (1922) as a scientific and cultural movement, to Nahdlatul Wathan (1924) which is a political movement in the field of education, three important pillars were found for Nadhlatul Ulama who stood on January 31, 1926 M / 16 Rajab 1334 H, namely: (1) populist economic insight; (2) scientific, social, cultural insight; and (3) national insight. (Aris, 2019). To realize these pillars into the life of the Indonesian nation, Nahdlatul Ulama is actively involved in socio-religious movements to empower people. It was felt necessary to create an effective organizational line capable of representing the ideals of Nahdlatul Ulama and institutions such as the Da'wah Institute, Ma'arif Education Institute, Mabarrot Social Institution, Agricultural Development Institute, and so on which functioned to carry out NU programs. In all lines and joints of community life.

The position and function of Maʿarif of Nahdlatul Ulama are regulated in Chapter VI concerning Organizational Structure and Apparatus articles 1 and 2; as well as Bylaws Chapter V concerning Organizational Devices. Educational Institution Maʿarif of Nahdlatul Ulama in its journey is actively involved in educational development processes in Indonesia. Institutionally, it also established educational units ranging from elementary, secondary to tertiary levels; schools under the Ministry of National Affairs (formerly the Ministry of Education and Culture of the Republic of Indonesia) and Madrasa; and the Ministry of Religion of the Republic of Indonesia), which currently runs there are no less than 6,000 educational institutions scattered throughout the country under its auspices, starting from Kindergarten, Primary School, Junior High School, Senior High School, Vocational School, Madrasa Ibtidaiyah, Madrasa Tsanawiyah, Madrasah Aliyah, and several Universities. .

In 1936, Educational Institution Maʿarif of Nahdaltul Ulama in collaboration with the Nahdlatul Ulama teaching commission succeeded in compiling and determining the levels of Nahdlatul Ulama madrasas that should be run, including:
1. Madrasah Awaliyah, 2 years of study,
2. Madrasah Ibtidaiyah, study period 3 years,
3. Madrasah Tsanawiyah, 3 years of study,
4. Mualimin Wustha Madrasah, 2 years of study,
5. Mualimin Ulya Madrasah, 3 years of study. (Abdurrahman, 2017)

Over time the Nahdlatul Ulama more and more improved. Through Educational Institution Maʿarif of Nahdaltul Ulama the sustainability of education and teaching at managed madrasas, its peak was manifested in a large conference which took place 23-26 February 1954 which made a decision regarding the composition of madrasas in the Nahdlatul Ulama environment, including:
1. Raudhatul Athfal (TK), 3 years of study,
2. Sekolah Rakyat (SR), 6 years of study,
3. Junior High School of Nahdlatul Ulama, 3 years of study,
4. Senior High School Nahdlatul Ulama, 3 years of study,
5. Sekolah Guru B (SGB) of Nahdlatul Ulama, 4 years of study,
6. Sekolah Guru Atas (SGA) of Nahdlatul Ulama, 3 years of study,
7. First Mualimin Madrasah (MPP), 3 years of study,
8. Upper Mualimin Madrasah (MMA), 3 years of study,
9. Mualimin Mualimat Nahdlatul Ulama, 5 years of study. (Abdurahman, 2017)

The 30th congress in 1999 which was held in Lirboyo Kediri is arguably an important moment in the history of Nahdlatul Ulama's educational development. At this congress, Nahdlatul Ulama emphasized to be serious in strengthening its education governance. Then, in 2001, Educational

Institution Ma`arif of Nahdaltul Ulama held a National Working Meeting. Among the results of the National Working Meeting was to divide educational units into three categories of schools or madrasas, namely: First, the education unit established by Educational Institution Ma`arif of Nahdaltul Ulama. Second, educational units established by congregations or other institutions within the Nahdlatul Ulama environment in collaboration with Educational Institution Ma`arif of Nahdaltul Ulama. Third, established and managed independently by congregations or other institutions within the Nahdlatul Ulama environment.

Nahdlatul Ulama's efforts in the field of education have shown amazing results where many Nahdlatul Ulama schools in collaboration with the Nahdlatul Ulama Student Association (IPNU) were awarded the Indonesian Record Museum (MURI) as the largest educational institution ranging from elementary to secondary level totaling 12,092 in 2013. The data can be displayed as follows:

Table 1:
Nahdlatul Ulama Educational Institution Ranging From Elementary to Secondary Level

No.	Province	MI	MTs	MA	PT	SD	Junior High School	Senior High School	Vacational
1.	Bali	41	15	10	2	0	0	0	0
2.	Bangka Belitung	2	5	2	0	0	0	0	0
3.	Banten	0	22	3	0	0	0	0	0
4.	Bengkulu	7	9	6	0	0	0	0	0
5.	DKI Jakarta	374	103	33	0	0	0	0	0
5.	Jambi	10	27	3	0	0	0	0	0
7.	West Java	351	235	67	13	13	69	12	11
8.	Central Java	1445	458	142	13	13	11	0	44
9.	East Java	4412	1228	539	35	35	76	0	39
10.	South Borneo	69	27	22	1	1	0	0	0
11.	Central Kalimantan	4	3	1	1	1	0	0	1
12.	East Kalimantan	19	40	17	1	1	0	0	0
13.	Lampung	65	115	39	1	1	37	20	22
14.	NAD	127	87	49	0	0	0	0	0
15.	NTB	31	60	27	1	0	0	0	0
16.	NTT	14	9	2	1	0	0	0	0
17.	PAPUA	1	7	2	0	0	0	0	0
18.	Riau	0	0	17	0	0	0	0	0
19.	South Sulawesi	30	24	17	3	0	0	0	0
20.	North Sulawesi	2	8	4	1	0	2	0	0
21.	South Sumatra	30	8	3	0	0	0	3	0
22.	North Sumatra	313	489	0	1	5	5	0	0
23.	Yogyakarta	105	12	6	0	0	1	0	0
	Total	7452	2991	1002	81	80	278	71	137

Of the approximately 12,000 primary and secondary level madrasas under the auspices of the LP Ma'arif Nahdlatul Ulama, the majority are located in East Java. There are about 7,159 madrasas active here. This Nahdlatul Ulamamber is a total of 4,329 Mandrasah Ibtidaiyah, 1,271 Tsanawiyah Madrasa, 429 Junior High Schools, 626 Madrasah Aliyah, 231 Senior High Schools, and 86 Vocational High Schools. Not all of these institutions were founded by LP Ma'arif Nahdlatul Ulama. Some were

founded structurally by the LP Ma'arif Nahdlatul Ulama, others were founded culturally by Nahdlatul Ulama residents but were willing to be under the auspices of Ma'arif Nahdlatul Ulama. (Khoiron, 2019)

At the level of Elementary School or Madrasah Ibtidaiyyah to Senior High School or Madrasah Aliyah, the educational unit under the Ma'arif PBNU Education Institute is around 48 thousand. As for the *Pesantren*s, there are about 23 thousand *Pesantren* that are members of the Nahdlatul Ulama *Pesantren* Association or Rabithah Ma'ahid Islamiyah (RMI NAHDLATUL ULAMA). (Khoiron, 2019)

Based on data from the Ministry of Religion in 2012, The majority of Nahdlatul Ulama residents come from *Pesantren*s in Indonesia. The Nahdlatul Ulama *Pesantren*s in Indonesia are 27,230 with 3,759,198 students. Furthermore, according to Rabithah Ma'ahid Islamiyah (RMI) who is in charge of implementing policies in the field of education system and *Pesantren*s, the total Nahdlatul Ulama students reached 13,477,000 from around 24,000 *Pesantren*. (Husnur, 2019)

Nahdlatul Ulama is an Islamic organization that is engaged in various fields such as religion, social, cultural arts, economics, and education. In recent years, Nahdlatul Ulama has been active in promoting higher education education. This is evidenced by the establishment of 55 Nahdlatul Ulama Universities which were established in the last five to ten years. Apart from that, of course there are many more campuses affiliated with Nahdlatul Ulama or founded by Nahdlatul Ulama cadres, but not registered with the Nahdlatul Ulama structure. Hundreds of them. Starting from high school to university.

Data on universities and colleges that are established under the auspices of the Nahdlatul Ulama can be described as follows: (Laksono, 2019)

Table 2:
Nahdlatul Ulama Universities/Colleges in Indonesia

University	Institute / College
1. Nahdlatul Ulama University of Gorontalo	1. Institute Nahdlatul Ulama of Pasuruan
2. Nahdlatul Ulama University of Southeast Sulawesi	2. STAI Salahuddin Pasuruan
3. Nahdlatul Ulama University of Samarinda, East Kalimantan	3. STIKES Nahdlatul Ulama Tuban
4. Nahdlatul Ulama University of of South Kalimantan	4. Holy Muslimat Akbid
5. Nahdlatul Ulama University of West Kalimantan	5. STKIP Nahdlatul Ulama Tegal
6. Nahdlatul Ulama University of North Sumatera	6. STKIP Nahdlatul Ulama Indramayu
7. Nahdlatul Ulama University of Lampung	7. ITS Nahdlatul Ulama Pekalongan
8. Nahdlatul Ulama University of West Sumatra	8. PosmaNahdlatul Ulama Polytechnic of Pekalongan
9. Nahdlatul Ulama University of NTB	9. Maarif Banyumas Polytechnic
10. Nahdlatul Ulama University of North Sumatra	10. IAIN Nahdlatul Ulama Kebumen
11. Nahdlatul Ulama University of Jakarta	11. STAI Nahdlatul Ulama Pacitan
12. Nahdlatul Ulama University of Cirebon	12. STAI Nahdlatul Ulama Purworejo
13. Nahdlatul Ulama University of Purwokerto	13. STAI Nahdlatul Ulama Purwakarta
14. Nahdlatul Ulama University of Cilacap	14. STAI Nahdlatul Ulama Malang
15. Maarif University Nahdlatul Ulama of	15. IAI Ma'arif Nahdlatul Ulama Metro Lampung
	16. STIS Nahdlatul Ulama Aceh
	17. STIES Nahdlatul Ulama Bengkulu
	18. STAI Nahdlatul Ulama Madiun
	19. STAI Almuhammad Cepu
	20. STAI Nahdlatul Ulama Blora
	21. STAI Nahdlatul Ulama Tasikmalaya

Kebumen

16. Nahdlatul Ulama University of Jogjakarta
17. Nahdlatul Ulama University of Surakarta
18. Nahdlatul Ulama University of Jepara
19. Nahdlatul Ulama University of Sunan Giri (UNUGIRI) Bojonegoro
20. Nahdlatul Ulama University of Surabaya
21. Nahdlatul Ulama University of Blitar
22. Nahdlatul Ulama University of Sidoarjo
23. Nahdlatul Ulama University of Bandung
24. Unira Malang
25. Unisma Malang
26. UIJ Jember
27. Unsuri Surabaya
28. Unwahas Semarang
29. Unsiq Wonosobo
30. UNU Jakarta
31. UNISDA Lamongan
32. Islamic University of Makassar
33. Nahdlatul Ulama Islamic University Of Jepara
34. Kadiri Islamic University (UNISKA)
35. Nahdlatul Ulama University (UNUSU)
36. UNU Cilacap
37. UNHASY Tebuireng Jombang
38. UNIB Situbondo
39. Islamic University of the Archipelago Bandung
40. UNDARIS Ungaran
41. Yudharta Pasuruan University
42. UNISLA Lamongan
43. UNIPDU Jombang (accreditation B)
44. UNWAHA Jombang
45. UNDAR Jombang (Accredited PT: B)
46. Madura Islamic University Pamekasan
47. UIJ Jember
48. Unsuri Ponorogo
49. Alma Ata Yogya University
50. Unv. Nahdlatul Ulamarul Jadid Paiton
51. Qomaruddin Gresik University
52. UNISKA (Kadiri Islamic University) Kediri
53. Lamongan billfath university
54. UMAHA (Maarif Hasyim University Latief) Sidoarjo
55. Umaha Sidoarjo

22. STAI Nahdlatul Ulama Al-Azhar
23. IAI Nahdlatul Ulama Kebumen
24. IAI An-Nawawi Purworejo
25. STAIQOD Jember
26. STIKAP Pekalongan
27. IAI Tribakti Kediri
28. STID Sirnarasa Panjalu
29. STAI Salahudin Al-Ayyubi
30. INAIFAS Jember
31. IAIDA Banyuwangi
32. STIT Sunan Giri Trenggalek
33. STAI Miftahul Ula Nglawak Kertosono Nganjuk
34. STAI Badrus Sholeh Purwoasri Kediri
35. STIADA Krempyang Nganjuk
36. IAI P Diponegoro Nganjuk
37. STAI Nahdlatul Ulama Temanggung
38. STAI Nahdlatul Ulama Hasaddin Pare
39. STAIFA Sumbersari Pare
40. KH Abdul Chalim Islamic *Pesantren* (IKHAC)
41. STAI Hasan Jufri Bawean
42. STIT Nahdlatul Ulama al Hikmah Mojokerto
43. STIS Miftahul Ulum Lumajang
44. IIQ An Nahdlatul Ulamar Yogya
45. STASPA Yogya
46. STEBI Yogya
47. STAI AL Yasini Pasuruan
48. STAIP Pati
49. STAI Alhusain Magelang
50. IAI Tarbiyatut Tholabah Lamongan
51. IAI Ngawi
52. IAI Qomaruddin Gresik
53. STKIP Modern Ngawi
54. STIE Nahdlatul Ulama Subang
55. STIT Daru Ulum Kotabaru
56. STIDKI Nahdlatul Ulama Indramayu
57. STKIP Padhaku Indramayu
58. STAIS Dharma Indramayu
59. STIT Al-Amin Indramayu
60. STKIP Al-Amin Indramayu
61. STIS Nahdlatul Ulama Santara Tangerang
62. IAI Al-Qolam Malang
63. STAI Darul Hikmah Bangkalan
64. STAI Pancawahana Bangil

	65. STIQ Wali Songo Situbondo
	66. STAI At Taqwa Bondowoso
	67. GRESIK TRATE STIE Nahdlatul Ulama
	68. STIT. Makhdum Ibrahim Tuban (STITMA TUBAN)
	69. STIEBS Nahdlatul Ulama Garut
	70. INSTIKA Sumenep
	71. IST AN Nahdlatul Ulama QAYAH Sumenep
	72. IAI Al-Qodiri Jember
	73. STEI Walisongo Sampang
	74. Unisma Malang Polytechnic
	75. STIE Nahdlatul Ulama Trate Gresik
	76. STEI Kanjeng Sepuh Sidayu Gresik
	77. STIE Bakti Bangsa Pamekasan
	78. IAI Syarifuddin Lumajang
	79. IAI Ibrahimy B.wangi
	80. IAI Sunan Giri Bojonegoro
	81. STIT al Urwatul Wutsqo Jombang
	82. STAI Ma'arif Magetan
	83. STAI Denpasar Bali
	84. STAI Al Fithrah Surabaya
	85. STIT Raden Student gresik
	86. STIT al Fattah Siman Lamongan
	87. STAI Ihyaul Ulum Gresik

In Abdurrahman's quote, the small scale Nahdlatul Ulama of Human Resources (HR) who are members of Nahdlatul Ulama are also listed as intellectual intellectual fighters of the nation's children in the 2014 Institute for Islamic Studies of North Sumatera statistics book, of the 381 permanent lecturers (PNS) who are teaching staff at this institution, there are 73 lecturers (23%) are members of Nahdlatul Ulama and 80% of this Nahdlatul Ulama member have PMII organizational backgrounds affiliated with Nahdlatul Ulama. (Abdurrahman, 2017)

In managing educational institutions, there are several basic principles, orientation and educational identity within the Nahdlatul Ulama environment, namely; First, commitment to the religious understanding of Ahlusunnah wal Jama'ah. Second, Nahdlatul Ulama's education policy is based on the principle that education is an effort to develop human resources to become fully human. Third, Prioritizing the combination of soul movement and the task of managing oneself. Fourth, making *mabādī 'khaira ummah* as the basis for education management that reflects the values of *al-shidq* (truth and justice), *al-amānah* (belief), *al-'adālah* (justice), *al-ta'āwun* (mutual cooperation) and *al-istiqāmah* (consistency of truth). Fifth, willing to work hard to uphold the value of work and achievement as part of worship. (Ridwan, 2008:56)

For Educational Institution Maʿarif of Nahdlatul Ulama, education is an effort made consciously, planned and contiNahdlatul Ulamaously in order to develop all the intellectual potential of students (intellectual, emotional, practical, social, moral and spiritual) in order to be able to carry out the mandate as caliph on earth; guard and guardian of the unity and integrity of the nation; the successor, developer and implementer of the teachings and values of Islam Ahlussunah wal Jama'ah. (Siddiq, 2005: 97)

Educational Modernization Aspects: Goals, Curriculum, Methods, Human Resources, Institutions

Goals

One of the most important contributions to the education reform of Nahdlatul Ulama is the effort to reorient educational goals within the *Pesantren* and its derivative educational institutions (Madrasa) which are too oriented towards pursuing a moral-spiritual life through teaching religious sciences for happiness in the afterlife. The educational goals of Nahdlatul Ulama were changed by emphasizing the importance of worldly and ukhrawi oriented goals simultaneously by incorporating the teaching of general sciences and skills. The target of Nahdlatul Ulama education reform is a change in the mindset of educators and students to have a more realistic view which in turn provides another valuable contribution to the development of Islamic education in Indonesia.

Curriculum

Tracing backwards, the education of the Nahdlatul Ulama *Pesantren* has developed with adjustments in various dimensions of its curriculum. In 1934, K.H.A Wahid Hasyim initiated a madrasah curriculum with 70% religious and 30% general components. At that time this was very contrary to the culture of the *Pesantren*, whose curriculum was dominated by religious lessons with classical learning methods. In 1962, Ma'arif held a Regional Level deliberation in Bandung, West Java which resulted in a decision to change the curriculum for 70% religion and 30% general, which in turn became an inspiration for the government in an effort to improve the quality of madrasah education in Indonesia by issuing a 3 Ministerial Decree. (Muhammedi, 2016) In other words, the modernization of the Nahdlatul Ulama education curriculum was legalized since the enactment of the 3 Ministerial Decree in 1975.

Institutionally, the implications of curriculum changes in Nahdlatul Ulama education open opportunities for Nahdlatul Ulama madrasa's students to enter the workforce in the modern era. To this end, Nahdlatul Ulama included standardization of mixed style curricula, organizing quality-oriented learning and recruiting teachers based on expertise. In essence, the Nahdlatul Ulama curriculum is oriented towards global and regional standards, has a national perspective and is implemented locally. (Abdurrahman, 2017)

The Nahdlatul Ulama curriculum is one that is issued by the government with additional lessons in accordance with the needs of madrasas / schools, especially Ke-NU--an and Ahlussunnal wal jama'h (ASWAJA) subjects, with a composition of 100% religious and 100% general. The journey of changing the Nahdlatul Ulama education curriculum can be seen as follows:

Table 3:
The Changing Nahdlatul Ulama Curriculum

Before Modernization	After Modernization

The Nahdlatul Ulama education curriculum is concentrated on the *Pesantren* (religious) curriculum with the classical method. The output is focused on being kyai / ulama (religious experts).	Implementing a mixed curriculum that provides general knowledge teaching to be able to compete in a pragmatic world so that the resulting output is not only aware of religious matters, but also must be skilled in various fields of science and technology which obliges the *Pesantren* curriculum to be able to adapt itself to present educators who are experts in their fields
In 1962, Educational Institution Maʿarif of Nahdaltul Ulama held a Regional Level Conference in Bandung, West Java which resulted in a decision to change the curriculum for 70% religion and 30% general,	The Nahdlatul Ulama curriculum issued by the government with additional lessons in accordance with the needs of madrasas /schools, especially Ke-NU-an and Ahlussunnal wal jama'h (ASWAJA) subjects, with a composition of 100% religious and 100% general. Until now, the curriculum in use still refers to the national curriculum.

In this context, Nahdlatul Ulama reformed the existing and long-standing Islamic education curriculum and made it more relevant to socio-historical demands. (Sobari, 2010) Renewal of the Nahdlatul Ulama education curriculum is a reflection of the modernity of *Pesantren* educators as a means of maximizing Islamic teaching educational activities so as to make it a driving force for improving the quality of education in rural communities in order to enter progress and enrich the national education system.

METHODOLOGY

Regarding the learning method in Nahdlatul Ulama education, of course, it cannot be separated from the *Pesantren* learning method. The method is still classical between the Kyai and his students. In general, the methods used in Nahdlatul Ulama education are the *wetonan/bandongan /halaqah* method (the students sit around the Kyai listening to their respective books), the *sorogan* method (presenting their book in front of the cleric or his assistant, done individually), the memorization method. However, as the times change, these methods have changed to methods that are felt to improve the quality of education. The Kyai /Ulama can choose or combine several methods in one subject.

The demands of modernization encourage not only to know about religion, but also to be skilled in various fields of science and technology which oblige the *Pesantren* curriculum to be able to adapt. Nahdlatul Ulama is trying to change the method that has been used in its *Pesantren* with new methods that are more organized and pay attention to the physical-spiritual development of students and their relevance to pragmatic needs in order to complement and perfect the traditional *Pesantren* educational institutional system, considering that most of the supporters of Nahdlatul Ulama are rural communities. Changes in the educational methods of Nahdlatul Ulama can be seen as follows:

Table 4:
The Changing of Nahdlatul Ulama Educational Methods

Before Modernization	After Modernization
The learning methods applied include the wetonan / bandongan / halaqah method (the students sit around the kyai listening to their respective books), the sorogan method (handing their book in front of the cleric or his assistant, done individually), the memorization method.	The democratic method provides opportunities for students to strengthen themselves with various skills / expertise by utilizing various knowledge and not limited to kyai only. The purpose of changing this method is that students (student) are not only religious experts, but experts in the field of science and technology who can answer the problems of life in the pragmatic modern world.

Human Resources

In the past, *Pesantren* were the basis for preparing Nahdlatul Ulama's human resources, focusing only on experts in the religious field. Several ulama were recruited from *Pesantren* for the management of Nahdlatul Ulama at the local and central levels. After modernization, a reshuffle of human resources occurred with the inclusion of young teachers with educational backgrounds in Mecca and Scholar of public schools who became administrative leaders in order to adapt to the conditions and needs of the times.

In order to improve human resources, Nahdlatul Ulama formed an institution called LAKPESDAM (Institute for the Study and Development of Human Resources) which is an effort to implement the idea of returning to the khittah so as to minimize Nahdlatul Ulama being too politician so that the Nahdlatul Ulama socio-religious agenda is neglected.

The format of education in the Nahdlatul Ulama environment, besides preparing cadres in the religious field, also prepares ready-to-use personnel in various fields to respond to the demands of the times needed by society, so that Nahdlatul Ulama education has a place in the hearts of the people.

At the Nahdlatul Ulama Congress in Situbondo, KH Abdurrahman Wahid was elected Chairman of the PBNU. He immediately prepared a team to formulate the concept of human resource development (PSDM) which was guided by the reference to actualization of the contents contained in the pillars of ASWAJA teachings.

Apart from K.H. Abdurrahman Wahid, there are several Nahdlatul Ulama figures who have progressive thoughts such as Masdar F. Mas'udi, K.H. Mustofa Bisri, KH Sahlan Mahfudz who participated in the lecturer Nahdlatul Ulamarsery program as an initial study for study abroad. In turn, they carried out an intellectualism movement by forming NGO's whose aim was to carry fresher and more progressive Islamic ideas and thoughts.

One form of human resource development by Nahdlatul Ulama residents is expanding to Perth, Western Australia to introduce Nahdlatul Ulama abroad. They have aspirations to sow shards of Islam that is cool, peaceful, and tolerant in a country where the population is predominantly non-Muslim. This is a matter of pride because Nahdlatul Ulama is the bearer. For this reason, at the initiation of the Assistant Dean of UIN Syarif Kasim, Pekanbaru, Riau, Prof. Raihani, they founded the Darul Ma'arif Madrasah in Perth, Western Australia. (Husnur, 2019)

The purpose of the madrasa's existence is like a Nahdlatul Ulamarsery for Muslim seedlings based on Aswaja. This is considered important because they grow and develop in a non-Muslim environment, so that their spirit of tolerance will be honed, which indirectly reveals a tolerant Islamic identity and *Rahmatal lil'alamin*. This mission is considered important so that they know that Islam does not like violence.

Cadres of Nahdlatul Ulama in Perth, Western Australia help each other to rent a place or building for Darul Ma'arif Madrasah students. The place is quite strategic, namely in the Kenwick Community Center which is located in the Kenwick Suburb, City of Gosnells, Western Australia. For the cost issue, students are drawn infaq of 10 dollars each month. From that infaq, some teachers and guardians of students added infaq, the madrasah has been running until now. The Nahdlatul Ulama's students so far has reached 106 people. Some of them are children of Indonesian citizens who live there, children of mixed families, and there are even children of Lebanese, Pakistani, Singaporean, Malaysian and Rohingya people. The Nahdlatul Ulama's teachers and staff is 22 people. For the sake of religious service, they are all voulenteer (volunteers), without a salary. The activities of this madrasa are similar to the TPA (Quran Education Park) in Indonesia. Entering only once a week, namely Saturday, starting at 09.30 until 13.00 local time. It was chosen Saturday, because in addition to Saturday they returned from school at 15.30 local time. Meanwhile, some of the teachers came home from work at 17.00. To streamline teaching, students are divided into two groups. First, the junior group, for kindergarten to elementary school children in grade 6. Second, the teen group, for junior high school to high school students. While the subject is learning to read the Koran with the iqra 'method. The time allocation is the first hour. The following hours were filled with religious knowledge based on *Ahlussunnah wal Jamaah* (Aswaja). Then closed with dzuhur prayer in congregation. (Husnur, 2019)

Institutional

For Educational Institution Ma'arif of Nahdaltul Ulama, education is an effort made consciously, planned and continuously in order to develop all the intellectual potential of students (intellectual, emotional, practical, social, moral and spiritual) in order to be able to carry out the mandate as caliph on earth; guard and guardian of the unity and integrity of the nation; the successor, developer and implementer of the teachings and values of Islam Ahlussunah wal Jama'ah. Educational Institution Ma'arif of Nahdaltul Ulama, organizes formal education from Primary School/ Madrasa Ibtidaiyah to tertiary institutions and non-formal education in accordance with community needs.

In its work in the field of education, Educational Institution Ma'arif of Nahdaltul Ulama has provided a significant share in educating the nation. Many Educational Institution Ma'arif of Nahdaltul Ulama schools make innovations and improvisations according to the real needs and challenges of the community, both economically, socially and culturally.

The modernization of the Nahdlatul Ulama educational institution can be described as follows:

Tabel 5:
The Changing of Nahdlatul Ulama Educational Institution

Before Modernization	After Modernization
The Nahdlatul Ulama educational institution has not been managed operationally, either in terms of workforce or management. One institution with another does not have a clear vision, there is no standard curriculum system.	Modernization carried out in schools includes aspects of management, curriculum, methods, human resources by considering advances in science and technology. The presence of Ma'arif Nahdlatul Ulama reinforces ASWAJA's religious principles and plays a very big role in institutional development.
Pesantren is used as the main institution to produce only religious experts.	Some *Pesantren*s have opened formal education institutions in the field of religion such as MI, MTs, MA, and also opened formal education in general fields such as Primary School, Junior High School, Senior High School, Vacational School and even Universities with

	various disciplines. Empowering RMI (Rabithah Ma'ahid al-Islamiyah) as the motor of reform in charge of the *Pesantren* development system so that it has competitiveness and is not abandoned by the community.

Influence and Contribution

From the presentation of the Nahdlatul Ulama educational data described earlier, it proves that the education managed by Nahdlatul Ulama is sufficient to contribute in terms of education. Under the management of Educational Institution Maʿarif of Nahdaltul Ulama, the community can reach education in all regions of Indonesia.

The influence and contribution of Nahdlatul Ulama education can be seen as follows:
1. The education system developed by Nahdlatul Ulama has an independent character, for example in its management, so that the spirit of independence becomes a positive contribution to the development of national education.
2. The combination of the spirit of movement and the need to organize oneself. (Muzadi, 2007:48)

Some of the educational modernization activities carried out by Educational Institution Maʿarif of Nahdaltul Ulama include:
1. Carry out education data collection.
2. Strengthening English and establishing cooperation with foreign universities.
3. Writing books/ teaching materials *Ahlussunnahwal Jama'ah* (Aswaja) and Nahdlatul Ulama's and Ma'arif's 1983 curriculum revision.
4. Implementation of school-based management (SBM) and improving the quality of education.
5. Organizational Consolidation through friendship, printed journals, and websites.
6. Improving education management.
7. Olympics for the quality of teachers and students.
8. Arrangement of Nahdlatul Ulama's educational assets.
9. Active in the formulation of educational policies.
10. Higher Education Development. (Muhammedi, 2016:222)

For its contribution to North Sumatra, in the past, Nahdlatul Ulama established Nahdlatul Ulama of North Sumatera which had grown, stood and developed for several years, especially in P. Sidimpuan. Ulama and early UNUSU figures who had previously established a tertiary institution called UNUSU (Nahdlatul Ulama University of North Sumatra) and then "requested" by the Government; in this case the Ministry of Religion (formerly the Ministry of Religion) to become the embryo for the establishment of a state Islamic university called IAIN-SU (North Sumatra State Islamic Institute), is now changing its shape to UIN-SU (State Islamic University of North Sumatra). At that time, in 1973, UNUSU metamorphosed into IAIN-SU.

Nahdlatul Ulama North Sumatra which was founded on February 9, 1947 on its way to produce several Institute-Nahdlatul Ulamas, including:
1. South Tapanuli Islamic College (1960) in P. Sidimpuan.
2. PERTINU (1962) at P. Sidimpuan
3. UNUSU (Faculty of Tarbiyah, 1963), (Faculty of Ushuluddin, 1965), (Faculty of Da'wah, 1970), (Faculty of Public Knowledge, 1978) at P. Sidimpuan
4. UNUSU / KH Foundation. ZaiNahdlatul Ulamal Arifin (F. Syariah, 1967) in Medan. (www.unusu.ac.id, 2015)

As an impact, the handover of several UNUSU faculties to become part of IAIN-SU in 1973 resulted in the "loss" of UNUSU as an Nahdlatul Ulama higher education institution in North Sumatra until 2014.

Currently UNUSU is back in North Sumatra with an exit operational permit with a decree. No. 576 / E / O / 2014 dated 27 October 2014 for 10 study programs (PGSD / S-1, Management / S-1, Computer Science / S-1, Informatics / S-1, Information Systems / S-1, Agricultural Cultivation / S-1, Food Science and Technology / S-1, Agribusiness / S-1, Nahdlatul Ulamatrition / S-1, and Health Analyst / D-3), given by DIKTI Prof. Hermawan Hermawan Kresno Dipojono through the Head of PBNU KH. Said Aqil Sirodj to represent UNSU H. Masdulhag Siregar at the DIKTI Senayan Jakarta office and the PBNNU Kramat Raya office, Jakarta, on April 10, 2015.

UNUSU has just opened its first new student registration in May 2015 for the 2015/2016 Academic Year, even though the establishment permit was actually written on 27 October 2014. In this first academic year UNUSU has received student enrollments totaling 70 people. Furthermore, 2016/2017 UNUSU has experienced a significant increase in the Nahdlatul Ulama member of new student enrollments, amounting to 205 people. Likewise in the third operational year or 2017/2018. The increase in the Nahdlatul Ulama students shows that Nahdlatul Ulama education is receiving enthusiastic attention from the community.

CONCLUSION

Starting from strong religious foundations, efforts to reform Nahdlatul Ulama are in progress, as shown in a series of ideas and reform efforts., which then produced a new form of Islamic religious education with a general characteristic called madrasah, without having to leave the traditional character that has lived and supported the Indonesian Muslims for a long time. Nahdlatul Ulama education reform is a tangible manifestation of its openness to change in the importance of progress which in turn becomes the driving force for the improvement of the condition of the ummah as a whole.

From the explanation of the contents of the paper that has been stated, the modernization of Islamic education in the experience of Nahdlatul Ulama is more towards educational revivalnamely, the natural pattern of education under the auspices of the Nahdlatul Ulama comes back to life when it responds to challenges. Reviving old positive values besides replacing old values with new things for the better and perfect.

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HUMAN RESOURCE DEVELOPMENT ON TEACHER PERFORMANCE AT MTSS AISYIYAH MEDAN

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ABSTRACT

Human resource development is to increase the work productivity of educators and be able to improve skills and motivation. Quality of education is often defined as the characteristics of educational services that meet certain criteria to meet the satisfaction of education users, namely students, parents, and other interested parties. In maintaining the quality of the process, it is necessary to have a quality controller that oversees the running of the process and all its supporting components. The quality of education means that education graduates have the appropriate abilities so that they can make a high contribution to development, especially determined by the teaching and learning process, educators play an important role. Educators are the creators of the teaching and learning process. He is a person who will develop a free atmosphere for students to study what is interesting and is able to create ideas and creativity within the limits of consistently enforced norms.

Educators (teachers) are a key element in the education system, especially in schools. This is because teachers are the central point in renewing and improving the quality of education, in other words one of the important requirements for the realization of quality education is if its implementation is carried out by educators whose professionalism can be relied on. Some of the efforts to develop human resources for teacher performance are; (a) educator education qualification improvement program and (b) certification and equivalence program.

KEYWORDS: Development, Human Resources, and Teacher Performance

PRELIMINARY

Human resource development is a professional educator with the main task of educating, teaching, guiding, directing, training, assessing, and evaluating students in early childhood education through formal education, primary education and secondary education "(Undang-undang Republik Indonesia No. 14, 2005: 3). One of the national ideals that the Indonesian nation must strive for is efforts to educate the nation's life through national education. Education plays a key role in the development of quality human and human resources. The future and excellence of our nation are determined by the excellence of its human resources (HR), in addition to human resources, they must also be able to utilize human resources effectively and efficiently in the world of education (Samsudin .S, 2006: 50). The development (Devolopment) is the process of improving the technical, theoretical, conceptual and moral skills of educators through education and training. Development is intended to stimulate, maintain, and improve the quality of staff in solving organizational problems (Udin Syaefudin Saud, 2013: 98). Furthermore, it is also said that the development of educators based on institutional needs is important, but what is more important is based on individual needs to undergo the professionalization process. Because the substance of the study and the context of learning always develop and change according to the space and time dimension, educators are required to always improve their competence.

So the point is that human resource development here is an effort to carry out coaching aimed at developing the quality of educators in order to achieve the goals and objectives that the school wants to achieve by developing human resources related to the field of educators' duties.

According to Danang Sunyoto (2013: 3), human resources are people who work in an organizational environment or in a school, referred to as personal, labor, teaching and learning, for their students in the world of education. Human resources can be said to be potential which are assets and function as capital in organizations and in the world of education that can realize physical and non-physical real potential in realizing the existence of the organization.

Basically, human resources are the only resources that determine the organization which includes an organization in a school. Human resources can also be understood as strength that comes from human potential in the organization, and is the basic capital of the organization to carry out activities in achieving goals. Human resources are also called human resources, human power or strength(Abdurrahmat Fathoni, 2006: 11).

A. Educator

Educators are professionals with the main task of educating, teaching, guiding, directing, training, assessing, and evaluating students in early childhood education through formal education, primary and secondary educators Undang-Undang Republik Indonesia Nomor 14, 2005: 3). According to Gunawan's (Ondi Saondi dan Aris Suherman, 2015: 3) opinion, he is an educator of planning, implementing as well as evaluating classroom learning, so students are subjects who are directly involved in the process to achieve educational goals.

Development also according to the Law of the Republic of Indonesia Number 18 of 2002 development is a science and technology activity aimed at utilizing proven scientific principles and theories to improve the functions, benefits and applications of existing science and technology, or to produce technology. new. Development generally means growth, change slowly (evaluation) and change gradually (Undang-Undang RI Nomor 18: 2002). This is as stated in Law Number 14 of 2005, which is a professional educator with the main task of educating, teaching, guiding, directing, training, assessing, and evaluating students in early childhood education through formal education, basic education and secondary education (Tim penyusun Undang-Undang Nomor 14, 2006: 2).

As for the Islamic perspective, educators are often referred to as Ustad, namely people who are required to be professional in their commitment, Mualim, namely an educator who is able to explain the nature of knowledge, Murabbiy is the person who guides, qamudaris is a person who educates others, Muaddib is a person who builds tapping.

Requirements for an Educator

Profession is an idea that is used to designate a job that fulfills the requirements that require the jobs to be able to demonstrate their competence in carrying out their duties. This competence is the foundation of the profession, that is, a job in general can be done and completed properly in the hands of people who have authority and skills as well as experts in their fields. Educators as subjects in education and as learning planners and executors. Therefore, educators are a determinant of the success and success of the learning process. Government Regulation No. 19 of 2005 concerning national education standards chapter VI article 28 states that:

Educators must have academic qualifications and competencies as learning agents, be physically and mentally healthy and have the ability to realize the goals of national education.

The requirements that must be fulfilled by an educator include: professional requirements for educator work, biological requirements, psychological requirements, psychological requirements, and pedagogical requirements.

The word performance or work performance comes from the word "performance" which according to Mangkunegara (A.A Anwar Prabu Mangkunegara, 2000: 67) is defined as the actual work performance achieved by someone. The factors that affect this compensation include: performance, quality of performance and work motivation.

B. Human Resource Development

According to the cycle, the notion of development is a short-term educational process that uses systematic and organized procedures in which educators can better apply technical skills and objectives in the human resources of the teacher itself.

Meanwhile, development is a long-term educational process in which educators must be able to learn in-depth conceptual and theoretical knowledge of decision making in order to achieve goals.

According to Singodimedjo, Human resource development is the process of preparing individuals to take on different or higher responsibilities in an organization, usually related to increasing intellectual abilities to carry out a better job. Development leads to learning opportunities to assist the development of workers.

Basically, the main purpose of developing human resources is to increase the work productivity of educators and be able to improve skills and motivation. The purpose of training in human resource development. Law of the Republic of Indonesia No. 20 of 2003 concerning the national education system that is so that educators can gain the ability to carry out their duties as educators, human resource development is planned efforts made by educators to improve the competence of educators and students in training, education and development. Realizing that profession and resources are important forms of the existence of educators as a component that is responsible for the success of education, so it becomes a demand that educators must be aware of their roles and functions as educators (Sedarmayati, 2009: 164).

Therefore, educators need to continue to develop human resources. Because it is necessary to develop human resources, the goal is to get good results, for the future of the school and for the future for students. Human resource management is part of organizational management, which focuses on the human resource element. HRM has the task of managing the human element properly in order to obtain a satisfied workforce. According to Umar, the duties of human resource management can be grouped as managerial functions: planning, organizing, directing and controlling. Operational Functions: Procurement, development, compensation, integration, maintenance, and termination of employment. The third function: the position of human resource management in achieving the goals of educational world organizations (Edi Sutisno, 2009: 61).

Human Resources Potential Development Program

In the World of Education Programs that can be carried out as teacher human resource development are as follows:

• Educator education qualification improvement program

In accordance with the regulations and fulfilling the demands of the applicable Teacher and Lecturer Law that the minimum educational qualification of Educators is Bachelor (S-1), if it is seen from the existing conditions of educators there are still teachers who have not met the demands of undergraduate education qualifications, an education qualification improvement program must be carried out so that can meet these requirements. This educational qualification improvement program can be in the form of a continuing study program in the form of learning assignments.

• Equalization and Certification programs

This program is intended for educators who teach not according to their educational background or are not from a teacher education program. It is undeniable that what is happening today is that there are still many schools that experience limitations and shortages of educators in certain fields of study or subjects. taken by assigning Educators who are not in the same level or who are still related to the subjects being taught from education, the existence of this equalization and certification program is so that Educators teach according to their educational background or belong to the education study group listed in their diploma.

LITERATURE REVIEW/ METHODOLOGY

A. Types of research

The method used in collecting data is a descriptive method designed to obtain information about human resource development at Aisyiyah's private MTs. The approach used is a qualitative approach. This type of research used in this research is qualitative research, research that is used to examine natural objects. Data retrieval in this study was carried out naturally, as it is in a normal situation that is not manipulated by circumstances and conditions.

B. DATA SOURCE

• Primary Data Sources

In this study, the primary data sources obtained by the researcher were: the results of interviews with the head of madrasah, the deputy head of the madrasah in the field of curriculum and educators at Aisyiyah's private MTs.

• Secondary Data Sources

Secondary data sources are sources that do not directly provide data for data collection, for example through other people or documents. Sources of secondary data obtained by researchers are data obtained directly from related parties in the form of school data and various literature relevant to the discussion, such as Aisyiyah's private MTs documents.

C. Method of collecting data

In qualitative research, data collection is carried out in a natural setting (natural conditions). Primary data sources and data collection techniques are mainly participant observation, in-depth interview and documentation.

Data Collection Method Table

Title	indicator	Data source	Method	Instrument
Human resource development at MTs Private Aisyiyah	Educator qualification improvement program Equivalence and certification program	Head master Deputy head of madrasah for curriculum Educator	Deep interview Observation (observation) Documentation	Cheklis Guidelines Interview

D. Data Validity Test (Triangulation)

Tringulation can be done using different techniques, namely interviews, observation and documents. Besides being used to check the correctness of the data, this tringulation is also carried out to enrich the data.

E. Data Analysis Method

1. Data reduction

2. Presentation of Data

3. Verify Data and Draw Conclusions

RESULTS AND DISCUSSION

Madrasas are complex institutions. As a complex institution, madrasas will not become better by themselves through a certain quality improvement process. To produce quality education and learning, it must be supported by the existence of professional educators. Because educators

are the key to the successful implementation of improving the quality of education. For the professionalism of educators, it must be improved and developed. Educators and education personnel are professionals who demand certain skills or skills.

These skills or skills are basic requirements or technical skills related to the ability of educators in managing learning, besides that educators must also have a good personality, behave well and have courtesy related to this, an educator can be categorized as a person of good quality, sufficient or less, it can be seen from the ability to manage learning and be able to get along with the community both within the school and outside the school (Ondi Saondi and Aris Suherman, 2015: 5) .

In relation to the development of human educators, the availability of competent educators is one of the important components that must be fulfilled in supporting the education system. Educator resource development is an activity to increase the ability of educators in the learning process effectively and efficiently. In educator development activities there are several programs that must be carried out, namely: According to Ondi Saondi and Aris Suherman (2015: 3), in the development of Educator Human Resources there are several programs that must be carried out, namely:

1. Educator qualification improvement program
2. Equalization and certification program

This it can be described that the development of educators at private MTs Aisyiyah North Sumatra is based on observations and interviews with madrasah principals, deputy head of madrasah in the field of curriculum, and educators 1. Teacher education qualification improvement program The qualification of educators is a minimum requirement as educators who already have their qualifications. already have the ability and skills that are more in increasing their competence. In developing human resources for educators, their quality as educators is the main need that teachers must have because the qualification of teaching staff is the fulfillment of long-term needs where other needs that must be owned by educators can be met through continuous activities according to their needs. which is desired. This is based on the statement of the head of the madrasah during the interview as follows:

• Has the teacher qualification program at MTs Private Aisyiyah been running well?

Answer: In general, the qualifications here have gone well, according to the subject, according to educational qualifications, yes, it has gone well because of the 24 educators there are only 4 who do not have the qualifications, so it is concluded that 90% are qualified.

The results of the interview with Mrs. Sri Wandan Sari Ningsih S.Pd as the head of the madrasah were strengthened by an interview with Mr. Dedy Hartoyo, S.Pd waka the curriculum was as follows: Yes, the teacher qualifications have gone well, 90% of educators who teach at Aisyiyah's private MTs have teaching with a minimum S1 diploma means Linear. But there are also some educators who teach not according to their qualifications. From the school itself, there is no budget available for unqualified educators to upgrade their qualifications as teaching staff.

Furthermore, the results of the interview with the teacher Rahimatul Islami S.Pd as a mathematics teacher said that "the abilities and skills possessed by educators must be developed because of the rapid development of technology and information so that educators must follow these developments. If you look at the ability as fellow educators, actually educators who do not have the qualifications already have professional abilities as educators, but there is only need for improvement in addition to being a requirement of the law as well as for themselves. Here the role of the principal himself is quite good, by always paying attention to the ability of educators in teaching and always directing educators to always develop themselves. Some educators who want

to improve their qualifications for further study are allowed from school, some further studies are also from the government and some are done privately.

From the results of observations related to the qualifications of teachers at MTs Private Aisyiyah, with the support of the head of the madrasah, the teachers were also motivated so that it was related to the condition of the educators at MTs Private Aisyiyah, the condition of the existing qualifications of educators had been implemented. Despite this the teaching ability of educators is already fulfilling qualifications is still limited, so it needs guidance and development in order to deepen insights and skills so that future performance in learning can be better. Moreover, educators who do not have the qualifications where their ability to teach is still very much needed direction and training.

Based on the table below, it can be understood that 90% of the teaching staff at private MTs Aisyiyah already have qualifications, 5% have a diploma degree, 5% have a high school education background / equivalent, thus the qualifications of teaching staff support the learning process at MTsS Aisyiyah.

Then from the results of observations made by the author based on the Waka Curriculum statement during the interview as follows:

• What kind of assistance does madrasah principals provide to educators in the certification program?

Answer: Equivalence and certification program in the certification program, the certification program is a government program that aims to ensure that there is awareness from the government of the teaching profession as professional educators.

According to the deputy principal of the madrasah in the curriculum section, information was obtained that in the implementation of the school certification program, it provided assistance in the form of services to help meet the requirements for certification. However, of the 24 teaching staff, only 16 have participated in this program while the others are still in the certification process.

This program is also a government program that is instructed for educators to be able to improve their abilities as educators, in addition to improving their welfare as educators at Aisyiyah's private MTs. According to the results of observations made by the author using the method of documentation, data on the qualifications and certification of educators at Aisyiyah MTs are obtained.

In this section the author will perform data management which is then analyzed and the final conclusions are drawn, in this case the author uses the method of observation, interviews, and documentation which tries to obtain data about the development of teacher human resources at Aisyiyah's Private MTs.

• How do madrasah principals develop teaching resources such as educator qualification improvement programs?

Answer: Not 100% so far, educators who do not have the qualifications have always received an appeal from the head of madrasah because considering the government's demands that the minimum requirement for educators is qualification. Madrasahs themselves have not been able to provide assistance to educators who have not been qualified, but the assistance provided by the school is a form of the principal himself always encourages educators to always improve their abilities. Especially for educators who have not fulfilled the demands of the law regarding the minimum requirements for education.

The results of the interview with Mrs. Sri Wandan Sari Ningsih S.Pd as the head of the madrasah were strengthened by the results of the interview with Mr. Waka Dedy Hartoyo A. Ma. there is. Then, only in the last 2 years, there have been educators who have begun to improve their qualifications as teaching staff. From the school itself, before there is a budget for unqualified

educators to be able to improve their qualifications as teaching staff. "However, the teaching ability of teachers who have met the qualifications is still limited, so it needs guidance and training to deepen insights and skills so that their competencies can continue to increase.

From the results of observations made by the author, it shows that teachers at MTs Private Aisyiyah have met the standard qualifications of an educator, namely Strata 1 which is required by the government to become an educator. However, there are still some educators who teach not according to their qualifications. In essence, educators are the energy that is obtained through education. The abilities they have can be seen from the qualifications they have, and as educators, they must have competence as professionals. related to the development of Teacher Human Resources at MTs Private Aisyiyah North Sumatra.

• What are the obstacles for educators so that they cannot fulfill the qualification requirements of educators?

Answer: There are several obstacles experienced by the educators themselves, namely the limited cost and time and seeing the minimum salary for honorary educators which makes them feel unable to continue their education to meet the qualification requirements.

The results of the interview with Mrs. Sri Wandan Sari Ningsih S.Pd as the head of the madrasah with Mrs. Rahimatul Islami S.Pd said that due to the lack of funds, the educators' time indirectly became increasingly impossible because of the large amount of teaching time. That is the alphabet I inhibit educators in certification with a lot of time teaching automatically educators are hampered in certification.

From the results of observations related to the qualifications of educators at MTs Private Aisyiyah, they do not have academic qualifications through formal education nor have they followed the academic qualifications of educators through due diligence and equality tests, due to various factors that have made them not follow the policies regarding these educators, including the factors are cost and time. . That is the barrier for educators to qualify.

• What services does the school provide to educators regarding the certification program?

Answer: The certification program is a government program intended for teachers as a form of recognition as professional educators. The school has never prevented educators from joining the certification program. In participating in certification there are many requirements that must be met, and in this case the school has helped complete the requirements that must be met in certification, such as including educators in scientific activities which are a requirement for certification, then it has arrived at the whiting list wait) when it is time for the school to permit.

• What kind of assistance is provided to educators in the certification program?

Answer: Equivalence and certification program In the certification program, the certification program is a government program that aims to ensure recognition from the government of the teaching profession as professional educators.

• How is the development of human resources for educators at MTs Private Aisyiyah North Sumatra?

Answer: According to the results of the interview with the head of the madrasah, he stated that "the training efforts carried out at MTs Private Aisyiyah to develop temporary teaching staff are good enough. Of the training activities, there are activities that are often followed, namely training workshop activities according to the number of participants required in the request (invitation), but internal training is also carried out. Of the many existing training programs that have been followed. Only the training and workshop programs have been running well.

According to the results of the interview with Rahimatul Islami S.Pd, the principal often includes educators in training activities, both outside school and training held at school. Activities

that are often followed are workshops and training. The training material that is often followed is related to the learning process, such as making lesson plans, syllabus and making textbooks.

Based on the results of the interview above, it can be concluded that this development program was carried out by the head of the madrasah in the form of human resource development research so that this study directed educators. Although there are some educators who have carried out this training research, it has not been implemented yet. The head of the madrasah has made every effort and has tried to carry out his duties optimally in the implementation of increasing human resource development at MTs Private Aisyiyah North Sumatra.

CONCLUSION

According to the results of research conducted by the author at MTs Private Aisyiyah about human resource development, they are as follows:

Qualification program, in this program, educators at MTs Aisyiyah already have the qualifications required by the government, such as developing training, including: software training for educational personnel; with the training in software applications, data entry, library workshops for educational staff (school book data application, catalog creation). KTSP training for educators; making curriculum syllabus 2013, context analysis. Teaching quality workshop for educational staff; compilation of textbooks. Training for the preparation of RPP for teaching staff; preparation of lesson plans in the curriculum and there are some educators who teach not according to their qualifications. Furthermore, the certification program, in this case is the same as the qualification program, where in the certification program there are several educators who have not taken certification. The efforts of the principal of madrasah for this program are to provide assistance in the form of services.

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JURIDICAL BASIS; EDUCATION EVALUATION

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ABSTRACT

Educational evaluation is an important part of the implementation of national education. This concept greatly influences the future of the national education system, because with the evaluation it will bring improvements to the past system to a better future system. As a country that has big aspirations in developing a national education system, certainly making educational evaluation a system that will participate in carrying out this mission. This study aims to reveal various juridical foundations that serve as the legal basis for conducting educational evaluations. The method used in this research is literature study, namely by gathering various information that can be obtained from books, journals, electronic, print and social media. The results of this study reveal that educational evaluation is an important part of the development and improvement of the national education system. In addition, education evaluation must be carried out in accordance with the standards set by the government through the ministry of education so that there is an even distribution of evaluation in all parts of the country.

KEYWORDS: Juridical, Evaluation, Education

PRELIMINARY

The term education is familiar to all citizens of the world, especially Indonesian citizens. Many words have the same meaning as education. For some westerners, they know education with the term "education", the Arabs are familiar with the term "tarbiyah" and meanwhile, those of us in Asia, especially Indonesia, call it education. This term is used by many developed / developing countries as one of the special concerns and is always updated in accordance with the development of science and technology.

One proof of the importance of education for the sustainability of a country, among others, is that many heads of state are willing to spend extraordinary fantastic APBN funds for the welfare of the nation and state in the future. Big hopes for improving a nation are given to the education system that takes place in that country, so it must start from improving the quality of human resources through the national education system.

This is in accordance with the opinion expressed by Muhardi (2004) that Improving the quality of a nation actually rests on improving the quality of its human resources, and one of these can only be achieved through an emphasis on the importance of education. This means that education has a very valuable and significant contribution in improving the quality of a nation, of course also for the Indonesian nation. To optimize the contribution of education to the improvement of the quality of this nation, all parties (stakeholders) have important contributions including the education manager itself, the private sector, the government, and society in general.

In the 1945 Constitution, the issue of education has been implicitly stated in the preamble, that one of the goals of the state is to educate the nation's life which is then strengthened in Article 31 paragraph 1 which states that every citizen has the right to receive instruction. Meanwhile, paragraph 2 states that the government shall seek and implement a national education system as regulated in Law Number 2 of 1989 concerning the National Education system.

If we examine the considerations used as the reason for the birth of Law Number 2 of 1989 it is determined by the formulation of the nature of national development in the field of education, that education is an effort to educate the nation's life and improve the quality of

Indonesian people in realizing an advanced, just and prosperous society and enabling its citizens to develop. self, both with respect to physical and spiritual aspects.

Based on the concept of education that has been explained above, it can be concluded that education is very meaningful for every nation and all citizens. Therefore, for the sake of sustainability and certainty of the running of the national education system and improving educational processes and outcomes, it is necessary to evaluate education and a juridical foundation made by the government as a basis for supporting all guarantees of its implementation.

The juridical foundation is an important part of improving and ensuring the educational evaluation process. This has been applied by Singapore (as one of the countries with the best education system in the world), asking for government assistance in ensuring the sustainability of the education system. This is in line with the opinion expressed by Khoe Yao Tung (2002) that the success of the Singapore state in managing its national education system is that there is a full commitment by the government that cuts the education bureaucracy.

According to the large Indonesian dictionary, the juridical foundation is the foundation used as an enforcing tool for carrying out an activity and is legally protected in an area, so that the activities carried out cannot be contested by other parties. If there are other parties who intend to destroy the activities carried out, the parties carrying out the activities receive legal assistance from the state.

Based on the above opinion, it can be understood that in the implementation of educational evaluation, a juridical foundation is needed as a tool to strengthen the educational evaluation process carried out. With the existence of a juridical basis, the things that are damaging the education system can be evaluated and make improvements in order to bring about better educational processes and outcomes.

This paper will give the writer ideas about all the juridical foundations that have been validated by the government, so that the implementers of educational evaluation activities can be used as a reference in carrying out their duties properly. That way, individuals who have low power can be enlightened and the individual cannot argue with the evaluator.

METHODOLOGY

This research uses a type / research approach in the form of a Library Research. Khatibah (2011) suggests library research as an activity carried out systematically to collect, process, and conclude data using certain methods / techniques in order to find answers to problems faced through library research.

There are four steps of literature research (Mestika Zed, 2008), namely: 1. Prepare equipment. Equipment tools in library research in the form of pencils or pens and note paper 2. Compiling work bibliographies, work bibliographies are notes on the main source materials that will be used for research purposes. 3. Adjusting the time, in terms of managing this time, depending on the person who takes advantage of the available time, it can be planning how many hours a day, one month, it's up to the person concerned to use the time. 4. Read and make research notes, meaning that what is needed in the research can be recorded, so as not to get confused in the sea of books of so many types and forms.

RESULTS AND DISCUSSION

The success or failure of education in achieving its goals can be seen after an evaluation of the output or graduates it produces. If the output of graduates is in accordance with what has been outlined in the goals of education, then the educational effort can be considered successful, but if on the contrary, it is considered a failure. Literally, the word evaluation comes from the English language evaluation; in Arabic; al-taqdir; in Indonesian means; appraisal. The root word is value; in Arabic; al-qimah; in Indonesian means; values (Elis Ratna Wulan & HA Rusdiana, 2014: 1).

In general, there are several main components in an educational institution, namely; students, teaching staff, education personnel, educational facilities and infrastructure, learning methods (in the teaching and learning process) of educational curricula, educational instruction and assistive tools, educational facilities, education budgets and education evaluation

Based on the discourse above, it can be interpreted that evaluation is an activity of gathering facts about the learning process systematically to determine whether there has been a change in students and to what extent these changes affect the lives of students (Idrus L, 2019). Evaluation is very important to find out whether there is significant progress or even setbacks that make the education system less good.

Based on the above meaning, it can be understood that educational evaluation can be defined as an action or a process to determine the value of everything in the world of education or everything that has to do with the world of education (Wayan Nurkancana: 1986). Educational evaluation is an important part of the education system as one way to find out how the education system has been implemented and efforts to identify what should be updated from the many important parts of the education system.

There are at least two meanings that can be obtained from the enactment of an educational evaluation system, namely: the first is an evaluation system that provides optimal information. The second is the benefits achieved from the evaluation. The main benefit of educational evaluation is to improve the quality of learning (Gintings Abdorrakhman, 2008). This statement implies that the evaluation of education is very important as a basis for improving the national education system.

The same thing was conveyed I Nyoman Doni Pramana, et al (2014) that educational evaluation is an important activity whose activities, processes and development systems must be accounted for to the government, society, students and all individuals who are directly or indirectly involved in the national education system. Therefore, for the sake of sustainability of educational evaluation and as an effort to have a legal umbrella that ensures this activity continues, this paper will explain the various juridical foundations that govern the entire implementation of educational evaluation including:

Law of the Republic of Indonesia Number 20 of 2003 concerning the National Education System, Article 8 states that The public has the right to participate in planning, implementing, monitoring and evaluating educational programs. This law provides information that educational evaluation is not the responsibility of the government or individuals given the authority to conduct evaluations, but also the responsibility of the general public. The general public must play an active role in monitoring education evaluation activities, so that there are no more education evaluations that are not monitored by the community. The active role of the community is expected so that our national education system is always monitored and evaluated for better improvement.

Law of the Republic of Indonesia Number 20 of 2003 concerning the National Education System, Article 52 paragraph 2, namely that the management of higher education units is implemented based on the principles of autonomy, accountability, quality assurance, and transparent evaluation. This law provides information that evaluation power is important in implementing the management of the education system. The continuity of educational activities from time to time must be in line with evaluation activities so that every educational activity carried out is evaluated properly.

Law of the Republic of Indonesia Number 20 of 2003 concerning the National Education System, Articles 54 to 56. Following are some articles and paragraphs regarding the role of society in education. The role of society in education includes the participation of individuals, groups, families, professional organizations, employers and community organizations in the implementation and control of the quality of education services (Article 50 paragraph 2). The community has the right to provide

community-based education in formal and non-formal education in accordance with the peculiarities of religion, social environment and culture for the benefit of society (Article 55 paragraph 1). The implementation of community-based education develops and implements education curriculum and evaluation, as well as its management and funding in accordance with national education standards (Article 55 paragraph 2). This law explains that educational evaluation is also included in the education system which is managed by individuals or other private parties. Evaluation is very meaningful for all education both managed by the government and society.

Law of the Republic of Indonesia Number 20 of 2003 concerning the National Education System, Article 57 states that (1) Evaluation is carried out in the context of controlling the quality of education nationally as a form of accountability for education providers to interested parties. (2) Evaluation is carried out on students, institutions and educational programs in the formal and non-formal channels for all levels, units, and types of education. Furthermore, Article 58 states that (1) The evaluation of student learning outcomes is carried out by educators to monitor the process, progress, and improvement of students' learning outcomes on an ongoing basis. (2) Evaluation of students, educational units, and educational programs is carried out by independent institutions periodically, thoroughly, transparently, and systemic to assess the achievement of national education standards. This law explains that educational evaluation includes all components that participate in the education system. All educational components must be evaluated periodically to see the level of achievement that has been achieved within a certain period of time. This is in line with the opinion conveyed (Elis Ratna Wulan & HA Rusdiana (2014) that all actors involved in the education system must be evaluated thoroughly, lest there be actors who have not been evaluated by the evaluator (the person / agency conducting the evaluation), because all these actors influence each other. All educational components must be evaluated periodically to see the level of achievement that has been achieved within a certain period of time. This is in line with the opinion conveyed (Elis Ratna Wulan & HA Rusdiana (2014) that all actors involved in the education system must be evaluated thoroughly, lest there be actors who have not been evaluated by the evaluator (the person/agency conducting the evaluation), because all these actors influence one another. All educational components must be evaluated periodically to see the level of achievement that has been achieved within a certain period of time. This is in line with the opinion conveyed (Elis Ratna Wulan & HA Rusdiana (2014) that all actors involved in the education system must be evaluated thoroughly, lest there be actors who have not been evaluated by the evaluator (the person / agency conducting the evaluation), because all these actors influence one another.

RI Law No. 14 of 2005 on Teachers and Lecturers. Article 1 states that teachers are professional educators with the main task of educating, teaching, guiding, directing, training, assessing, and evaluating students in early childhood education through formal education, basic education, and secondary education. Furthermore, Article 20 states that in carrying out professional duties, teachers are obliged to: plan learning, carry out a quality learning process, and assess and evaluate learning outcomes. This law means that a professional teacher is a teacher who evaluates the entire learning process that he has done. This is in line with the opinion expressed by Abdul Kallang (2017) that one of the components that a professional teacher must have is pedagogical ability, which includes the ability to understand and develop the potential of students, planning and implementation of learning, as well as a learning evaluation system. mastering "science education".

RI Government Regulation Number 19 of 2005 concerning National Education Standards. Article 55 states that the supervision of educational units includes monitoring, supervision, evaluation, reporting, and follow-up on the results of

supervision. Furthermore, Article 58 states that at the primary and secondary education levels, reports by educators are addressed to the head of the education unit and the parents / guardians of students containing the results of the evaluation. Furthermore, for primary and secondary education, the report by the head of the education unit is addressed to the school / madrasah committee and other interested parties, which contains the results of the evaluation and is carried out at least every end of semester.

The rules described above can be concluded that the school supervision system must also be equipped with an evaluation. All activities carried out by the supervisor during their visit to the school, the components that are supervised, the results obtained from the supervisor will end with an evaluation activity.

Regulation of the Minister of National Education Number 19 of 2007 concerning Education Management Standards by Primary and Secondary Education Units, states that self-evaluation is an important part of an education unit. Self-evaluation referred to in this law is an evaluation conducted by the school of the existing education system at the school. The forms of self-evaluation carried out according to this law are:

a. School/Madrasah conducts self-evaluation of school/madrasah performance,

b. Schools/Madrasahs prioritize indicators to measure, assess performance and make improvements in the implementation of National Education Standards.

c. School/Madrasah implements:
1) Periodic evaluation of the learning process, at least twice a year, at the end of the academic semester,
2) Periodic evaluation of the annual work program at least once a year, at the end of the school/madrasah budget year.

d. School/madrasah self-evaluations are carried out periodically based on valid data and information.

Furthermore, the process of evaluation and development of KTSP is carried out by: a. comprehensive and flexible in adapting the latest scientific and technological advances; b. periodically to respond to changing needs of students and society, as well as changes in the education system, as well as social changes; c. integrative and monolithic in line with changing levels of subjects; d. comprehensive by involving various parties including: board of educators, school/madrasah committee, graduate users, and alumni.

Furthermore, Evaluation of Educators and Education Personnel Utilization a. Evaluation of the empowerment of educators and education personnel is planned comprehensively at the end of each semester by referring to the Standards for Educators and Education Personnel, b. Evaluation of the utilization of educators and education personnel includes the suitability of the assignment with expertise, the balance of the workload, and the performance of educators and education personnel in carrying out their duties. c. Evaluation of educator performance must pay attention to the achievements and changes of students.

Based on several Ministerial regulations described above, it can be interpreted that school/masdrasah self-evaluation is one part of the evaluation that must be prepared by schools/madrasahs in order to create a more stable educational atmosphere than what is being implemented.

Regulation of the Minister of National Education Number 19 of 2007 concerning Education Management Standards by Primary and Secondary Education Units, emphasizes that there are several components in the education system that must also be evaluated properly, including: 1. Guidelines for the management of KTSP, education calendar and division of tasks for educators and personnel education is evaluated on an annual basis, while others are evaluated as needed, 2. The school

organizational structure is evaluated regularly to see the effectiveness of school management work mechanisms, 3. Assessment of student learning outcomes, School/Madrasah establishes procedures that regulate the transparency of the learning outcome evaluation system for assessment continuous formal and documented assessments accompanied by evidence of validity, reliability, and periodically evaluated to improve the assessment method, 4.In the facilities and infrastructure section, evaluate and carry out maintenance of facilities and infrastructure so that they continue to function to support infrastructure oses of education, 5. Supervision of school/madrasah management includes monitoring, supervision, evaluation, reporting, and follow-up on the results of supervision, 6. Teachers report the results of evaluations and assessments at least at the end of each semester addressed to the principal of the school/madrasah and parents/guardian of students, 7. The principal of the school/madrasah reports the results of the evaluation to the school /madrasah committee and other interested parties at least at the end of each semester, 8. The school /madrasah documents and uses the results of monitoring, supervision, evaluation, and reporting as well as action records. continue to improve school/madrasah performance, in the management of learning and overall management. Based on the various laws and regulations that have been described above, it can be understood that evaluation is not only carried out in the educational process, but is broader than that, every component in education starts from infrastructure, school organization, assessment of learning outcomes, supervision, the management of KTSP is evaluated as well as possible to get a better system than what is being done. This is in line with the opinion expressed by Abdul Kallang (2017) that evaluation is an inseparable part of every human effort, a good evaluation will spread understanding and improvement in education while a wrong evaluation will harm education.

CONCLUSION

Based on the results of the research findings described in the previous section, it can be concluded that so far, there are four laws and regulations that can be used as a juridical basis for conducting evaluation in schools, including 1) Regulation of the Minister of National Education Number 19 of 2007 concerning Education Management Standards by Primary and Secondary Education Units 2) Government Regulation of the Republic of Indonesia Number 19 of 2005 concerning National Education Standards 3) Law of the Republic of Indonesia Number 20 of 2003. Concerning the National Education System 4) Law RI Law Number 14 of 2005 on Teachers and Lecturers.

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EFFORTS TO IMPROVE TEACHER DISCIPLINE IN THE PRESENCE OF CLASS TEACHING THROUGH THE IMPLEMENTATION OF REWARD AND PUNISHMENT IN MIN 11 MEDAN IN THE ACADEMIC YEAR 2020/2021

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ABSTRACT

The purpose of this study is to find alternative solutions to problems in an effort to improve teacher discipline in teaching attendance in class through the application of Reward and Punishment. Based on data analysis, from this study it can be concluded that the application of Reward and Punishment is effective in increasing the discipline of teacher attendance in class in teaching and learning activities. The data obtained shows that after the implementation of actions in the form of rewards and punishments, teachers who are more than 15 minutes late are 0, and teachers who are less than 10 minutes late are 8 teachers. The application of Rewards and Punishment can increase the discipline of teachers attending class in teaching and learning activities at MIN 11 Medan.

KEYWORDS: Teacher Discipline, Reward and Punishment

INTRODUCTION

Efforts to improve the quality of education are in accordance with the ideals of the Indonesian people, to realize general welfare and the intellectual life of the nation, where education has an important role in increasing devotion to God Almighty, intelligence, and skills.

To carry out the task of improving the quality of education, a teaching and learning process is held, the teacher is a central figure, in the teacher's hand lies the possibility of success or failure in achieving the goals of teaching and learning in schools. Therefore the task and role of the teacher is not only to educate, teach and train but also how teachers can read the classroom situation and the conditions and conditions of their students in receiving lessons.

To increase the role of teachers in the teaching and learning process and student learning outcomes, teachers are expected to be able to create an effective learning environment and will be able to manage the class. Teachers are professional educators with the main task of educating and evaluating students, in early childhood education through formal education, primary education and secondary education. Meanwhile, employees of the education sector are part of the educational staff, namely members of the community who devote themselves and are appointed to support the implementation of education. In the information about Wiyatamandala's insight, teacher discipline is defined as a mental attitude which contains a willingness to comply with all applicable rules, regulations and norms in carrying out duties and responsibilities.

From the above understanding, it can be concluded that teacher and employee discipline is a willingness to comply with all the rules and norms that exist in carrying out their duties as a form of responsibility for the education of their students. Because after all, a teacher or education staff (employee) is a reflection of their students in an attitude or role model, and the disciplinary attitude of teachers and education personnel (employees) will give color to much better educational outcomes.

The success of the learning process is very dependent on several factors, including the teacher factor. The teacher plays an important role in the success of the learning process. Teachers who have good competence will certainly support the success of the learning process.

The teacher's role apart from being a teacher, the teacher also acts as an educator. Educator is anyone who deliberately influences others to reach a higher level of humanity (Sutari Imam Barnado, 1989: 44). So that as an educator, a teacher must have awareness or feel that he has a duty and obligation to educate. The task of educating is a very noble task on the basis of a very holy "vocation". As a central component in the education system, educators have a major role in building the foundations for the future of humanity. The human character that is built in the framework of our national development is "whole Indonesian people", namely people who have faith and devotion to God Almighty, confident in discipline, moral and responsible. To make this happen, the example of a teacher as an educator is needed.

Teacher exemplary can be seen from the daily behavior of teachers both inside and outside school. In addition to teacher exemplary, teacher discipline is also one of the important things that teachers as a teacher and educator must have.

Facts in the field that we often encounter in school are the lack of discipline of teachers, especially the problem of teacher discipline when they enter the classroom during classroom learning activities.

Based on the description above, the authors are interested in conducting school action research with the title: "Efforts to Improve Teacher Discipline in Teaching Attendance in Classroom Through the application of Reward and Punishment at MIN 11 Medan."

RESEARCH METHODOLOGY

A. Action Research Staging

The method used in this research is the School Action Research (PTS) method. PTS is a research procedure adapted from Classroom Action Research (PTK) (Committee for Teacher Professional Education and Training, 2009: 73). School action research is "(1) participatory research that emphasizes action and reflection based on rational and logical considerations to make improvements to a real condition; (2) deepen understanding of the actions taken; and (3) improve the situation and conditions of school / learning in a practical way "(Depdiknas, 2008: 11-12). In short, PTS aims to find solutions to real problems that occur in schools, as well as seek scientific answers to how these problems can be solved through corrective action.

The approach used in this action research is a qualitative approach. That is, this research was conducted because it was found that there was a problem with the low level of teacher discipline in class attendance in the process of teaching and learning activities. This problem is followed up by applying a coaching model to teachers in the form of the application of rewards and punishments carried out by the principal, these activities are observed then analyzed and reflected. The revised results are then applied again in subsequent cycles. This research is an action research model of Stephen Kemmis and Mc. Taggart (1998) which was adopted by Suranto (2000; 49) which was later adapted in this study. This model uses a self-reflection spiral system starting from planning, action, observation, reflection, and re-planning which is the basis for a problem-solving approach. As expressed by Mills (200; 17) "Stephen Kemmis has created a well known representation of the action research spiral ...". Researchers use this model because it is considered the most practical and actual.

This school action research activity consists of several stages, namely: 1. Planning 2. Implementation 3. Observation 4. Reflection

B. Location and Time of Research

1. Research Location: MIN 11 Medan
2. Research Time: September 8, 2020 s.d. 30 September 2020

C. Research Subject

The subjects of this school action research were 10 teachers at MIN 11 Medan, consisting of 6 PNS teachers and 4 Non PNS teachers..

DISCUSSION AND RESEARCH RESULTS

This School Action Research (PTS) was conducted in two cycles. This is due to the limited time available, and with two cycles the writer considers it sufficient to increase teacher discipline in class attendance in teaching and learning activities.

A. Cycle 1

Cycle 1 consists of several stages, namely: (1) Planning, (2) Implementation, (3) Observation and Evaluation, and (4) Reflection.

1. Planning

Planning is the first step taken by the author when he will initiate action. In order for planning to be easily understood and implemented by the author who will take action, the author makes an action plan as follows:

(a) Formulating the problem to be solved. In this research, the problem to be solved is that there are still many teachers who lack discipline in class attendance in the teaching and learning process.

(b) Formulating the goal of solving the problem / the goal of facing the challenge / goal of doing innovation / action. In this study, the authors took a plan to take action to provide rewards and punishments to teachers to improve teacher discipline in class attendance in the teaching and learning process.

(c) Formulating indicators of the success of the application of Rewards and Punishment in improving teacher discipline in class attendance in the teaching and learning process. The indicator of the success of implementing this action is 75%, which means that this action is declared successful if 75% of the teachers are not late to class in the learning process.

(d) Formulating the steps for problem-solving activities / activities facing challenges / activities to take action. The steps taken by the author in taking action include socializing to teachers about the research to be carried out, as well as conveying the objectives of implementing the actions taken by the author. Teachers were told about the application of Rewards and Punishment which will be applied in this research. In this first cycle, it will be posted / posted in the teacher's room, as well as in the administration room, the ranking of the names of the teachers with the lowest level of delay in entering the class to the one with the highest level of delay.

(e) Identify school residents and or other related parties involved in solving problems / facing challenges / taking action. The author identifies who is involved in this research. The parties involved in this research are: teachers, picket teachers, administration staff, and students.

(f) Identify the data collection methods to be used. The data collection method taken by the author is qualitative data through observation, observation and interviews with students regarding the presence of teachers in class in teaching and learning activities.

(g) Development of observation and evaluation instruments. In collecting data, the writer used an instrument in the form of an observation sheet / observation sheet, an assessment scale and a questionnaire that was distributed to students, to determine the students' assessment of the teacher's attendance in class in the teaching and learning process.

(h) Identify the necessary facilities. The facilities or aids used in this research include: paper (observation sheets), writing tools in the form of ballpoint pens, and clocks in each class, as well as a recap of the attendance numbers of each teacher.

2. Implementation

The implementation of this school action research is carried out through several activities, including:

(a) Distribute 6 sets of observation sheets to each Class Leader or Class Secretary, according to the number of study groups at MIN 11 Medan, as many as 6 study groups. In the observation sheet, a list of teachers who teach in that class every hour has been made and given a column for class entry and class time out.

(b) Coordinate with the picket officers, who every day consists of 2 officers, namely from teachers who do not have teaching hours on that day and one person from the administration. The picket officer will circulate the class teacher attendance list that has been made so that they can see the teacher attendance level in each class and at every change of class hours. Teachers who are more than 15 minutes late are considered absent and are marked with a cross.

(c) After finishing class hours, a recapitulation of observations is made, both from the picket teacher, from students and from the author.

(d) This activity is carried out continuously every day to each teacher for one week (one cycle).

3. Observation and Evaluation

Observations or observations were made by the researcher using an observation sheet for one week (one cycle), for all 23 teachers. During the observation the researcher was assisted or collaborated with the picket teacher.

Observations by researchers include:

a) The presence of teachers in class

b) The level of delay of the teacher in class

c) Time to leave the classroom after finishing lessons

Researchers also conducted an assessment of the results of the observation sheets that were distributed to class administrators to observe the presence of the teacher in class.

From the results of observations and a recap of the teacher's attendance in class in the teaching and learning process, it can be seen in the following table:

RECAPITULATION OF DELAY LEVELS
TEACHER AT PRESENCE IN CLASS
CYCLE I

Time of Delay / Amount / Percentage		
Less than 10 minutes	10 minutes to 15 minutes	More than 15 minutes
2	3	4
20 %	**30 %**	**40 %**

From the recapitulation of the level of class teacher tardiness in the learning process, it was obtained data, as many as 2 teachers were late to class less than 10 minutes, 3 teachers were late to class 10 minutes to 15 minutes, and 4 teachers were late to class more than 15 minutes.

From the data above, it can be concluded that the level of delays in teachers entering the classroom more than 15 minutes in the teaching and learning process is still high, namely 4 people or 40%. Based on predetermined indicators that the success of this action is 70%, or if 70% of teachers are not more than 10 minutes late. In this first cycle the teacher who was not late for more than 10 minutes was only 20% late, so the researcher concluded that more research or action had to be held in the next cycle or the second cycle.

4. Reflection

After completing one cycle, there is a reflection on the weaknesses or shortcomings of implementing the action in the first cycle. Reflection is carried out together with collaborators to determine corrective actions in the next cycle.

From the results of the reflection, it can be concluded that there is a need for a firmer application of Reward and Punishment than the first cycle.

B. Siklus 2

Cycle 2 consists of several stages, the same as cycle 1, namely:

1) Planning,

2) Implementation,
3) Observation and Evaluation, and
4) Reflection.

1. Planing

From the results of the reflection in the first cycle, the researcher planned to take more assertive Reward and Punishment actions compared to the first cycle.

Researchers plan to announce the results of observations regarding the level of delay of teachers entering the classroom in the teaching and learning process, during the Monday flag ceremony. This is socialized beforehand to all teachers during the reflection of the first cycle.

2. Implementation

The implementation of school action research in this second cycle was carried out through several activities, including:

a) Distribute 6 sets of observation sheets to each Class Leader or Class Secretary, according to the number of study groups at MIN 11 Medan, as many as 6 study groups. In the observation sheet, a list of teachers who teach in that class every hour has been made and given a column for class entry and class time out. The observation sheet can be seen in the appendix.

b) Coordinate with the picket officer, who every day consists of 2 officers, namely from teachers who do not have teaching hours on that day and one person from the administration. The picket officer will circulate the class teacher attendance list that has been made so that they can see the teacher attendance level in each class and at every change of class hours. Teachers who are more than 15 minutes late are considered absent and are marked with a cross.

c) After finishing class hours, a recapitulation of observations is made, both from the picket teacher, from students and from the author. These activities were carried out every day for each teacher for one week (one cycle) in the second cycle

3. Observation and Evaluation, and

Observations or observations were made by the researcher using an observation sheet for one week (one cycle), for all 10 teachers. During the observation the researcher was assisted or collaborated with the picket teacher.

Observations by researchers include:

a) The presence of teachers in class

b) The level of delay of the teacher in class

c) Time to leave the classroom after finishing lessons

Researchers also conducted an assessment of the results of the observation sheets that were distributed to class administrators to observe the presence of the teacher in class.

From the results of observations and a recap of the teacher attendance in the class in the teaching and learning process in the second cycle, it can be seen in the following table :

RECAPITULATION OF DELAY LEVELS
TEACHER AT PRESENCE IN CLASS
CYCLE II

Time of Delay / Amount / Percentage		
Less than 10 minutes	10 minutes to 15 minutes	More than 15 minutes
8	1	0
80 %	**10 %**	**0,00%**

From the recapitulation of the level of class teacher tardiness in the learning process, data were obtained, as many as 8 teachers were late to class less than 10 minutes, 1 teacher was late for class 10 minutes to 15 minutes, and not a single teacher was more than 15 minutes.

From the results of observations in the first cycle and the second cycle, it can be seen that there is a decrease in the level of teacher tardiness in class in teaching and learning activities, or there is an increase in teacher attendance in class.

4. Reflection

After completing the implementation of the action in the second cycle, a reflection is held about the weaknesses or shortcomings of the action in the second cycle.

From the results of observations and data obtained, the researcher concluded that the actions carried out in the second cycle were declared successful, because there were 70% of teachers who were less than 10 minutes late, or exceeded the predetermined target by 75%.

CONCLUSION

Based on data analysis, from this study it can be concluded that the application of Reward and Punishment is effective in increasing the discipline of teacher attendance in class in teaching and learning activities.

The data obtained shows that after the implementation of actions in the form of rewards and punishments, teachers who are more than 15 minutes late are 0, and teachers who are less than 10 minutes late are 8 teachers. The application of Rewards and Punishment can increase the discipline of teachers attending class in teaching and learning activities at MIN 11 Medan.

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RESPONDING TO THE CHALLENGES OF 21ST CENTURY TEACHERS IN SHAPING THE CHARACTER OF 21ST CENTURY STUDENTS

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ABSTRACT

This study examines the character building of 21st century students in responding to the challenges of 21st century teachers. The focus of the discussion in this study is how to shape the character of students in responding to the challenges of 21st century teachers. This study uses a qualitative approach with the library study method. The results of this study indicate that (1) to answer the challenges of 21st century teachers in shaping the character of students through exemplary methods, habituation, telling stories, advice, rewards and punishments as well as school culture to shape the character of students, including the character of discipline and nationalism, devotion, respect, tolerance, care, love for others, and responsibility. (2) To answer the challenges of 21st century teachers in shaping the character of students, it is focused on 6C skills, namely communication, collaboration, creativity, critical thinking, character and connectivity. (3) To prepare students with superior character and character, teachers must meet (a) in learning to innovate in the form of mastery of various knowledge and skills, critical thinking in solving problems, communication, collaboration, and creativity, (b) mastering digital literacy skills covering information literacy, media literacy and ICT literacy (Information and Communication Technology), (c) career and life skills in the form of flexibility and adaptability, initiative, socio-cultural interaction, productivity and accountability, as well as leadership and responsibility.

KEYWORDS: 21st century skills, Character education.

PRELIMINARY

The history of human development, the more modern the human culture, the more its needs are. This description is like Galbreath's explanation in 1999 which stated that in the year before 1880 humans were in the era of farming so that their natural resources became the foundation of meeting needs, then the industrial era started from 1880 to 1995 where human needs increased and to fulfill it, industrial scale factories were established. 1995 to 2000 entered the information age with the development of technology in all fields, especially information, where information in any part of the world can be accessed at the same time as a computer. In the 21st century, humans are entering an era of information and knowledge that is transformed in large ways in social, economic, political and cultural aspects (Amin, 2017).

The transformation of the interconnected social, economic, political, and cultural aspects has resulted in unlimited scientific and technological advances, changes in demographics, the environment and globalization. The impact of the rapid advancement of science and technology as well as changes in environmental demographics and limitless globalization has had its own effect on the Indonesian nation in the form of losing the character of its own nation, we can observe these changes with the many antisocial and immoral behavior in our society. Seeing this phenomenon, it is necessary to build character in the younger generation as the nation's next generation through education (Amin, 2017).

The declaration of a national education vision by the Ministry of Education and Culture in 2025 is expected to achieve a global level competitive education. Therefore, the long-term development of the Ministry of Education and Culture for the 2015-2020 period focuses on the quality of education that has regional competitiveness at the ASEAN level. To realize the vision

of the Ministry of Education and Culture in 2025, people are required to be able to adapt to technological advances and newness.

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Answering the challenges of 21st century teachers can not be separated from the rapid learning innovation. In fact, students are starting to "get carried away" with the digital world, even though there are skills that 21st century students are required to have. In this context, 21st century teachers need a personality that students should emulate as well as a special method of instilling character in each student (Assingkily & Mesiono, 2019).

Likewise, the competencies that have been determined to be possessed by teachers as educators remain the main reference in the learning process. These competencies include personal competence, social competence, pedagogical competence and professional competence. Furthermore, teachers are also required to have authority in teaching millennial generation students.

In fact, this study has been reviewed by previous experts, including discussing the aspects of raising awareness (Amin, 2017), learning innovation (Sole, 2018), professionalism (Andriani, 2010), implementation in the 2013 curriculum (Sudarisman, 2015), reform education (Diptoati, 1999), improving the quality of learning (Fajriana & Aliyah, 2019), and the readiness of 21st century teachers to accelerate change (Nusarastriya, 2013).

The purpose of writing this study is to determine how the character formation of 21st century students in responding to the challenges of 21st century teachers. It is hoped that the results and discussion described in this paper will provide useful information and then this paper is expected to be a supporting study for relevant subsequent writings.

METHODOLOGY

This study uses a qualitative approach with a literature study method. The object of study is reading books and journals that are relevant to the challenges of 21st century teachers and the character and skills of 21st century students. Data analysis was carried out by examining the efforts of 21st century teachers in responding to global challenges to shape the character of 21st century students. Thus, this study can find methods and preparations that teachers must do as an effort to build the character of 21st century students then checking the data in this study was carried out using reference materials (Prastowo, 2014).

RESULTS AND DISCUSSION

Character Education Methods

The character education method that should be given to students in an effort to answer the challenges of 21st century teachers includes exemplary methods, habituation, telling stories, advice, rewards and punishments as well as school culture to shape the character of students, including the character of discipline and nationalism, devotion, respect, tolerance, care, love for others, and responsibility.

Exemplary method is a form of appearance of figures and figures admired by students. The example given by the teacher is also a reflection of the personality quality of students. Through the example of the teacher can easily help students to have noble character. Because, students have previously admired the figure of the teacher.

According to Hidayat (2015), the exemplary method is the main way that must be given to every student. Because, through this method, students will easily imitate the exemplary behavior of the teacher. Furthermore, Munawwaroh (2019) revealed that modeling is the most appropriate character method given to children.

Exemplary figures that are close to educators (teachers), are much more connected to oral services by teachers. This is factored by the role of the teacher in displaying something that students should do and are prohibited from doing. Thus, students will display good behavior everyday.

The habituation method is the right way to build the character of students. Because, through habituation, students who initially feel "forced" or "burdened" in doing something, can turn into love and habituation of something (Assingkily & Miswar, 2020). So, students have a noble character from the activities they usually (often) do.

According to Ihsani, et al. (2018), the method of habituation is closely related and has an impact on children's discipline. In line with this, Angdreani, et al. (2020) states that through familiarization, children will gain empirical inculcation of Islamic character and values. This means that children immediately experience activities and feel the impact of these activities.

The empirical experience obtained by the child through the habituation method allows the child to independently explore himself and his feelings about the impact obtained from an action. Furthermore, children who feel happy and accustomed (habituation) to good deeds, will tend to have a noble character from this method (Rusmayanti, 2013).

The storytelling method is one of the preferred methods of students. Because, the saga and stories that are heard are in accordance with the phase of development of students, namely they like to imagine something fantastic and interesting. In fact, through the story method, students can imitate the figure they like as a personal character.

According to Azmi (2019), the storytelling method is very appropriate to be given to students at early age and basic age. Because, at the same time, children will be trained in the aspect of speaking skills. Putri (2017) added that the storytelling method also provides understanding to children about noble behavior. Furthermore, Limarga (2017) mentions the storytelling method as a means of fostering a sense of empathy for children.

Through the storytelling method, students will get information according to their passion. This also helps students who don't like something to switch to likes (Izzati & Yulsyofriend, 2020). For example, children who initially do not like reading, because they are told by the teacher about the success stories of regular and diligent reading behavior, will gradually like reading, as well as examples of hobbies that can be formed in children through storytelling.

The advice method is an effort to form the character of students gently and persuasively. Through this method, students will be touched emotionally and listen to the directions given by the teacher. Furthermore, students change their behavior according to advice from the teacher. However, it needs to be a note for teachers not to advise their students in public, because that can drop their morale or mentality in front of other students.

Islamic education strongly encourages mutual counseling between humans, including teachers advising their students (Yani, et.al., 2017). Effective advice methods are given to children from basic age, because children are not yet able to distinguish a good action according to applicable norms (Nasution, 2020). For that, the act of giving advice will touch the hearts of children to follow the teacher's recommendations.

In the 21st century, teachers have not been able to display prominent behaviors like in previous eras. Many students, who tend to pay attention to gadgets while studying, are rude and other behavior. This, of course, is a big note for teachers to shape the character of students, one of which is through the advice method. Because, children will prefer to be given advice "softly" than even cruel and harsh reprimands that are bluffing.

The method of reward and method of punishment is actually the usual way that teachers give to students. However, this method is considered weak, because students are faced with external dependence. For this reason, the use of this method is still given to students, but the level should not make students learn because of gifts or fear of punishment.

The method of reward and the method of punishment are two inseparable ways of educating children. Because, both have their respective roles as a consequence of the actions

taken by students. With this, the child or students will understand why an action is prohibited and ruled empirically.

The reward and punishment method has another well-known term, namely the reward and punishment method or the basyiran wa nadziran method (Darmayanti, et.al., 2020). In practice, this method is the same, it's just that the reward method is given as an expression of gratitude for student achievement while the punishment method has a deterrent effect on students from leaving bad deeds to improve their quality.

Thus, it is understood that the character education method can be carried out in various forms, from exemplary to aspects of appreciation. This further shows that the character building of elementary age children can be done by applying educational methods.

21st Century Students Skills

21st century skills are a manifestation of the complexity of the demands of the times for the nation's children (Afandi, 2016). To answer the challenges of 21st century teachers in shaping the character of students, it is focused on six skills, namely communication, collaboration, creativity, critical thinking, character and connectivity. This shows that education sustainability is a major concern as an effort to train the skills of 21st century students (Assingkily & Rohman, 2019).

Communication is an important component as a 21st century skill. Because the direction of communication which is increasingly complex requires students to be able and skilled to communicate. In classical education, the term unidirectional communication is known, but in the 21st century communication has been carried out in cycles. For this reason, communication skills are an important aspect that 21st century students must have.

The current sophistication of science and technology necessitates collaboration between individuals and also between groups, even in a large scope between countries. Collaboration makes competition between agencies even more "Better". Likewise, 21st century students are required to have serious competence so that they can collaborate with the global world.

Creativity is an absolute skill that 21st century students must have. Because, the world and the rapid progress in it must be addressed with renewal. Of course, renewal will be born from the creativity of students. Thus, students are required to be able to demonstrate self-factual qualities through their creative power.

Critical thinking becomes the character of 21st century students. Because, predicting the future is something that must be considered by students in giving birth to creativity. For this reason, character and connections or networks are important components to support the birth of critical thoughts that can quickly form the visionary character of 21st century learners.

Teacher's Preparation in Responding to the Challenges of the 21st Century

Learning innovation is a special alternative that must be done to respond to changes in the 21st century. This is because future generations are no longer faced with competition and collaboration in the regional and national realms, but at the international level or the global scope.

To prepare students who are superior and have character teachers must (a) in learning to make innovations in the form of mastery of diverse knowledge and skills, critical thinking in solving problems, communication, collaboration, and creativity, (b) mastering digital literacy skills including information literacy, media literacy, and ICT literacy (Information and Communication Technology), (c) career and life skills in the form of flexibility and adaptability, initiative, socio-cultural interaction, productivity and accountability, and leadership and responsibility.

Learning innovation through efforts to raise awareness in students to think critically can be done through persuasive dialogue and discussion. Furthermore, communication, collaboration and creativity are factual qualities that must be displayed to be able to answer the needs of the global community in the 21st century.

Mastery of literacy is something that cannot be negotiated by students in the 21st century era. This is because the global world is now closer to the digital world. Thus, digitalization needs to be addressed by mastering literacy for students, both information literacy, media literacy, and ICT literacy.

As well as, students are also faced with the formation of a leadership spirit in producing productivity. This is because the personality of the leadership attitude becomes the basis for the spirit of "never giving up" to students, coupled with the resulting productivity. Thus, factual quality and superior human resources will be measured through the products produced, not just identity and certificate labels.

CONCLUSION

Based on the explanation above, it is concluded that (1) to answer the challenges of 21st century teachers in shaping the character of students through exemplary methods, habituation, telling stories, advice, rewards and punishments and school culture forming the character of students, including the character of discipline and nationalism, devotion , respect, tolerance, care, love for others, and responsibility. (2) To answer the challenges of 21st century teachers in shaping the character of students, it is focused on skills, namely communication, collaboration, creativity, critical thinking, character and connectivity. (3) To prepare students with superior character and character, teachers must meet (a) in learning to innovate in the form of mastery of various knowledge and skills, critical thinking in solving problems, communication, collaboration, and creativity, (b) mastering digital literacy skills covering information literacy, media literacy and ICT literacy (Information and Communication Technology), (c) career and life skills in the form of flexibility and adaptability, initiative, socio-cultural interaction, productivity and accountability, as well as leadership and responsibility.

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EDUCATIONAL METHODS IN THE AL QURAN
(Study of the Surah An-Nahl Verse 125)

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ABSTRACT

This study aims to determine the scholars' understanding of Surah An-Nahl Verse 125, as well as the methods contained in Surah An-Nahl Verse 125. The method used by the author in this study is a type of qualitative method through*reseacrh library* (literature review). To support this research, the authors use the main source of the commentary book, including *Tafsir Baharil Muhith* by Muhammad bin Yusuf As-Syayyid bi Abi Hayyan Andalusi, *Khazin's Tafseer* by Alauddun Ali bin Muhammad bin Ibarahim Al-Bagdadi, *Al-Qur'a, and its interpretation* the work of the Ministry of Religion of the Republic of Indonesia, *Tafsir Al-Misbah*, M. Qurash Sdihab's work, Tafsit *Al-Azhar* Hamka's work, *Muktashar Tafsir Ibn Kathir*the work of Syakh Amad Syakir. Based on the results of this study, the authors found that Surah An-Nahl Verse 125 contained educational methods. first method*wisdom*. Second, method*mau'izhah*. Third, method*jidal*. The three educational methods above can be applied in the learning process.

KEYWORDS: Education in the Koran, Methods

PRELIMINARY

In the formal and non-formal education process, the presence of an educator who is able to use the method is the main thing. The existence of methods applied by educators appropriately, effectively, and efficiently has a huge influence on the process and success rate of education, especially in the teaching and learning process. Therefore, success in learning methods is very necessary in order to achieve effective and efficient educational goals.Rusmana, 2015: 253).

To achieve a learning goal, educators are needed who are active in using learning methods so that students can understand the lesson and successfully receive learning material. The use of the method is influenced by all aspects, starting from the subject matter, learning facilities, the condition of students, and the condition of the teacher and so on. Through the use of this method, it is hoped that the teacher can generate student motivation to learn so that it can improve learning outcomes.

Of course, in the learning process there are many types of methods, such as lecture methods, exemplary, advice, stories, questions and answers, discussions, demonstrations, field trips, threats, giving promises, parables, simulations, experiments, and so on.

To improve learners' knowledge and reasoning. The Koran also talks a lot about educational methods. There are two forms of discussion in the Qur'an regarding educational methods. First, direct discussion about the method. As in the Qur'an Allah directed and taught the Prophet Muhammad how to convey his mission. Second, speaking indirectly. This can be seen from the language used by the Koran to explain Aqidah and Islamic Sharia. By using these methods can also be used by teachers in delivering the material (Yusuf, 2013: 115).

But in reality, it is still found that Islamic Religious Education teachers do not know and understand about the educational methods that are in the Koran. In particular, the Islamic religious education teacher was still found to be unable to take the existing methods in the Koran in the learning process. Therefore, the authors see in the Qur'an surah An-Nahl verse 125 regarding educational methods. Therefore, the authors are interested in studying the educational methods contained in the Koran Surah An-Nahl Verse 125.

LITERATURE REVIEW / METHODOLOGY

The method used by the author of this research is qualitative research methods, namely descriptive data research procedures in the form of written words. In this study, the authors used library research, namely a series of activities related to library data collection methods. In this study, the authors used the tahlili method. What is meant by the tahlili method is a method of interpretation which explains the contents of the verses of the Koran from all their aspects based on the order of the verses in the Koran. To support this research, the authors use the main sources of tafsir books, including Tafsir Baharil Muhith by Muhammad bin Yusuf As-Syayyid bi Abi Hayyan Andalusi, Tafsir Khazin by Alauddun Ali bin Muhammad bin Ibarahim Al-Bagdadi, Al-Qur'a, and Tafsir of his work. RI Department of Religion.

RESULTS AND DISCUSSION

After some of the above interpretations regarding surah An-Nahl Verse 125, this verse is concerned with the way of preaching by the Prophet to his people. The media and methods used by the Prophet to teach Islam is da'wah. While da'wah can be interpreted as an activity carried out to call on mankind to carry out Allah's orders and abandon all its prohibitions.

At the time of the Prophet Muhammad using da'wah could be said to be an educational process that took place as learning. Rasulullah acted as an educator, and the people around him were like friends as students. So it can be said that at the time of the Prophet there were learning activities.

Allah urged the Messenger of Allah, to invite people to the way of Allah with wisdom, namely with the various prohibitions and commands contained in the Qur'an and Hadith, so that people be careful in Allah's path. The word wisdom can also mean using the verses of the Koran and preaching, and also expressing the truth. Wisdom in the world of da'wah has a very important position so that how Islamic teachings can be accepted and felt as something that touches and soothes their hearts.

Based on this statement, it can be understood that Islam attaches great importance to education. namely the provision of knowledge and understanding through direct or indirect teaching or formally, informally or non-formally. Allah explained that the importance of delivering good teaching, in the Koran Surah Fushshilat Verse 33,(Ministry of Religion RI, 1431 H: 480).

Related to this method, the writer found an educational method in Surah An-Nahl Verse 125, namely the wisdom method. As a piece of the verse which reads "

Say: This is my way (religion), I and those who follow me invite (you) to Allah with a real hujjah, Glory to Allah, and I am not among those who are polytheists. (Surah Yusuf Verse: 108).

*Wisdom*is a method of communication approach which is carried out on a persuasive basis. Because the process of learning or da'wah grows in recognition and respect for democratic rights.

From some of the explanations above, the wisdom method can be related to the Islamic education method. The Himkah method is aimed at the behavior, words or deeds of a person who can be imitated so that they become a role model for someone, especially for students.

Abuddin Nata also said that in the Koran, exemplary words are projected with the word uswah which is then given the hasanah characteristic. So there is the expression Uswatun Hasanah which means a good role model (Nata, 2005: 148). Furthermore Abuddin Nata revealed that this method is very important in education. because the most important aspect is morals which are included in effective sanity which is formed in behavior. To reinforce the example of the Prophet (Nata, 2005: 147).

Rasullah delivered his dakwanya with wisdom, namely good words, and gave examples of role models for his people. As Allah says in the Koran (Ministry of Religion RI, 1431 H: 420):

According to Imam Abdullah bin Ahmad An-Nasafi

In addition, the mau'izhah al-hasanah method seen from the educational context can be used as a method in the learning process. The educational material delivered by educators using the mau'izhah al-hasanah or advice method is able to penetrate the hearts of students with gentle, subtle and kind words. So that it can provide peace and comfort to students.

As a method, this method of advice is most often used by parents and educators of children and students in the educational process.

The steps that the teacher needs to take in using the mau'izhatil hasanah method are as follows:

a. Use good, polite and easy to understand words and language.
b. Don't offend the person being advised or the people around them.
c. In accordance with the words with the age, character and behavior as well as the position of the child or person being advised.
d. Pay attention to the right time to give advice. Try not to advise when we or those being advised are angry.
e. Pay attention to the circumstances around us to give advice. Try not to be in front of other people, especially in front of many people.
f. Give an explanation, cause or use why we need to give advice.
g. In order to further touch his feelings and conscience, include verses from the Koran and hadith, or the advice of the scholars.
h. Not mentioning other people's mistakes that were committed by those who have been preached, because it could be because they did not know or with good intentions.
i. Avoiding stiff and rude attitudes, because this attitude will create a negative image of the person and reduce their attractiveness to the material presented (Soiman, 2017: 50)

Thus it can be concluded that, the mau'izhah al-hasanah method is more focused on good advice or warnings that can touch the inner heart of people or students. This is the role of the teacher who is full of responsibility in giving lessons and advice with gentleness so that the lessons and advice given by educators will bring students to a better person.

3. Jidal Method

In terms of etymology, the word "mujala" comes from the word "jadala" which means weaving, weaving. Then the word jadala is developed into the word jaadala which means debate, argue. The masdar form of the word jaadala is Mujaala which means debate, or argument. Thus the al-Mujadalah method is a method by means of a good debate or argument.

 Meanwhile, Imam Abdullah bin Ahmad An-Nasafi interpreted Mujadalah's words to mean:

From the above understanding, the writer argues that Al-Muj is a method of discussion or exchange of views carried out by two people or more synergistically. Which do not cause disputes and enmity between one another. Each other respects each other's opinion, holding on to the truth. This mujadalah method can be done directly and indirectly. Direct debate can be done indirectly.

Zakiah Darajat argues that the discussion method is not just an ordinary debate conversation, but discussion arises because there are problems that require various answers or opinions (Darajat, 2008: 292). So the teacher's role in the implementation of this discussion method is as a facilitator, namely the one who facilitates, monitors, directs his students in implementing this discussion method. Therefore, there are a number of things that the teacher needs to pay attention to. First, the teacher or discussion leader must try as much as possible so that all students are active and take part in the discussion. Second, the teacher or discussion leader as a traffic regulator, must be wise in directing the discussion, so that the discussion runs smoothly and safely. Third, guide the discussion to arrive at a conclusion.

The discussion method is also considered by Al-Qura'an in educating and teaching people with the aim of further strengthening their attitudes and knowledge of a problem. Allah commands in this case that we invite them to go the right way by way of wisdom in a bad way, mau'izhatil hasanah gives good advice, and doesn't argue with them in a good way. In the Koran (Ministry of Religion RI, 1431 H: 402) Allah also describes arguing well, as follows:

1. The method of wisdom (good words). In the interpretation of Al-Bahril Muhith, Muhammad bin Yusuf As-Syayid bi Abi Hayyan Andalusi, explains that

HUMANISTIC ISLAMIC RELIGIOUS EDUCATION LEARNING WITH THE ACTIVE LEARNING APPROACH AT SDN 067952 MEDAN

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ABSTRACT

Humanistic theory emphasizes more on humanitarian efforts, and it is more abstract than other learning theories because its studies are more directed to the study of philosophy and psychology. Active learning is an effort to develop the potentiality of each student, so that it can be applied in the form of discussion, practice and asking questions and answers. This study aimed to discover how theory of humanistic learning was aplied in Islamic Education (PAI) and to discover the results of practicing humanistic theory (active learning method) in SDN 067952 Medan. The type of research was descriptive qualitative. The instruments for collecting data wereinterview, observation and documentation. The results of the study showed that the application of theory of humanistic learning (active learning) in learning PAI at SDN 067952 Medan hadbeen done quite well by educating and guiding students to learn actively by using various methods or strategies. It was indicated by positive responses and changes in behavior such as good interaction, learning motivation, strengthening ability to memorize and tolerance.

KEYWORDS: Application of learning, Humanistic, Active Learning, PAI learning

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INTRODUCTION

Teaching theory is rooted in the basic theory of human nature. They believe that humans are humanist beings that have natural realities but not social realities. Human nature is rooted in nature, and it is a human characteristic. Humanistic theory emphasizes more on humanization efforts, and is more abstract compared to other learning theories because the study is more directed to the study of philosophy and psychology. Humanistic theory focuses more on the content learned than the learning process. Then in theory learn more about the concepts of education to realize and form the human being envisioned (Rahmawati and Budiningsih, 2014)

Education actually not only provides knowledge (transfer of knowledge) given to students, but education is more than that, education actually also provides value (transfer of value), not only that education also requires learners to develop their potential and creativity in order to survive in their lives (Sanusi, 2013). In accordance with the objectives of national education in the law that education aims to educate life and develop human beings as a whole, human beings who believe and fear their God and are virtuous, have knowledge, skills, healthy, spiritual and physical, good personality is also true, independent and the responsibility of society and nation. With that aim, education is expected to be able to form the character of a person of faith and piety who emphasizes on the ability to live a better, true and useful life, both community and nation.

To achieve these goals that are expected with education is to learn. The existence of education will raise the spirit in a person to compete and motivate ourselves to be better in all aspects of life. Without education and following the learning process most people do not become educated. That is because it can be said that educated people are the majority of people who participate in the process of education and learning.

In humanistic learning is known Active Learning method. Active Learning is one of the learning models that fosters activeness in learners in the learning process to the maximum,

educators / teachers can also act as facilitators in guiding and controlling activities in the learning process. In active learning learners are expected to be able to understand the understanding of the material taught and manifested in their lives, until this method is one form of several learning methods in humanistic theory. By using active learning methods so that learners will be able to develop their potential so that they become creative human beings in learning. Learning models and strategies have often been applied in learning activities. Therefore, learning strategies and models are often used in learning activities with the aim of transferring knowledge only, then the quality in learning is only in the level of knowledge. That way will gain experience in learning that is not effective so that it can be understood and actualized in life.

Sehubungan dengan diterapkanya teori belajar humanistik (active learning) dalam pembelajaran PAI di SDN 067952, dengan diterapkanya pebelajaran aktif merupakan upaya untuk mengembangkan potensi pada setiap peserta didik yang terdapat dalam pada dirinya, sehingga dapat diterapkan dalam bentuk diskusi, praktik dan tanya jawab. Dengan begitu peserta didik akan mudah mengetahui pelajaran dalam kegiatan belajar dan pembelajaran, karena dalam kegiatan belajar dan pembelajaran mereka sebagai pelaku dalam belajar (students center).

This model used in PAI learning implemented at SDN 067952 has shown a learning activity that is in line with the active learning model in humanistic theory conducted to demand activeness in learner learning activities. Learners are not only passive recipients, with active learning models learners will feel happy, passionate, take initiative in learning and there will be changes in mindset, behavior and attitudes for these learners.

Based on the explanation above, the author will discuss "Application of Humanistic theory (active learning) in PAI Learning at SDN 067952, Medan, North Sumatra". The focus of this research is how to apply humanistic flow active learning in PAI learning at SDN 067952, Medan.

The application according to J.S. Badudu and Sutan Muhammad Zain written in the book entitled Dictionary of Indonesian Language is a way, thing or result (Badudu and Zain, 1996). The same thing is also explained by Lukman Ali, et al, about the application according to the Great Dictionary of The Indonesian Language (KBBI) is pairing or practicing (Luqman Ali et al., 1995). Based on the understanding of the application, the author concluded that the application is a way or practice, both done by individuals and groups in terms of achieving the desired goals. In abdul wahab's book also explained that the elements of application is the existence of an agenda carried out, the existence of targets in the hope of obtaining benefits for the program carried out, both institutions and individuals who are responsible for the management of the implementation (Wahab, 1990). The application referred to in this theory is the theory in learning.

Regarding learning, the word learning can not be separated from the word learning, these two words are components in an education. Nationally education can be interpreted as a planned action in forming productive learners in developing their potential so that it will be useful for religion, nation and country. Learning is the result of ransangan and response that is continuously given reinforcement. Reinforcement is meant to be how a person's behavior patterns are able to be stronger in the learning process so as to achieve better results. Learning activities are basically a stimulus to learners, so that there is a positive response in the learners. Their willingness and readiness to follow the teaching and learning process will be able to give a good response to the stimulus provided.

In learning activities there are certainly targets to be achieved as explained by Nana Sudjana that there are several aspects, namely, cognitive, psychomotor, effective (Sudjana, 2010). On the other hand, learning is an obligation for every Muslim and Muslimat to gain knowledge, with their knowledge, it elevates the degree of one's life (Nidawati, 2013). In terms of humanizing human beings, then in education oblige every human being to study so that he will become a more dignified human being. The process of learning and learning atmosphere that can stimulate the development of potential learners can occur when meeting two elements,

namely teachers and students (Hanafy, 2014). Thus, to realize effective and efficient learning, it is necessary for teachers who are able to apply a theory of learning. One theory that exists especially in learning is humanistic theory. Humanistic is part of the school of psychology that was initiated since the 1950s, this school clearly and openly to pay attention to the dimensions and context of human beings in developing humanistic flow. Etymologically humanistic is a school that studies about humans. Humanistic is defined as "humanism", meaning humanistic is the concept of mausia as the center of existence (Sugiharto, 2013). This humanistic theory focuses and focuses on human behavior. In humanistic learning is said to be the success of a learning if the learner understands his environment and himself, so the learner will try in the process to achieve self-akktuization as well as possible.

The word active is adopted from English with an active adjective, nimble, enterprising, vibrant (Echols and Sadhily, 1998). The term active learning indicates that learning activities are activities that involve students mentally involved in tasks. In cognitive theory, the focus of active learning in learning is the mental activity of learners. Because the basis of active learning is that learners can learn through their interactions with their environment (Kumara, 2004). The concept of active learning is learning that optimizes intellectual and emotional involvement in students in the learning process, so that students are able to accept, process and acquire or develop potential in their learning (Dimyati, 1999). So, active learning is a process of learning activities whose goal is to empower learners to learn using various ways or strategies actively.

Learning in using active learning methods is learning that involves many learners in the learning process in the classroom or in the school environment, so as to share experiences that improve and develop their competency skills. Because in this case the learners are placed as the core in learning activities (Baharun, 2015). Active learning intends to be able to optimize and use the abilities or potentials of students, there so that it will achieve efficient or maximum learning in accordance with the character, ability and potential of the students. Besides this, learning by using active learning is intended to keep students' attention to stay focused on learning activities.

Active learning basically strives to strengthen and facilitate the stimulus and response of learners in learning, so that learning becomes a fun thing, so as not to become boring. With the strategies given through active learning to learners, will be able to help their memory, so as to deliver to the learning objectives effectively and efficiently.

Humanistic (active learning) in the learning of Islamic Agam Education is very suitable to be used or applied to be realized, because with this theory is used to facilitate both educators and learners in the learning and learning process. With the learning of Islamic Religious Education is expected to be able to carry out its role in forming a Muslim person (learners) in accordance with the character of Islamic education, both in moral, behavioral, and technological aspects (Tang, 2018). In Islamic Religious Education educators occupy a central position in education. The community assumes that at any time educators are part of the determinant of education. That way when educators from day to day get better then the better education, and vice versa when educators from day to day get worse then the education is worse (Bukhori, 1994). Therefore, teachers as facilitators should apply good and correct learning as much as possible especially in terms of religious education.

LIBRARY/METHODOLOGY REVIEW

The research method used by the author is a field research with qualitative research type. Qualitative research method is a method that relies on the philosophy of positivism, as the philosophy of positivism is carried out on research of a natural nature. Qualitative method serves to obtain in-depth data factually and contains meanings that correspond to what is happening in the field. Therefore, in this study does not emphasize generalization, but rather emphasizes on the meaning contained in it (Sugiyono, 2017). With this qualitative research, the author will be easy to express systematically and factually related to the implementation of humanistic theory (active learning) in PAI learning at SDN 067952 Medan.

The data source obtained consists of primary data and secondary data. Primary data comes from research in the field obtained through informants consisting of learners and educators and others related to this data. Then the data of the secondary is the findings of a literature literature study library. In this qualitative research method conduct observation, interview and documentation, as an instrument that must be done in research to collect such data.

The main step in the research can be seen from the technical data collection carried out. Therefore, the data collection used by the author is: observation. Observation is a technique carried out in qualitative research by conducting observations on research objects. Interviews are research techniques conducted by providing questions with the intention of obtaining information that fits the topic of research. Documentation is a data collection technique by analyzing documents related to research, both written, drawn and electronic (Sukmadinata, 2017).

RESULTS AND DISCUSSIONS

In humanistic theory, it can be said bawha every human being created on this earth as a creature with their own fitrah and will develop their fitrah optimally (Qodir, 2017).

The purpose of fitrah in humanistic education is the potentials that can be developed. Humanistic education is one of the models that the view that human beings are created by God with his fitrah in education. Thus, man as a creature created with his nature must be able to develop his potential. So the position of education besides that is to build humanization processes, in the sense of guiding and nurturing people to apply and be treated well, fairly, and in good touch and voice the truth and so on (Suprihatin, 2017). It is thus clear that humanist education is oriented towards human development, emphasizing human values, and cultural values in education (Achmadi and Fawait, 2018). Humanistic education is expected to develop and shape human thinking, acting in accordance with the noble values of humanity.

Mangunwijaya in his writing explained that in humanistic education that the concept of educational thought is a concept that respects human dignity and dignity (Arbayah, 2013). Humanistic education is described as inherently adopting and applying humanistic principles in its development and process (Fitriani, 2019). This humanistic flow encourages to improve human quality through the potentials that a person has. While the occurrence of changes in accordance with the demands of the times that continue to grow, then automatically the educational process is changed, with the change humanistic provides a significant direction for the achievement of these goals.

The humanistic approach is more noticeable on the developmental side of the human personality. This approach sees the events that are how man builds himself to do positive things. This ability to act positively is referred to as the potential of human beings and educators who are humanism who focus their teaching on the development of positive abilities. In humanistic theory (active learning), in the learning process teachers direct and engage learners to inductive thinking, in the sense of active involvement of learners in the learning process.

Glasser gave the opinion that this activity can be done with group discussions, so that the interaction in the learning atmosphere and learners can express their own opinions (Goble, 1987). In this case, the teacher only serves as a facilitator and guides and helps the learners to develop their potential. While active learning consists of two words, active and learning derived from English. Active is interpreted as active, agile, enterprising, passionate and learning is interpreted to learn. So it can be understood that active learning in humanistic theory is a learning process that learns with activation and is active in learning (Mubayyinah and Ashari, 2017). Implementation of Active Lerning in PAI Learning at SDN 067952. SDN 067952 is a public-based primary school, which in its religious subjects is known as islamic education. In Islamic Religious Education subjects, the school has implemented active learning methods.

As explained in the study of the library above that the theory of humanistic learning (active learning), is a theory that emphasizes the activeness and involves learners in the

learning process, so that they are more responding and active with the subject matter provided and make it easier to understand in learning and there are changes for learners. Success in implementing active learning applied is seen by how the teaching method is carried out by educators. In connection with this, the author has conducted research on PAI educators who apply humanistic theory (active learning) conducted at SDN 067952, Medan Johor District, Medan City, North Sumatra.

The information given by PAI educators at SDN 067952 Medan explained that the concept of active learning in PAI learning is an effort that places people as human beings, in accordance with the islamic teachings themselves. This active learning theory applies the process of learning activities that provide science based on faith accompanied by human relationship with god, and human relationship with human beings.

From the explanation or description of the informant, it can be concluded that active learning is a learning activity that is processed to develop a human-oriented fitrah as a whole. With regard to fitrah, it is necessary to pay attention to the sense of responsibility for his relationship with his god as well as with fellow human beings, until the learner has spritual, godly and religious values. This is because at this time what society, state, and nation and self need is the formation of a pattern and educational process that should put a whole human being, namely: human beings who have psychic, physical and spiritual potentials that must be guided, so as to develop those potentials.

The application of humanistic concepts /theories (active learning) in the learning of Islamic Religious Education at SDN 067952 Medan for example, there is an emphasis on the activities or activeness of learners in the learning process. Active learning approach that emphasizes the activities of learners aims so that learners are able to develop the potential contained in them. Therefore, with the condition of learners who are required to be active in learning activities through this active learning method, an effective and active learning process will be achieved. From the explanation of the educators above, it can be understood that the existence of active learning theory in the learning of Islamic Education in SDN is quite familiar. The theory has been considered as a proper reference to be applied in the study of Islamic Religious Education and with this theory is expected to be able to bring learners to develop their potential and personality. The application of humanistic theory (active learning) in the learning of Islamic Religious Education is very good to be applied and realized. The implementation of this theory will lead learners to more easily understand, be active, and perform practical actions directly. In the lessons demonstrated for example, there can be a response and strengthening of memory in learning. By means of educators providing repetition and activeness in the subject matter taught can make the realization of behavior changes in learners in a positive direction. The application of active learning at SDN 067952 Medan in Islamic Education learning can be applied by providing strengthening, motivation, training, discussion, and field practice. Strengthening is done through re-discussion or reviewing lessons that have been learned before. That way the learners will be able to remember the lessons that have been taught. The motivation applied is that educators provide motivation to learners before learning related to the material to be taught. Then giving an exercise means that the educator provides exercises related to the material taught in the learning process or the educator gives homework. While the field practice carried out by learners in learning Islamic Religious Education is ablution or prayer so that the realization of active learning process. Characteristics that have been applied in active learning in schools are as follows: First, learning is centered on learners, learners play a more active role in developing ways of self-learning. Second, educators are able to empower learners in the occurrence of learning experiences. Third, educators are not the only source of learning. On the other hand, educators are one of the learning resources that provide opportunities for learners to gain their own knowledge or skills through their own efforts, can develop motivation from within themselves, and can develop experiences to create a work. Fourth, the learning process aims not only to pursue academic standards, but also in the process emphasized to develop students as a whole and balanced.

Fifth, in learning management activities emphasize the creativity of learners, and pay attention to the progress of learners to master the teaching materials well. Sixth, conduct research to measure and observe the activities and progress of learners, as well as measure the skills and learning outcomes of learners. With the implementation of active leaning theory at SDN 067952 Medan, educators explained that student-centered learning is very enjoyable, empowers all senses and potential learners, uses many media, and is adapted to existing knowledge. So it can be said that the school has done active learning well.

CONCLUSION

Based on research conducted by the author at SDN 067952 Medan, that the theory of humanistic (active learning) in the learning process of Islamic Education has been applied. The method has also been running well so that it can foster learners to learn to do various ways or strategies by using it actively. Active leraning is a learning that emphasizes the activeness of the learners, so that they are able to develop their potentials. The application of active learning at SDN 067952 in Islamic Education learning is implemented by providing strengthening, motivation, training, discussion, and field practice. The results seen from the application of active learning are characterized by positive responses and behavior changes in learners such as more interactive in the learning process, increased learning motivation, strengthening memory and improving attitudes of tolerance.

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ACADEMIC SUPERVISION OF PJJ / BDR DURING THE COVID -19, SUPERVISORS AT THE ASSISTED SCHOOLS

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ABSTRACT

Supervision of Academic distance learning/BDR The Pandemic Covid 19 Supervisors In Target Schools, the problems encountered supervision of school academic mentoring, among others : not all students follow the online learning, the teacher is not fully present to school, a weak internet network, there are still students who do not have hp android, parents objected to the purchase of a package that quickly runs out.

Monitoring objectives : First to determine the Learning during the Pandemic Covid 19, the Second to determine the constraints faced by SMK We Matapao Serdang Bedagai District in carrying out teaching and learning activities during the pandemic Covid 19. The methods used in the supervision of academic Lectures,Question and answer, discussion. The results of the supervision of Academic Supervisors Assisted ditgemukan not all teachers are using applications that have been provided such as : google zoom, google classroom , teachers ' room, class smart, school, zenius, cisco webex, learning house, our table, Microsoft office 365 and the teachers in SMK We Matapao prefer to wear a WA Group.

KEYWORDS: Academic Supervision, School Patronage, the supervisory

INTRODUCTION

Since Covid-19 pandemic teaching and learning activities on school remain **continue however** there is an instruction from *Education authorities as published Ministry of Education and Culture (Kemdikbud) policy Directorate of Higher Education no. 1 2020* concerning with the prevention spread of *coronavirus* on educational system worldwide. The instruction stated that learning process accomplishes on social distancing and the students should stay on their house (Oktavia, 2020). The remote-school activity is by offline, online, and house visit. The exampe of online method is by Zoom, Google Classroom, Ruangguru, Kelas Pintar, Sekolahmu, Zenius, Cisco, Webex, Rumah Belajar, Meja Kita, Microsoft office 365, dan also from WhatsApp. These all the different application that can be used when online learning process.

Nevertheless, during face-to-face or offline learning there should be an awareness about the health protocol which are washing hands, wearing masker, and social distancing. On the terrifying circumstances both of public and private school keep on going, then the online system still proceed even on this pandemic situation. Therefore, on offline learning the students will be given some assignments as face-to-face or by collecting them to the school.

Headmaster as a leader who is responsible with the learning process which is online based learning or also called as PJJ (Pembelajaran Jarak Jauh or Remote Learning). However, there are some teachers who stated that remote learning has issues such as: not every students will follow the online based learning, then the teachers was not attend to the school entirely, there would be internet connection problem, there is also students who don't have an Android phone, and the parents seem reluctance to buy internet package which run out quickly.

The school also provided an offline based learning or BDR which the students will be given some assignments from the teachers then the students should collect the assignment afterwards. But, based on the case there's only a half of the students who collect their assignment, because of some of them work from a different city especial the vocational school or SMK. The offline based learning also has some issues for the teachers such as: the assignment

quiet hard for the students, then there is no further explanation from the teachers, the questions are too many, and then the students collect their assignment out of the date from the scheduled.

Based on the issue above, supposedly there's quite necessary for the headmaster, Assisstant Principal of Academic Affairs and Curriculum, and the supervisor to organize academic supervision from online teaching-learning, offline teaching-learning and also house visiting. When the teacher is implementing the remote teaching/PJJ/BDR, then as the supervisor a headmaster should have analyzed the teaching-learning process.

The headmaster can monitor the online or offline teaching-learning based on the assessment instrument of academic supervision. A supervision that supposed to be done by the headmaster is accordance to the role of a headmaster and a supervisor to build up the quality of learning for the teachers. Furthermore, it can develop the students' learning achievement (Imam Machali&Ara Hidayat, 2016). With the collaboration between school principals and school supervisors, academic supervisors have a benchmark for improving the quality of learning, especially during the Covid-19 pandemic.

Thus, after understanding about the implementation of online/offline learning, the principal and supervisors conduct academic supervision when implementing online/offline learning at school.

Research problems:
1. How is the implementation of academic supervision PJJ/BDR during covid-19 pandemic by the supervisor on School patronage?
2. How to overcome the difficulties that need to be faced with the academic supervision PJJ/BDR during covid-19 pandemic by the supervisor on School patronage?

LITERATURE REVIEW/METHODOLOGY

Academic Supervision was done by the supervisor patronage on monitoring the learning activity during Covid-19 pandemic. The monitoring process was for 1 semester in academic year 2020-2021. On monitoring the academic supervision, supervisor patronage was asking the teacher to elaborate the teaching-learning process during pandemic. They explained that the teaching process was by using WhatsApp and Google Classroom, but most of them were using WhatsApp as a tool to give the assignments for students as online learning.

During the academic supervision all of the teacher on vocational school or SMK was the population and the sample. The data were collected by filling the instrument that has been prepared by the supervisor patronage. From the data has been found that not every teacher were applying Zoom, Google Classroom, Ruangguru, Kelas Pintar, Sekolahmu, Zenius, Cisco, Webex, Rumah Belajar, Meja Kita, Microsoft office 365. They prefer to apply WhatsApp.

Before doing the academic supervision, the supervisor patronage has monitoring the teachers for once a month. Then, the information also gained from the principal of the school to collect the supervisor data. The location of the research was on SMK KITA Matapao.

RESULT AND DISCUSSION

A. Academic supervision PJJ/BDR during covid-19 pandemic by the supervisor on School Patronage

Academic supervision PJJ/BDR during covid-19 pandemic by the supervisor on School Patronage is an activity for both the headmaster and the supervisor in monitoring the PJJ/BDR during covid-19 pandemic era. Before doing the PJJ/BDR, a headmaster as the leader of the school will give a briefing about the health protocol on doing the PJJ/BDR activity. Likewise with the School Patronage Supervisor who is also the PJJ/BDR supervisor.

Another term for educational supervision is supervision. Beach and Reinhartz on Syafaruddin's explained that supervision is a complex process that involves collaborating between teachers and other educators in peer-to-peer relationships and cooperation in striving the quality of teaching. There are two types of supervision, which are academic

supervision and managerial supervision. Academic supervision well defined on improving the quality of teaching at school which monitored by the School Patronage supervisor. The school supervisor is one of the education personnel who controlling the teachers and the other education personnel on running their work well (Rifma, 2016).

Then, a managerial supervisor well defined on monitoring the entire teaching and education personnel. But, supposedly the principal and the vice principal of Curriculum should monitor the teacher academic supervision at first. The supervisor also doing a supervision for the teacher but after having a consultation with the headmaster. PKS or the teacher will make a schedule for the teacher academic supervision for both of online and offline teaching-learning.

Furthermore, supervision program was created by the school supervisor related with the eighth education standard which one of them is teacher supervision on school patronage. Based on the handbook of supervision has been explained that a supervisor should doing the academic supervision activity at school patronage. When the supervisor doing supervise, most of the teacher felt worried about that. Although it is usual for the supervisor to do that in order to improve the quality of teaching. According to Syafaruddin (2017:235) supervision is an assistance and guidance for the teacher on instructional area, leaning and curriculum in order to gain the purpose of the school.

With the existence of supervision, the teacher is getting help because of the guidance from the supervisor of school patronage on instructional area, learning and also accomplishment of the curriculum that has been created. The academic supervision is also a class supervision as guidance or professional assistance for the teachers based on the teacher from systematic cycles to improve the teaching-learning process (La Sulo, 2016). However, on this pandemic situation the teacher academic supervision will fill the assessment instrument and then will be followed up by the curriculum supervisor.

When the academic supervision program is running, the headmaster or the supervisor can be called as guidance to improve the quality of teaching at the school. Without the supervision running well, there is no improvement from the teacher for a better concept that supposedly done.

The other opinion about educational supervision was basically based on the improvement attempt on teaching-learning situation. But, there are similarities arguments on explaining the term. The definition of supervise from the experts as follows:

1. Neagley as quote on Made Pidarta stated that every service for the teachers aimed to produce instructional improvement, learning and curriculum, called as supervision. The supervision can be defined as an assistance and guidance for the teachers on instructional area, learning and curriculum for gaining the purpose of the school.
2. Kimbal Wilers stated that "*Supervision is an assistance in the development of a better teaching-learning situation*", which is an assistance to develop the teaching-learning situation.
3. N.A.Ametembun stated that education supervision is guidance for a better education circumstances. The education as stated is in the form of guidance or demands towards improving the educational situation in general, and improving the quality of teaching and learning in particular.
4. Oteng Tutisna explained that a new perspective about supervision is from the main ideas such as: promote teacher professional growth, develop teaching and learning problems effectively. These new approaches to supervision emphasize the role of supervision as assistance, service or guidance to teachers and other education personnel with a view to improving teacher's abilities and education quality.
5. Sergiovani as quote on Made Pidarta giving statement which related with the supervision as follows: 1) supervision is more of a process than a role, 2) supervision is a process used by school personnel who are responsible for aspects of school goals that

depend directly on the other personnel, to help them complete the school's goals (Endang Sri Budi Herawati, Adiman, 2019).

Based on the definition from some experts above can be conclude that academic supervision has result in improving instructional, learning and curriculum, assistance in developing the improvement of teaching and learning situations, improving teacher skills and education quality, being responsible for the school's goals aspect that depend directly on other personnel. A good academic supervisor will not blame the other personnel but more to the efforts of improving the supervised teacher instead.

Although sometimes there might be envious between a teacher and the other because of the different total of the assessments from the supervisor. Every education supervisor that has been done certainly have an understandable purpose. Supervision also related to with the verse on the Holy Quran, which is:

قُلْ إِن تُخْفُواْ مَا فِي صُدُورِكُمْ أَوْ تُبْدُوهُ يَعْلَمْهُ ٱللَّهُ وَيَعْلَمُ مَا فِي ٱلسَّمَٰوَٰتِ وَمَا فِي ٱلْأَرْضِّ وَٱللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ٢٩

Artinya : Say, 'Whether you conceal what is in your breasts or revel it, Allah knows it: and He knows whatever is in the heavens and whatever is the earth. And Allah has power to do all things.' (QS. Al Imran:30.)(Maulawi Sher Ali,2015).

The verse above explained that whether you hide what is on your heart or when you show it, Allah knew indeed. As related to academic supervision, the supervisor as the person who assesses the results of the teacher's presentation provides input to the teacher so that there will be improvement from the teacher.

Another opinion on *Dictionary of Education Good Carter* (1959) defined the attempt of school officials to lead teachers and other staff in improving teaching, including stimulating, selecting job growth and the teachers' development and revising educational goals, teaching materials and methods and teaching evaluation (Syafaruddin, 2015). The definition above showed a comprehensive list of understanding about academic supervision which can be understood by selecting job growth and teacher development as well as revising educational goals, teaching materials and teaching methods and evaluations.

1. **The Purpose of Academic Supervision**

   According to Ahmad and Abu Ahmadi on Syafaruddin's (2015:228) stated that the purpose of academic supervision is to find out whether all of the rules, orders or prohibitions executed according to instructions. Supervision carried out by the principal and supervisor certainly has a clear objective which is the quality of improvement and enhancement as well as the spirit of teaching that has been done by the teacher. Without the clear purpose, a supervisor might be meaningless without any significant advantages for the teacher who has been supervised. Then, an academic supervision has some specific purposes. The supervision's purpose as follows:

   1. Improve the teacher's performance/quality. There are:
      a. Assisting teachers in understanding educational goals and the school's role play in achieving these goals
      b. Helping the teacher to see more clearly in understanding the situation and needs of their students
      c. Forming strong group morals and uniting teachers in an effective team, working together in a close and friendly manner and respecting one another.
      d. Improving the quality of learning which can improves student's achievement
      e. Improving the quality of teaching from the teacher for both in terms of strategies, skills and teaching tools.
      f. Providing a system that implements the use of technology that can help teachers in teaching.

g. As one of the basis in making decision for the principal to reposition the teachers.
2. Improving the effectiveness of the curriculum to make it is efficient and well executed.
3. Increasing the effectiveness and efficiency of the infrastructure to be managed and utilized properly to optimize the students' achievement
4. Improving the quality of school management in particular and supporting the optimal working atmosphere so that students can reach the learning achievement as expected
5. Improving the quality of the general situation of the school to create a calm and serene and conducive situation that will improve the quality of learning that shows on the alumni's achievement.

From the five purposes of supervision, it can be understood that the aim of academic supervision is to improve teacher performance as one semester that has been done by the teachers. Therefore, academic supervision activities must be done regularly every semester so that there will be improvements and changes made by the teacher on the learning process.

Another meaning of academic supervision is to help teachers understand the educational goals and the school's role in achieving the goals, unite teachers in an effective team, working together in a close and friendly manner the respecting one and another, improving the quality of learning which to improve students' achievement and the increasing the alumni's achievement.

According to Suharsimi Arikunto on Syafaruddin's explained that supervision divided into two types: general purpose and specific purpose.
1. General Purpose of Supervision
   The general purpose of supervision is to give technique and guidance for the teachers (and the school's staff) to improve their ability, especially on doing their role, which is the teaching process. Therefore, when the quality of working for the teachers and staff has improved, then the quality of learning it is expected too so the students' achievement will also improve.
2. Specific Purpose of Supervision
   Based on the components of the learning system or the determinants of learning achievement as described above, the specific purpose of academic supervision is:
   1) Improving the students' performance at school based on their role as learners who learn with high enthusiasm, in order to reach the optimal of learning achievement.
   2) Improving the teacher's quality performance to assist and guide the students in reaching their learning's achievement and also personal achievement as expected.
   3) Improving the quality of teacher performance as an efficient and well implemented learning process in schools and supporting the graduates' ability in accordance with the institutional goals.
   4) Increasing the effectiveness and efficiency of the facilities and infrastructure to be managed and utilized properly to optimize the students' learning achievement.
   5) Improving the quality of school management, especially in supporting the optimal work atmosphere achievement, then the students can reach the learning achievement as expected. In supervising this management, supervisors must giving their attention on how the performance of the headmaster and his staff in managing the school, including the aspects that are related to the determinants of the school's achievement.
   6) Improve the quality of the general situation at school in such a way to create a calm and serene and conducive situation for school life in general, especially in the quality of learning that will show the achievement of alumni (Syafaruddin, 2015). From thus context can be concluded that the purpose of academic and teaching supervision was not only about supervising and teaching, but also about managerial supervising. Based on the statement about the general and specific purpose above assisted the teaching process on school patronage.

2. Academic Supervision Function

Many opinions have been expressed about the function of academic supervision, but all the main functions are an improvement and improvement of the quality of learning in schools. If the teacher realizes about the function of academic supervision, in several processes that do not take long to school there will be an increase in the quality of learning.

According to Sahertian (2000:21), there are some function of academic supervision: a) improving and enhancing the learning quality, b) guiding the best possible teaching program so that there is always an improvement effort, c) evaluate and revise the factors that affect the learning process of students, d) coordinate, stimulate, and encourage the teacher professional growth for better, e) improving teaching and learning situations comprehensively. Based on the function above can be seen that the quality of teaching, guiding the teaching programs to reach the target, also evaluate and revised teaching process at school, encourage the teachers to growth and evolved, and then enhancing the teacher's learning situation.

3. The Types of Academic Supervision

There are some types of academic supervision, such as:
a) Autocracy type, the type often understood as the forcing against will from a superior to the inferior. Academic supervision was done on coercion by the principal on teachers when teaching without considering their qualification.
b) Laisse-Faire type, as the contrary of autocrazy which is giving freedom for the inferior to do what they want. This type of academic supervision is not have a significant benefits either for the teachers and the other personnel.
c) Democracy type, when the academic supervision happen after the leader having a discussion and then respecting the other opinion. This supervision is based on meetings where the teacher's academic supervision can be inside or outside of the classroom and but with a schedule set by the principal as a suggestion from the teachers.
d) Pseudodemocracy type, when the headmaster as the academic supervision have a democracy side, but the vice principal has an absolute manipulative opinion as if the opinion was based on an actual meeting.(Undang Ruslan,2000). There is advantage and disadvantage when applying the type of academic supervision.

4. THE PRINCIPLES OF ACADEMIC SUPERVISION

There are several general principles that need to be used in the implementation of academic supervision in order to achieve the right response: 1) Collegial relations, 2) Democracy, 3) Oriented based on the needs and aspirations of teachers, 4) Objective, 5) Prioritizing teacher initiatives and responsibilities.
a) Collegial relations
Relationship between the teacher and the supervisor as collegial, equal and interactive possibility to grow a situation that is conducive to implementing a creative and two-way supervision.
b) Democracy
Democratic supervisory leadership provides opportunities for teachers to think creatively and confidently and rationally objective in making decisions during preliminary meetings and feedback meetings, where teachers must be able to analyze data for their teaching work.
c) Oriented based on the needs and aspirations of teachers
In essence, the purpose of supervision is to help teachers on improving their teaching abilities. The teacher's supervision assistance will be useful if the supervision process

focuses on what the teacher needs. With this principle, teachers get encourage to analyze their needs and aspirations in an effort to develop themselves.

d) Objective

Supervisors and teachers must be objective in expressing opinions in makingdecisions. Therefore, an accurate observation data is needed to be analyzed in order to draw an opinion in the process of making an objective decision.

e) Prioritizing teacher initiatives and responsibilities

In planning, both of observation and feedback stages, teachers are given an inclusive possible opportunity to take the initiative and participate actively in arguing or making decisions.

Therefore, there are effectiveness principles of supervision, here are some of the principles of supervision (Harold Koontz dan Cyril O'Donnell), as follows:

1) Principle of assurance of objective. This principle is focus on correcting the irrelevance or deviations from the original plan.

2) Principle of efficiency of control. This principle aimed to avoid deviations from planning that may occur which might cause unexpected problems.

3) Principle of control of responsibility. This principle emphasized that the implementation of supervision can done well if the leadership is fully responsible for the program as planned.

4) Principle of future control. This principle emphasized that an effective supervision is able to prevent deviation of plans not only in the present but also in the future.

5) Principle of direct control. This principle assume Dad people often make mistakes so an effective supervisions should be done by the leader.

6) Principle of reflection of plan. An effective supervision is designed and arranged that must be able to reflect the character and the structure of the planning.

7) Principle of organizational. An effective supervision must be done according to the authority reflected with the organizational structure.

8) Principle of individuality of control. Supervision must be accordance with the needs of each individual leader. The data and information needed by each individual is different, depending on their duties and authorities.

9) Principle of standar. An effective supervision requires the existence of appropriate standards as benchmarks for implementation of the program and objectives' achievement. (Hilal Mahmud, 2015).

Based on the ninth principles above can be concluded that all of the principles should be aware by the supervisor as someone who monitoring the results. The focus was not only on the principles, but the academic supervision approach should also be a part of academic supervision.

5. ACADEMIC SUPERVISION APPROACH

1. Direct Approach

A direct approach is an approach which direct to problem. In this case the supervisor provides direction and the influence the supervisor's behavior is more dominant. This directive approach is based on understanding the psychology of behaviorism. The principle of behaviorism is all actions originating from reflex, which needs the response to stimulus the reaction. Because of the teacher has a deficiency, it is necessary to provide stimulus to find out a reaction. Supervisors can use reinforcement or punishment. This approach can be done with supervisor behavior, namely: 1) explaining, 2) presenting, 3) guuiding, 4) giving examples, 5) setting benchmarks, and 6) strengthening.

2. Indirect Approach

The indirect approach (non-directive) is a way of approaching problems that are indirectly. The supervisor's behavior does not directly indicate any problems, but actively listens to what the teachers say at first. Supervisors give teachers as many opportunities as possible

to bring up the problems that they have experienced. The indirect approach is based on understanding psychology humanistic. The humanistic principle is really appreciating anyone who will be helped. Because the teacher who is being coached really respected, then the supervisor listens more to the problems which faced by the teachers. The supervisor's behavior in dealing with teachers is 1) listening, 2) providing reinforcement, 3) explaining, 4) presenting, and 5) solving problems.

3. Collaborative Approach

A collaborative approach is an approach that combines directive and non-directive approaches. In this approach, supervisors and teachers agree to determine the structure, processes, and criteria for the process, and also criteria in carrying out the conversation process regarding the problems faced by the teacher. This approach is based on psychology cognitive. According to Besse Marhwati, 2018: 104-105) states: Cognitive principles assume that learning is the result of a combination between individual activities and the environment which in turn affects the formation of individual activities. The supervisor's behavior is: 1) presenting, 2) explaining, 3) listening, 4) problems-solving, and 5) negotiating.

Based on the three opinions above, the best approach actually is a collaborative approach because it emphasizes more on combining the two. Even though when taking a directive approach there is a possibility that it has weaknesses as well as when taking a non-directive approach, but the collaborative approach reflects eliminating the weaknesses of the two which means covering each other.

So, the case on this day actually related to collaborative approach which the most suitable approach when conducting academic supervision during the Covid-19 pandemic. Because during a pandemic, when supervisors doing their duty from online or offline, the approach depends on the person who is being supervised. The type of teacher in the school has a variety and characteristics so that the principal and supervisors when doing a supervision must see the best approach to produce a learning process. The term learning (instruction) is seen as anything that is done purposively to facilitate learning (Reigeluth). Learning is something that is done deliberately to facilitate learning process (Muhammad Yaumi, 2008). The collaborative learning approach is more successful, the high enthusiasm for learning will make the school also develop into a learning school (creating a learning atmosphere) (Mesiono, 2019).

So it can be concluded that academic supervision which done by the school principals and supervisors is an instrument that supports this academic supervision activity.

B. Overcome the difficulties that has been faced the academic supervision PJJ/BDR during covid-19 pandemic by the supervisor on School patronage.

From the observation has been found that difficulties on doing academic supervision PJJ during covid-19 pandemic at school patrogeene as follows:

a. Not all of the students participated actively when using Zoom Meeting, Google Classroom, etc.

b. From 40 sample of the students, there were only 15 of them who joined and the other were not.

c. Based on the information from the teachers, not all of the students have an Android phone.

d. There is also internet connection problem on some of the students.

e. The teachers found difficulties on buying internet package.

f. The teachers were not create any videos as media on teaching-learning process.

g. the district government was not provided any help on the internet package.

h. The students are working on a different city during Covid-19 pandemic.

Then, there's also some difficulties when applying offline teaching:

a. The school has not strictly followed the health protocol even though there have been banners posted on.
b. There were only some of them who attended the school
c. The difficulties on paying commitee
d. The school doing parts of practical activity
e. The assignments were not done by the students
f. Oftenly police will visit the school, and LSM wanted the school to close during pandemic.
g. The education office substation will give a warning letter based on reports from LSM.

Can be conclude that the difficulties on remote-learning or PJJ basically because of the complication facing this proble. For example, based on the information was from the headmaster on school patronage: SMK Kita Matapau. On SMK the PJJ or remote-learning cannot be done fully because of the problems as mentioned before. There is also an offline learning where the students divided to attend the class but the attendance of the students was not reaching 100%. Actually, the parents and the students have been asked to be present at the school. However, the parents decided to be not attend at the school, neither the students. Therefore, the teacher keep on doing home visit especially the counseling teacher to find out the problem solving.

As a sample case: overcome with the parents' complain to the headmaster of SMK Musda. The headmaster re-tells the parent's objection to buy internet package which is Rp 10.000,- (ten thousand rupiah), then the headmaster ask them the amount of money they given each day. Then a mother confirmed that she gave Rp 15.000,- (fifteen thousand rupiah). So, which one is more beneficial for the students to attend their class or remote-learning as in online?

CONCLUSION

Academic supervision is a process of improving the quality of learning by teachers in educational institutions. A good supervisor will certainly guide, direct and provide suggestions for improvements that must be made by the teacher in learning activities at school.

From the definition above can be conclude that academic supervision is a process which used by school's personel who responsible with the aspects of school goals that depend directly on other personnel, to help them complete the school's goals. On doing academic supervision in monitoring the teacher, supposedly it is based on the indicator instrument to make each of the components of any difficulties can be revised.

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APPLICATION OF THE INQUIRY METHOD IN LEARNING PAI TO TRAIN STUDENT'S SKILLS

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ABSTRACT

The inquiry model is a model of awareness that provides students with the opportunity to find information with or without the help of teachers. Inquiry model is a series of learning activities that emphasize the critical and analytical thought process to find and find the answer to a questionable problem. The objectives of the inqury model include: Developing attitudes, skills, trust of students in solving problems or deciding things appropriately (objectively), developing students' thinking skills to be more responsive, careful. and reasoning (critical. analytical, and logical), Fostering and developing curiousity, uncovering aspects of knowledge (cognitive) as well as attitudes (affective). The steps in the inquiry model are as follows: Observation, Asking questions, Asking conjecture, Collecting data and Formulating conclusions.

KEYWORDS: Inquiry Model, Learning Concept.

PRELIMINARY

Islamic education in this era is facing challenges. Islamic education is required to make students skilled and creative in every lesson so that they are able to face a digital future. Therefore, it is hoped that Islamic education will be able to formulate patterns and thought systems to foster creative Muslim personalities with high integrity. So that they are able to compete and adapt to changes in society. Thus Islamic education can make students into individuals who have high skills.

In relation to learning Islamic religious education in schools, it can run well depending on the factors or components that support its implementation. However, in Islamic religious education it is not as smooth as we imagine because it faces many problems. In an effort to carry out Islamic religious education, teachers are required to master adequate knowledge and good teaching techniques in order to create a good, effective and efficient teaching atmosphere so as to achieve the results of the expected goals. To a lesser extent, we know that Islamic religious education is less attractive among students, some think it is easy. This is because the teaching methods are not precise so that students are more passive and bored when learning takes place. For example, when the subject of ablution 'is only explained through the lecture method, it creates a saturated atmosphere. Even though the material for wudu 'is carried out by other methods, it can make it easier for students to understand how to perform ablution properly and correctly. So that learning is very fun for students.

In order for the class atmosphere to be comfortable and conducive, the author will discuss teaching methods that can stimulate students to think, analyze and find problems. This method is the *inquiry* method . Inquiry method is a method that stimulates students to think about analyzing a problem in order to find a solution.

Purpose and Objectives

In this case, the purpose and purpose of this writing is expected to know the *Inquiry* method learning in Islamic Education learning. For that we understand what the *Inquiry* method is and how its concepts are in the implementation of Islamic religious education. Then it will also discuss the advantages and disadvantages of the *Inquiry* method . And will be discussed from the position of the teacher as educator and also students.

THEORETICAL BASIS
Definition of *Inquiry*

Hamalik (2001: 63) suggests that inquiry based teaching is a student-centered strategy in which groups of students are brought into a problem or seek answers to questions in a procedure and group structure. which digari scan clearly.

According to Trianto (2007) in Djuanda (2015: 46-47), states that discovery is part of inquiry. or conversely, inquiry is an extension of the discovery process that is used more deeply. lnq uiri inquiry which in English means the question. or examination, investigation. Inquiry is a general process by which people seek or learn information.

The inquiry model is a learning model whose presentation provides opportunities for students to find information with or without teacher assistance. The inquiry model is a series of learning activities that emphasize the process of thinking critically and analytically to seek and find answers to a question in question. *Inquiry* is a word that has multiple meanings to many people in a variety of different contexts. In the field of science, *inquiry* means the art or science of asking questions about nature and finding answers to these questions. *Inquiry is* carried out through steps such as observation and measurement, hypothesis, interpretation, and theory preparation. *Inquiry* requires experimentation, reflection, and recognition of the strengths and weaknesses of the method used (Hebrank in Kusmayono and setiawati, 2013: 135).

Purpose of the Inquiry Model

According to Trianto (2007) in Djuanda (2015: 47), the main purpose of the inquiry model is to help students develop intellectual discipline and thinking skills by asking questions and getting answers on the basis of their curiosity. The inquiry model is a form of student-centered learning (student centered approach), because students play a very dominant role in the learning process.

According to Trianto (2007) in Djuanda (2015: 47), the role of teachers in inquiry learning is:

a. Motivator, provides stimulation so that students are active and passionate about thinking.
b. Facilitator, shows the way out when students experience difficulties.
c. The asker makes the students aware of the mistakes they made
d. Administrator, is responsible for all class activities.
e. Steering. lead student activities to achieve the expected goals.
f. Managers, managing learning resources, time, and class organization.
g. Rewarder, gives awards to the achievements achieved by students.

Characteristics and Characteristics of the Inquiry Model

According to Ibn Badar , in Mariyaningsih (2018: 60). Inquiry learning has several characteristics including:

a. M enekankan to the maximum student activities to reach and find,
b. All activities carried out by students are directed to seek and find their own answers to something being questioned so that it is expected to foster a confident attitude.
c. The goal of inquiry learning is to develop the ability to think systematically, logically and critically

According to syarifuddin (2018 : 65), the characteristics of inquiry learning:

a. The inquiry strategy emphasizes the maximum student activity to seek and find, meaning that the inquiry strategy places students as the subject of learning;
b. All activities carried out by students are directed to seek and find their own answers from what is needed. With this in mind, the inquiry learning strategy teaches the teacher not to be all learning, to be good as an aid facilitator and student learning motivator;
c. The purpose of using inquiry learning strategies is to develop the ability to think systematically, logically and critically.

According to Coffman (2017: 2-3), Question should motivate or hook students and gain their interest. they also provide opportunities for students to investigate phenomenon from multiple perspectives and garner viewpoints individually. In small group, and as a class. The

teacher scaffolds the learning process to engage students around curricular goals and authentic yet meaningful tasks so that the connection can be made to essential questions.

Steps of Inquiry Model

According to Sanjaya (2006) in Djuanda (2015: 49-50), the steps for learning the inquiry model as stated are as follows:

a. Orientation

The orientation step is a step to foster a responsive learning atmosphere or climate. In this step the teacher conditions the students to be ready to carry out the learning process. Some things that need to be done in the orientation stage are:

1) Explain the topics, objectives, and learning outcomes that are expected to be achieved by students.
2) Explain the main points of activities that must be done by students to achieve the goals. At this stage, the steps of inquiry are explained as well as the objectives of each step, starting from the steps to formulating problems to formulating conclusions.
3) Explain the importance of topics and learning activities. This is done in order to provide student learning motivation.

b. Formulating Problems

1) Formulating a problem is a step to bring students to a problem. Some problems can be formulated by students or with the help of the teacher.
2) The problem being studied is a problem that contains a puzzle whose answer is certain. This means that the teacher needs to encourage students to formulate problems that according to the teacher the actual answer already exists, only the students need to find and get the answer with certainty.
3) The concept of the concept in the problem is a concept that has been known in advance by students. The meaning. Before the problem is studied further through the inquiry process, the teacher needs to be sure that students already have an understanding of the concepts in the problem formulation.

c. Formulating Hypotheses

Hypothesis is a temporary answer to a problem that is being studied. As a temporary answer, the hypothesis needs to be tested for its kebendrannya. One way that teachers can develop the ability to hypothesize for each student is to ask questions that can encourage students to be able to formulate temporary answers or to formulate various estimates of possible answers to a problem being studied.

d. Collecting data

Collecting data is the activity of capturing the information needed to test the proposed hypothesis. In inquiry, collecting data is a mental process that is very important in intellectual development. Therefore the task and role of the teacher in this stage is to ask questions that can encourage students to think in search of the information needed.

e. Hypothesis Testing

Hypothesis testing is the process of determining which answers are considered acceptable in accordance with the data or information obtained based on data collection.

f. Formulating Conclusions

Formulating conclusions is the process of describing the findings obtained based on the results of hypothesis testing, to reach accurate conclusions the teacher should be able to show students which data is relevant.

Pros and Cons of the Inquiry Model

According to Mariyaningsih (2018 : 63-64), the advantages of the inquiry method are:

a. Meaningful learning is created because the inquiry learning model emphasizes the development of three aspects, namely cognitive, affective, and psychomotor aspects in a balanced manner.

b. In accordance with modern learning psychology which emphasizes the process of changing behavior and the interaction.
c. Can increase the potential of students.
d. Providing opportunities for students to learn in accordance with their learning style.
e. Students who have abilities above average will not be hampered by students who are weak in learning.

According to Mariyaningsih (2018 : 64), in addition to having advantages, inclusive learning is also considered to have the following weaknesses:
a. Requires a relatively longer time.
b. It takes extra effort from the teacher to change the learning habits of students who rely more on information from the teacher.
c. Sometimes it is difficult to determine indicators of learning success.
d. The education system in Indonesia which predominantly sets the criteria for learning success is mastering the material, so this strategy will experience challenges in its implementation.

Definition of Skills

Skills are a result that is owned by someone who has participated in a training activity or a learning process . There are several learning skills that students must possess, namely :
a. Study Skills
M enu rut Prayitno (2002 : 74) skill learning is not a single unit, but rather a series of all activities that are often related and support the implementation of learning skills. Learning skills can be grouped according to the learning activities carried out at that time.
b. Skills to follow lessons in class
According to Prayitno, et al (2002: 3) the problems that often arise in following lessons in class are:
1) Having difficulties in preparing for physical and psychological conditions.
2) Not preparing learning materials and equipment.
3) Absent from studying / frequently absent.
4) Choosing a seat that is not suitable / not strategic.
5) Difficult to ask questions in learning.
6) Not expressing opinions in learning.
7) Many subject matter is not mastered.
8) Incomplete records.

Application of the Inquiry Method in PAI Learning

Solichin (2017) explains that Islamic Religious Education Learning (PAI) is an effort to equip students with knowledge, understanding, and values that come from Islamic teachings. To achieve optimal results, teachers are expected to develop learning models that support the achievement of learning objectives. Among these learning models is the inquiry discovery model, which gives students the opportunity to formulate problems and find answers to the problems formulated. This paper intends to examine the application of the inquiry discovery learning model in Islamic religious education (PAI), steps that teachers must take to increase the thinking power of students.

Fauziyah (2019) students still have difficulty expressing ideas / ideas, the ability to ask questions is still low, and students have difficulty solving learning problems. The objectives of this research are 1) to find out how much the inquiry training model learning is assisted by the debate method in improving the ability to argue, 2) to find out how much the inquiry training model learning is assisted by the debate method in improving student learning outcomes, 3) to find out how much the inquiry model learning is Debate method assisted training in improving argumentation skills and student learning outcomes. The method used is a quasy experimental method. The sampling technique was simple random sampling, there were 2 classes, each of

which consisted of 25 students for the experimental class and 25 students for the control class. The research instruments used were the task and rubric of the ability to argue, multiple choice tests for learning outcomes, teacher activity observation sheets. The data analysis technique used is the normality test, homogeneity test and hypothesis test. Based on the results of the paired t test data analysis and the results of the hypothesis test analysis, it shows that the application of the inquiry training model assisted by the debate method can improve the ability to argue and student learning outcomes in the subject of Islamic Religious Education in the classroom. XI SMA Negeri 7 Cirebon.

CONCLUSIONS AND SUGGESTIONS

Conclusion

The inquiry model is a learning model whose presentation provides opportunities for students to find information with or without teacher assistance. The inquiry model is a series of learning activities that emphasize the process of thinking critically and analytically to seek and find answers to a question in question. The objectives of the inkuri model include: To develop students 'attitudes, skills, beliefs in solving problems or deciding something appropriately (objectively), Developing students' thinking abilities to be more responsive, careful. and reasoning (critical, analytical, and logical). Fostering and developing an attitude of further curiosity (curiousity), revealing aspects of knowledge (cognitive) and attitude (affective). The steps in the inquiry model are as follows: Observation, Asking questions, Asking allegations, Collecting data and Formulating conclusions.

Suggestions

As has been said before, that the model of inquiry learning is a model pembelaj a ran that demands active learners in analyzing a problem, so that the teacher's role in asking questions is also very important. So it is suggested that educators prepare effective questions before applying this learning model in the classroom. This Inquiry learning model is very well implemented in the subject of Islamic Religious Education, so that students can develop existing skills in these students.

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COMMUNICATION STRATEGY OF SCHOOL HEADS IN IMPROVING SCHOOL MANAGEMENT EFFECTIVENESSAT MTS NEGERI 3 LANGKAT

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ABSTRACT

This research was conducted using a qualitative approach, it was based on the intention to describe the behavior of the informants, namely supervisors, principals, employees, teachers and students. according to existing social situations. According to Bogdan and Taylor in Moleong (1989: 57) that qualitative research produces descriptions / descriptions in the form of written or spoken words of the behavior of actors that can be observed in a social situation. The subject of this research is directed at finding data from supervisors, principals, employees, teachers and students. The search for data starts with the staff as key informants using snowball sampling (snowball), then the next informant is from the principal, teachers and students. Data attainment will be stopped when there are no more variations in the data that appear or surface or experience saturation (naturation). So the number of informants in this study is not determined with certainty depending on the level of data required. In qualitative research methods, the researcher is the main instrument (key instrument) by adhering to the four main questions of this research: (1) How is the communication strategy carried out by the principal at MTs Negeri 3 Langkat? (2) What media does the principal use in carrying out communication at MTs Negeri 3 Langkat ?; (3) What is the principal's communication strategy in improving school management in MTs Negeri 3 Langkat? and (4) What are the factors supporting and inhibiting the principal's communication to increase the effectiveness of school management at MTs Negeri 3 Langkat.

KEYWORDS : Madrasah Supervisors, Madrasah   Principals and Teachers

INTRODUCTION

Many advances have been made by the Indonesian nation from a series of developments that have been carried out continuously during PJP phase I to date both in the economic, education and other sectors. The progress of various existing sectors is intended as an effort to realize the ideal ideals of the implementation of development, namely to create a just and prosperous society as mandated in the 1945 Constitution.

One of the efforts to realize the ideals of national development as stated in the 1945 Constitution puts the education sector in a very strategic position and role in accelerating development. This role in principle leads to the existence of a goal, namely to increase the overall prosperity of the community as well as a step towards realizing important human investment in this globalization era. Furthermore, specifically the development target in the field of education for all types and levels of schools as stated in the National Education System Law (UUSPN) Number 20 of 2003 is intended as an effort to educate the nation's life and improve the quality of Indonesian people in realizing a just and prosperous society. and enable its citizens to develop themselves, both with regard to physical and spiritual aspects.

The success of education can be influenced by many components. The components that affect the success of education are: (1) the teacher component, (2) the student component, (3) the management component and (4) the financing component. These four factors are interrelated and greatly determine the progress and decline of an education.

Schools function to develop abilities and shape character and dignified national civilization in order to educate the life of the nation, aims to develop the potential of students to become human beings who believe and fear Allah, have noble character, are healthy, knowledgeable, capable, creative, independent, and become democratic and responsible citizens.

At school, the principal is the father and mother of all the teachers who work at the school. This provides a logical consequence that a principal must have a higher level of ability so that he can contribute to all the needs of teachers that are psychological and sometimes even physical. (Saroni, 2006: 47-48). The principal is a formal leader in educational institutions. Interpreted as the head, because the principal is the highest official in the school, the principal as the education leader is seen from the status and method of appointment as officially classified as "Formal Leader or Operational Leader" depending on his achievement and ability in playing the role of education leader in the school that has been submitted responsibility to him (Herabudiman, 2009: 200).

Based on the above opinion, the responsibility of the principal as an education leader is to create the effectiveness of school management which can be seen in terms of the realization of a good teaching and learning situation, so that teachers can teach and students can learn well so as to produce quality graduates. Quality graduates are one of the goals of education, educational institutions must be able to produce quality graduates.

One of the tools used to achieve educational goals is communication. Communication is a process of exchanging verbal and nonverbal messages between the sender of the message and the recipient of the message to change behavior. (Muhammad, 2001: 5). Good communication will provide convenience and relief in carrying out school work which is a shared task. Communication is a means needed to coordinate and direct employee activities towards organizational goals and objectives. In addition, communication is also a means of uniting the direction and views and thoughts between leaders and subordinates in this case the principal and teachers and other employees. In addition, communication is also a means of uniting the direction and views and thoughts between leaders and subordinates, in this case the principal and teachers and other employees. With communication, subordinates can get clear information and instructions so as not to cause doubts and misunderstandings that will ultimately affect the effectiveness of their subordinates' work. (Suprehin, 2004: 99). The role of communication is not only as a means or tool for the Principal to convey information, for example about a policy, but also as a means of integrating activities in an organized manner in realizing cooperation. That an organization cannot carry out its functions without communication and even more than that the organization cannot exist without communication.

Improving the quality of education in a school organization is also influenced by the quality of the leadership, in this case the school principal. One of the strengths of effectiveness in school management that plays a responsible role in facing change is the leadership of the school principal. The behavior of the principal who is able to initiate new thoughts in the process of interaction in the school environment by carrying out the goals, procedures, inputs, processes and outputs of a school in accordance with the demands of development. (Daryanto, 2001: 81) The leadership of the principal will be very influential, even very determining the progress of the school. Therefore, in modern

education, the leadership of the principal is a strategic position in achieving educational goals. (Suprehin, 2004: 61).

Gibson (2000: 312-337) asserts that leader traits, leader behavior, and situational variables affect organizational effectiveness. Other components that are influenced by leadership are productivity, quality, efficiency, flexibility, satisfaction, competition, development and organizational existence. In the organizational context according to Suryadi (2006: 9), what is most urgent is effective leadership followed by an action plan, and leadership is also a determining factor in the success or failure of an organization and business. (AbdWahab HS and Umiarso, 2011: 79).

Organizational success is the success of a leader. Leadership in an organization is a spirit to turn the wheel of organizational empowerment. That is, the central role in the organization cannot be separated from the performance of a leader to mobilize the potential that exists in the organization. A leader is successful in leadership if they understand the existence of their organization as a complex and unique organization, and are able to carry out the role they are given the responsibility to lead. One of the roles of a leader that is intended in this case is to influence and mobilize other people to work towards the organization's vision and mission without coercion. Of course this is not something that is easily done by every leader or leader such as turning a hand, but something difficult. Difficult does not mean it cannot be done but it takes a process.

To improve management effectiveness in schools, principals are expected to have strategies in communicating. Rustan (2017: 121) defines a communication strategy as a method, technique or way of communication working so that we can achieve our stated goals. Liliweri (2011: 240) also adds that communication strategies are always associated with the following: 1). Who am I talking to; 2). What do I mean speaking; 3). What message to convey to someone; 4). The way in which I convey a message to someone; and 5). How to measure the impact of the message.

Mastery of communication strategies is a basic and vital ability that a school principal must have in order to support the achievement of school goals. Through the implementation of an effective communication strategy, it is expected that a school principal is able to organize and coordinate the willingness of school members to jointly achieve school goals with a pleasant atmosphere (enjoyfull), and high activity mentally, physically, socially, and emotionally. It is through the implementation of this effective communication strategy that it is also the principal It is also hoped that it can build a productive, creative, and innovative learning atmosphere, namely learning that can improve the quality of graduates. The point is that leaders who are able to communicate effectively can influence and move their followers for the advancement of the educational institutions they lead.

Based on temporary observations carried out by researchers at MTs Negeri 3 Langkat, since the beginning they have made innovations to improve education. The principal tries to apply interpersonal communication effectively to the entire academic community in the institution. The principal tries to create an open organizational cycle, cooperation between leaders, teachers, staff, and even parents is created very well, so that in solving problems and making decisions always involve all parts including the parents of students.

The information submitted by the principal that is formal in nature and related to the official as well as the changes that must be made by teachers and staff in school management development is usually conveyed in a meeting that has been previously

scheduled. Information in the form of announcements both for children's activities at school as well as activities between the school and the parents of students are conveyed via notification letters and short messages via cellphones.

THEORETICAL STUDY

Principal Communication

Communication activities that have been carried out by humans since humans existed. However, the science of communication being studied today is actually the result of a long development process. Because communication is a science that is studied based on the results of a long process of development, this results in very diverse definitions of communication.

Muis (2001: 36) argues that: the term communication comes from Latin, namely Comunicare, which means speaking, conveying messages, information, thoughts, feelings, ideas, and opinions made by someone to others by expecting answers, common perceptions of what is discussed as well as feedback or feedback.

Effendi (2003: 28) states that: the language of communication of statements is called a message. The person who delivers the message is called a communicator, while the person who receives the statement is called the communicant (communicate). To put it simply, communication means the process of delivering messages by communicators to communicants. If analyzed the communication message consists of two aspects, first the content of the message, the second symbol (symbol). Concretely the contents of the message are thoughts or feelings, symbols are language.

Hardjana (2003: 10) states that: the word communication comes from the Latin word cum, which is a preposition which means with, together with, and unus, a number word which means one. From these two words the noun cummunio is formed which in English becomes communion and means togetherness, union, fellowship, association, association, relationship. Because communion requires effort and work, from that word the verb communicare is made which means to share something with someone. VerbCommunicare is eventually made into a communication noun, and in Indonesian it is absorbed into communication,

According to Oliver, Zelka and Holtzman in Ardianto (2007: 18) communication basically means stimulation in the minds of other people who have your knowledge, understanding and sense of important events, feelings, facts, opinions, or situations that you are trying to describe.

Communication Process and Function

Talking about communication means we are talking about models, processes, messages, symbols, content, code, information, news, communicators, communicants, or audiences, backflow, impact of messages, mass media, press and journalism. Almost all aspects of human activities cannot be separated from communication activities. Because humans in addition to having the desire to convey all feelings and thoughts or impressions, humans also want to understand what they are conveying to others. Although it is considered easy or at first glance quite easy, it turns out that in practice many people experience difficulties and fail to communicate properly. This is due to the obstacles experienced in communicating due to differences in social status, educational level or language that exist in humans themselves.

William C. Himstreet and Wayne Murlin Bay in Purwanto (2003: 3) emphasized that communication is a process of exchanging information between individuals through an ordinary system (common) with symbols, signals as well as behavior and actions. Martin and Anderson in Ardianto (2007: 19) argue that communication cannot be understood except as a dynamic process in which listeners and speakers, readers and writers act reciprocally, the speaker acts to provide a stimulus sensor for listeners directly and indirectly, the listener acts to provide a stimulus by receiving it. , storing it by means of summoning the image in the mind, then testing the image against the conveyed information and feelings and sooner or later acting on that image.

Effectiveness of School Management

A review of a number of literatures that discusses the effectiveness of school management will find various formulations of meaning, one of which is known as school effectiveness or effective school. Taylor (1990) provides an understanding of school effectiveness as a school where all its resources are organized and utilized to ensure that all students, regardless of race, gender, or socio-economic status, can learn essential curriculum materials in that school. The formulation of this definition is more oriented towards optimizing the achievement of educational goals as contained in the curriculum.

School effectiveness is a phenomenon that contains many aspects, very few people can maximize effectiveness according to the effectiveness itself (Cameron in Komariah, 2004: 7). Effectiveness shows the achievement of the goals or objectives that have been set. School effectiveness consists of the dimensions of school management and leadership, teachers, education personnel, other personnel, students, curriculum, infrastructure, classroom management, school and community relations, management of other special fields, the actual results refer to the expected results and even show closeness or similarity. between real results and expected results (Komariah, 2004: 8).

Furthermore, Komariah (2004: 28) states that effective schools are schools that determine the success of inputs, processes, outputs and outcomes which are marked by the quality of the system components. Thus school effectiveness is not just the achievement of goals or the fulfillment of various needs to achieve the targets, but is closely related to the requirements of the system components with quality, in other words the stipulation of the development of school quality. Meanwhile, an effective school is a school that shows the level of conformity between the results achieved (achievement or observed output) with the expected results (objectives, targets, intended output) as determined where the students' abilities in basic skills are measured by ability tests and in the implementation process there are management, teaching, and leadership dimensions.

Squires, et.al, and Scheerens. David A. Squires, et.al. in Moerdiyanto (2007: 4) succeeded in formulating the characteristics of an effective school, namely: (1) the existence of disciplinary standards that apply to school principals, teachers, students, and employees in schools; (2) have a regularity in routine classroom activities; (3) has a very high standard of school achievement; (4) students are expected to be able to achieve the goals that have been planned; (5) students are expected to graduate with mastering academic knowledge, (6) there are awards for students who excel; (7) students think hard work is more important than luck in achieving achievement; (8)

students are expected to have generally recognized responsibilities; and (9) the principal has a program of inservice, supervision, supervision, and provides time to plan together with teachers and allows for feedback for the success of his academic achievement.

School management is the process of utilizing all school resources through rational and systematic actions (including planning, organizing, mobilizing actions and controlling) to achieve school goals effectively and efficiently. These management actions are rooted in mutually agreed policies and regulations that are manifested in the form of attitudes, values and leadership.

RESEARCH METHODOLOGY

A. Research Location
This research was conducted at MTs Negeri 3 Langkat.

B. Research Approach
This research was conducted using a qualitative approach, it was based on the intention to describe the behavior of the informants, namely supervisors, principals, employees, teachers and students. according to existing social situations. According to Bogdan and Taylor in Moleong (1989: 57) that qualitative research produces descriptions / descriptions in the form of written or spoken words of the behavior of actors that can be observed in a social situation. In this context the researcher tries to understand the principal's communication strategy in improving the effectiveness of school management at MTs Negeri 3 Langkat.

C. Research Subject
The subject of this research is directed at finding data from supervisors, principals, employees, teachers and students. The search for data starts with the staff as key informants using snowball sampling (snowball), then the next informant is from the principal, teachers and students. Data attainment will be stopped when there are no more variations in the data that appear or surface or experience saturation (naturation). So the number of informants in this study is not determined with certainty depending on the level of data required.

D. Data Collection Techniques
In qualitative research methods, the researcher is the main instrument (key instrument) by adhering to the four main questions of this study: (1) How is the communication strategy carried out by the principal at MTs Negeri 3 Langkat? (2) What media does the principal use in carrying out communication at MTs Negeri 3 Langkat ?; (3) What is the principal's communication strategy in improving school management in MTs Negeri 3 Langkat? and (4) What are the factors supporting and inhibiting the principal's communication to improve the effectiveness of school management at MTs Negeri 3 Langkat?

Thus, these four research questions became the focus in collecting field data. Further data collection moved away from the focus reflected in the two research questions. Meanwhile, the nature of the researcher asKey instruments are applied in the use of qualitative data collection techniques consisting of interviews, observation and document study.Interviews were conducted with several informants who were involved

in the principal's communication strategy in increasing the effectiveness of school management at MTs Negeri 3 Langkat such as supervisors, school principals, staff, teachers and students who were directed to this research question. Observations are made by direct observation in the research site, starting with a general or broad range of observations, then focusing on the problems and causes of both the main site, namely informants or space, equipment that is directly involved in the principal's communication strategy in increasing the effectiveness of school management in MTs Negeri 3 Langkat.The documentary study reviewed in this research is a writing or note in the form of a report, archive, or other note, not specially prepared to respond to the researcher's request. Documents classified as sources of information in this study include regulations, school supplies or other matters that are considered to support this research. Data derived from this documentation study are then grouped into general and specific findings in this study.

The use of the three data collection techniques above is supported by using tools in the form of audio recordings and photo cameras. But there is no specific use, one and the other complement each other.

E. Data Analysis Techniques

In qualitative research, data analysis is generally divided into three levels; analysis at the initial level, analysis at the time of field data collection, and analysis after completing data collection (Huberman& Miles, 1994: 139). The essence of data analysis in qualitative research is to reduce data, because in qualitative research the data collected must be in-depth and sufficient according to the focus and objectives of the study.

The initial stage of data analysis began with the development of qualitative research designs (Huberman& Miles, 1994: 139). Design development is basically to prepare for data reduction, all steps in this phase are designs for reducing data, choosing a conceptual framework, making research questions, selecting and determining informants, determining cases, and instrumentation.

In this process the researcher writes a proposal by formulating the background of the problem, emphasizing the focus, research questions, research objectives and benefits, to writing theoretical references and research methodologies. For this reason, preliminary data have begun to be collected from preliminary studies by visiting and observing various objects as wellactivities related to the principal's communication strategy in improving the effectiveness of school management at MTs Negeri 3 Langkat. In qualitative research, data analysis takes place from the beginning of data collection to completion. By bringing a research permit application letter from the Head of the Doctoral Program of the Faculty of Tarbiyah and Teacher Training at the State Islamic University of North Sumatra, Medan to staff, school principals, employees, teachers and students of MTs Negeri 3 Langkat, then the researchers collected data. The data analysis process at the time of data collection consists of: 1) activities starting from the process of tracing data with observation, interview and documentation study techniques, 2) the data or information obtained is identified by the analysis unit and possible alternative categories for the analysis unit, and 3 The validity of the analysis unit or alternative category is tested through triangulation, paying attention to the possibility of negative cases and extreme cases. If the data obtained is considered saturated, then the data is documented in analysis unit code cards or category cards. All of these activities are carried out in a structured and documented manner. Data or information obtained from

the research location will be continuously analyzed after field notes were made to find cultural themes regarding the principal's communication strategy in increasing the effectiveness of school management at MTs Negeri 3 Langkat. After that, analyzing the analysis and drawing conclusions about the meaning of behavior of supervisors, school principals, teachers and students, as well as other parties who are considered to be able to provide answers to research problems related to the research focus. Initially, the data obtained from informants was appropriate from the informant / respondent's point of view (emic).Researchers describe what is expressed by research subjects who are grouped by focus, without being accompanied by the opinion of the researcher. Furthermore, the data that has been presented according to the researcher's point of view is analyzed and then the cultural theme or meaning of the informant's behavior is put forward by the researcher (etic). For this reason, the data obtained is then analyzed using qualitative data analysis, an interactive model from Miles and Huberman (1992) which consists of: (a) data reduction (b) data presentation, and (c) conclusions, where the process takes place circularly during the research.

1. Data Reduction

Data reduction, as a selection process, focuses on simplifying, abstracting and transforming the raw data that emerge from written records in the field. This reduction process is also a form of sharpening analysis, revealing important things, classifying, directing, removing unnecessary and organizing data to be more systematic so that a meaningful conclusion can be made. The data that has been reduced will be able to provide a sharper picture of the principal's communication strategy in increasing the effectiveness of school management at MTs Negeri 3 Langkat.

2. Presentation of Data

Presentation of data is the process of providing a compiled set of information that allows for drawing conclusions. The process of presenting this data is to reveal the whole of a group of data obtained so that it is easy to read. Data presentation can be in the form of matrices, graphs, networks and others related to the research focus.

3. Conclusion

The main research data are in the form of words, writings and social behavior of actors associated with the principal's communication strategy in increasing the effectiveness of school management at MTs Negeri 3 Langkat. Conclusions at first are loose but then increase to more detail and depth with increasing data and finally the conclusion is a complete configuration.

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PROBLEMS OF ISLAMIC EDUCATION AND SOLUTIONS

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ABSTRACT

This study analyzes the problems of Islamic education and solutions. Using a qualitative approach to descriptive analysis, the findings of this study resulted in the conclusion that internally the problem of Islamic education is 1) low quality of human resources (HR), 2) lack of interest in learning Islamic education, and 3) weak management. Externally, education problems are 1) lack of facilities and infrastructure, 2) an always-changing curriculum, 3) a lack of equitable Islamic education, 4) a controlled system lacking in favor of Islam. Solutions offered for internal problems in Islamic education are 1) improving the work ethic and professionalism of educators, 2) developing the life skills of learners, 3) innovation and management of education. While the solution to external problems is 1) equipping educational infrastructure, 2) curriculum reconstruction, 3) equitable Islamic education, 4) controlling the system in favor of Islam.

KEYWORDS: Problems, Islamic Education, Solutions.

INTRODUCTION

It must be recognized that the world of education today is the center of everyone's attention and has always been a stretegis issue. Through quality education will create a superior generation, which will then bring great changes to world civilization. There is no doubt that education is a key indicator of a nation's progress. At the same time we must also recognize that many problems are engulfing the world of education. At the very least, throughout this lecture is reason enough that a new trobosan needs to be done immediately. In this paper will describe various enlightenment steps in the field of education.

In general, there are at least five classic problems in the world of education, namely: weak innovation, poorly professional educators, lack of creativity of learners, ever-changing curriculum, and lack of funds that result in poor educational facilities. If you want to be honest, the problem of education is not only limited to the above, there are many more problems in the world of education. This will then become the focus of the author in this paper, namely how to take steps to overcome these problems.

This paper will elaborate thoroughly on the answers to the above educational problems. The source of information retrieval in this paper quotes from various primary books and journals, therefore thrifty authors of this paper will be easier to understand and answer the main themes in this paper.

RESULTS AND DISCUSSIONS

A. Problems in Education

In the world of education must always change to go to the golden age, but the change must be done with the people and critical analysis becomes very important to do, meaning asking the people and critically to commit together to change, if we do not want to miss from other nations (Neolaka, 2009: 40).

In general, the problem of Islamic education can be seen from two sides, namely internally and externally. The internal problems of Islamic education are as follows:

1. Low quality of human resources;
2. Lack of interest in learning Islamic education;
3. Weak management.
   While the external problems are as follows:
1. Lack of facilities and infrastructure;
2. The curriculum is always changing;

3. Lack of equitable Islamic education;
4. The controlled system does not favor Islam.

There are two big things that must be done in realizing enlightening education, innovation or structuring in the field of education is the key word, especially in the education and school system must be pursued continuously, continuously, sustainably, so that its efforts can reach out to the expansion and development of the education system. Innovation must be done in the institutional and educational personnel aspects. Education personnel must be improved work ethic and professionalism. Improvements in material aspects (curriculum), approaches, and methodologies that are still oriented towards traditional systems, improvements in aspects of education management itself. The arrangement of education must be comprehensive and comprehensive, both at the concept and implementation level. Structuring the function of education of course by paying attention to the world of work, because the world of work has a large contribution and time span in the personal and collective life span (Azra, 2002: 17).

The above issues are a shared responsibility in terms of resolution. Of course all of us are involved and play a role in contributing significantly to improving the quality of Islamic education. But in particular the real responsibility of education is given to four groups, namely: 1) Parents as the first educator, 2) Educators / teachers who provide formal knowledge to educational institutions, 3) Learners as people who need guidance, and 4) Government that facilitates the continuity of education (Napitupulu, 2019: 25).

B. Alternative Solutions
1. Solutions to Internal Problems
a. Improving The Work Ethic and Professionalism of Educators

In the Law of the Republic of Indonesia Number 14 year 2005 concerning Teachers and Lecturers, it is explained that competence is a set of knowledge, skills, and behaviors that must be possessed, imagined, and mastered by teachers or lecturers in carrying out professional duties (Directorate General of Islamic Education Ministry of Religious Affairs, 2008: 84). While in the National Standards of Education, the explanation of article 28 paragraph (3) point c is stated that the means of professional competence is the ability to use learning materials broadly must be in-depth that allows guiding learners to meet the competency standards set out in the National Standards of education (Mulyasa, 2009: 135).

Professionalism is the ownership of a set of expertise or expertise in a particular field that is legalized with a certificate by an institution. Therefore, a Professional is entitled to a decent and reasonable reward that becomes the main supporter in pioneering his career in the future. The professional indicators are reflected in the mastery of the learning material broadly and deeply as well as mastery of its scientific structure and methodology (Napitupulu, 2020: 35).

In the teaching and learning process teachers are one of the learning resources of students who have a very important role in determining the course of the teaching and learning process. The task of teachers as a profession requires teachers to develop their own professionalism in accordance with the development of science and technology. Educating, teaching and training students is the teacher's job as a profession.

The teacher's job as an educator means passing on and developing the values of life to the students. The teacher's job as a teacher means passing on and developing science and technology to the students. The teacher's job as a trainer means developing skills and applying them in life for the future of the students (Djamarah, 2000: 37).

In teaching a teacher must have a set of abilities, both in aspects of attitude ability and educating and teaching. In order for the teaching and learning process to run effectively, teachers must be more professional in carrying out their duties. If the teacher does not have professionalism in teaching then the teaching and learning process will not be effective, so the purpose of education in general will not be realized.

So a professional teacher is a teacher who has special skills and skills in carrying out teaching and learning activities so as to achieve goals in the form of achieving goals related to the subjects delivered and have maximum ability.

Thus, teachers as educators are required to commit to professionalism in carrying out their duties, so that in themselves attached a high dedication to their duties, a commitment to the quality of processes and work results, and an attitude that always tries to improve and update the models or ways of working in accordance with the demands of his time, which is based on a high awareness that the task of educating is the task of preparing the next generation who will live in his time in the future.

b. Development of Student Life Skills

Life education skills are the abilities and skills that a person needs to carry out life processes (Ilahi, 2016: 132). The purpose of Life skill in education is to prepare students so that they are able to fight the rapid modernity and skilled in maintaining survival and challenges in the future. According to Toharuddin life skill can also be called vocational skills. That is, this skill is not only to prepare skilled and creative personnel (vocational), but also to prepare students who are able to overcome life problems faced in a better and more appropriate way, because they have a scientific background (Toharuddin, 2005: 73).

Social change that occurs today turns out to require creative individuals, both leaders and guided members. This is where the big role of transformative pedagogy lies, which aims to produce individuals who are creative, initiativeful and have great motivation for change (Tilaar, 2012: 389). So one of the most appropriate steps is through the planting of comprehensive life skills education to all learners so that they can face as well as answer the challenges of changing times that are increasingly changing.

As basicly human beings are social beings who can't live alone without the need for the help of others. But in reality, some life issues require to be done individually. Therefore, everyone should have life skills, especially in solving problems after problems that come to him. Thus, education once again, not just dealing with cognitive and affective intelligence alone. However, education must also be able to educate psychomotor or student skills.

Learners who have certain skills will be able to compete and face the challenges of an increasingly complex era. With the expertise he has he will be able to live decently in the midst of society. It will be different from students who do not have any skills, although the value of their subjects are studded with nine numbers, if they do not have skills, they will lose to other professionals, which is why life skills education is a problem.

From the explanation above, it can be stated that life skills education is very necessary to be applied to learners at all levels of education of course by paying attention to the age limit of each student, at the level at which they are located and what skills are suitable for them to master. Of course, not only skills get a good job, but before that students must also have the skills to organize their daily lives and their social skills in getting along in the middle of society.

c. Innovation and Education Management

To overcome management weaknesses, innovations are needed on all lines of education. Epistemologically, innovation comes from latin, which is innovation which means renewal or change. The verb is innovo which means to renew or change. It concluded that the innovation is a new change towards improvement, which is different from the previous one that was done deliberately and planned (Ihsan, 2003: 191). In the Great Dictionary of Indonesia (1999: 353), it is explained that innovation is the inclusion or introduction of new things, updates, new discoveries that are different from existing or previously known (ideas, methods, or tools).

The main and first things to be achieved through innovations in education are changes in the learning situation related to the curriculum, efforts to change the learning process that is not always monotonous, in teaching and learning facilities and improving the professional quality of

teachers. In addition, the aspects to be achieved through educational innovation also include the overall education administration and management system that has to do with national policy.

In the world of education there are several terms about innovation that must be known by prospective educators, namely discovery, invention, and innovation. A discoveri is the discovery of something that is actually an object or thing that was found that already exists, but is not yet known to people. Invention is the discovery of something completely new, meaning the work of man. While innovation is an idea, an item, an event, a method that is perceived or observed as something new for a person or a group of people or society.

Furthermore, there are three terms used in education to express improvement, namely: innovation, change and renewal. It is said that improvement because innovation is considered a replacement of the old ways (conventional) in a new way. In innovation introduced new things with the intention of improving what is already / accustomed to the emergence of new practices both in methods and ways of working to achieve goals (Wijaya, 1999: 9).

In the field of education, innovation usually arises from the anxiety of certain parties about the implementation of education. For example, teacher concerns about the implementation of teaching and learning processes that are considered less successful, concerns on the part of education administrators about performance, or perhaps concerns about performance and results even the education system.

Educational innovation boils down to the excellence or quality of the education unit in providing pelayaananan to stakeholders. Quality improvement is an important program of education both on a national, regional, and international scale. The education program for all or education for all launched by UNESCO (United Nations Educational, Scientific, and Cultural Organization) has shifted to quality education for all, quality education for all. The demands of the community are now not only getting an education, but increasing into a quality education. Open access to quality education is a necessity.

The purpose of understanding educational innovation is a new and qualitative change, different from the previous one and deliberately attempted to improve the ability in order to achieve certain goals in education (Subroto, 1990: 127). The meaning of the new word in that sense is anything that has not been understood, accepted, or implemented by the innovation sipenerima although it may not be new to others, while the qualitative word is that the innovation allows the reorganization or reorganization of elements in education, so it is not merely addition or addition of elements. Innovation and transformation of education is indeed a must an answer to the challenges of changing times. Only adaptable educational institutions can survive. As for educational institutions that are not able to adjust, not just abandoned will even be drowned by the times themselves (Napitupulu, 2018: 282).

The Government of the Republic of Indonesia actually has standard criteria on the quality of education, there is eight national education standards: content standards, process standards, graduate competency standards, standards of educators and education personnel, standards of facilities and infrastructure, management standards, financing standards, and educational assessment standards. In detail it is regulated in Government Regulation No. 19 of 2005 on National Standards of Education. The regulation is updated with Government Regulation No. 32 of 2013 concerning Amendment to PP No. 19 of 2005.

In the learning process, the new paradigm of learning as a product of innovation that provides more processes to restore the nature of students as human beings who have all the potential to experience the process in developing their humanity. Therefore, any facilities created to facilitate students and any facilitator who will accompany students to learn, should be directed and oriented towards what the student's learning goals are. The learning paradigm that is able to disturb students' hearts to awaken their desires should be the first focus in developing learning facilities. In the implementation of learning there is intertwined communication, this communication is then referred to as the interaction that occurs between learners and educators can occur directly or indirectly (Napitupulu, 2019: 125).

The description above illustrates that the understanding of learning innovation is learning that uses new ideas or techniques/methods to perform learning steps, thus obtaining the desired progress of learning outcomes. Based on the literal definition of innovative learning, it contains the meaning of renewal. Learning innovation arises from the paradigm shift of learning. The change in learning paradigm starts from the result of reflection on the existence of the old paradigm that has changed to a new paradigm that is expected to be able to solve various problems.

2. Solutions to Internal Problems
a. Completing Educational Infrastructure

Educational infrastructure is no less important that must be met in order to build a superior education. The fulfillment of educational infrastructure is also closely related to the availability of funds owned. Therefore, before getting too far to talk infrastructure, the need for finances becomes the main thing that must be considered. Reality shows that many Islamic educational institutions still have roughing facilities and facilities, especially private Islamic educational institutions (Napitupulu, 2018: 39).

At least the education financing as referred to above consists of investment costs, operating costs, and personal costs. The investment cost of the education unit as referred to above includes the cost of providing facilities and infrastructure, human resource development, and fixed working capital. Meanwhile, personal costs include the cost of education that must be spent by students to be able to follow the learning process regularly and continuously. The operating costs of the education unit as referred to include: 1) the salaries of educators and education personnel as well as all allowances attached to the salary; 2) consumable educational materials or equipment; and 3) indirect education operating costs in the form of power, water, telecommunication services, maintenance of facilities and infrastructure, overtime money transportation, consumption, taxes, insurance, and so on (Sulistiyoningrum, 2010: 18).

Seeing the reality of education financing is so complex and will certainly channel a lot of budget, the availability of funds is absolutely necessary. In this case collect funds from the partners of an educational institution and other parties who want to provide assistance. The funds collected will then be used to finance the sustainability of an educational institution. We all understand that the back and forth of an educational institution depends on the size of the existing fund. The greater the funding available, the greater the chance of an educational institution to be able to create excellent programs, so behind it, if the institution has only limited funds, then innovative ideas will be difficult to implement.

b. Curriculum Reconstruction

Curriculum development is a comprehensive term, which includes: planning, implementation and evaluation. Curriculum planning is the first step in building a curriculum when curriculum workers make decisions and take action to produce the planning that will be used by teachers and learners. Curriculum implementation or commonly called curriculum implementation seeks to transfer curriculum planning into operational actions. Curriculum evaluation is the final stage of curriculum development to determine how big the learning outcomes are, the level of completion of the planned programs, and the results of the curriculum itself.

In the beginning the term curriculum was found in the world of statistics in ancient Greece, which comes from the word Curire which means runner, and Curete means a race venue or race venue. While Curiculum means "plural" that must be taken by runners. When viewed in Webster's 1812 dictionary, the curriculum is (1) a race course, a place for running; a chariot, (2) acourse, in general; applied particulary to the course of study in a university (Nurdin dan Basyiruddin, 2003: 33). The meaning of the curriculum as defined has two meanings, namely a distance for the race that must be taken by the runners, and also interpreted as a chariot, which is a kind of racehorse in ancient times in the form of a tool to bring someone from start to finish.

Muhaimin said that the curriculum comes from the Greek which is all used in sports, namely currere which means running distance, which is the distance to be traveled in running activities from start to finish. This understanding is then applied in the field of education. In Arabic, the term "curriculum" is defined as Manhaj which is a bright path, or a bright path that is passed by man in the field of life. In the context of education, the curriculum means a bright path that educators/teachers walk through with learners to develop knowledge, skills and attitudes and values (Muhaimin, 2010: 1).

The explanation above can be concluded that the understanding of the curriculum contains two main things, namely (1) the existence of subjects that must be taken by students, and (2) the main objective is to obtain a diploma. Thus the implications for teaching practice, namely that each student must master all subjects given and put the teacher in a very important and decisive position.

Curriculum is a device of subjects and educational programs provided by an educational organizing institution containing the draft lessons that will be given to the participants in a period of education level. The preparation of these subject devices is tailored to the circumstances and abilities of each level of education in the implementation of education as well as the needs of employment. The length of time in one curriculum is usually adjusted to the purpose and purpose of the education system implemented.

This curriculum is intended to be able to direct education towards the intended direction and objectives in the overall learning activities. It is an activity to produce a curriculum at the level of an educational unit or the process of associating one component with another to produce a curriculum. Curriculum development can also be interpreted as activities of drafting, implementing, assessing and improving the curriculum. In its development, the curriculum involves various parties, especially those who directly or indirectly have an interest in the existence of education designed, namely from education experts, experts in the field of study, teachers, students, education officials, practitioners and role models or other members of society.

In order to reorganization of the curriculum, the involvement of various parties in the preparation and management of the curriculum needs to be done, and this is intended in order to understand, help, and control the implementation of the curriculum, so that educational institutions or schools in addition to cooperatives are also required to be independent in identifying curriculum needs, designing curriculum, determining curriculum priorities, implementing learning, assessing the curriculum, controlling and reporting the source and results of the curriculum, both to the community and to the government. In addition, each education unit must have guidelines governing the curriculum at the education unit level and syllabus. It is stated in Regulation Government of Indonesia No. 19 Year 2005 Article 52 paragraph (1) on National Standards of education.

c. Equitable Islamic Education

Currently, the condition of education in Indonesia is still uneven, especially Islamic education. For example, in big cities there are already very advanced educational facilities and infrastructure. While in the villages rely only on roughing facilities and infrastructure. It is not only the people in the village who are still behind in their education.

The areas in eastern Indonesia are not only lacking facilities and infrastructure but also a lack of teaching staff so that schools there still need teachers from other areas.

Although there are Indonesian citizens who live in big cities but because they belong to underprivileged citizens so they can not feel the education. Many minors are already working to help their parents sustain their lives.

Therefore, an important agenda that must be a priority is to increase education equality, especially for poor and remote communities. This is in line with Law No. 20 of 2003 on the National Education System, article 5 paragraph (1) states that "Every citizen has the same right to obtain a quality education", and article 11, paragraph (1) states "The government and local

governments are obliged to provide services and convenience, as well as ensure the implementation of quality education for every citizen without discrimination".

d. Controlling the System that Favors Islam

The dualism of education management system in Indonesia that has been happening, resulting in Islamic education as if it were a stepchild and considered as a second-class educational institution. The system that has been implemented since colonial times seems difficult to change. Not to mention the officials who are in charge of Islamic education do not work optimally, instead doing less commendable practices.

Therefore, efforts must be made to maximize the role of the Ministry of Religious Affairs in reorganize the Islamic education management system in Indonesia. Provide opportunities for people who have the capacity and good management knowledge to occupy strategic positions directly related to Islamic education. Openly conduct job auctions with a strict selection system. Only in this way can Islamic educational institutions advance and be able to compete with other educational institutions.

In addition to the above, there are measures to improve the quality of educational institutions as described by Aziz, (2015: 4) namely by using ten steps to quality improvement, namely:

1. Establish awareness of the need for improvement and opportunities and opportunities to make improvements;
2. Set improvement goals;
3. Organizing to achieve the goals that have been set;
4. Provide training;
5. Carry out project projects aimed at solving problems;
6. Report developments;
7. Rewarding;
8. Coordinate the results achieved;
9. Save and maintain the results achieved;
10. Maintain momentum by making improvements in the system.

CONCLUSION

Based on the previous description, this paper can be concluded as follows:

1. Internally the problem of Islamic education is 1) Low quality of human resources (HR), 2) Lack of interest in learning Islamic education, 3) Lack of management. The external problems of education are 1) Lack of facilities and infrastructure, 2) An always-changing curriculum, 3) Lack of equitable Islamic education, 4) A controlled system that does not favor Islam.
2. Solutions offered for internal problems in Islamic education are 1) Improving the work ethic and professionalism of educators, 2) Development of Life Skills of learners, 3) Innovation and management of education. While the solution to external problems is 1) Completing educational infrastructure, 2) Curriculum reconstruction, 3) Equitable Islamic education, 4) Controlling the system that favors Islam.

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THE COMPETENCY OF COUNSELOR

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Abstract

The role of the counselor is very strategic in helping students to optimize their developmental functions. To carry out the duties and responsibilities of a counselor in school, it is necessary to have a counselor's mastery of various competencies, including personal, interpersonal, and social competencies. Various problems faced by students about learning, family, career, relationships, and social and personality require the assistance of a counselor so that students or clients can make their own decisions to solve problems faced as part of the steps to reach maturity.

KEYWORD: competency, and counselor

INTRODUCTION

Guidance and counseling is a strategic program in school as a system. There are many aspects to manage guidance and counselling program for optimizing student. School management must be encourage counsellor a professional personnel. Most of people to day probably have at least some hazy notion of what counselling is, sice the term is now used so widely. However misunderstanding and disagreement still abound about what the difference are between advice giving, counselling, psychotherapy, and similar term (Stephen Falmer, 2000:1).

According to Shrivastava (2003:9), that guidance is the assistance given to individuals in making intelligent choices and adjustments. It is based on the democratic principle that it is the duty and the right of every individual to choose his own way in life in so far as his choice does not interfere with the rights of others. The ability to make such choices is not innate but, like other abilities, must be developed. One of the functions of education is to provide opportunities for the development of such abilities. Ofcourse, guidance is an integral part of education and is centered directly upon this function. Guidance does not make choices for individuals; it helps them make their own choices in such a way as to promote to stimulate the gradual development of the ability to make decisions independently without assistance from others. The basic function of guidance is, of course, to help individuals who need or seek assistance in the meeting of problem situations. The kind and amount of help provided by individuals or groups depend upon their understanding of the guidance concept.

The further meaning, counselling is generally characterized by an explicit agreement between a counsellor and client to meet in a certain, private setting, at agreed times and under disciplined conditions of confidentiality , with ethical parameters, protected time and specified aims. Usually (although not always) the counsellor will have had a certain level of training (beyond the level of a certificate in counselling skills, typically a diploma or above), will belong to a professional body with a published code of ethics, and will receive confidential supervision for her or his counselling (Falmer, 2000).

One counselor, who was treating clients for anxiety disorders, (Rosenthal, 2008). Becose of, it is widely accepted that counselling may be a suitable form of help for a variety of personal problems or concerns, the most common being depression, anxiety, bereavement, relationship difficulties, life crises, and traumas, addictive, self-defeating behavior and thwarted ambitions or it many also be used more proactively and educationally, to learn for example how to relax, be more assertive, deal with stress and lead a more fulfilling life.

The objectives of the guidance and counselling program are to provide services which will meet certain needs in the growth and development of young people, namely: 1) Personal development and adjustment. Self-understanding: the discovery of potentialities, special aptitudes, and interests. Recognition and development of favourable attitudes and habits, and the elimination of undesirable traits. Self-direction. 2) Educational progress and adjustment. Selection of appropriate courses in line with individual needs, interests, abilities, and circumstances. Choice of the right type of advanced training, college or otherwise. 3) Occupational development and adjustment. Information on occupational opportunities and trends. Knowledge of occupational fields toward which individual aptitudes and interests may best be directed. Help in finding suitable employment. 4) Follow-up after leaving school. Research with respect to needs of pupils and the effectiveness of the secondary school curriculum. Evaluation of the guidance program.

The fulfilment of the basic needs as given above for which guidance has assumed the major responsibility will help greatly to meet our present-day situation without damaging freedom of choice. As you read this list of the basic needs of young people with some insight into the possible guidance implications of even one area of needs, such as personal development and adjustment, you may be overwhelmed by the magnitude of the task that awaits the man or woman who is in the process of preparing to assume guidance responsibilities. Some individuals need guidance throughout their entire lives; others need help only during their youth or in unusually critical situations. The chief guidance responsibility of society is toward children and youth and those who, because of congenital defects, disease, accident, or political-social handicaps, do not have equal opportunities for activities that will satisfy their individual and social needs. Situations that call for guidance are varied and numerous.

This article wants to explain the competency of counsellor in their task and responsibility as a professional in any institutions.

ROLE OF COUNSELOR

The role of every counselor are very strategic for solving the problem in many task and prophecy. According to Jenny Chapman (2000:59) that explain the importance of developing effective listening and questioning skills becomes evident at the advice stage of the interview, since without the relevant information (which includes facts and feelings) you will not be able to offer appropriate advice and counselling to clients. It is all too easy for lawyers to focus exclusively on the legal issues and make assumptions about the nature of the client's problem. In developing the lawyer/client relationship, it is desirable for lawyers to take a holistic approach, that is, to deal with the person, not just the legal problem in isolation. This inevitably means that lawyers have to take on a counselling role as well as that of legal adviser.

The skills you listed could perhaps be clustered into the following groups:
1) Attention giving – there was a range of skills which clearly indicated to you that the person was giving you their full attention.
2) Observing – the person was able to pick up 'clues' about how you were feeling.
3) Listening – you really felt that both what you said, and how you felt about it, had been heard
4) Responding – the other person made a comment or responded in some way, indicating that they were 'alongside' you (2001:86).

Chapman (2000) describe that counselling is not simply 'tea and sympathy', nor is it taking over the client's problems and dispensing advice of the 'If I were you …' type – you are not experiencing the client's problems. Effective counselling must be non-directive and client-centered. This means that the lawyer, as counsellor, assists the client in reaching solutions which are best for that individual. Further in this context there ara the principles underlying client-centered counselling for lawyers are:

1) interest and empathy on the part of the counsellor;

2) a non-judgmental attitude ('unconditional positive regard');

3) an objective, non-directive attitude.

In this context we know this approach ensures that the client retains the freedom of choice and responsibility for the consequences of action and does not surrender these to the lawyer. This does not mean that the lawyer opts out, but that the decision making process is collaborative, with each participant playing his or her own role. In playing the role of lawyer, you must be sure that the client has understood your explanations of all the options and their consequences and that your advice is based on what you believe to be in the client's best interests (Chapman, 2000).

These skills – and we'll look at each cluster in greater detail – are usually thought of as the skills of active listening. We might wonder whether there is any difference between just listening and active listening – or, indeed, between active and passive listening. The phrase 'a good listener' is used very frequently, but rarely is it clearly or accurately defined. The difference between a listener and a good listener is that the latter really lets the talker know that they are listening (Alderidge, and Rigby, 2001).

In small groups and, especially, in one-to-one interactions, speakers need to know that they are being heard and if we develop and enhance the skills appropriate to active listening this will happen. Our interactions will be that much more meaningful, because if we are actively listening we are fully engaged with the other person and with the process. It is interesting that of the four 'clusters' of skills already mentioned, only one requires speech. That old saying that if humans had been meant to speak more and listen less, they'd have evolved with two mouths and one ear, instead of the other way round, may be very pertinent for active listening! It has been calculated that in communication, the content of what we say accounts for only 7% of what is heard. The remaining 93% is made up of nonverbal communication 55%, and tone (the way in which the content is said) 38%. Whether this is always accurate may be open to debate, but it certainly lends weight to the saying, 'actions speak louder than words' (Alderidge and Rigby, 2001).

We must take for empowering for their parents. Although that the parents are a vital part of the consultation process. Given the increased awareness of parents in their child's school life and the advent of federal and state laws protecting the rights of the parents in school issues, the parents must be in on the consultation process from the beginning of the process. Even in the case of non-cooperative parents, the consultant must inform them every step of the way. Often, the situation is complicated by divorced and separated families, issues of custody, and alienation of the student from his family. The consultant, while respecting the parent's rights, must always keep in mind the primary goal of solving the student's problem. The parent is a valuable source of information about the child. Issues of family background and medical history information can only be obtained from parents or those adults who have been privy to family interaction. Enlist the equal cooperation of parents by asking how they feel about suggested courses of treatment. Non-cooperative parents often enter the consultation interview with an "attitude" about how the school has "not done right by their child." It is in the best interest of all to permit them to vent their feelings. It may be one of the few times a school person has listened to them. Counselors will want to emphasize that the school is not giving up on the child, and that if past strategies for improvement have not worked, the school will continue to try. As soon as you can, focus on the issue at hand, explain the plan agreed upon to the parents, accept ideas for modification wherever possible and help them feel they are a vital part of making the plan work. Do not

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overwhelm them with too many tasks to perform, keeping in mind they may have too much stress in their daily lives already. Encourage them to feel this is a workable plan that may need modification as it progresses. It is important for the counselor to arrange a future time to make contact with them as to the progress of the plan. If additional contact is not made, the parents will feel negatively about the entire process and further intervention on the part of the school will be extremely difficult (Sharon Wayne, MS, 2008:101).

It is important for the consultant to clarify the student's needs directly with the student. In the case of an adolescent, if this is not done first, trust will not be attained and the whole process is doomed to failure. The counselor/consultant should obtain permission to share these needs from the student to reinforce the trust relationship. When this is done, the counselor/consultant should arrange a meeting with the consultee to communicate these needs. If the student can be present, in the case of an adolescent, no misunderstandings are likely to occur. This can also be a method to open lines of further dialogue between the student and the consultee. In this scenario, the consultant acts in part as the advocate of the student/client, using expertise acquired from experience. It is important the consultant balance the needs of the student/client with those of the consultee/teacher in order to achieve maximum results.

There are many ways to structure the guidance program. The director in charge of leading the program should include the staff in making decisions about the type of services to be delivered, the components of those services, and the staff assignment of those components which are consistent with the mission statement of the department. The staff member who is assigned specific duties should have the leeway to decide the components of the service and the method of delivery. An important part of the success of the guidance program is an informed and supportive school staff, community and student population. The public relations involved in obtaining this support can be time-consuming but ultimately is both rewarding to the counselor and beneficial to students in all areas of their growth and development. The results of the support of those other than the guidance staff in the delivery of guidance services contribute to the optimum functioning of the department and ultimately to the benefit of the students. To promote the guidance department, counselors can do the following: 1) Encourage cooperation between and among the guidance staff, the school staff, the community and the students. A special effort should be made to let teachers and others know that their roles in educating, guiding and counseling all students are vital to the success of the program. 2) Help develop a positive attitude by treating other school colleagues with respect. It may also be helpful to offer workshops and seminars on the functions and specific duties of the guidance staff, 3) Have a well organize program of regular parental contact. This could involve home visits or an advisory committee in which to bounce off solutions to problems, and the discussion and exploration of the feasibility of new programs, 4) Support community projects with a guidance context related to the needs and welfare of children, 5) Solicit the assistance of community leaders to offer mentoring, job shadowing and school-to-work programs, 6) Cooperate in establishing research projects directly related to proven scientific data for the instituting of program decisions and changes, 7) Continuously look for opportunities to promote the guidance program in innovative and unique ways (Sharon, 2008:107).

Much has also been written about the unique issues and potentially career limiting experiences that persons bring with them to counseling on the basis of their gender, race/ethnicity, and sexual orientation that need to be attended to by counselors to effectively facilitate the choice making of diverse clientele. Although, as we later discuss, this writing has yet to be incorporated fully into research on career interventions, it is a literature that counselors must know so they can provide effective career service in today's diverse society. Thus, the purpose is to highlight important implications for choice-focused counseling that are derivable from research and theory on gender, race/ethnicity, and sexual orientation and the career development process (Lent, 2005:441-442).

We have any purpose in this study is to highlight within each section important questions that still need research attention. In the end, therefore, we hope that the study serves not only as a practical guidebook for those providing, or preparing to provide, career choice counseling services, but also as a road map for those who want now, or in the future, to contribute to the research literature in the field in a way that not only advances knowledge but also fosters greater equality, justice, success, and happiness for all people—even for those who may feel now that their lives provide them with no choices at all.

CONCLUTION

Guidance and counselling is assistance made available by personally qualified and adequately trained men or women to an individual of any age to help him manage his own life activities, develop his own points of view, make his own decisions, and carry his own burdens. Guidance is operating whenever a child, adolescent, or adult is helped in any way by another person or persons to come to a decision, improve his behaviour, or change his attitude concerning people or things. Adults are constantly guiding the life of a young person, either by precept or by example. This is accomplished many times without specific purpose or even awareness on the part of the person who is responsible for the guidance. The young person who has benefited from his association with a fine adult, who has imitated his behaviour, or who has been influenced by his words may be equally unaware of the eventual effect upon him of what he has observed or heard.

In this study we take the conclusion that the counsellor can often help the guilty student to realize and frankly confess that his act was undesirable and to accept his punishment as well deserved. Thus it can be seen that the counsellor may have a definite responsibility in cases of discipline and may be able to make a real contribution to the student and to the school by helping the student to understand and modify his antisocial behaviour. In summary, guidance and discipline are closely related, and the counsellor's role, even though it does not involve the administering of punishment, is both clear and unique.

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BARRIERS AND SOLUTIONS BY TEACHERS IN FACING THE IMPLEMENTATION OF ONLINE LEARNING DURING THE COVID-19 PANDEMIC

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ABSTRACT

This study aims to find out the problems experienced by teachers during Covid-19 pandemic in the process of implementing online learning. This study also looked for information about obstacles, solutions, and expectations from teachers in teaching online in the midst of the Covid-19 pandemic situation. This research is descriptive research with online survey method. Data collection is done by using google form online questionnaire against school teachers in Medan. It found that 100% of teachers have done online learning during the Covid-19 pandemic, namely *WhatsApps (WA), Google Form, Google Classroom, Google Drive, Youtube, WA Group* and *Zoom Meeting*. In addition, plus learning video creation support apps such as *Handbrake, Bandicam,* and other vide editors. In the implementation of online learning there are many obstacles experienced by teachers in doing their job. These obstacles can be overcome immediately and solutions are found to support learning to be more effective and efficient that can be received by students well, especially in the context of the Covid-19 pandemic.

KEYWORDS: Barriers and Solutions, Online Learning, The Covid-19 Pandemic

INTRODUCTION

The world has been shaken by the presence of the Coronavirus outbreak or known as Covid-19, including Indonesia. Because of this, the Indonesian government has taken a number of policies to break the chain of Covid-19 transmission. The main policy of the government itself is to prioritize the health and safety of the people by working, worshipping, and learning from home.

It is expected that with all educational institutions not carrying out activities as usual, this can minimize the spread of Covid-19 disease. The same has been done by various countries exposed to Covid-19 disease. Lockdown or quarantine policy is carried out as an effort to reduce the interaction of many people who can give access to the spread of the Corona virus. This is supported by Circular Letter No. 4 of 2020 concerning the Implementation of Education Policy in the Emergency Period of the Spread of Coronavirus Disease (Covid-19) in PDF format was signed by the Minister of Education and Culture Nadiem Makarim on March 24, 2020. The principles applied in the COVID-19 pandemic policy are the health and safety of learners, educators, education personnel, families, and the community is a top priority in setting learning policies.

UNESCO stated that the Covid-19 pandemic threatens 577,305,660 students from pre-primary to high school education and 86,034,287 students from higher education worldwide. Such as policies taken by various countries affected by Covid-19 disease. Indonesia is disbursing all education activities. This makes the government and related institutions present alternative education processes for learners by learning to teach remotely or learn online or learn from home with the assistance of parents.

The implementation of distance teaching and learning policy from home or online learning does not seem to be a problem for some universities that already have an online-based academic system. It's a problem for some other colleges that don't have such a system. Schools and schools have begun to change their learning strategies by turning non-face-to-face learning

into non-face-to-face learning, which some call online learning as well as Distance Learning. Various learning models that teachers can use to help students learn at home. The government provides a variety of learning applications that can be accessed and used by teachers and students.

Online learning is learning done remotely with the help of the internet. In online learning, facilities and infrastructure are needed, in the form of laptops, computers, smartphones, and internet network assistance. In addition to facilities and infrastructure, a teacher must also be able to adjust to the student's condition. Wulandari (2018) stated that "teachers must be able to develop the profession of educators and carry out their duties by adjusting the needs of students and learning materials that follow the times." In 2018, 62.41% of Indonesians owned mobile phones and 20.05% of households with computers (BPS, 2019). The use of online learning system is one of the efforts that can be made to solve problems and make it easier for students to access learning materials. Riyanda, Herlina, and Wicaksono (2020) explained that some of the things that can be done during online learning are communicating and discussing each other online.

All educational institutions, especially schools in Indonesia, have experienced the impact of the Covid-19 pandemic and have not been evaluated on the implementation of online methods of learning. This study seeks to describe the implementation of online learning during the Covid-19 pandemic. The implementation of this research was carried out in the city of Medan. Because the city of Medan is one of the cities that feel the impact of the Covid-19 pandemic. So far, teachers in Medan have been conducting online learning. Online learning is done as an alternative to face-to-face learning.

However, so far the implementation of online learning has not been evaluated in its entirety. Therefore, this research aims to obtain information about the implementation of online learning by teachers from various levels of schools in the city of Medan. This study also looked for information about obstacles, solutions, and expectations from teachers in teaching online in the midst of the Covid-19 pandemic situation. It is expected that with this research can create better online learning for the future.

LITERATURE REVIEW

Corona virus is an RNA virus with particle size of 120-160 nm. The virus primarily infects animals, including bats and camels. Prior to the COVID-19 outbreak, there were 6 types of coronavirus that could infect humans, namely alphacoronavirus 229E, alphacoronavirus NL63, betacoronavirus OC43, betacoronavirus HKU1, Severe Acute Respiratory Illness Coronavirus (SARS-CoV), and Middle East Respiratory Syndrome Coronavirus (MERS-CoV). (Riedel S, 2019 : 17)

The Coronavirus outbreak known as Covid-19 has infected almost all countries in the world. Who since January 2020 has declared the world into a global emergency related to this virus. The coronavirus that attacks the respiratory system has recorded more than 28 million cases from 213 countries in infected areas. Covid-19 is a very easy disease to spread, where the virus specifically attacks the human respiratory system (Rothan and Byrareddy, 2020). Control of infectious diseases can be done by minimizing contact between infected people and vulnerable people (Caley, Philp, & Mccracken, 2008). Maintaining distance to reduce physical contact that has the potential to transmit diseases known as social distancing (Bell, et al., 2006).

After the Covid-19 pandemic entered Indonesia with the number of positively affected People with Covid-19 increasing, then in mid-March 2020 to reduce the number of Covid-19 sufferers, the provincial and local governments produced a policy in the world of education that is eliminating while face-to-face learning is replaced with online learning. The policy of the government that regulates this is the Circular Letter of the Ministry of Education and Culture (Kemendikbud) of the Directorate of Higher Education No. 1 of 2020 on the prevention of the spread of Covid-19 in the world of Education. In the circular, the Ministry of Education instructs to conduct distance learning and advises students to learn from their homes. Learning

conducted in schools has been closed since March 2020. Even until October 2020 towards the end of the current year, learning is still carried out from their homes.

The challenge for the world of education so that learning can continue to run in the midst of the covid 19 pandemic. One way out to deal with the problem is that learning is done online. Online learning is learning done remotely with the help of the internet. In order to carry out distance learning, online learning is increasingly dimasifkan in learning in schools and in universities or other educational institutions to create a chain breaker of the spread of the Covid-19 virus so that there is no direct contact or mass gathering.

Learning using technology in this day and age is inseparable from life, technological advances do have negative influences and positive influences, such as during the Covid-19 pandemic, technology is very necessary, technology literacy becomes important mastered by all elements. Especially in the use of technology because there are many learning resources that can be utilized by the learner so that the model of learning problems are already available in the technology. (Khusniyah and Hakim, 2019:21)

Online learning is a learning system that is done by not face-to-face, but using a platform that can help the teaching and learning process that is done remotely. The purpose of online learning is to provide quality learning services in a massive network that is open to attracting more and wider learning space enthusiasts. (Sofyana & Abdul, 2019 : 82)

Electronic learning online or online and there are also those who call it online learning is a learning activity that utilizes the network (internet, LAN, WAN) as a method of delivery, interaction and facilities and supported by various other forms of learning services. (Brown in Waryanto, 2006: 12)

In the midst of Covid-19 condition, learning is carried out online and cannot be carried out face-to-face in the classroom. This condition requires teachers to innovate in the learning process, especially online learning. The solution done during the pandemic is to find solutions using network-based learning. Teachers are required to be innovative in using online model learning. This is in line with the opinion of Tjandra, D. S. (2020), that teachers only facilitate with classroom libraries, modules, textbooks, and supporting books, and most importantly internet access, as well as providing some computers for students who do not carry laptops. Forms of e-learning will remain and continue to grow.Online learning leverages multimedia technology, video, virtual classes, animated online text, voice mail, email, conference phones, and online video streaming. Learning can be done massively with an unlimited number of participants, can be done for free or paid. (Bilfaqih & Qomarudin, 2015)

There are several applications can also help teaching and learning activities, for example whatsapp, zoom, web blog, edmodo and others. The government also took a role in addressing the inequality of learning activities during the covid 19 pandemic. Browsing the official website of the Ministry of Education and Culture, there are 12 platforms or applications that can be accessed by students to study at home, namely (1) Learning houses; (2) Our table; (3) Icando; (4) Indonesiax; (5) Google for education; (6) Smart class; (7) Microsoft office 365; (8) Quipper school (9) Teacher's room; (10) Your school; (11) Zenius; (12) Cisco webex. (Okatfia,2020) Some of these applications can be utilized in the process of implementing online learning. It is expected that with many ways and methods to take online learning, learning can be done well and more maximally. Hope in online learning itself is to be a solution that can help learning in the midst of the Covid-19 pandemic.

METHODOLOGY

This research is a qualitative descriptive research using survey methods conducted online by researchers. Primary data collection is carried out by disseminating online surveys through the google form platform to teachers in the city of Medan, both elementary and secondary teachers who are experiencing the impact of the Covid-19 pandemic by implementing online learning. In addition, supporting data in this study is secondary data obtained from documents, articles or news related to online learning during Covid-19.

Respondents are Mr. and Mrs. teachers with a male and female gender with a vulnerable age of about 25 years. The education of these teachers is an educated teacher with graduation as a teacher in the faculty of education, both public education and Islamic education.

Respondents in this research were teachers in the city of Medan from various sub-districts and schools. There are 100% of these teachers doing online learning with all conditions and various circumstances accompanied by their own problems and obstacles. The data is obtained through filling out questions that are shared with all respondents in the form of Google Form. Furthermore, the collected data is analyzed to be described.

RESULTS AND DISCUSSION

Based on the results of a survey of coronavirus or Covid-19 100% of teachers are aware of the Covid-19 virus that has hit the world. Each teacher felt the impact of the virus. Every teacher realizes that the Covid-19 virus is a virus that quickly attacks humans and is very dangerous. The virus is quickly transmitted from one individual to another. Covid-19 is deadly because it can damage body condition and health. Because the transmission of this virus is very fast, the activities of gatherings or crowds should be avoided and not, including the implementation of learning in schools so that learning is carried out through long distances. The most efficient learning to reduce crowding and virus transmission is learning by following the government's recommendations of online learning.

In the face of the new policy, teachers feel resentment and sadness over the change of face-to-face learning into online learning. Because, it reduces the effectiveness and efficiency of learning. In addition, it is the duty and obligation of teachers to create interesting learning even in the midst of these conditions. The teachers are also worried about the condition of the students who will experience a decrease in learning due to the lack of supervision and monitoring of children directly. But inevitably, teachers must continue to carry out online learning during the Current Covid-19 pandemic because it is an obligation and responsibility as a teacher to do learning for whatever reason. 100% of teachers in Medan maximize online learning methods as an alternative to learning during this pandemic.

The online model used by teachers in the implementation of online learning is utilizing the *WhatsApps (WA), Google Form, Google Classroom, Google Drive, Youtube, WA group* applications, and there are even teachers who do face-to-face with the *Zoom Meeting* application. In addition, there are additional applications such as *e-ducare* which is a learning platform that facilitates the process of providing materials, tasks, and can be accessed easily. As well as *Handbrake, Bandicam,* and video editor applications in support of making learning videos more interesting.

Online learning by teachers is as much as 100% of teachers use WA facilities or commonly known as *WhatsApps,* where teachers create *WhatsApps groups* so that all students can be involved in groups. The reason teachers choose to use *WhatsApps* is more practical, easier for children to understand, more effective because they do not need a lot of quota in the learning process. Another reason is that it is easier and all parents can use it and it is not familiar. Nowadays *WhatsApps* is easier and accessible to many people. The advantage in using *WhatsApps* is that it is easier to operate it and easier to send questions and materials. If you want to have a virtual meeting, the teacher can directly use the *WhatsApps Video Call* feature. WhatsApps is simple, effective and also efficient in its use. The implementation of online learning by teachers using *WhatsApps* feature is to send learning materials in the form of fhoto, learning videos, and materials packaged in Power Point. In addition, the *WhatsApps* feature is also used by teachers to collect tasks from students to become younger and faster.

The next learning used by teachers is to add learning methods other than *WhatsApps* by learning using supporting applications such as *Google Class* or known as *Classroom,Google Drive* or *Google Form.* The use of such supporting applications is used for tasks and conducting evaluations. Another addition to online learning by teachers is *Youtube* as a video uploading app for students to watch. In this study there were 3 teachers using the facility. Learning

videos created by teachers use the video editor application as a support capacity to make the resulting video more interesting. The video editor applications include *Handbrake, Bandicam, Filmora,* and other applications. Teachers also use the *Zoom Meeting* app to see the condition of learners. Because with the *Zoom Meeting* app teachers can do face-to-face with students. The response from students was more enthusiastic about online learning using the *Zoom Meeting* app. Through the application, teachers explore children's knowledge, give feedback directly, and monitor student activities. Another goal is to make children more enthusiastic to learn because they are motivated by their friends, and can also help reduce the saturation of self-learning.

The evaluation in the form of assignments is still given by teachers even in online learning conditions. The forms of assignments assigned to students are of various forms. In each learning material displayed in the form of a video, the teacher lists the question or test. Task submissions typically use *WhatsApp.* In the learning material in the form of memorization, students send voicenotes through *WhatsApp* messages. Some teachers also do videocalls with students to conduct memorization exams. Another assessment system that teachers use is to evaluate students once a week to deliver assignments to school and make monthly repeats once a month.

In the implementation of online learning, not a few teachers experience many obstacles in the process. The first obstacle is the condition of parents who use the *WhatsApps* app more. It makes children's learning become disrupted such as the condition of students who wait for their parents to come home from work first in order to carry out online learning. The second obstacle is the network and signal difficulty. There is no afdeling or residence for students, so online learning is ineffective. So that learning from only for students who have signals and adequate networks in their home. It becomes an impediment in the delivery of tasks because of difficulty signaling. The third obstacle is based on a survey of teachers there are students who do not have a mobile phone. There are also those who have mobile phones but have to take turns with other members of their family. The fourth obstacle is that not all children have HP facilities and there are some parents who are not familiar with technology. This makes it difficult for parents to accompany and facilitate the child. Cases like this are very inhibiting and teachers have to redo notifications. The fifth obstacle is the limited features of mobile phones. Technically, not all parents have complete facilities for Android phones. The sixth obstacle is that not all students see impressions of material that has been shared by teachers due to lack of supervision from parents. Students are not at their best in understanding online learning. In addition, many students experience the saturation and boredom of learning online so that sometimes answer questions originally. The concentration and motivation of children studying at home and at school will certainly be different. There are even some children who don't collect assignments. Some of the tasks collected are sometimes unclear, making it difficult for teachers to correct. In addition, in monitoring the honesty of students in doing tasks can't be known because they can't meet face to face. This is the last obstacle in the implementation of online learning by teachers in Medan. Teachers can only accept products. This causes the essence of learning that puts forward the process can not be observed by the teacher. Products are the only thing teachers can monitor.

These obstacles become shortcomings in the implementation of online learning. Utilization of technology that is not understood by parents, the condition of learners who are quickly bored and saturated, the completeness of uneven learning materials, incomplete electronic facilities, as well as inadequate network and signal conditions and lack of teacher monitoring of students so as to worry about moral development in them. Plus the influence of technology on students who are not supervised by parents. In addition, student involvement in learning is very lacking.

In overcoming these obstacles, good cooperation is needed between parents and teachers in creating better online learning. There needs to be an intensity of meetings by teachers with parents in discussing online learning and its problems to find results and

solutions.As a teacher, she is also required to be creative and innovative in creating more fun online learning. The need for online learning materials must be packed with interesting audio and images. Because with this online learning, teachers become the spirit of learning because they are encouraged in delivering materials creatively using interesting media. In addition, an additional solution to all the obstacles that exist is that the government provides more quotas to parents, especially in the exit category of the economy down. As a war, teachers need to have enough ammunition and logistics to be able to win online learning, so teachers and students, especially with the lower middle class economy, need to get help not only materials to support learning such as electronic devices or internet quotas, but in the form of training. The most important training for teachers is to create interesting learning media, not just being able to make videos of roughing learning. It is the responsibility of the policy makers to pay more attention to the consequences and regulations that have been set.

Expectations from teachers related to online learning include conditions to return to normal and the Covid-19 outbreak to end soon. The hope of teachers in addition to learning in the classroom, online learning can still be carried out to train the skills of teachers and students in the 4.0 century era. Online learning is also expected to be an alternative for teachers in implementing learning models. This aims to increase knowledge and apply the use of technological advances properly and correctly. Online learning can also be combined with offline learning models. This controls work that can't be monitored during online learning. It is expected that in the future there will be a better online model to support learning to be more effective and efficient that can be received by students well, especially in the current Covid-19 pandemic. In addition, the role of parents is also is also expected to accompany learners when studying at home and most importantly the learning objectives can be achieved to the maximum extent possible.

CONCLUSION

Online learning is one of the solutions to implement social distancing to prevent the chain of spread of the Covid-19 outbreak. Because online learning is learning done online with distance or learning done by learners wherever and whenever needed. So as to avoid crowds that are considered as one way to apply social distancing.Barriers and solutions in online learning became an interesting topic during the Covid-19 pandemic. Although in the midst of limited conditions the implementation of learning in the middle of the outbreak can be done online. Of course, this is an obstacle that is noted that parents should increase the time to accompany children. In terms of teachers, teachers are becoming more capable and understanding of technology and are required to learn a lot of things about online-based learning. This online learning system can be used as a model in conducting further learning. Because it is very in accordance with the conditions in today's digital era with the 4.0 revolution.

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IMPLEMENTATION OF LEARNING SUPERVISION IN IMPROVING TEACHER PERFORMANCE IN MIS ISLAMIYAH YPI ISLAMIYAH BATANG KUIS

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ABSTRACT

This study aims to describe the implementation of learning supervision in improving the performance of teachers in MIS Islamiyah YPI Batang Kuis, 1) To find out the implementation of learning supervision in MIS Islamiyah YPI Batang Kuis, 2) To know the functions of learning supervision in MIS Islamiyah YPI Batang Kuis, 3) To know the implementation of learning supervision in improving the performance of teachers in MIS Islamiyah YPI Batang Kuis. 4) To find out the implementation of learning supervision in improving the performance of teachers in MIS Islamiyah YPI Batang Kuis Method used with qualitative research approach. Research data collection is obtained by triangualization techniques through observation, interviews, and documentation studies. The research object is the Head of Madrasah, Teachers, and staff of employees in Madrasah Aliyah PAB 2 Helvetia. Data analysis is done using data analysis of Miles and Huberman models. The results of this study revealed, 1) Implementation of learning supervision in MIS Islamiyah YPI Batang Kuis conducted by the Head of Madrasah by supervising teachers through supervision directly and indirectly. Supervision directly through classroom supervision by conducting class visits and administrative supervision such as teacher attendance, rpp making and syllabus and tools that support the teaching and learning process. While supervision indirectly by monitoring secretly without prior notice to teachers when providing learning, 2) Implementation of learning supervision functions in MIS Islamiyah YPI Batang Kuis by the Head of Madrasah by coordinating all madrasah efforts, equipping leadership to Madrasah, expanding the experience of teachers, stimulating creative efforts, providing facilities and assessments contingency, providing knowledge and skills to each staff member (employee) and integrating objectives. In addition, the implementation of learning supervision functions carried out by the Head of Madrasah is by providing guidance, monitoring and assessment to teachers. 3) The efforts made by the Head of Madrasah to improve the performance of teachers in MIS Islamiyah YPI Batang Kuis are by involving teachers in seminars on education and conducting coaching and trainings to train teacher skills such as Leadership training, K13 training, and other training. Madrasah always provides support direction and provides facilities, equipment that supports the learning process and companies to obey teachers, employees, and students. 4) Implementation of learning supervision in improving the performance of teachers in MIS Islamiyah YPI Batang Kuis, looking for and using teaching methods that are more in accordance with the demands of the current curriculum. Teachers are always improving and working to provide the best service. For the students to maintain and improve learning in Madrasah. The head of madrasah is able to conduct various supervision and control to improve the performance of teachers. The supervision of learning in Madrasah is focused on the vision, mission, and goals that have been set together.

KEYWORDS: Teacher Learning and Performance Supervision

INTRODUCTION

Regulation of the Minister of National Education No. 13 of 2007 concerning Standards of Madrasah heads must have five dimensions of competence, namely personality, managerial, entrepreneurial, supervision, and social competencies. Head of Madrasah / madrasah is a teacher who is given additional duties as the Head of Madrasah so that he must have the competencies required to have teacher competencies, namely: pedagogical competencies, personality, social and professional.

Every personnel engaged in education and education must think about each other and take steps forward to create a relevant educational process in answering and taking on all

challenges and changes in times. Supervisor is one of the organic functions in the implementation of management better known as controlling. Supervision is carried out in order to see how effective and efficient the work or activities that have been done by a person.

Fathurrahman (2014:4), Supervision of learning means also as an effort to stimulate, coordinate, and guide the growth of teachers in Madrasah, both individually and in groups, with the tension of sense and effective pedaegogis actions, so that they are better able to stimulate and guide the growth of each student who in turn they are more able to participate in a democratic society. Or more specifically that the supervision of learning as a series of activities helps teachers to develop their skills in the learning process for the sake of achieving learning objectives.

Improving teacher performance through supervision and monitoring of supervisors is not only directed to coaching that is more aspects of staffing administration but must be more to improve their professional ability and commitment as teachers. Supervision of teachers is meant to conduct coaching and development of teachers as one component of madrasah.

The phenomenon that occurs in the field, many problems that always haunt every teacher in the work, which requires the help of initiative from the Head of Madrasah. One of the problems in question is the problem of teaching ability and skills. The lack of skills in using learning media and learning resources sometimes also makes the learning process saturated because it uses old methods such as lectures or others without the renewal of innovative learning methods that can make learners more passionate in following the learning process, it is because of the lack of skills that teachers have in managing learning.

Some of the problems that occurred that the implementation of learning supervision in TheDrasah has not gone well. This can be seen with the following symptoms: 1) Teachers often face difficulties in planning, implementing and evaluating learning, therefore the Head of Madrasah as a supervisor provides guidance to teachers in order to manage learning more effectively including help solving student learning problems. The head of sekola tried to complete the tools of madrasah equipment needed for smoothness and success in the teaching and learning process. 2) Teachers take the task of teaching as a routine job, from time to time has not changed both in terms of materials and methods / approaches. Facing the situation, there needs to be an initiative from the Head of Madrasah as supervision along with teachers trying to develop, find and use teaching methods that are more in accordance with the demands of the current curriculum. 3) Judging from the functions that hinder in the supervision of learning, namely teachers are less skilled in delivering learning, and judging from the way teachers open the opening and close the learning there are still teachers who are not skilled, for that the Head of Madrasah as a supervisor can develop and stimulate teachers in carrying out their duties as well as possible.

The center of attention in the implementation of supervision of learning by supervision in Madrasah is directed to assist teachers in carrying out their duties and functions in madrasah organization. With the presence of others who are considered more skilled in problem solving tasks, it actually contributes greatly to improving teacher performance. With a willing attitude to work hard in turn will achieve the success of madrasah organization and become a very favorable indication for the institution itself. Learning supervision is not only supervising teachers or education personnel to perform their duties as best as possible in accordance with the provisions outlined, but also trying with teachers to find solutions how to improve the learning process. This means that in learning supervision activities, teachers are not considered passive subjects, they are necessary as working partners who have ideas, opinions, and experiences that need to be heard and appreciated and included in efforts to improve education, especially improving the learning process.

LIBRARY REVIEW

Understanding Supervision

Supardi, (2013:75) The word supervision comes from the language of Iggris " supervisionon" and is a two-word guide namely " super " which means above and "vision" means to see or supervise. Then supervision can be interpreted freely as viewing or supervising from above. Supervision of education means to see and supervise the course of the education process in Madrasah.

Supervision is guidance in the form of guidance towards improving the educational situation in general and improving the quality of teaching and learning in particular. Supervision activities are not looking for errors but more contain elements of coaching, so that the working conditions that are being supervised can be known the shortcomings (not just the fault) to be able to be told the parts that need to be fixed.

Education supervision known as "Instructional Supervision" or "i" is seen as an activity aimed at improving and improving the quality of learning processes and outcomes. Carter Good Govermance Dictionary of Education argues that supervision is all the efforts of officials in leading teachers and other education personnel, to improve teaching: including stimulating, completing growth. and teacher positions, completing and revising educational objectives, teaching materials and teaching methods as well as teaching evaluation, Engkoswara & Aari komana, (2015:228).

Understanding Learning

Etymologically in Arabic learning is called ta'lim. This understanding is in line with the expression expressed by the Shah, namely "allamal ilma" which means to teach or to intruct (teach or teach). Whereas according to Reber learning is as a process of making teaching knowledge. Learning is a process or effort to direct the emergence of learners' learning behaviors, or efforts to teach a person. The term learning in English is called instruction which is defined as the educational process that was previously planned and directed to achieve the goal, Farida Jaya, (2015:15).

Suprihatiningrum (2016:75), Learning is a series of activities involving information and environments that are planned to facilitate students in learning. The environment in question is not only a place when the learning takes place, but also the methods, media, and equipment needed to convey information. Learning is an effort made by educators to help students to receive the knowledge provided and help facilitate the achievement of learning goals.

Teacher Performance

Teacher performance is basically a performance or performance performed by teachers in carrying out their duties as educators. The quality of teacher performance will be very decisive on the quality of educational results, because teachers are the party that has the most direct contact with students in the process of education / learning in madrasah educational institutions. And to understand what and how the teacher's performance, it will first be put forward about the meaning of performance and how to manage performance in an effort to achieve organizational goals effectively and efficiently.

Learning Supervision

Terminologically, supervision of learning is often interpreted as a series of efforts to help teachers. Especially the assistance in the form of professional services performed by the Head of Madrasah, and other supervisors and supervision to improve the learning process and outcomes, Imron, (2011:81).

According to Imron A. Supervision of learning is as a series of efforts to help teachers. Especially professional services performed by madrasah heads and supervisors to improve the quality of madrasahs. The purpose of professional service professional services is to improve the quality of learning processes and outcomes so that the planned educational objectives can be achieved.

According to Alfonso Supervision learning is instruction supervision is here in diffend as: behaviour officially desigend by organization that directly affect teacher behavior in such a way as to facilitate pupil learning and achieve the goals organization.

Based on this understanding, it is evident that the supervision of learning is as follows: (a) profisonal services; provided by more skilled teachers, (b) the professional service is in order to improve the quality of learning processes and outcomes so that the planned educational objectives can be achieved.

From the above, it can be concluded that learning supervision is a series of activities to help teachers develop their skills in managing the learning and teaching process in order to achieve learning objectives. The purpose of learning supervision is to develop teachers' abilities, improve quality, professional, and motivate teachers.

Implementation of Learning Supervision

Implementation is the activity of implementing which in this case is to complete supervision / supervision. Supervision is one of the main tasks in the administration of education is not only the work of the supervisors but also the work of the Head of Madrasah against teachers and employees. While the supervision of learning as described above is a series of activities to help teachers develop their skills in managing the learning and teaching process in order to achieve learning objectives.

The implementation of learning supervision is an activity carried out by the Head of Madrasah as a supervisor to see and observe the teaching and learning process in the classroom. The supervision should reflect the good relationship between the Head of Madrasah and the teacher in order to create an atmosphere of close partnership. So in this case will create a democratic atmosphere, so that the supervised person does not feel comfortable and reluctant in expressing opinions and conveying some of the difficulties faced or shortcomings that have to get guidance from supervisors.

Soetjipto & Kosasi, (2011:238) In an effort to increase the efficiency and effectiveness of the implementation process of education supervision, the supervision activities need to be based on the following:
a. Education supervision activities must be based on the philosophy of pancasila
b. Problem solving supervision must be based on a scientific approach and carried out credibility.
c. The success of supervision must be assessed from the extent to which the activity supports students' learning achievements in the teaching and learning process.
d. Supervision must be able to ensure continuity of improvement and change of teaching programs.
e. Supervision aims to develop favorable keaadan for the occurrence of effective teaching and learning process.

Learning Supervision Objectives

Sahertien and Mataheru stated that the purpose of supervision is to develop better learning and teaching situations. The learning and teaching situation is a situation where the process of interaction between teachers and students in an effort to achieve the specified learning goals. Efforts towards improving learning are aimed at achieving the ultimate goal of education, namely the formation of an independent child's personal. Further sickened by Sahertian and Mataheru. Furthermore, Sahertian and Mataheru stated that the concrete purpose of supervision is (1) to help teachers see clearly the objectives of education, (2) to assist teachers in guiding the learning experience of students, (3) to assist teachers in using learning methods/tools, (5) to assist teachers in meeting the learning needs of students, (6) assisting teachers in assessing the progress of the students and the results of the teacher's own work, (7) assisting teachers in fostering the mental and moral reactions of teachers in the framework of their personal growth and position, (8) helping new teachers in Madrasahs so that they are

happy with the tasks they have obtained, (9) helping teachers to make adjustments to the community and ways of utilizing the community as a learning resource, (10) helping teachers to make time and energy fully devoted to the development of madrasahs. The purpose of supervision above is an effort or assistance made by supervisors to teachers to improve teaching management skills including personality and social growth, Wahyudin, (2008:99).

According to Sudarwan and Khairil, that the main objective of learning supervision is to improve the quality of students' learning processes and outcomes. In terms of the process, the main objective of supervision is to provide technical assistance and guidance to teachers in order to improve the quality of their performance in implementing and running the teaching and learning process.

Education supervision plays a role in providing convenience and helping madrasah heads and teachers develop their potential optimally. Supervision should improve the leadership of the Head of Madrasah as a whole. Through supervision, teachers are given the opportunity to improve performance, trained to solve various problems faced. In formulating madrasah program, teachers are given the opportunity to provide input and assessment of the program that is prepared. The full involvement of teachers can increase the sense of togetherness and have an impact on improving the spirit of work. cooperation, participation, and collaboration, not based on coercion and compliance. In particular, the purposes of learning supervision include:

1. Improving the quality of teacher performance.
2. Improving the effectiveness of curriculum implementation effectively and efficiently for the advancement of students and future generations.
3. Improving the effectiveness and effectiveness of existing facilities and infrastructure to be managed and utilized properly so as to optimize student success.
4. Improving the quality of madrasah management, especially in supporting the creation of an optimal working atmosphere for students to achieve learning achievements as expected.
5. Improving the quality of the general situation of Madrasah, so that it creates a calm and army and conducive situation that will improve the quality of learning that shows the success of graduates.

From the explanation above, it can be concluded that the purpose of learning supervision is to develop a better teaching and learning situation. To lead to the improvement of teaching and learning is aimed at the establishment of the ultimate goal of education is to form the child's person to the maximum.

METHODOLOGY

This research uses qualitative approach. data that illustrates and illustrates complex social realities into concrete. The social situation in accordance with the context was carried out until the main meaning of the respondents' behavior was found, namely the Head of Madrasah in the implementation of learning supervision in improving teacher performance. Data sources used as the main data in writing obtained from the Head of Madrasah, Teachers, Employees in MIS Islamiyah YPI Batang Kuis which is the object of this research. data sources that support / complement, in this thesis research obtained from documents, litertatur books that discuss the problem of this research.

RESULTS AND DISCUSSIONS
1. Implementation of Learning Supervision at MIS Islamiyah YPI Batang Kuis

The implementation of learning supervision is a monitoring activity carried out by the Head of Madrasah. To improve conditions, both teachers and students are enabling the creation of better teaching and learning situations and the creation of educational objectives.

Based on the exposure of obersavasi data and interviews about the implementation of learning supervision in MIS Islamiyah YPI Batang Kuis it can be concluded that the

implementation of supervision is running well. The implementation is to supervise the classroom to see firsthand the teaching and learning activities. Administrative supervision such as supervising the absence of teachers, discipline of personnel members. Then the Madrasah also held Leadership trainings, RPP making training, and syllabus.

2. **Learning Supervision Functions Improve Teacher Performance**

Pelaksanaan fungsi-fungsi supervisi pembelajaran yang dilakukan pihak Madrasah bertujuan pada perbaikan dan peningkatan kualitas pembelajaran, membina program pembelajaran yang ada sebaik-baiknya sehingga selalu ada usaha perbaikan. Berdasarkan penjelasan dari Kepala Madrasah dalam pelaksanaanya fungsi-fungsi supervisi pembelajaran hal-hal yang dilakukan adalah:

a. Coordinating all madrasah businesses because of the constant changes, the madrasah activities are also increasing, madrasah efforts are increasingly spreading there needs to be good coordination of all madrasah efforts. For example, the efforts of each teacher, madrasah businesses and businesses for the growth of positions.

b. Expanding the experience of teachers so that from experience lies in human nature, man always wants to achieve the maximum progress possible, this one becomes a leader, if he wants to learn from real experience in the field, through new experiences he can learn to enrich himself with new learning experiences.

c. Equipping madrasah leadership, in a democratic society democratic leadership needs to be developed.

d. Provide knowledge and skills to each member and staff with new knowledge and new skills.

e. Providing broad and integrated insights into previous goals, there is a hierarchy of needs that must be aligned. Every teacher at any time must be able to measure his ability by developing teachers is one of the professions of education.

3. **Efforts to Improve Teacher Performance in MIS Islamiyah YPI Batang Kuis**

In an effort to improve the performance of teachers, the Head of Madrasah conducts approach activities to teachers, face-to-face specifically discusses the kbm process, motivates teachers, madrasahs both at the beginning and end of holding meetings of teachers to discuss and evaluate the results of teaching and learning activities and provide information on things that develop such as curriculum changes, teaching methods and the use of teaching tools. In addition, in improving the performance of teachers madrasah held trainings such as making RPP, making syllabus, implementation of K13 and holding seminars on education, the task was carried out by teachers such as the making of RPP, Syllabus, and the implementation of K13 but in its implementation is not maximum, then in terms of supervision of teachers madrasah head conduct controlling such as attendance, attendance, time discipline. Furthermore, the efforts made by the Head of Madrasah in improving the performance of teachers made training such as making RPP, Syllabus, provide an opportunity to attend educational seminars in addition to the Head of Madrasah to motivate teachers and supervise the kbm process even if it is only brief, but these trainings are not often done.

4. **Implementation of Learning Supervision in Improving Teacher Performance in MIS Islamiyah YPI Batang Kuis**

The implementation of learning supervision in improving the performance of teachers in MIS Islamiyah YPI Batang Kuis shows that the activities carried out by madrasahs in the category of learning supervision are supervision carried out by the Head of Madrasah against teachers, staff, employees through classroom supervision on planning, teaching, disemaping madrasah administration supervision, material resources, evaluation and quality control of results. Education supervision is an important part of the education administration process.

Administratively the supervision process refers to the importance of helping teachers to solve problems in the learning process so that goals can be achieved effectively and efficiently.

Some conditions that must be considered if supervision can function effectively are: (1) Supervision must be associated with the objectives, and criteria used in the education system, namely relevance, effectiveness, efficiency and productivity, (2) Difficult but still achievable standards must be determined, (3) Supervisors should be adjusted to the nature and needs of the organization, (4) The number of supervisors must be limited, (5) The supervision system must be steered (Steering controls) without the sacrifice of autonomy and managerial honor but flexible , meaning that the supervisory system indicates when, and where corrective actions should be taken, (6) Supervision should refer to problem solving procedures, namely: finding problems, finding causes, making countermeasures, making improvements, checking the results of repairs, preventing the onset of similar problems, Fattah, (2004:106).

Implementation of learning supervision in improving teacher performance will be more able to effectively the results of student learning when there is a balance between planning and implementation of supervision in Madrasah, evaluating the results of the program carried out, making improvements so that teacher performance, quality of learning quality can be achieved. However, the Head of Madrasah as leader has duties and responsibilities in carrying out his leadership.

CONCLUSION

Based on the results of the above research and discussion, it can be concluded that: 1) Implementation of learning supervision in MIS Islamiyah YPI Batang Kuis conducted by the head of Madrasah by supervising teachers through supervision directly and indirectly. Supervision directly through classroom supervision by conducting class visits and administrative supervision such as teacher attendance, rpp making and syllabus and tools that support the teaching and learning process. While supervision indirectly by monitoring secretly without prior notice to teachers when providing learning, 2) Implementation of learning supervision functions in MIS Islamiyah YPI Batang Kuis by the Head of Madrasah by coordinating all madrasah efforts, equipping leadership to Madrasah, expanding the experience of teachers, stimulating creative efforts, providing facilities and assessments contingency, providing knowledge and skills to each staff member (employee) and integrating objectives. In addition, the implementation of learning supervision functions carried out by the Head of Madrasah is by providing guidance, monitoring and assessment to teachers, 3) Efforts made by the Head of Madrasah to improve the performance of teachers in MIS Islamiyah YPI Batang Kuis by involving teachers in seminars on education and conducting coaching and trainings to train teacher skills such as Leadership training, K13 training, and other training. Madrasah always provides guidance on support and provides facilities, equipment that supports the learning process and improved regulations for teachers, employees, and students, 4) Implementation of learning supervision in improving the performance of teachers in MIS Islamiyah YPI Batang Kuis, finding and using teaching methods that are more in accordance with the demands of the current curriculum. Teachers are always improving and working to provide the best service. For the students to maintain and improve learning in Madrasah. The head of madrasah is able to conduct various supervision and control to improve the performance of teachers. The supervision of learning in Madrasah is focused on the vision, mission, and goals that have been set together.

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THE APPLICATION OF CONSTRUCTIVISM METHODS IN LEARNING PAI TO TRAIN STUDENTS

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ABSTRACT

Constructivism is a learning process that promotes the improvement of thought and conceptual development in the learning process. The constructivism method emphasizes an independent learning concept in studying a science, where a teacher is only a facilitator medium who will help learners in understanding it. One of the principles in education is that a teacher does not simply give knowledge to students, but how a teacher motivates students so that students can actively develop their own knowledge. In this case students are required to always think critically, in order to be able to analyze and be able to develop it to divide the problem of the lesson being studied. Thus students are formed in character so that they are able to develop critical thinking patterns by using existing learning resources as best as possible.

KEYWORDS: Constructivism, Learning Concept .

PRELIMINARY

Background

Learning is a process in which behavior changes, from simple things which are bad things become better. Doing anything from not understanding to understanding. Therefore a knowledge is needed, in which this knowledge cannot just be transferred, but must be interpreted individually. Knowledge is also everything that is not yet in us, but all processes that have been developed continuously.

In terms of learning to change constructivist behavior, it is where students themselves build themselves and always have to stay active in learning by fostering curiosity in themselves. For this reason, students are led here to find their own number of subject material sources which cannot be separated from the guidance of a teacher (teacher) who can guide, direct and motivate students to be active in learning. This is what is known as constructivism. Constructivism is a process of thinking with a contextual teaching and learning approach built by the students themselves which are grown little by little. The role of the teacher (teacher) in this case is as a facilitator only, the rest is to the students (students) themselves.

Purpose and objectives

In this case, the intent and purpose of this writing are expected to know the constructivism learning of Islamic Education. For that we understand what constructivism is and how its concepts will be discussed regarding views on learning, learning strategies and learning models. And will also discuss the issue of how the learning process according to constructivism which will discuss the position of students (students) and positions of teachers (teachers).

THEORETICAL BASIS

DEFINITION OF CONSTRUCTIVISM

Constructivism is the process of building or structuring new knowledge in students' cognitive structures based on experience. Knowledge is formed not from mere objects, but also from the ability of the individual as a subject who captures every object he observes. According to constructivism, knowledge does come from outside but is constructed within a person. Therefore it is not static but dynamic. Depending on the individual who sees and constructs it.

The theory underlying cooperative learning is constructivism theory. Basically, constructivism theory approach in learning is an approach in which students must individually find and transform complex information, check information with existing rules and revise it if necessary . This causes a person to have knowledge and become more dynamic. This learning model was developed from constructivism learning theory which was born from the ideas of Pieget and Vigotsky . (Sanjaya, 2005: 118) (Rusman, 2012: 201).

Purpose of Constructivism Theory
The objectives of this theory are as follows:
a. There is motivation for students that learning is the responsibility of the students themselves.
b. Develop students' ability to pose questions and seek out the questions themselves.
c. Helping students to develop a complete understanding and understanding of concepts.
d. Develop students' abilities to become independent thinkers.
e. More emphasis on the learning process how to learn it.
One of the most well-known theories or views related to constructivism learning theory is Piaget's theory of mental development. This theory is also called the theory of intellectual development or cognitive development theory. The learning theory deals with children's readiness to learn, which is packaged in the stages of intellectual development from birth to adulthood. Each stage of intellectual development is equipped with certain characteristics in constructing science. For example, at the motor sensory stage children think through movement or action (Ruseffendi, 1988: 132).

Characteristics of Learning Constructivism
Yulaelawati E (2004: 54) The characteristics of constructivist learning, namely :
a. Knowledge is built on experience or pre-existing knowledge.
b. Learning is a personal interpretation of the world.
c. Learning is an active process in which meaning is developed based on experience.
d. Knowledge grows due to the negotiation (negotiation) of meaning through various information or agreeing on a viewpoint in interacting or cooperating with others.
e. Learning must be situated in a realistic setting, assessment must be integrated with the task and not be a separate activity.

Konstruktivisme in Learning
The constructivist approach to teaching is a broad application of cooperative learning, based on the theory that students find and understand difficult concepts more easily if they discuss these problems with their friends. Students routinely work in groups to help each other solve complex problems. Once again, the emphasis is on the social nature of learning and the use of peer groups to model ways of thinking and conforming and expressing and correcting misconceptions or misconceptions among themselves. In this case students are faced with their peers' thought processes; This method not only makes learning outcomes open to all students but also makes the thinking processes of other students more open to all students. The term cooperative illustrates that there is a relationship between two or more people. This relationship can be in the form of cooperation and mutual need in dealing with and solving problems that may arise, so that those involved in it have the courage to solve a problem even more easily. Constructivistic learning includes four stages, namely:
a. Apperception, at this stage the activity of connecting the initial conceptions is carried out, revealing questions from the previous material which are prerequisite concepts. For example: why does the propeller rotate?
b. E ksplorasi , At this stage the students express provisional estimates of the concepts would dip e lajari. Then the students explore and find their own concepts as answers to the

provisional assumptions put forward in the previous stage, through direct object manipulation.

c. Discussion and Explanation of the Concept, At this stage students communicate the results of their investigations and findings, at this stage the teacher also becomes a facilitator in accommodating and helping students make class agreements, namely agreeing or not with the opinions of other groups and motivating students to reveal the reasons for the agreement through questioning activities answer.

d. Development and Application, At this stage the teacher emphasizes essential concepts, then students make conclusions through teacher guidance and apply the conceptual understanding that has been obtained through current learning through task work. (Budiningsih, 2005: 59)

Implications of Constructivism on Learning

The constructivist approach emphasizes the development of a learning environment that enhances the formation of understanding from multiple perspectives, and effective information or careful external control of rigorous student events is avoided altogether. For this purpose, teachers need to do the following: present actual problems to students in a context appropriate to the level of student development, structured learning around primary concepts, encourage students to ask their own questions, provide students to find answer the questions themselves, encourage students to express opinions and respect their point of view, encourage students to work in groups, and assess student learning processes and outcomes in the context of learning.

Constructivism learning is learning articulation. Articulation learning is the process of articulating ideas, thoughts, and solutions. The implications of constructivism in learning are divided into several phases, namely:

1. Orientation, is a phase to provide opportunities for students, pay attention and develop motivation to the topic of learning material

2. Elicitation, is the phase of helping students explore the ideas they have by giving students the opportunity to discuss or describe their basic knowledge or ideas.

3. Restruction of ideas, in this case students clarify ideas by contrasting their ideas with other people's ideas

4. Application of ideas, in this phase, the idea or knowledge that has been formed by students needs to be applied to various situations at hand.

Review, in this phase it allows students to apply their knowledge to situations faced daily, revise their ideas by adding information or by changing them to be more complete (Suprijono, 2011: 40)

Foundations of Constructivistic Understanding

Budiningsih (2005: 43) states that European psychologists Jean Piaget and Lev Vygotsky and American psychologist Jerome Bruner are figures in the development of the concept of constructivism. They are the foundations for constructivism with years of study in the field of psychology and intellectual development of children. Jean Piaget is a Swiss psychologist, who studies how children think and process related to intellectual development. Piaget explained that children have an innate curiosity and are constantly trying to understand the world around them.

Piaget further argues that students of all ages are actively involved in the process of acquiring information and building their own knowledge. Knowledge is not static but constantly grows and changes as students face new experiences that force them to build and modify their initial knowledge. Vygotsky is a Russian psychologist. According to him, children's intellectual development occurs when faced with new and challenging experiences. They seek to solve problems that arise from this experience. In an effort to gain new experiences, individuals

associate new knowledge with the initial knowledge they already have and build new understandings.

Application of Constructivism Method in Learning Pie to Train Students Constructivism About Learning

One of the principles in education is that a teacher does not simply give knowledge to students, but how a teacher motivates students so that students are active independently to develop their own knowledge. In this case students are required to always think critically, in order to be able to analyze and be able to develop it to divide the problem of the lesson being studied. Thus students are shaped in character so that they are able to develop critical thinking patterns by using existing learning resources as best as possible.

In Islamic terminology, a student is called *Talib* , which comes from the word *thalaba-yathlubu* which means seeking or demanding. Therefore, in this case Islam pays serious attention to teaching and learning activities, because this is one of the commands and the law is obligatory. In the hadith, there is much mention of people who seek knowledge and virtue for those who study. As an example of another hadith, the Prophet said, "In fact, the angel will spread his wings to the prosecutor of the knowledge of signs willing, with his efforts. In this case of learning, they are required to always learn, both independently learn so that they are able to be critical students in analyzing and not knowing learning material from a teacher alone.

CONCLUSION

Constructivism is a learning process that promotes the improvement of thought and conceptual development in the learning process. The constructivism method emphasizes an independent learning concept in studying a science, where a teacher is only a facilitator medium which will help learners in understanding it. One of the principles in education is that a teacher does not simply give knowledge to students, but how a teacher motivates students so that students are active independently to develop their own knowledge. In this case students are required to always think critically, in order to be able to analyze and be able to develop it to divide the problem of the lesson being studied. Thus students are shaped in character so that they are able to develop critical thinking patterns by using existing learning resources as best as possible.

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E-LEARNING IMPLICATIONS TO ISLAMIC EDUCATION TEACHERS

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ABSTRACT

The new normof the COVID'19 pandemic shows that Islamic Education teachers are now applying online teaching during the teaching and learning process (PdP). This online application has opened up space for Islamic Education teachers to be more creative in generating online PdP (e-learning) meaningfully. Thus, this study was conducted to identify the perspective of Islamic Education teachers on e-learning and the implications of its implementation to students. This study uses a quantitative design, involving 80 respondents consisting of Islamic Education teachers. The data obtained were then analyzed descriptively. The data findings also show that the respondents understand the context of the implementation of e-learning and give positive implications to the implementation of their PdP in the classroom. In this regard, this study also provides exposure to the community about the readiness of teachers, especially Islamic Education teachers who always plan and implement PdP wherever they are. The PdP survival process has never changed and is always in line with the current situation to ensure the continuity of knowledge continues to occur to students in line with the requirements of the Ministry of Education Malaysia.

KEYWORDS: Teaching, Learning, Online, Teacher, Islamic Education

INTRODUCTION

The era of technological development now gives a big impression to the changing lives of people. Aspects of knowledge are becoming more and more impacted by these changes. The main effect that applies is involving the development of dimensions and innovations, especially in the field of Information and Communication Technology (TMK). This scenario is a clue to Malaysia's progress, especially towards developed countries that build according to their own references. Thus, the use of technology began to be widely implemented at the school level or at a high level. It is in line with the advice of the Ministry of Education of Malaysia to cultivate the use of technology in teaching and learning (PdP) especially during the contagious Corona virus (COVID'19) pandemic.

This healthy phenomenon also triggered a new wave to educators to continuously improve TMK's skills and knowledge to a more effective level. The changing digital technology in the field of education has also upgraded the technology facilities in Malaysian educational institutions. Indirectly, the teacher made improvements in the mastery of technological knowledge, thus facilitating the planning and implementation process of PdP. According to Abd Hakim et.al (2018), the PdP process by using technology is more interesting because delivery materials are interactive, realistic, innovative and exploratory and accessible wherever they are. In addition, the acceptance of students on knowledge also becomes more effective, saving time and giving freedom space for them to continue learning (Nor Aziah &Mohd Taufik, 2016; Noraini & Shuki, 2009).

Hence, this study was carried out to identify the perception of teachers who teach Islamic Education towards PdP online as well as tosee the implications that arise behind their implementation in teachers and students. The study also analyzed the understanding of Islamic Education teachers on the use of TMK in the face of this huge scenario of COVID'19.

LIBRARY AND METHODOLOGY METHOD

Online teaching and learning or e-learning emphasizes the use of technology applicable in the pedagogy of each rank at home or abroad. This e-learning uses internet achievements to access teaching and learning support materials, interact with contents, educators and classmates in obtaining support during the learning process in order to gain knowledge, build something meaningful and can develop the results of the learning experience (Alley, 2004).This definition emphasizes on the importance of the internet and interaction in remote learning. In line with the development of the Industrial Revolution 4.0 (IR4.0) as well as the Internet of Things (IoT), the use of TMK greatly influences the changes in educators' teaching and learning methods and their thoughtful style in adapting new changes (Rosnani, 2018). The e-learning concept is not a new approach in the handling of the PdP process in educational institutions in Malaysia.According to Nor Aziah and Mohd Taufik (2016), realizing that e-learning is used as part of an electronic knowledge delivery system commonly known as learning management system, virtual learning system, and content management system supported by content learning and facilities. But the concept is now expanded and fully utilized now virtually in tandem with the current requirements of the covid'19 pandemic that plagues the world.

The e-learning app also shapes students' thoughts and styles to learn and to interact in virtual classes (Mohamed Amin, 2012). Such learning methods have the ability to support, promote informal, dialogue, collaborative discussions and share knowledge publicly (Mohamed Amin, 2013). In addition, it is also a social networking tool among students and teachers. The use of this method is a favorite for students and teachers for being open and user-friendly (Zuhri & Zawiyah, 2013). Technological changes in teaching have also generally changed teacher pedagogical methods, not only to facilitate and accelerate the teaching process, but also encourage students to get used to self-learning.

Through the use of this series of technologies human interaction becomes more thorough, widespread and appropriate. The opportunity to share reference materials can also be implemented through the use of *slideshare, Youtube, WordPress, Blogger and Blenspace* (Virckus & A.Bamigbola, 2011). More interesting PdP process offering tools can also be obtained such as *Prezi, Pear deck, Zoho Show, Flipsnack, Powtoon* and *280 slides*. All of theseaimed to achieve the objective of learning to a better and more effective level and then be used based on conformity to the content of the lesson. The atmosphere of active and student-centered learning can also be centered. The role of teachers is no longer as a pastor who conveys knowledge but rather plays a role as a facilitator and youth in helping to increase the potential of students to optimum (Ministry of Education Malaysia 2017).

There are various advantages of using technology online especially involving web 2.0 applications. The study by Hamdan et.al (2013) explained that the application of this technology can increase (i) the potential of students to master the content of lessons, (ii) feedback from students, and (iii) interaction among students while in online discussions. Shirley's study (2001) also emphasized online learning related to development and experience. A more comprehensive framework reserve is in place to develop the delivery of science at the highest level of study. Along with the framework, the implementation of e-learning at the basic study level is also important in efforts to improve the quality of state education. Through this method of e-learning, student thinking becomes more critical, creative and allows self-learning to take place effectively. This is in line with the Malaysian government's desire in the Ninth Malaysia Plan to develop the economy through e-economy, an electronic-based economy.

This study then used quantitative formatives, involving a total of 80 respondents consisting of Islamic Education teachers. The analysis is carried out descriptively related to the perception of Islamic Education teachers towards e-learning and then looks at the implications of the implementation of e-learning in this review. The instrument used is a question of interstitial involving three constructs, which are demographic aspects, the teacher's perception of e-learning and the implications of the implementation of this e-learning on teachers. Indicators built using five Scales *Likert* that is Strongly Disagree, Disagree, Less Certain, Agree and Strongly Agree. The *Likert* scale applies to evaluating the three constructs and is

administered through the *Google Form* where website links have been given to respondents at random via *whatsApp* applications. Data was collected within two weeks then descriptively analyzed to answer the objectives of the study. This data is also analyzed based on frequency and percentage involving the frequency of respondents.

RESULTS AND DISCUSSIONS

The results show the data obtained from 80 respondents is answering the objective of the study that is; i) identify the perception of Islamic Education teachers towards the implementation of e-learning and ii) examine the implications of e-learning to Islamic Education teachers. Table 1 below shows a sprinkling of data obtained based on respondents' demographics.

Out of the 80 respondents who participated in the questionnaire, 34 were male (42.5%) and 46 are female (57.5%). Their academic background also mostly holds a Bachelor's Degree (83%) and another 14 hold a Masters and Doctorate Degree (17%). In terms of age, 35 respondents were under the age of 30, 41 respondents aged between 31 and 40 years old (51.2%) and only 4 respondents aged 41 and below (5%). Most of these respondents taught in urban districts (66%) and rural areas (33%).

Table 1. Respondent's Demographics

Sex			Age			Academic Qualification			Teaching Institution		
Item	Qty	%	Item	Qt	%	Item	Qty	%	Item	Qty	%
Men	34	42.5	Below 30 years	35	43.8	Bachelor's Degree	67	83	Urban District	53	66
Women	46	57.5	Below 40 years	41	51.2	Masters	13	16	Rural Area	27	33
			41 years above k	4	5	Doctorate Degree	1	1	Countryside	1	1

In addition, based on respondents' educational background, the study found that 52.5% of respondents were also graduates of Islamic Education, another 42.5% were from Arabic and 5% were from other fields such as Special Education and Guidance and Counseling.

Figure 1. Respondent's Educational Background
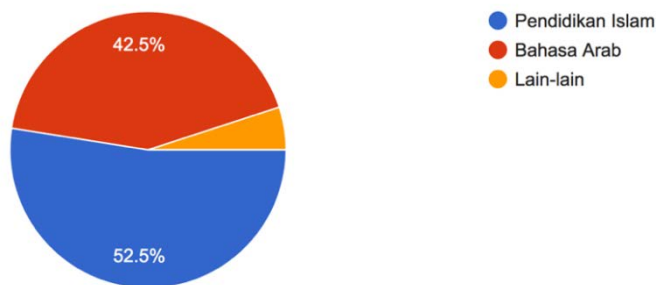
The findings also showed more than 70 respondents were aware of the existence of the latest technology knowledge (92.5%). In fact, they are also good in using technological

equipment (90%). In addition, they also have technological equipment facilities such as smartphones, laptops and desktop (91.25%). This situation enables them to adapt teaching methods with the solicitation of current technological equipment (88.75%). This is added to the availability of unlimited personal internet data they have (90%).However, they are uncertain with the speed of internet broadband coverage available (73.75%). 75 respondents also stated they were free to choose a platform that they liked and felt in accordance with the context of their teaching in delivering online teaching (93.75%). Among the platforms that are often used when teaching online are like *whatsApp, Google Classroom, Youtube* and *Google Meet*. Other platforms like *Gmail, padlets, Edmodo, Quizizz* and *Wordwall* are rarely used. This also shows that they are comfortable using the platform recommended by the Ministry of Education (82.5%). Nevertheless, 20 respondents were found to be less comfortable using online teaching (25%) and they like to manually assign students such as postal or waiting for the beneficiary to come to school to take teaching materials (43.75%).

Further findings found that the implications of online learning to Islamic Education teachers were based on emotional management of 51 respondents who were happy to see when implementing online teaching (63.75%). However, there are also respondents who felt stressed when implementing online teaching activities (15%), could not focus on online teaching activities (21.25%) and requires special counselling in relation to online teaching (8.75%).

The subsequent impact is to look at the holistic assessment of students. 78 respondents agreed that this online teaching did not set the number of members when browsing it (97.5%). This situation simplifies the ongoing online learning process (60%). In addition, student assessment can also be carried out continuously (48.75%) and can measure the performance of teacher skills in implementing PdP online (48.75%). However, a handful of respondents stated that students were less informed when PdP was online (50%) teachers are difficult to identify students' understanding of knowledge content in Islamic Education (81.25%).

Subsequently the stability of the teaching platform also impacted online learning where 74 respondents acknowledged that the PdP situation online guaranteed its controlled safety net (92.5%). Even sources of teaching materials were also easily accessible without limitation (92.5%). 70 respondents also acknowledged through this online PdP allowing them to access the use of possible optimum technology tools (87.5%). The stability of this platform also makes delivery of knowledge content in PdP easy to do (93.75%) and freely used in every time and condition (87.5%). Further, this online PdP also has an impact where online usage is supported by schools (83.75%), teachers can also plan online teaching effectively (86.25%), PdP online according to scheduled planning (63.75%), comfortable with online teaching (53.75%) and always ready with changes in teaching (62.5%).

Therefore, in an effort to ensure that students do not miss out on learning, teachers start using option to run classes online. Alley (2014) explains that various problems arise when it comes to implementing this online learning method. There are students who do not have a personal budget or smartphone, some who do not have enough internet data and some who do not have direct internet coverage. For teachers, there is a question of which platform is suitable for running online learning and most use the method of trying to be successful, i.e. using any platform and looking at conformity. The three main implications that are seen to be a major challenge to teachers, especially Islamic Education teachers, are to carry out online learning, i.e. the ability of the internet and the stability of the teaching platform, emotional management and holistically assessment.

The ability of the internet to become one of the important things in controlling the class online. Efforts to identify the level of internet ability for every student in the classroom can help teachers determine appropriate methods to enable online classes to be run properly. However, some restraints exist especially for students who live in areas that do not get internet coverage. Thus, these students need to be achieved by contacting them through more suitable platforms such as the *WhatApps app, Telegram* or *Messenger*. If these students cannot be contacted through these applications, then conventional methods are the last resort by posting or sending

teaching materials to them.This is especially important to avoid lagging behind students following the learning session, while at the same time being able to stimulate the cognitive system of pupils continuously. The selection of appropriate platforms is crucial in the teaching and learning process. This aims to avoid lag or screen freeze that can interfere with the students' focus if online classes are done face-to-face (Virckus & A.Bamigbola, 2011). Teachers need to know the level of internet stability, whether low, medium or high before choosing the appropriate teaching platform. If internet access is low, platforms such as *WhatsApp, Telegram* and *Facebook* are suitable for student teaching platforms.Different teaching methods are suitable for students based on their internet access type (Zuhri &Zawiyah, 2013). Although it is seen as a steady way, this method is seen as effective in enabling students to be achieved maximum.

The second implication of e-learning is that it involves emotional management. Islamic Education teachers feel less successful in delivering teaching because the focus is only on online classes without communicating verbally with students. This results in the teacher's emotions starting to experience instability. Online PdP sessions that have a specific schedule according to the original schedule determination should also take into account the role of teachers in managing other work. Thus, a typical counseling platform needs to be realized by the school. The platform needs to be distributed to teachers to allow them to share their feelings with the school in case they experience emotional instability. The support of the counselling is very necessary in dealing with the new normal of learning.

The third implication of the implementation of this online learning is holistic assessment. The question arises when assessment can be carried out to meet the National Education Philosophy (FPK). This holistic method of assessment is seen as the most ideal method in measuring students' knowledge level. This method of assessment which is a combination of the core subject which is the first layer and elective as the second layer of this assessment method is capable of measuring the high-level thinking capacity of the students.At the same time, this combination can also be included with the subject of Islamic Education and Morality as a third layer capable of strengthening the application of value to pupils. Project-based assessment methods that can be implemented with families, case studies, article reviews, conduct experiments and design posters are able to meet the needs of intellectual, spiritual, emotional and physical formation components. This indirectly fulfills the aspiration of the National Education Philosophy seeking to produce a balanced pupil in terms of physical, emotional, spiritual and intellectual aspects.

CONCLUSION

Looking at the positive spread of the COVID'19 outbreak, it triggered an extraordinary spirit and effort for educators especially IslamicEducation teachers in Malaysia in ensuring students are not left behind in education. Educatorsmake every effort to be creative in diversifying teaching methods. Those without continuous effort digging into technological knowledge and skills to enhance their ability to educate in tandem with technological advancement. In line with the new normal as well, these e-learning requires endless commitment and support from parents in helping educators educate students.Parents need to understand the new normal of education, make room for children to attend classes online and also monitor their school learning and work sessions. This extraordinary effort is requires student to fully commit in the leaning process. The student's involvement in this e-learning is not only to hear the educator's chatter, but to respond and prepare the given task. If the student does not give enough commitment, it seems like 'bertepuk sebelah tangan tidak menjadi' and the knowledge that is offered is not welcomed to the student. It is clear that the ability to provide the best educational services to students during the COVID'19 outbreak requires tremendous effort from all parties.

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HISTORICAL BACKGROUND OF MODERNIZATION OF ISLAMIC EDUCATION

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Abstract

Colonialism, especially in countries where the muslim majority is majority, brought great damage and ugliness and left considerable bad values behind. Therefore, there is a need for modernization, especially in Islamic education. The background of the growing awareness of modernization among Muslims can be seen from the emergence in the minds and movements of Muslims for modernization caused by two factors, namely: the internal factor that is the existence of verses that affirm that Muslims are essentially the best people, and external factors are bitter and sick founder of colonialism that demands every soul of Muslims to rise again.

KEYWORDS: Background, Modernization, Islamic Education

INTRODUCTION

The dynamics of Islamic education is a study that has been and continues to be warmly discussed, especially among scientists. The history of Islamic education as islamic history there are three commonly known periods, namely: classical period, period of modern or middle and modern period. The 17th to 18th centuries were a time when Islamic education experienced such semantics in terms of researches, educational curriculum, or methods in Islamic education.

It is presented by Hasan Asari in his book Modern Islamic History that the weakening of Muslim politics resulted in the collapse of the spirit of Muslims in the world of education such as intellectual achievements, Muslims seem to have no more courage to absorb and develop sciences that exist outside the scope of Islam, so that at this time, namely the period of semanticism, there are no more new things found in the world of Islamic education , there is no original innovation in frequency and quality as in the past that is the classical period which is a very inversely proportional situation, namely the time when Muslims are able to discover, create new things in various facets in the world of education (Asari, 2019: 12).

There are various realities that occurred in the world of Islamic education in the 17th-18th century in the intellectual field, which is characterized by the inability of Muslims in turning their minds to develop Islamic science as in the golden age of Islam. This is often termed by scientists with the closing of the door ijtihad, as well as the mottos in thoriqoh such as the motto that the world is a prison for believers, but a paradise for the infidels. This is one of the reasons for the total intellectual freeze, because there is no longer a desire to compete with Westerners in terms of the world (Shafwan, 2014: 208).

The reality of the decline of the spirit and the movement of research, curriculum and methods in particular can be seen from the decline of studies in the world of Islamic education such as the absence of new studies or works from various fields of Islamic education such as:

1. Qur'an and hadith
2. Thinking
3. Fiqh: Islamic law, ushul fiqh, falak science
4. Its history and civilization
5. Language
6. Da'wah Islam
7. Politics, economics, law and so on (Asari, 2006: 5).

In general, the works are obtained sarah from a book or books that are khulasah-khulasah, no more works that are truly orizinal in this century. Therefore, this time is very well known by the period of muslim semanticity. In addition, the study of islamic areas of thought such as theology and Islamic philosophy is very attentive, the minds of Muslims at this time can be concluded as if they stopped working when compared to classical times, reading activities, brooding and thinking as if they were gone.

Kemandekan in the field of mindset especially in the 17th-18th century was a state of transition, where islamic cultural centers turned to the West, which in the end caused a feeling of weakness or despair among muslims which was one of the main factors of the switch of Muslims to the traditionalism of Jabariyah thought that served as a pegagan and life support that would direct their lives at that time. It is also characterized by the rise of madarasah which is colored by Sufi activities, where the activity is one of the ways to get closer to the creator. But on the other hand it becomes one of the causes of intellectual semanticism. At this time, books are also no longer produced by Muslim scholars, in other words, the lessons done only produce sarah-sarah from books only, without producing a new science. Even more noticed is the tradition of commenting on comments or public, the book sarah (Shafwan, 2014: 210).

More clearly, the stagnation of Islamic education in the 17th-18th century can be analyzed from the characterists of Islamic education at the time of semantics below: (Asari, 2018: 65).

1. Conservatism

Conservatism is one of the traits of Muslims that existed in the 17th-18th century and until now and has not been eliminated, namely one trait that gives rise to a sense of pride in what has been discovered and developed by previous scientists, thus giving rise to a desire to admire and preserve it, tampa accompanied by a considerable effort in developing it again, so that no new discoveries are obtained. At this time, Muslims are still heard admiring the greatness of Muslims in classical times, so that is basically the basis of the great and high Western civilization at this time. And when most muslims who are conservatism are asked about what has been done to continue the struggle of scientists in these classical times, the reality is very heartbreaking.

Conservatism of sects also developed, namely admirable certain sects, so that there was a disdaat among the adherents of the sects that were fellow Muslims. Whereas as history reveals that the founders of the sects themselves have a fairly close emotional connection, such as the imam Shafi'i founder of the Safi'i sect is a disciple of the founding Maliki imam of the Maliki sect.

2. Low creativity

Creativity is the ability to create, or copyright, and can also be interpreted by a creative state (Badan, 2017: 885). So in this century the creativity of Muslims is greatly decreased. Rarely found the works of Muslim scientists whose contents are something new, but syarah-syarah, hasyiyah, or khulasah-khulasah. Sarah here is a book written by the scholars as an explanation of the parent book. As for hasyiyah are the explanations or explanations of a book sarah in other words is the description above the description, while khulasah is the conclusion of a parent book.

3. Curriculum limitations

The limitations of the curriculum here are at least the curriculum that existed in Islamic education in this century, when compared to the curriculum that existed in the heyday of Muslims. The curriculum that most seems to be missing from the world of Islamic education is in the field of science and technology, namely the curriculum that is so urgent in building the civilization of Muslims. While the curriculum that develops is a religious curriculum such as Sirah, Akhlak, fikih and others.

4. Domination of memorization methods

Curriculum and methods are elements of great urgency in the teaching and learning process. The success of an educational goal is strongly influenced by the curriculum and methods. The prepared curriculum and the methods used in the learning process must be relevant to the implementation period (Ma'arif, 2007: 43). The methods that have been introduced and implemented in Islamic education in the previous century vary greatly such as memorization methods, lecture methods, Imla's methods, methods of reading in front of teachers or sorogan, methods of munazarah or debate, methods of murasalah or correspondence, methods rihlah 'scientific or scientific adventure (Asari, 2018: 54). It's just that in the period of semantic memorization method is very dominating. Previously it has been explained, that Muslims have a conservative nature, namely the nature to maintain and admire what was achieved in classical times, such as the books on the reef by the scholars. Therefore, there is an understanding among the Muslim community that repeating the book is a very good thing. Thus, memorizing the book is one of the activities carried out by people in the period of semantic. The problem is that it only comes to memorization alone without being accompanied by understandings that give rise to new discoveries or in other words, the memorization in its application has no balance.

The importance of this method of memorization is also reinforced by Hasan Asari, that when he was ordered, mghafal method is emphasized such as memorizing verses of Al-fiyah, but when continuing his education to UIN North Sumatra there are people who mock the method of memorization by saying "kok like a tip recorder", but the untruth of ridicule is proven when continuing his education abroad, a country that is rated by the world as a modern country , there the method of memorization is very emphasized, it's just that the method of implementation is different from how to memorize in his pesantren first.

As for the present moment, many pesantren-pesantren that use the method of memorization in the learning process as the main method or in universities is indeed a very good thing, because when viewed in history, the Prophet saw as a repository of science also used the method of memorization as the main method in the learning process. But unfortunately, among the Muslims themselves, many Muslims do not like the method of memorization, when in Islam it is known that everything taught by the Prophet is universal, in other words: applies to all people or for all times without exception, because Islam is a mercy for all nature. This can be proven by a simple example: to apply Pythagoras theory, of course man must memorize first what is Pythagoras theory, so that he is able to use it. Likewise, a human being must memorize the number of numbers first, then can count anytime and anywhere.

In some books it is found that one of the early causes or the main cause of such semanticism is the weakening of Islamic political forces whose signs can be seen in the Abbasid period, namely the weakening of the influence of the central government in Baghdad which in the end the caliph lost his power in a very large portion. And in the end the comparisons among the muslim kingdoms in the world also began to occur, resulting in the position of education slowly marginalized and not getting enough support from the government (Asari, 2006: 61). As it is known that education is one of the benchmarks of the retreat of a country, and its development is a civilization of the nation, then in the next period it is known that the Mongols conquered muslim countries. As for other causes in various books it is found that after the Muslim countries fell into the hands of the West, the tradition of Sufism, with a rapidly misunderstment, such as leaving things of an excessive world nature.

The above is salallllh a teaching that must be taken by Muslims in living the next life, knowing a reality and the cause of such a heartbreaking reality, there is much that can be made by Muslims for a better life in the future.

Library/Methodology Review

As for this research, using historical research research in the form of research libraries or literature studies. Data collection techniques by collecting data is to use documents in the form of books related to this research in the library room to search for relevant literature. Data sources As for the data sources in this research are books related to the historical background of modernization of Islamic education. The analysis method used in this research is a method of content analysis or content analysis that is analyzing various existing literature to find the necessary facts such as analyzing general knowledge to draw a specific conclusion or analyze knowledge that is specific to draw a general conclusion.

RESULTS AND DISCUSSION
A. Intellectual progress of the Western world and its impact

Since the West is aware of the importance of studying a science that is developing in the Islamic world, they continue to progress quite rapidly, many new discoveries that they produce especially in the field of science and technology. These discoveries ultimately changed the course of human history. With the intellectual advances of the West, they succeeded in influencing muslims in various directions or in rougher terms, the West was able to subdue muslim countries in a very prolonged occupation (Asari, 2018: 64-64).

The factors that cause the progress of the Western world such as in the field of science and technology have been able to change the face of the world. There are two factors that support the superiority of Western nations: namely some marine technology, transportation production and western capabilities in the organization of a management that produces work efficiency, although in terms of quantity, Western human resources are very small (Asari, 2007: 26).

Islam in the history of its civilization is said to have experienced a very glorious golden age, before the era of semandekan let alone modern times, as is the resounding western civilization today. In general, in reality the West recognizes and claims itself to be from their own civilization, the older civilization (Asari, 2006: 249). However, Muslims have historically said that the West achieved a high civilization especially now thanks to the classical Islamic specialties they reviewed, such as the translation of Arabic books into their languages. But in this paper, the priority that will be discussed is how the intellectual progress of the Western world and the impact it has caused.

Western intellectual progress cannot be separated from the so-called renaissance, because the renaissance indirectly triggered a revolution, namely the industrial revolution and the French revolution. Please note that Western society, especially the British state moving from an agricultural society to an industrial society is starting from the renaissance. The West, especially in the economic sector, improved and continued to increase after the revolution, and new society seemed to emerge after that, namely industrial society, an all-engine and all-mechanical society. With the strength of the industry, Western powers increased dramatically. And by seeing such an increase, automatically, other nations that do not want to miss follow the steps of industrialization. While the French revolution was a symbol or symbol of the destruction of the aristocracy, then proclaimed the government of the people. And in the end the Western pamor looks amazing in the cross-current world history stage (Asari, 2007: 26). Azyumardi Azra also revealed that: since the late 17th century Western powers were hit hard by the Usmani dynasty on various fronts of the East and Central East West, then Napoleon destroyed the mamluk rule of Egypt in 1798, exactly 3 weeks after the Usmani dynasty was hit hard by Western powers (Azra, 1999: XIV).

The West with its various powers in both industrial and technological fields in the next episode began to compete with Islamic countries, such as in terms of trade. M Lapidus Ira in Islamic Modernization explained that in this century the struggle between regions of influence between Western nations occurred, namely France, the Kingdom of Usmani competed closely with Hapsburgh in Italy, as well as the East West and The Mediterranean Sea, plus the kingdom

of Usmani would compete with the Portuguese in the Indian Ocean. And it is very regrettable especially for Muslims, who are the winners in the end are non-Muslim nations such as Portuguese, English, Dutch and French. As for the Islamic kingdom such as the kingdom of Usmani which is a representative of other Muslim countries lost on the battlefield (Asari, 2007: 26).

History has never chosen love, good and true nor is it directed. History tells of what happened on the field although it is heartbreaking to remember. With full struggle, the main leader of the Muslims, the Prophet (pbuh) is known for his struggle that is so persistent and unmatched in perfecting Islam, bringing his people to the highest civilization, but in the end slowly it turns out that in this century, his people are defeated and ruled by the enemies of his religion, with the power he has taught his people, namely industry and technology.

Industry and technology have greatly enhanced the glory of the West, with Western powers controlling muslim countries in taking advantage of it to be processed and utilized in their countries. Such as the sophistication of Western technology in creating sea transportation makes it easy for them to transfer various produce of Muslims Mention an independent country.

B. Colonialism and the need for modernization of Islamic education

Colonialism is the control done by a country against a region or other nations with certain motives or objectives such as expanding the country (Badan: 854). According to Hasan Asari, colonialism is the process of occupation of a country by another country (Asari, 2019: 18). The desire to expand power is commonplace for the nature of a human being yes it is always never satisfied, as well as a businessman, already has power, but still wants to have the power of others, to expand his power. The factors of a ruler to control other regions vary, one of which is economic and religious factors. While the areas targeted by a ruler are the areas around his territory (Asari, 2019: 18-19).

Western nations that initially interacted with Muslim countries due to trade, eventually turned into a colonialism or colonialism, in other words, Muslim countries became western colonies in a prolonged period. Portuguese, Dutch, and English became rulers in several countries of the world.

Some points that can be considered in the substance of colonialism include: (Asari, 2019: 18-19)

1. There is a desire to expand power. desire in expanding power is motivated by varied factors either the feeling of superiority of a nation against another nation or caused by practical factors such as, because of the economy or religion
2. There is a gap. In the context of colonialism, the gap between one country and another is one of the main factors of colonialism, such as the gap between the controlled state and the state that wants to rule.
3. Exploration and conquest. Exploration and subjugation are common to countries that have certain attractions, thus making other countries wish to control them
4. Occupation and domination. Occupation and domination were carried out by colonialism after they were able to control the countries it wanted to control. They become leaders who have great influence in the country they control, although their numbers are few. It can be described in decisive minority terms.
5. Exploitation of resources. Every colonialism always exploits the resources that exist in its colonies, such as Indonesia which has fertile land, so that it produces considerable spices, and on the one hand the country of origin of colonialism, spices are very limited, and in the end, the spices are exported to the country of colonial origin.

It can be concluded that Western colonialism, especially against countries whose population is majority Muslim brings great damage and ugliness and leaves considerable values.

The elements of ugliness caused by colonialism, especially in countries whose population is majority Muslim can be mapped as follows:

1. Destructive warfare: the name of colonialism, usually that is always familiar with the words war, because with war the colonials were able to control other countries. with the war, there will be various further problems such as damage, the number of innocent people also died and so forth. in fact the colonized countries knew that their forces were not able to defeat the colonial powers, but their humanitarian instincts still arose to fight the various kedzaliman, until in the end they were also subject to colonialism.

2. Economic inequality. This economic disparity occurred due to colonial actions that transported and depleted the produce in the colonial country without thinking about the welfare of the colonized people, except the prosperity of its people

3. Social disparities. Social disparities are also common, because colonialism can be likened to a king, while the colonized country or the people of the colonial state are colonial servants. Therefore, it can be concluded that a king cannot have the same social status as ministers

4. The decline of local culture. Colonial brought culture from its home country to be introduced in its colonies and to be preserved and developed. Therefore, the local culture that belongs to the colonial state, they are difficult to maintain, do not defend the culture, to survive the cruelty of the colonization alone is very difficult

5. Spread of Christianity. Previously it has been discussed that colonial rule of other countries due to various elements such as religion and so forth.

By studying and analyzing the various things that have been presented above, it is clear that it is difficult to find the positive value of a colonization. Nevertheless, as a good human being, as a human being who tries to become a human being kamil, various bad things that happen to him can not only throw the blame of these causes to others, but look at yourself, Why it can happen to Muslims, what is wrong with Muslims, so that Western nations colonize the Islamic state. By pondering and thinking about it, it can be concluded that Muslims need modernization, especially in Islamic education.

The same thing was also stated by Azyumardi Azra that to revive the glorious civilization of Islam that is appropriate between the teachings of Islam and the development of the times must be through the modernization of education (Azra, 2017: 11-12).

The modernization referred to here is a pattern of thought, ideas, and efforts in order to change various understandings and traditions and old institutions (Harahap, 2015: 78), which are functional changes or between systems aimed at achieving educational goals (Azra, 2014: 31). Although in some circles that the encounter between Islam with modern thinking or modernization often provokes a flurry of taste and debate among Muslims today. , but if one's insight is broad, and has a wide knowledge, which is not only in aqal but has come down to the heart, then it will not get caught up or fuss about modernization terminology, and will never regret, unlike those that come down from eye to heart like love, many people who ultimately regret the choice, because Islam is not enough if only reading the Qur'an and hadith alone , because, the background of modernization there are two that are ideological and historical. Ideologically it is necessary to ensure that modernization is not against god, as is historical because the Qur'an is read continuously menurus from time to time, so it is necessary to know how to pass the verse from time to time (Nasr, 1994: 97).

C. Growing awareness of modernization among Muslims

In the sub-heading above, the author has explained the various phenomena that occurred in the 17th-18th century especially in the modernity of the Islamic education world, which is inversely proportional to the progress of Western civilization that resulted in Muslim countries being largely ruled by Western countries, which ultimately brought a lot of damage to Muslims.

Such damages such as the many wars that occurred, the existence of economic inequality, social inequality, the decline of local culture, the spread of Christianity and so on (Asari, 2019: 23-25), until in the early 19th century, the Islamic world was colored by the existence of ideas

and revival movements by taking back the form of strengthening the identity of Muslims from foreign invaders, such as the concept of nationalism that gave birth to the struggle for independence from the hands of colonizers and carried out various modernizations (Asari, 2019: 113), in beautiful words, Hasan Asari revealed that the main point in building an awareness is to re-recognize who we are, then try to recognize the reality now (Asari, 2006: 279). It is ironic, in the Qur'an explained (Q.S. Ali' 'Imran/3:110) that Muslims are the best people for all people on earth. However, in reality it can not be proven again at this time. This can be seen from the current history that says that Muslims in particular at this time experienced a lot of lag from the Western world, such as the field of technology, industry and so forth. Furthermore, the following will be presented things that are behind the awareness of Muslims in pursuing the lag, such as by conducting a modernization movement.

There are several things that need to be considered since the existence of colonialism in Muslim countries that of course is very detrimental to Muslims and triggered the emergence of the concept of modernization (Asari, 2007: 27-28).

1. Secularization: Secularization is something that is very contrary to the teachings of Muslims. Muslims place God at the highest position in many ways without exception, whereas in secularization, this theory is completely irrelevant. Educational institutions are certainly controlled by the colonials. Therefore, the content of the curriculum content is adjusted to the wishes and willingness of the colonials who are clearly not in accordance with the teachings of Islam.
2. Marginalized the Muslim world and dominate the Western world. Namely, the dependence of Muslims on Western nations, namely colonial. colonial has power in various aspects both industrial and technological, while muslims in colonial power have a lag in that and are not able to compete. And this can be proven by looking at the reality that exists today, Western technology is mushrooming in Muslim countries even though the country is no longer in colony. For example, in Indonesia, mobile phones are the primary goods that must be owned today in reality, and Indonesia is able to create them, but most Indonesians prefer to use mobile phones made from outside. Likewise with transportation, non-Muslim output such as Western is more in demand everywhere compared to the works of Muslims themselves, even though the one who wears them or the consumer is a Muslim. This proves how dependent Muslims are on Western nations.
3. Dualism of the education system: secular and modern. these two systems have in fact given birth to a society that is divided into two part as well. while division is one of the sources of inhibition of progress. in the world of Islamic education, secular and modern as if left separate and away from each other, in other words, the existence of educational institutions that try to maintain their traditionality caused by various factors, such as the fear of losing adab or ethics, while basically, ethics is highly upheld in a concept of modernization, only in its actualization in the field has not been fully realized.
4. Leadership crisis. Colonialism has created a problem for Muslim countries, namely the leadership crisis. In a group, organization, or country, a leader has a position of great urgency, because a leader has considerable responsibility to all of his members or whatever he leads. Unfortunately, the reality in the field of many Muslim countries is led by a group of Western-oriented people, and it is not separated from or because of the element of political power, the economy owned by the West. Thus, a country with a Muslim population, but led by a group of Western-oriented people will certainly bring negative values, especially to Islamic educational institutions.

The teachings of Islam do explain that in various things in this world always have wisdom and nothing is in vain. Nevertheless, the existence of colonialism has made many Muslims break their own rules that hate the colonials, is not the nature of hate is a despicable nature of Islam and it becomes muhasabah for every individual Muslims themselves. Colonialism does remind Muslims of the reality that is quite heartbreaking, Muslims seem to go back to the time of

ignorance, dark times, with it, Muslims have a re-awareness to return to the source of their own basic religious teachings, by conducting various modernization modernization, so that it is expected to be re-created The Islamic religion that graces natural wealth.

Modernization began to appear in the minds and movements of Muslims according to Hasan Asari has two factors, namely: internal factors and external factors.

1. Internal factors: the theological doctrines in the Qur'an and hadiths and historical-sociological that occur in the field that say Muslims are the best people born for all people on earth (Q.S. Ali' 'Imran:110.) and the promise of Allah swt to those who believe and do righteous deeds, then He will make God rule the face of the earth (Q.S. Al-Nur/24:55).

2. External factors : historical

These two factors basically have to be adjusted to get better results, it's just that a lot of modernization criticism always looks like black and white, but it is commonplace and takes time to find a meeting point between the two. People who leave with deductive backgrounds, such as those who lecture in mosques, will depart from the Qur'an, then connect the existing phenomenon, so that the semandekan Islanm people seem sekan because of the word of God. Unlike people departing from inductive. The person will see that in the Qur'an explained Muslims are the best people, then look at the phenomenon in the field turned out to be much different, then his aqal will look for the reason why there is such an imbalance and continue to find a solution, namely by conducting a modernization.

Meanwhile, according to Syafi'i Ma'arif, the internal factors behind modernization are 3.
a. There is a re-study of the Qur'an and the hadith of the prophet who has transcendental doctrines.
b. Creating a socio-political system based on high and strong moral ethics to actualize Islam as a mercy for all nature.
c. There are examples given by friends as the first people to learn and practice Islam in terms of modernization, as Umar Bin Khattab did with regard to land obtained from war or the distribution of spoils (Asari, 2019: 117-118).

3. External factors

Externally, modernization is behind the western occupation of Islamic countries. Experts in Islamic education in various worlds try to participate in solving the problems that undermine Islamic education that results in the occurrence of semantic, both by means of discussion forums, seminars and so on (Ma'arif, 2007: 1). This is evidenced by the emergence of reform figures in various Islamic countries around the world such as Muhammad Ali, rifa'ah Al tahtawi Muhammad Abduh, Hasan al-banna in the Middle East, Sultan Mahmud II in Turkey, Ahmad Khan, Abul A'la al-maududi in the Indian subcontinent, the Padri, Muhammadiyah, Nahdlatul Ulama in Indonesia and so on.

According to Suwito, the awareness of modernization is after experiencing various events of semanticism in the 17th and 18th centuries, especially when the theology teachings of Ash'ari and Sufism Al Ghazali who taught tawakal and fatalism developed when it had weakened the minds of Muslims, until at some time, Muslims were suddenly surprised to see the phenomenon of the Islamic world left far from the Western world. Muslims do not seem to believe that people who are considered theologically wrong are capable of achieving high and stunning progress (Fauzan, 2005: 237-238). This then brings Muslims to a condition of consciousness to find various therapies or solutions to catch up by re-recognizing and analyzing briefly the teachings of Islamic teachings how to find the secret behind the success and progress achieved by the Western world.

CONCLUSION

Stagnation of Islamic education in the 17th-18th century: reality and causes (emphasis on aspects of the spirit of research, curriculum, and methods): Conservatism, low creativity, curriculum limitations, domination of memorization methods.

The intellectual advancement of the Western world and its effects: The progress of the Western world is in the field of science and technology that is able to change the face of the world, with the strength of the nation, the West controls muslim countries and benefits from it.

Colonialism and the need for modernization of Islamic education: Colonialism, especially in countries whose population is majority Muslim, brought great damage and ugliness and left considerable values behind. Therefore, it is but given the modernization of Islamic education.

The growing awareness of modernization among Muslims: Modernization begins to appear in the minds and movements of Muslims have two factors, namely: internal factors and external factors.

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IMPLEMENTATION OF DISCOVERY LEARNING IN LEARNING PAI TO IMPROVE STUDENTS 'SKILLS

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ABSTRACT

The efforts made by the teacher in correlating Islamic religious education learning material with other sciences will make the learning process more meaningful and easier for students to understand so as to achieve optimal results. To achieve optimal results, teachers need methods in delivering teaching material in order to achieve learning objectives. One of the methods used is the discovery learning method which will encourage students to think and work on their own initiative and students can learn more actively, higher and maximally in developing their creativity independently by utilizing various types of learning resources. This method is suitable and in line with the scientific approach (scientific approach) in the 2013 curriculum that is currently developing. This paper aims to examine the application of discovery learning in Islamic religious education learning to improve student skills.

KEYWORDS: Discovery Learning, PAI Learning, Skills

PRELIMINARY

Learning activities occur due to interactions between teachers and students, students and other students so as to create an organization in learning, an atmosphere of learning and arouse enthusiasm and motivation of students in learning. By learning, students can grow and develop through processes or activities that a person carries out in order to obtain behavioral changes in him as a whole.

Today, Islamic religious education teachers are not only able to design learning but must also master the material to be taught and know the psychological conditions of students and psychological education so that they are able to place themselves in the lives of students and provide guidance in accordance with the development of their students. Then, before managing the interaction of the learning process in class, first you have mastered what materials or materials will be discussed as well as related materials to support the learning process. (Andi and Arifuddin, 2018: 69)

The learning process in the 2013 curriculum is held in an interactive, inspirational, fun, challenging, and motivational manner by emphasizing more on students so that they can actively participate, and providing sufficient space for initiative, creativity, and independence according to their talents, interests, and physical and psychological development. the student. Where, the learning process is based on a scientific approach, the realm of attitudes contains teaching material for students to know why. The realm of skills contains teaching material so that students know how. The realm of knowledge contains what teaching material learners know about. So in this case, the improvement and balance between the ability to be a good human being (soft skills),

One of the learning methods that can be developed in K-13 learning is the Discovery Learning method. Bruner in the Ministry of Education and Culture uses a method called discovery learning, where students organize the material being studied in a final form. Therefore, by applying the Discovery Learning method repeatedly, it can increase the self-discovery ability of the individual concerned. The use of the Discovery Learning method will slowly change the passive learning conditions to become active and creative. Changing teacher-oriented learning to student-oriented. Changing the Expository mode, students will only receive

the overall information from the teacher to Discovery mode and then students who find the information themselves. (Kemdikbud 2013: tt).

Solichin, Mohammad Muchlis (2017: 215-220) in their journal "Application of Inquiry Discovery Learning Models in Islamic Education" conducted a study of the application of the inquiry discovery learning model in Islamic religious education (PAI) and the steps that teachers must take to improve thinking power. learners. Where the teacher provides opportunities for students to be able to solve problems formulated by students related to zakat material under the guidance of the teacher. In this case the teacher trains students to be able to formulate problems that arise and must be discussed and seek answers to these problems using a scientific approach.

Hence, the use of methods *discovery learning*It is very appropriate to be applied in the 2013 PAI curriculum learning that uses a scientific approach, which is an approach that emphasizes the dimensions of observation, reasoning, discovery, validation, and explanation of truth. This approach provides opportunities for students to improve their ability to observe, ask, reason, and communicate knowledge gained from the learning process.

The learning process of Islamic religious education that does not have a discovery mode, is often simple, routine, formal, dry, and less meaningful. The quality of this learning will only result in a low quality of religious education. (Muhaimin, 2012: 91). So, through the use of the discovery learning method in proper Islamic Education learning, it is expected to improve the learning process in the classroom. In addition, to improve the learning process, this method can increase student involvement in the learning process. Furthermore, it can train and improve students' skills in creativity, especially in Islamic Education learning and can apply it in actual and potential life. So that the quality of Islamic religious education will continue to experience a significant increase.

DISCUSSION

Discovery Learning Learning Model

Discovery Learning method is a learning theory that is defined as the learning process that occurs when students are not presented with the lesson in its final form, but are expected to organize themselves. As stated by Bruner, the Ministry of Education and Culture (2013) states that: "Discovery Learning can be defined as the learning that takes place when the student is not presented with subject matter in the final form, but rather is required to organize it him self". The basis of Bruner's idea is Piaget's opinion, which states that children must play an active role in learning in class

Bruner (1961) suggests that every individual has a willingness to learn and this will have to be used in activities in such a way that it should increase curiosity and direct students to learn and discover knowledge. Bruner (1961) also states that learning occurs with discovery, which prioritizes reflection, thinking, experimenting, and exploring (Balim, AG, 2009: 1). People who use self-discovery in learning are more confident. This discovery is a way from the unknown to what the students know themselves. In discovery learning, students build knowledge based on new information and data collected by them in an exploratory learning environment (De Jong & VanJoolingen, 1998 in Balim, Ali Gunay, 2009: 2)

According to Halimah, Siti (2008: 94), the discovery approach is learning that is developed by giving the role of students as young scientists. They always want to know because of their great curiosity to seek and find the truth of the values of religious teachings in life. For example, by developing various questions, such as "what, why, how and what if, who, for what" the facts / events that exist around his life.

According to Roestiyah (2001) in Ayadiya and Sumarni (2015: 467), discovery learning is a teaching method that involves students in the process of mental activity through brainstorming, discussions, seminars, reading on their own and trying to attend on their own, so that children can learn on their own. Meanwhile, according to Djamarah (2008) in Afandi et al (2013: 98), discovery learning is learning to find and find on your own. In this teaching and

learning system the teacher presents lesson material that is not final, but students are given the opportunity to find and find themselves using problem-solving approaches.

As a learning strategy, Discovery Learning has the same principles as inquiry and problem solving. There is no principal difference in these three terms, Discovery Learning emphasizes the discovery of previously unknown concepts or principles. The difference with discovery is that the discovery of problems faced by students is a kind of problem engineered by the teacher, whereas in inquiry the problem is not the result of engineering, so students must exert all their thoughts and skills to get the findings on the problem through the research process.

*Problem Solving*put more emphasis on problem-solving skills. However, the principle of learning that appears clear in Discovery Learning is that the material or learning material to be delivered is not delivered in a final form, but students as learners are encouraged to identify what they want to know followed by looking for information themselves then organizing or forming (constructively) what is. they know and they understand in a final form. (Kemdikbud 2013: tt)

The most obvious characteristic of Discovery as a teaching method is that after the initial (commencement) stages of teaching, teacher guidance should be less than other teaching methods. This does not mean that the teacher stops giving a guide after the problem has been presented to the student. But the guidance provided is not only reduced by the directive, but students are given greater responsibility for self-study (Kemendikbud 2013: tt)

With this method, students are faced with situations where they are free to investigate and draw conclusions. Guessing, intuition and trial and error should be encouraged. The teacher acts as a guide, he helps students to use the ideas, concepts, and skills they have learned previously to gain new knowledge. Asking the right questions by the teacher will stimulate student creativity and help them in discovering new knowledge. According to Roestiyah (2001), learning discovery is a teaching method that involves students in the process of mental activity through brainstorming, discussions, seminars, reading by themselves and trying on their own, so that children can learn on their own. In addition, this model requires a relatively large amount of time to implement. , however, the learning outcomes achieved are proportional to the time used. New knowledge will stick longer if students are directly involved in the process of understanding and constructing the concept or knowledge by themselves (Solichin, 2017: 222).

In the Discovery Learning method, teaching materials are not presented in the final form, but students are required to carry out various activities to collect information, compare, categorize, analyze, integrate, reorganize materials and make conclusions. This enables students to find meaning for themselves, and enables them to learn concepts in a language they can understand. (Kemdikbud 2013: tt). Thus, a teacher in the Discovery Learning method application must be able to place students on opportunities for more independent learning.

Broadly speaking, the learning procedure is as follows:

1) Simulation.
   The teacher asks questions by asking problems or asking students to read or listen to descriptions that contain problems.
2) Problem statement.
   Students are given the opportunity to identify various problems.
3) Data collection.
   To answer questions or prove whether this hypothesis is true, students are given the opportunity to collect various relevant information.
4) Data processing.
   All information from reading, interviews, observations, and so on, all processed, randomized, classified tabulated, even if necessary it is calculated in a certain way and interpreted at a certain level of confidence.
5) Verification or proof.
   Based on the results of processing and proof, the previously formulated hypotheses are then checked.

6) Generalization.

The next stage is based on the results of the verification, students learn to draw conclusions. (Afandi, et al, 2013: 99).

Some of the advantages of the discovery learning model are: (1) helping students to improve and improve cognitive skills and processes, (2) the knowledge obtained through this model is very personal and powerful because it strengthens understanding, memory, and transfer, (3) it can improve students' ability to solve problems, (4) help students strengthen their self-concept, because they gain confidence in working with others, (5) encourage student involvement, (6) encourage students to think intuition and formulate their own hypotheses, (7) train students independent learning, (8) Students are active in teaching and learning activities, because they think and use the ability to find the final result (Fadriati, 2017: 192).

In addition, the advantages of the Discovery Learning method according to Afandi, et al (2013: 90) are as follows:

1) Considered to help students develop or increase the supply and mastery of students' cognitive skills and processes, supposing that students are continuously involved in guided discovery. The power of the discovery process comes from finding; so someone learned how to learn that.

2) The knowledge gained from this strategy is very personal and may be a very powerful knowledge; in the sense of deepening of meaning; retention, and transfer.

3) Discovery strategies arouse passion in students, for example, students feel the labors of their investigation, finding success and sometimes failure.

4) This method provides opportunities for students to move forward according to their own abilities.

5) This method causes students to direct their own way of learning, so that they feel more involved and self-motivated to learn, at least in a special discovery project.

6) This method can help strengthen the student's personality by increasing confidence in oneself through the discovery process. Can enable students to overcome disappointing conditions.

7) This strategy is child-centered, for example giving them and teachers the opportunity to participate as each other in checking out ideas. The teacher becomes a study partner, especially in situations where the answer is unknown beforehand.

8) Foster students towards healthy skepticism to discover ultimate and absolute truth.

The weaknesses of the Discovery Learning method are as follows:

1) It requires mental preparation for this method of learning. For example, a slow student may be confused in his efforts to develop his mind when dealing with abstract things, or find interdependence between meanings in a subject, or in trying to compile a finding in written form. Smarter students may have a monopoly on inventions and frustrate other students.

2) This method is less successful for teaching large classes. For example most of the time it can be lost helping a student discover theories, or discovering how certain words are spelled.

3) The hopes shed on this strategy may disappoint teachers and students who are used to traditional planning and teaching.

4) Teaching by discovery may be viewed as placing too much importance on gaining understanding and paying less attention to acquiring attitudes and skills. Meanwhile, attitudes and skills are needed to gain understanding or as a social emotional development as a whole.

5) In some other sciences (such as science) the facilities needed to try out ideas may not exist.

6) This strategy may not provide opportunities for creative thinking, if creative thinking, if the meanings to be found have been selected in advance by the teacher, such are the

processes under his guidance. Not all problem solving guarantees meaningful discovery. Problem finding can be tedious to mechanization, formality and passivity as is the worst form and method of verbal expository. (Afandi, et al: 102-103).

The Role of Learning Islamic Religious Education (PAI)

In today's modern era, religious education is still needed. The farther humans reach progress the more they need religion. Without religion, every progress will not necessarily make humans happy, it might even destroy humans. Thus the function and role of Islamic religious education in everyday life can be presented as follows:

1) Religion will provide spiritual nourishment
2) Religion overcomes the restlessness of life
3) Religion fulfills the demands of nature
4) Religion overcomes the limitations of reason and life's challenges (Andi and Arifuddin, 2018: 3)

Islamic religious education teachers should understand the characteristics of the learning design as follows: 1) learner-centered; 2) goal oriented; 3) focused on developing or improving student performance; 4) directing measurable results in a valid and reliable way; 5) is empirical, iterative, and can be self-corrected; 6) joint efforts in the team (Arifuddin, 2018: 69)

Mastery of teaching materials related to the subject matter from other sciences is often needed to provide explanations. This has become a necessity in the present, where the flow of information is so fast for students to know. By correlating Islamic Religious Education subject matter with other sciences it will make the learning process more meaningful and easier for students to understand. Not just a dogmatic subject. (Arifuddin, 2018: 70). Moreover, if you look more deeply, the understanding of Islam itself is also diverse, so it is not surprising that in understanding the Al-Qur'an and Hadith as the main source in Islam there are many different opinions, even some that are contrary to the discussion.

Emphasizing further according to Anyachebelu (2005) in Agommuoh and Ifeanacho (2013: 3) explains that effective teaching is a situation where teachers are very broad in achievement, knowledge and skills and have certain prerequisites and practices that are acceptable in the code of ethics for the teaching profession. Obi (2003) identifies five components effective teaching includes:

1) Knowledge of the subject matter
2) Ability to help students with their work
3) Present the subject matter appropriately
4) Motivate students to excel and
5) Firmness / reasonableness in preparing marking assessments and test scores. (Agommuoh and Ifeanacho, 2013: 3-4)

Learning Using a Scientific Approach in the 2013 Curriculum

The theme of the 2013 Curriculum is to produce productive, creative, innovative, affective Indonesians; through strengthening integrated attitudes, skills and knowledge. To achieve this, in curriculum implementation, teachers are required to professionally design effective and meaningful (fun) learning, organize learning, choose appropriate learning approaches, determine effective learning procedures, and determine success criteria (Winarso, 2013: 174)

The 2013 curriculum is a curriculum that emphasizes the modern pedagogical dimension in a learning process that uses a scientific approach. (Rulviana, Vivi, 2017: 561). Joyce, Weil, and Calhoun (2009) in Rulviana (2017) give the name scientific research, namely involving students in truly original research problems by exposing them to the field of investigation, helping them identify conceptual or methodological problems in certain fields, and invites them to design solutions to problems.

The learning process in the 2013 curriculum for all levels is carried out using the scientific approach. The steps of a scientific approach in the learning process are presented through activities: observing (observation), questioning, gathering information / exploration, associating / processing information / reasoning, and communicating.

So, through the approach in the 2013 Curriculum it is hoped that it will produce Indonesian people who are: productive, creative, innovative, affective, through strengthening integrated attitudes, skills, and knowledge (Rulviana, 2017: 563). In this case, curriculum development is focused on the formation of competence and character of students, in the form of knowledge, skills, and attitudes that can be demonstrated by students as a form of understanding of the concepts they learn contextually.

Application of Discovery Learning with a Scientific Approach in PAI Learning to Improve Student Skills

One of the learning methods recently used in advanced schools is the discovery method. This is because this method: 1) Is a way to develop active student learning; 2) By discovering and investigating the concepts learned by themselves, the results obtained will last a long time in the memory and are not easily forgotten by students; 3) The meaning that is found by itself is one that is really mastered and easy to use or transfer in other situations; 4) By using discovery strategies, children learn to master one of the scientific methods that can be developed by themselves; 5) Students learn to think analytically and try to solve their own problems, this habit will be transferred to real life. (Afandi, et al, 2013: 99).

In the learning process, Bruner emphasizes the active participation of each student, and is familiar with differences in abilities. To support the learning process, an environment is needed to facilitate students' curiosity at the exploration stage.This environment is called the Discovery Learning Environment, which is an environment where students can explore, new discoveries that are not yet known or understandings that are similar to what is already known. This kind of environment is intended so that students in the learning process can run well and be more creative (Kemendikbud 2013: tt).

In terms of its implementation, this student learning process skills approach is providing the widest possible opportunity for students to observe, classify, interpret, assign and plan the research they have obtained which then summarizes the results of the research in the form of details. details more clearly. (Halimah, Siti, 2008: 112) So, in a simpler way, it can be said that this skill emphasizes efforts to teach students so that their involvement in learning is more active, higher and maximized in developing their creativity independently.

Model application *discovery learning*In developing active student learning methods is to discover for yourself, investigate for yourself, then the results obtained will last a long time in memory. The position of the teacher in the classroom is as a guide and directs learning activities in accordance with the objectives. This condition aims to change teacher-oriented learning activities to become student-oriented. One of the life skills that need to be developed during the learning process is thinking skills. (Fadriati, 2017: 162). Everyone's thinking skills will continue to develop and can be learned and because human curiosity is also always developing.

As for the application In the discovery learning model, Islamic Education learning can be done in all topics / material discussions. The application of this learning model, for example, can be done in the discussion material of thaharah / purification, the sub-material for purifying the discussion of small hadas. In grade IV SD, PAI subject. This application can be described in the following learning steps:

Table1. Learning Process Activities

1. 1st and 2nd meeting (4 x 35 minutes)	Time
Introduction / Initial Activities Teacher: Orientation	**10 minutes**

Do the opening with an opening greeting and pray to begin learning Checking the attendance of students as an attitude of discipline Preparing physical and psychological students in starting learning activities. Apperception Linking the learning material to be carried out with the experiences of students with the previous theme. Remind prerequisite material by asking. Asking questions that have a connection with the lesson to be carried out. Motivation Provides an overview of the benefits of learning the lessons to be learned. If this material is well mastered, students are expected to be able to explain about: Cleansing from small traditions Reference; Tells the subject matter to be discussed at the meeting at that time. Tellregarding competency standards, basic competencies, indicators, and KKMat the meeting that took place Division of study groups Describe the mechanism for implementing the learning experience according to the learning steps.	
Core activities	**120 Minute**

Students in study groups: **Observe** *Viewing (without or with tools)* *Observe* *Reading (done at home before learning activities take place),* *Hear* *Listen,* Teacher's explanation of the introduction of activities in an outline / global about the subject matter of: Procedures for purification from minor hadas to train sincerity, thoroughness, seeking information. The teacher shows pictures / videos of the procedure for purification from a small hadas: Wudu and tayamum
Ask The teacher provides the opportunity for students to ask questions about: Procedures for purification from minor hadas which is not understood from what is observed The teacher asks students questions for example: *1. Mention how to purify from small hadas?* *2. What is the difference between being pure and clean?* *3. State the various causes of minor hadas?*
Collecting Data (Experiment / Exploring)

Using tools and materials (experiment), *Observing objects / events,* *Demonstrating about* *Demonstrate* *Gather information* *Read sources other than textbooks,* *Discuss material* *Repeat* *Representing* ***Exchange information about:*** *The procedure to purify from a small hadas* students from other groups respond actively to them in order to obtain new knowledge that can be used as material for group discussions. The teacher invites group representatives to practice the correct procedures for ablution and tayamum	
Associate Discuss: Identifying the procedures for purification from small hadas.what is observed and what has been collected are summarized in previous activities. Processing information that has been collected from the results of previous activities / meetings as well as the results of ongoing observing and information gathering activities	
Communicate Delivering the results of the discussion in the form of conclusions based on the results of analysis orally, in writing, or other media to develop honesty, thoroughness, tolerance, the ability to think systematically, express opinions politely Presenting the results of classical group discussions about: Expressing opinions on the presentation made and responded to by the presenting group Asking about presentations made and other students are given the opportunity to answer them. Summing up the important points that have emerged in the learning activities that have just been carried out in the form of: A written observation report about: the procedure for purifying from small hadas Answer the questions contained in the student handbook or worksheets provided. Ask questions about things that are not understood, or the teacher throws some questions to students. Complete competency tests contained in student handbooks or on worksheets that have been provided individually to check students' mastery of the subject matter.	
Note: **During learning, the teacher observes students' attitudes in learning which include attitudes: discipline, self-confidence, behaving honestly, tough in dealing with problems of responsibility, curiosity, caring for the environment)**	
Closing Learners :	**10 Minute**

Create a resume with teacher guidance about important points that have emerged in recent learning activities. Schedule homework. Schedule material that must be studied at the next meeting outside school hours or at home. Teacher: Checking student work that has been completed is immediately checked. Students who have finished working on the questions correctly are initialed and given a ranking sequence number for portfolio assessment. Give awards to groups that have good performance and cooperation.

From the table above, it can be seen that:

1) PAI teachers provide perceptions and motivation to students to carry out learning according to the formulated lesson plans.
2) The PAI teacher gives freedom to students to ask questions in accordance with the material on how to purify the small hadas discussed and explained by the previous teacher.
3) Islamic Education teachers facilitate students by understanding material from learning media such as text books, audio or video in understanding the material.
4) All reading information (captured by students) is all processed and understood by students according to their level of thinking skills
5) Students convey the results of their analysis orally, in writing, or other media to develop thinking skills about purification materials from minor hadas. By comparing various answers to a question and assessing which one is really the best answer and training the ability of students to ask questions beyond what is already known to create new ideas or new information.
6) Students are able to develop skills in creativity and apply material on how to purify from small hadas in their daily life
7) The PAI teacher directs the results of the student's analysis to be straightened out so that students understand the material properly and correctly.
8) PAI teacher provides conclusions from the results of the learning carried out.

CONCLUSION

1) Mastery of teaching materials related to the subject matter from other sciences is often very much needed in providing explanations. This has become a necessity in the present, where the flow of information is so fast for students to know. By correlating Islamic Religious Education subject matter with other sciences, it will make the learning process more meaningful and easier for students to understand.
2) Through the Discovery Learning method, students are exposed to situations where they are free to investigate and draw conclusions. Guessing, intuition and trial and error should be encouraged. The teacher acts as a guide, he helps students to use the ideas, concepts, and skills they have learned previously to gain new knowledge. Asking the right questions by the teacher will stimulate student creativity and help them in discovering new knowledge.
3) The learning process in the 2013 curriculum for all levels is carried out using the scientific approach. The steps of a scientific approach in the learning process are presented through activities: observing (observation), questioning, gathering information / exploration, associating / processing information / reasoning, and communicating. These steps are very appropriate with the discovery learning method of Islamic Education learning which makes students learn actively by discovering themselves, investigating themselves, so the results obtained will last a long time in

memory. So that it raises the skills of students to think and analyze in solving various problems faced so that they can be applied in their lives.

4) Through the application of discovery learning in Islamic Education learning can improve the critical thinking skills of students who can filter information and search for evidence and accurate data. Students can compare various answers to a question and assess which one is really the best answer and train students' ability to ask questions beyond what is already known to create new ideas or new information.

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EDUCATIONAL METHODS TELLS IN THE AL-QUR'AN
AS AN EFFORT TO IMPROVE CHILDREN'S CHARACTER

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ABSTRACT

This research is important, because seeing the current condition, the character of the nation's children is increasingly eroded by the development of the technological era. Our children prefer to play games, cellphones rather than studying, and so on. This is important to tackle collectively. Due to the fact that in everyday life there are children who, even though they are already in school, follow the lessons but have no character. This research was conducted because the authors felt it was important to improve children's character by using educational storytelling methods.

This research is a library research using content analysis to find a detailed explanation of the storytelling method of Luqman's story in improving children's character. The author only describes the results of the analysis of the interpretation of the tahlili in nature, using the related verses as the explanation. This study aims to see and identify educational methods that tell the story of Luqman in the Al-Quran, as an effort to improve children's character.

And as a conclusion are: 1) The educational method of storytelling by the author takes the story of Luqman as contained in Q.S. Luqman verses 12-19. 2) Identification of the storytelling educational method that Luqman instills in children based on Q.S. Luqman verses 12-19 are religious, honest, disciplined and responsible, democratic, peace-loving, caring for the environment, caring socially. 3) The Luqman storytelling method applied to children includes the prohibition of associating Allah, the command of prayer, amar ma'ruf nahi munkar, and the prohibition of behaving arrogantly.

Keywords: Storytelling method, character, children

INTRODUCTION

The child is a trust entrusted by Allah SWT to both parents, not only as a jewel for both, but the child is also the greatest responsibility that must be treated and educated well in accordance with the teachings of Islam. Islam gives a lot of guidance to Muslim families on how to build and educate their families, especially in educating their children. In Q.S. At-Tahrim verse 6 Allah SWT warns every believer to protect himself and his family from the dangers of the torment of hell fire (M. Quraish Shihab, 2010).

Therefore, parents need to educate their children and protect them from all the bad and reprehensible behaviors that can plunge them into hell. Hell is not only limited to the meaning of retribution in the hereafter, but also in the world. In the world, it means experiencing a narrow life, misery, lack of character / morals, causing animosity, and so on. This assertion can certainly not be ignored by parents, educators, and so on. Because this is a responsibility that must be fulfilled in carrying out the trust that has been given by Allah SWT. Islamic education provides guidance that parents are responsible for the education of their children from before the child is born, that is, by choosing a life partner in accordance with their religious beliefs.

So on this basis the author conducts research on efforts to improve the character of the child. This research becomes important, because in fact seeing the current condition of the character of the nation's children is increasingly eroded with the development of time and technological advances. This condition is exacerbated by the presence of covid-19. Our children are more comfortable playing games, mobile phones than studying, and so on. In addition, there are still children who commit acts of violence, bullying, cheating during exams, lazy to study, disobedient to parents and teachers, free sex, and others (Anita Yus, 2008).

This is important to tackle collectively. Due to the fact that in everyday life there are children who, even though they are already in school, follow the lessons but have no character. This research was conducted because the authors felt it was important to improve education by

using educational storytelling methods. Among the stories contained in the Al-Qur'an is the story of Luqman. Luqman is a phenomenal figure in the Qur'an about education for children. Among what he instilled was character education.

Improving character education is very important and urgent to do, both at home, school and in the community. This is in line with the strategic plan (strategic plan) of the Ministry of National Education (now the Ministry of Education and Culture) 2010-2014 which has launched the implementation of character education for all levels of education in Indonesia from the level of Early Childhood Education (PAUD) to Higher Education (PT) in the education system in Indonesia (Retno Listiarti, 2012).

Therefore character building is one of the goals of national education. Article I of the 2003 National Education System Law states that among the goals of national education is to develop the potential of students to have intelligence, personality and noble character. The mandate of the 2003 National Education System Law intends that education not only forms intelligent Indonesians, but also has personalities or characteristics, so that later generations of nations will grow and develop with characters that breathe the noble values of the nation and religion.

In this regard, it is very necessary to work hard and smart work for all parties, especially those things that contribute greatly to the nation's civilization must be optimized immediately. Both as parents, schools, and the community must work together to carry out this sustainable character education.

In addition, the challenges of globalization make character education an important part of realizing quality human beings (Gede Raka, 2011). This term is easier to pronounce, but in reality it is not as easy as it is said. Currently, there is a tendency for the community and schools to simply spur students to have high academic abilities without being balanced by the formation of strong and intelligent characters.

Seeing the above conditions, recently the Ministry of Education and Culture has reminded us of the importance of character education. The government emphasizes the importance of character building in education. Students with strong character will ultimately improve the quality of national education. Character building is an important part in building a nation's civilization. Some of the characters to be built are related to general values accepted by society, including religious, honesty, tolerance, discipline, hard work, creative, independent, democratic, curiosity, national spirit, love for the country, respect for achievement, friendly/ communicative, peace-loving, fond of reading, environmental care, social care, and responsibility

LITERATURE REVIEW/METHODOLOGY

1. **Child Character Improvement**

When talking about character is an urgent matter and it is very important and basic. Character is the life necessity that distinguishes humans from animals. A human without character is a human being who has been "beast". People with strong character and both individually and socially are those who have good character, morals and character. Given the urgency of character, educational institutions have the responsibility to instill it through the learning processs (Zubaedi, 2011).

Strengthening character education in the current context is very relevant to overcoming the moral crisis that is currently happening in our country. Griek in Zubaedi argues that character can be defined as an amalgamation of all human traits that are permanent, so that it becomes a special sign to distinguish one person from another (Zubaedi, 2011). Then Leonardo A. Sjiamsuri, as quoted by Anita Yus, stated that character is who you really are. This limitation shows that character is a permanent identity so that someone or something is different from others (Zubaedi, 2011).

According to Ekowarni in Zubaedi, it is stated that at the micro level character is defined; a) the quality and quantity of reactions to oneself, other people, and certain situations, b) character, morals, psychological characteristics (Zubaedi, 2011). As an aspect of personality,

character is a reflection of a person's overall personality: mentality, attitudes, and behavior. Meanwhile, according to Alwisol, character is defined as a description of behavior that accentuates right-wrong, good-bad values, both explicitly and implicitly (Zubaedi, 2011).

The word character comes from the Greek word, which means "to mark" (to mark) and focus, how to apply the value of goodness in the form of action or behavior. Therefore, someone who behaves dishonestly, cruelly, or greedily is said to be a person with bad character, while someone who behaves honestly, likes to help is said to be a person with good and noble character. So the term character is closely related to a person's personality. A person can be called a person character if their behavior is in accordance with moral principles (Zubaedi, 2011).

In Islamic terminology, the notion of character is close to the meaning of morals. The word morality comes from the word khalaqa (Arabic) which means temperament, character and customs. According to the etymological approach, the morality approach comes from Arabic which is plural from the mufrad form of khuluqun which according to lughah means character, temperament, behavior or character (Luis, tt). This is in line with the statement of the Al-Quran Surah Al-Qalam (68) verse 4 which means: And Verily, you are truly of great character (M. Quraish Shihab, 2010).

In terminology (term), character is defined as a human nature in general that depends on the factors of his own life. Character is a psychological, moral or ethical character that characterizes a person or group of people. Character can also be interpreted the same as morals and manners so that the character of the nation is the same as national morals or national character.

Thus character education is character education plus, which involves aspects of knowledge (cognitive), feelings (feeling), and action (action). Therefore, without these three aspects, character education will not be effective. There are a number of cultural values that can be used as characters, namely piety, wisdom, justice, equality, self-esteem, confidence, harmony, independence, care, harmony, fortitude, creativity, competitive, hard work, tenacity, honor, discipline, and exemplary.

Character education can also be interpreted as a system of inculcating character values to school members which includes components of knowledge, awareness or willingness, and actions to implement these values, both towards Allah SWT, God Almighty, yourself, others, the environment, as well as the nationality so that it becomes a human being a kamil (a perfect human being). In character education in schools, all components (stakeholders) must be involved, including the components of the education itself, namely curriculum content, learning and assessment processes, quality of relationships, handling or management of subjects, school management, implementing activities or co-curricular activities. , empowerment of infrastructure, financing, and work ethic of all residents and the school environment.

With character education that is applied systematically and continuously, a child will be emotionally intelligent. This emotional intelligence is an important provision in preparing children for the future, because someone will find it easier and more successful in facing all kinds of life challenges, including challenges to succeed academically.

According to Zubaedi, the values of character education that are instilled in children include 18 (eighteen) characters, including: religious, honest, tolerance, discipline, hard work, creative, independent, democratic, curiosity, national spirit, love. homeland, respects achievement, is friendly/ communicative, loves peace, loves reading, cares for the environment, cares about social, and is responsible (Zubaedi, 2011). The eighteen character values can be identified, namely:

1. Religious is an attitude and behavior that is obedient in implementing the teachings of the religion they adhere to, is tolerant of the practice of other religions, and lives in harmony with followers of other religions. Religious is a process of tying back or it can be said with tradition, a system that regulates the system of faith (belief) and worship

of God Almighty and the rules relating to the interaction of humans and humans and their environment.

2. Honest is behavior based on making himself a person who can always be trusted in words, actions and work.
3. Tolerance is the attitude and actions that respect differences in religion, ethnicity, ethnicity, opinions, attitudes and actions of others who are different from oneself.
4. Discipline is an action that shows orderly behavior and obeys various rules and regulations.
5. Hard work is a behavior that shows a serious effort in overcoming various obstacles to learning and assignments, and completing tasks as well as possible.
6. Creative is thinking and doing something to produce new ways or results from something that is already owned.
7. Independent is an attitude and behavior that is not easy to depend on other people to complete tasks.
8. Democratic is a way of thinking, behaving, and acting that values one's rights and obligations as others.
9. Curiosity is an attitude and action that always tries to know more deeply and extends from something that has been learned, seen and heard.
10. The national spirit is a way of thinking, acting and having an insight that places the interests of the nation and the State above the interests of themselves and their groups.
11. Love for the motherland is a way of thinking, behaving and acting that shows loyalty, concern and high respect for the nation's language, physical, social, cultural, economic and political environment.
12. Appreciating achievements are attitudes and actions that encourage him to produce something useful for society, and recognize and respect the success of others.
13. Friendly / communicative is an action that shows a sense of pleasure to talk, socialize, and cooperate with other people.
14. Peaceful love is an attitude, words and actions that cause other people to feel happy and safe in the presence of themselves, themselves, society, the environment (natural, social and cultural), the country.
15. Loving to read is a habit of taking time to read various texts that are good for him.
16. Caring for the environment is an attitude and action that always strives to prevent damage to the surrounding natural environment and develop efforts to repair natural damage that has occurred.
17. Social care is an attitude and action that always wants to provide assistance to other people and communities in need.
18. Responsibility is the attitude and behavior of a person to carry out his duties and obligations, which should be done to himself or others and the surrounding environment.

2. **Storytelling Educational Methods**

The term storytelling educational method needs to be clarified in this study, so that what is meant by the storytelling method can be understood properly. Etymologically, the method comes from English, namely method means "method, process, method" which is absorbed by Indonesian into a method with the meaning of means or techniques.

Meanwhile, the word story in English is called narrative, story, and tale. Whereas in Indonesian it means "stories about events (history and so on) in a person's life and so on, events (history and so on)". The word for this story gets the prefix ber to tell meaning to tell stories or stories to other people. Based on the explanation of the etymological meaning, the meaning of the storytelling method means the same as the story method or the fairy tale method (Syahraini Tambak, 2019).

This method is an educational method in teaching and learning activities by telling an event, incident or an essay about a story, either in the form of a fictional or non-fictional story. It

is more clearly stated that the storytelling method implies a way of conveying subject matter by telling chronologically how something happened, which tells of the actions, experiences or sufferings of other people, whether actually happening or just fiction.

The storytelling method in education is commonly known as the fairy tale method, the application of the storytelling method is the same as the lecture method. In order to know the true nature of the storytelling method, it is necessary to put forward the sequence from the understanding of the lecture method, because the principle of the telling method is the same as the principle of the lecture.

To get to know more deeply about the lecture method, as a material for deepening the understanding of the telling method below, it is necessary for the author to present what is meant by the lecture method, as stated by Zuhairini, that the lecture method is a method in education where how to convey material meanings to students by way of lighting and verbal narrative. To explain the description, the teacher can use other teaching aids, for example: pictures, maps, plans, and other teaching aids (Dwiyani Anggraini, 2019).

This is in line with Q.S. Hud verse 120 which means "And all the stories of the messengers We narrated to you, are the stories with which We strengthened your hearts; and in this letter has come to you the truth and the teachings and warnings for the believers ".

Storytelling actually has the same meaning as storytelling. Therefore, storytelling is an activity performed by an Islamic religious education teacher orally to learners with or without tools about Islamic religious educational materials taught in the form of messages, information, or fairy tales to be listened to with pleasure. Here the role of an Islamic religious education teacher in using storytelling methods is very urgent.

Learners are interested or not dependent on the delivery process carried out by Islamic religious education teachers. Enjoying a story begins to grow in a child since he understands the events that take place around him and after his memory is able to record some news. The period occurs at the age of 4-5 years which is marked by various abilities of the child.

The method of storytelling, etymologically derived from the Arabic word qashash is a plural form of qishash, masdar from qassa, yaqussu, meaning to narrate and trace/ follow in the footsteps (Manzhur, 711H: 148). The storytelling method is a way of presenting or presenting learning materials orally in the form of stories from teachers to students. In the implementation activities, storytelling methods are implemented in an effort to introduce, provide information, or explanation of new things in order to convey learning that can develop various fields of science.

The method of storytelling is highly recommended in the effort of moral development of learners. Through these stories, learners are expected to have good characters in accordance with the characters exemplified by the characters in a story being told. Thus by using the method of storytelling or storytelling in PAI learning sourced from the Qur'an, where the child can reflect on past events while looking at the present. Learners can learn from these stories and at the same time quote wisdom for self-improvement in the future.

RESULTS AND DISCUSSION

1. **Luqman Profile**

Luqman al-Hakim, Luqman the wise man is the person mentioned in the Qur'an in surah Luqman (31) verses 12-19 who is famous for his advice to his son. Ibn Kathir argues that Luqman's long name is Luqman bin Unaqa 'bin Sadun. And al-hakim is mentioned because he gives wisdom. Wisdom is interpreted wisely. Therefore Luqman al Hakim is defined as a man named Luqman who was given by Allah SWT the advantage in the form of wisdom.

While the origin of Luqman, a number of scholars differ. Ibn Abbas states that Luqman was a carpenter from Abyssinia. Other histories mention that he was short and had a pointed nose from Nubah, and some thought he was from Sudan. Therefore, the majority of scholars say that Luqman is not a Prophet, but a pious man mentioned by Allah SWT was given wisdom to

him. Imam Ibn Kathir rahimahullah explained that the scholars disagree whether Luqman is a prophet or a pious person who is not a prophet.

Wisdom originally had a meaning in accordance with the truth. The meaning is to put something in its place. The owner has a guided mind and a straight mind so he is called a judge. Therefore Luqman is often given the nickname Luqman Al-Hakim.

Wisdom has many meanings mentioned by the scholars, among them: 1) True and straight in words and deeds. 2) Put something in the right place, speak according to the condition. If you see a condition that requires hard work, then you will behave and speak loudly. If he sees a condition that requires a gentle attitude then he will be gentle in speaking. 3) Have a good and true understanding, useful knowledge, and correct and good ta'wil and interpretation. Imam Qatadah rahimahullah when interpreting the wisdom in this verse said. "The meaning is an understanding of Islam". 4) True in belief and understanding of religious issues and having intelligence. 5) A healthy mind that prevents its owner from having a bad understanding.

2. **The Luqman Storytelling Method**

Based on the results of the researcher's search on Luqman's stories contained in the Al-Qur'an which can be used as a role model for educational methods in improving children's character. This method is an educational method in teaching and learning activities by telling an event, incident or an essay about a story, either in the form of a fictional or non-fictional story. It is more clearly stated that the storytelling method implies a way of conveying subject matter by telling chronologically how something happened, which tells of the actions, experiences or sufferings of other people, whether actually happening or just fiction(Rusydi, 2019).

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Some Qur'anic verses about the story of Luqman, among others(M. Quraish Shihab, 2010):
1. Q.S. Luqman 12. And verily, We have given wisdom to Luqman, namely: "Be grateful to Allah! And whoever is grateful (to Allah), then indeed he is grateful for himself; and whoever is ungrateful (disbelief), then indeed Allah is Rich, Most Praiseworthy ".
2. Q.S. Luqman 13. And (remember) when Luqman said to his son, when he taught him, "O my son! Do not associate partners with Allah, indeed associating (Allah) is indeed a great injustice."
3. Q.S. Luqman 14. And We enjoined on man (to do good) to his parents. His mother had conceived him in an increasingly weak condition, and weaned him at the age of two. Be grateful to Me and to both your parents. Only to Me will you return.
4. Q.S. Luqman 15. And if they both compel you to associate Me with something you have no knowledge of, and associate them both in the world well, and follow the path of those who return to Me. Then only to Me is your return, then I will tell you what you have done.
5. Q.S. Luqman 16. (Luqman said): "O my son! Indeed, if there is (an act) the weight of a mustard seed, and it is in a rock or the sky or the earth, surely Allah will give it (reward). Indeed, Allah is Subtle, Most Careful.
6. Q.S. Luqman 17. O my son! Perform the prayer and command (people) to do what is good and guard (them) from the evil and be patient with what befell you, indeed that is an important matter.
7. Q.S. Luqman 18. And do not turn your faces away from men (because of arrogance) and do not walk on earth arrogantly. Indeed, Allah does not like those who are arrogant and proud.
8. Q.S. Luqman 19. And be modest in walking, and soften your voice. Surely the worst voice is the voice of a donkey.

Therefore, based on the results of research on Q.S. Luqman verses 12-19 which are the topic of this research can be found several characters instilled by Luqman as role models for character education in the Al-Qur'an. This can be identified by researchers, among others:

First. Based on Q.S. Luqman verses 12, 13, 15, and 17 state that Luqman's character is religious, honest, disciplined, and responsible. Among the religious characters instilled by Luqman is to teach the attitude of gratitude to Allah SWT, it is forbidden to associate Allah SWT, and it is recommended to perform prayers as a form of obligation to Allah SWT. Gratitude is the most important thing, because gratitude is the capital to bring a child closer to God Almighty.

Then the character that Luqman instilled in his son is through the prohibition of associating Allah SWT. Allah SWT teaches us not to commit shirk (associating Him), because shirk is a great sin and the reward is hell. Hell is understood not only in the retribution on the Day of Judgment, but in the world as well. The reward in the world is a narrow life and far from a sense of happiness. And this act of shirk is a great tyranny. Because this act is against the power, the power of Allah SWT, that is, acknowledging the existence of power, power over Allah SWT.

According to Luqman, the religious character is instilled through prayer. Because with prayer our relationship with Allah SWT will be established. In the hadith of the Prophet, it is mentioned that the practice that is first counted is prayer, if the prayer is good then other practices are good. If the prayer is not good then other practices are not good.

Rejecting the measure of human good deeds is the implementation of prayer. In Al-Qur'an al-Ankabut verse 45 it is mentioned which means "Indeed prayer can prevent from vile and evil deeds". This indicates that Allah SWT guarantees that by performing prayers can be prevented from all bad deeds. Prayer becomes a bulwark of sinful deeds and all negative deeds.

Apart from religious character, that prayer also teaches about the character of discipline. That is, in prayer we obey the signs of the time of its implementation, the pillars must be orderly, take care of things that invalidate the worship of prayer, and so on. This is a form of cultivating disciplinary character (Syahraini Tambak, 2019).

Then prayer also teaches about the character of honesty. This means that in performing prayers even if we do not want to get out of the existing order, we must meet certain pillars and conditions. This indicates to always uphold the character of honesty in the midst of everyday life. And this is also what we are blessed to avoid the attitude of corruption.

Prayer also teaches about democratic character. For example, in prayer, we are allowed to spend it while traveling. And it is permissible to perform prayers by sitting if unable to stand, it is permissible to sit or lie down, and even it is permissible with gestures. This teaches about the democratic character that is built in prayer.

Then prayer also teaches about the character of responsibility. The point is that prayer teaches us not only to accept the nikamat of Allah Almighty, but to be responsible for performing the prayers properly and regularly. Because this is our dedication to Allah SWT. this is mentioned in Q.S. Azzariat verse 56 which means I do not say jinn and humans except only to serve Me. Devotion to Allah SWT is our responsibility to the Creator of Allah SWT.

Second. Based on Q.S. Luqman verses 17 and 18 state about democracy, love peace, care about the environment, care about social. In this verse it is narrated to implement amar ma'ruf nahi munkar. The command to do good is an effort to improve the character of peace-loving, social care and environmental care. Because if you do good is a good deed that is enjoyed by everyone.

In verse 18, it is stated that you should not be arrogant in your daily life. This means teaching about the character of peace-loving, caring for the environment, caring socially. Therefore, an arrogant person is a person with bad character, hated by humans and the Creator of Allah. so that the character of peace-loving, caring for the environment, caring socially must be built in the human person in order to become a superior human being. A superior human being is a person with character as the mandate of Islamic teachings and the government.

CONCLUSION

Based on research studies on educational methods telling stories in the Al-Qur'an as an effort to improve children's character, it can be concluded:

1.	The educational method of storytelling by the author takes the story of Luqman as contained in Q.S. Luqman verses 12-19.
2.	Identification of the storytelling educational method that Luqman instills in children based on Q.S. Luqman verses 12-19 have 2 parts, namely:
	a.	Based on Q.S. Luqman verses 12, 13, 15, and 17 identify the characters instilled by Luqman as being religious, honest, disciplined, and responsible.
	b.	Based on Q.S. Luqman verses 17 and 18 state about democracy, love peace, care about the environment, care about social.
3.	The Luqman storytelling method applied to children includes the prohibition of associating Allah, the commandment of prayer, amar ma'ruf nahi munkar, and the prohibition of arrogant behavior.

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IBN ARABI'S THOUGHTS

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ABSTRACT

Muhammad bin Alibin Ahmad bin Abdullah al-Thâ "ial-Haitami. Born in 560 AH, in Murcia, Spain. In Seville, he studied the Qur'an, al-Hadith and Fiqh to the students of ibn Hazmal-Zhâhiri, the famous Faqîh of Andalusia. After turning thirty, he traveled to various regions of Andalusia and western Islamic regions. Most of his early life was spent as is customary for young people just growing up. His education is the standard education for a good Muslim family, although he doesn't appear to be attending formal schools, it is almost certain that he is getting private lessons at home. He was taught the al-Qur'ān by one of his neighbors, Abū 'Abdallāh Muḥammad al-Khayyat, whom he loved dearly and remained a close friend of for many years. From then until the end of his life, one of the sources of his livelihood was the gifts and alms he received from friends on the spiritual path and from some of his relatives while living in the East. For him it is a form of pure devotion which requires a saint to leave all rights and assets that will make him remember rububiyyah, divinity. Ibn 'Arabi died in Damascus on November 16, 1240, on the 22nd of Rabiul Akhir 638 at the age of seventy. His extraordinary spiritual achievements have spread throughout almost the entire Muslim world, and even the West, until now.

KEYWORDS: Ibn Arabi's, Qur'an, al-Hadith

INTRODUCTION

The Wihdat al-wujûd doctrine is often associated with a Sufi who is said to be its founder, namely ibn `Arabi. He was a famous Sufi figure who was born in Murcia, Spain, on the 17th of Ramadan in 560 AH, and died in 638 AH. However, the term Wihdat al-wujûd did not come up terminologically by ibn `Arabi himself. According to W.C. Chittic, the person who first used the termWihdat al-wujûd was Sadr al-Dîn al-Qunâwi (d. 673 H), student of ibn `Arabi.

His full name is Muhammad ibn Ali bin Ahmad bin Abdullah al-Thâ"i al- Haitami. Born in 560 A.D., in Murcia, Spain. In Seville (Spain), he studied the Qur'an, al-Hadith and Fiqh to the disciples of ibnHazm al-Zhâhiri, andalusia's famous Faqîh. After the age of thirty, he traveled to various regions of Andalusia and the western Islamic regions. His two teachers, AbûMadyn al-Gauts al-Tilmisnri, and YasmînMusyaniyah (a female guardian). He had met ibnRuysd, the philosopher and physician of the Barbarian Dynasty, in Kordova. He also visited al-Mariyyah which became the center of Madrasah ibnMasarrah, an influential Sufi philosophy in Andalusia.

As the first and only child of a man, his birth was clearly a great joy for his parents. The first seven years of his life seem to have been spent amid local conflicts and tensions. His father served as an army of IbnMardanīsy, a local ruler who established a small kingdom for himself with the help of Christian mercenaries. In the tradition of Rodrigo Diaz (El Cid), his famous ancestor in the XI century, IbnMardanīsy dwelt in Murcia and Valencia and by Christians was nicknamed the "King of Wolves". He settled with the kings of Castile and Aragon and for 25 years defended his kingdom against the new power of al-Muwasīn, although his power receded when Ibn 'Arabī was born. Stephen Hirtenstein, 2001:43.

The al-Muwasidīn dynasty came from the Berber tribes of the Atlas mountains of Morocco, a follower of the ibnTumart religious leader, and first appeared in 1145. By 1163 they invaded North Africa to Tripoli. Throughout the 20 years before ibn 'Arabī's birth, al-Muwasaidīn had resurrected and consolidated the Muslim unity in Andalusia, building a stronghold to counter the interference of Christians in the north. They made Seville the local capital and built stability throughout North Africa.

DISCUSSION

Wihdat Al-Wujud Teachings

In 1172 Ibn Mardanīsy died, and the resistance to al-Muwasīn ended. Ibn 'Arabī's father, together with ibnMardanīsy's prominent entourage of followers, apparently transferred his allegiance to sultan al-Muwasaidīn, AbūYa'qūbYūsuf I and became one of his military advisers. That same year all his family moved to Seville, a bustling and prosperous cosmopolitan centre, and became the capital of the kingdom of al-Muwasidīn in Spain. New development programs financed by the Sultan; like restoring the ancient Roman water system, making Seville the main city in the country. The city became a meeting point between different races and cultures where singers and poets hung out with philosophers and theologians, and the guardians sided with sinners. Thus, from the age of 7 Ibn 'Arabī grew up in an environment full of important ideas of the time, science, religion and philosophy.

When mass communication as we know it now does not exist, this kind of environment becomes an important element in its development. The XII-century Seville of Ibn 'Arabī's youth could be likened to the present-day city of London, Paris and New York –an extraordinary mix of people, buildings and events.

Most of his early life was spent as is customary for young people who were just growing up. His education was a standard education for a good Muslim family, although it seems that he did not study at an official school, it is almost certain that he received private lessons at home. He was taught the Qur'an by one of his neighbors, Abū 'AbdallāhMusammad al-Khayyat, who he loved so much and remained his close friend for many years.

Since settling in Seville when he was eight years old, Ibn 'Arabī began his formal education. In the city of the center of science, under the guidance of famous scholars studying the Qur'an and its interpretations, Ḥadīs, fiqh, Theology and Skolastic Philosophy. Seville is an important centre of sufism, with a number of prominent Sufi teachers living there.

During his stay in Seville, the young Ibn 'Arabī often traveled to various places in Spain and North Africa. The opportunity was used to visit prominent Sufis and scholars. One of his most memorable visits was when he met IbnRusyd (d. 595 H) in Kordova. Ibn 'Arabī was sent by his father to meet the great philosopher IbnRusyd who came from a very prominent family in Kordova. IbnRusyd, of all spanish medieval figures, was perhaps the most famous man in Europe, as he reintroduce aristotle's works –astronomy, meteorology, medicine, biology, ethics and logic– and his reviews had a profound effect on Europe when europeans later rediscovered Aristotle.

Ibn 'Arabī's conversation with this great philosopher proved his extraordinary brilliance in spiritual and intellectual insights. It explains the differences and disagreements between the logical way of reason and the path of gnostic imagination. The fact that this young Sufi defeated the perceptical philosopher in exchange for the thought precisely shows the point of the philosophical thought and mystical experience of Ibn 'Arabī which shows how mysticism when mass communication as we know it today does not exist, this kind of environment becomes an important element in its development. The XII-century Seville of Ibn 'Arabī's youth could be likened to the present-day city of London, Paris and New York –an extraordinary mix of people, buildings and events.

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Ibn 'Arabī's conversation with the great philosopher proved extraordinary brilliance in spiritual and intellectual insight. This conversation explains the fundamental differences and contradictions between the path of logical reason and the way of the gnostic imagination. The fact that this young Sufi defeated the peripatetic philosopher in this exchange of ideas aptly points to Ibn 'Arabī's philosophical thought and mystical experience which shows how mysticism and philosophy relate to one another in his metaphysical thought. His visionary mystical experiences are closely linked and supported by his rigorous philosophical thinking. Ibn 'Arabī is a mystic who is also a teacher of peripatetic philosophy, so that he can precisely philosophize his inner spiritual experience into a very complex metaphysical worldview.

At a relatively young age, maybe 16 years, Ibn 'Arabī went into seclusion (khalwat). According to a story written more than 150 years after his death, it is told that Ibn 'Arabī at one time attended a banquet with his friends and as is customary in Andalusia, after a meat meal was served wine. Just as he was about to start drinking a glass of wine, he suddenly heard a cry, "O Muhammad, it was not for this that you were created!" Terrified by this stern voice, he ran to a cemetery outside Seville. There he found ruins that looked like a cave. For four days he remained there alone performing seclusion, making dhikr and only going out during prayers.

Ibn 'Arabī seemed destined to follow in his father's footsteps. He served in Sultan al-Muwaḥḥidīn's army for a time and was promised a position as assistant to the governor of Seville. He himself called this period of life a period of ignorance. This period of ignorance or ignorance ends with the experience of enlightenment.

After his meeting with IbnRusyd and experiencing spiritual enlightenment, in 580 A.D. (1184 A.D.), Ibn 'Arabī withdrew from the army and all his worldly affairs. The last event that gave him a unanimous decision was when he and the commander of al-Muwasidīn prayed together at the Great Mosque of Kordova.

It should be noted here that ibn 'Arabī's period of ignorance was nothing but a phase of ghaflah, a phase of omits or "confusion". Thus, from then on Ibn 'Arabī devoted himself to the life and full servitude of God in accordance with the teachings given by Īsā, Mūsā and Muhammad SAW. He decided to take the path of zuhud by abandoning all his worldly wealth, where this became an important point of change in the course of Ibn 'Arabī's life: he had chosen the path of poverty and would never turn away from it again. From then until the end of his life one of his livelihoods was the gifts and alms he received from friends in the spiritual way and from some of his relatives while still living in the East. For him it is a form of pure devotion (al-'ubūdiyyah al-mahah) which requires a guardian to leave all rights and property that will keep him remembering the rububiyyah, the godhead. Ibn 'Arabi died in Damascus on 16 November 1240 on the 22nd of RabiulAkhir 638 at the age of seventy. His remarkable spiritual achievements have spread throughout almost the Islamic World, and even the West, to this day.

Among his monumental works is al-Futûhât al-Makiyyah, written in 1021, while he was on hajj. The other works are Turjumân al-Asywâq, Masyhid al-Asrâr, al-Mathâli' al-Anwâr al-Ilâhiyah, Hilyah al-Abdâl, Kimiya, Al-Sa'âdah, Muhâdharât al-Abrâr, Kitâb al-Akhlâq, Majmû' al-Rasâ"il-Ilâhiyah, Mawâqi' al-Nujûm, al-Ma'rifah al-Ilâhiyah and al-Isra.

And we have made some of you as a jest; He is the All-knowing, the All-wise. And allah is All-Hearer, All-Knower.And who is more like a man in the lord of the worlds? And if there were two different aspects of it, they would not believe in it. The inside aspect is the essence, and it is called al-Haqq, while the outer aspect is extrodent, and it is called al-khalq.

All realities are one, but have two different attributes, the nature of the godhead and the nature of the err. God is all-knowing and all-wise. He is the All-knowing, the All-aware.

Moreover, if in the theory of al-Hallâj there is still duality (God and man), then in the theory ibn 'Arabi, duality does not exist except duality nisbi (duality pseudo), because there is only oneness.

So according to this teaching, the form is only one, that is a form that stands by itself, that is God, Dzat the Most Righteous. The many realms, even though they exist, are not tangible in their own form, but return to one form, the form of God. He is the All-mighty, the All-wise.

This teaching strongly emphasizes the sense of unity of existence. That is, all that exists, even though it appears to exist, does not actually exist, because its existence depends on God the Creator. All these visible realities are only shadows of the One (God). If God were the source of the shadows, nothing else would exist, for the whole world has no existence. The truth has the form of only God. In other words, there is only one form, namely the form of God, while the other is only a shadow.

Ibn 'Arabi, gives a clear illustration of the relationship between God and nature in the concept of unity of its existence. According to him, the face is actually one, but if you multiply the mirror, then it will be a lot. The "face" here refers to God, while the "mirror" refers to nature. So, in ibn' Arabi's thinking, God's relationship with nature is like the relationship of the face with the mirror, whereas as a being that is in it, it is nothing but many of the same faces and one but reflected in many mirrors, thus impressing the diversity. Al-Qasyâni said, "The face is actually one, but if you multiply the mirror, it becomes many". It is the same as a tree with its shadow; the shadow will not be visible if the tree as the source of the shadow does not exist. On the contrary, however, there can be trees without shadows if they are in the dark.

Nature is the appearance of al-Haqq, and as such, everything or everything in this nature is the identification (ta'ayyun) of al-Haqq. According to him, in existence there is only one reality that can be seen from two different aspects. From one aspect, Reality is called the Truth, The Doer and the Creator. Viewed from other aspects, it is called creation, receiver and being. But al-Haqq and al-khalq are two aspects of one form or one reality.

There is no god but He, the Mighty, the Wise. There is no difference between them. The only visible difference between the two is from the point of view of the five senses of birth and the limited sense of ability to capture the nature that is in His Dzat from the unity of dzâtiah, all things gathered in Him. So there is no difference between a new form called khdîm and a new form called a creature.

He is the All-seer, the All-knower. He is the All-knowing, the All-wise. And look at Your Lord with the truth, and do not look at him in the heavens or in the earth, making any sense to him.In terms of His Dzat, God is munazzah, clean, and impossible to be likened to nature and its imperfections, far above all attributes and all limitations and attachments. In this sense, God is unknown and unrenowable, unable to be captured, unthinkable and indescribable. He's transcendent. The only trait that applies to Him is "absoluteity".

He is the All-knowing, the All-important. God is the One Who Appears" (Mutajalli), and "the one who appears" has a similarity, albeit in the least, to the "locle of His appearance". It can also be said that nature is a form of self-appearance of God in terms of visible names. If it is said that the Lord "hears" and "sees" it means that the Lord, by "manifesting Himself" in nature, "hears" and "sees" in the form of every who and what yag hear and see. And in other words, God is "substance" (far away) or "to Him" (huwiyyah) every what hears and sees.

From the explanation above, it can be concluded that the correct understanding of existence when viewed only in terms of unity alone is insufficient. The correct understanding of existence must include not only its unity, but also its diversity, for it is one and many, one and many at a time. Both cannot be understood except as a unity of ontological contradictions, which complement each other and perfect each other, one never without the other. The contradictions are not two realities that each stand alone, but one reality with two different aspects.

Among the contradictions are al-Zhâhir and al-Bâthin. The visible and the visible. The visible aspect is the aspect of the appearance or manifestation (zhuhûr) of the names and

attributes of God that appear in nature. Nature is the place of appearance (mazhar) of His names and attributes. In this context, zhuhûr is a synonym for tajalli, which both mean "self-appearance" or "manifestation", while mazhar is a synonym for majlâ, both of which mean "place of self-appearance" or "sweet place of manifestation", i.e. nature. This is the tasybîh aspect. The visible aspect is the aspect of His "Concealment", namely His Dzat, which is symbolically referred to as kanzmakhfi (hidden treasure). God in terms of His Dzat is unknown and unknown. He stays hidden. In this sense, God is the Absolute one in Hissolity.

Parallel to the above is the unification between the In visibly and the visible. As explained above, true knowledge of existence or reality can be achieved by looking at the One in a lot, and seeing the many in the One. Or with more precise language, see the One as a lot, and see that much as the One.

He is the All-beher, the All-wise.

To establish God and to establish Him with nature, for Ibn'Arabi is the right effort. And whosoever doth not know that Allah does not know, and whosoever is err, then verily, He is of the Gentiles. But he who has created the Lord of the Worlds, then according to him is only one who knows Him by half of knowledge.

This view can be seen in the verse ibn 'Arabi, which according to 'Afifi, is a summary of ibn 'Arabi's teachings on tanzîh and tasybîh:

"If you hold on to the absolute tanzîh only, you limit al-Haqq, because every tanzîh means restrictions, whereas if you hold only to tasybîh, you see al-Haqq and limit Him. The truth is that if you hold on to the tanzîh and tasybîh simultaneously from two different aspects and this is what the Sufism needs. Those who disbelieve in the verses of Allah and the Last Day, and those who disbelieve, theirs shall be the deed of the Hered. Whereas people who hold on to the form of a single reality are the one who affirm oneness. If you hold on to duality, beware of tasybîh, otherwise you will fall on anthropomorphism. If you are holding on to oneness, beware of the tanzîh in the form of nature which is one aspect of oneness reality".

He said, "O my people, worship God; In Pantheism it is stated that God and the real world are one, although all these views differ on how God and nature became identical. Ibn 'Arabi in Wihdat al-wujûdnya retains the transcendence of God, which is seen in His tanzîh and nature is only a self-appearance or tajalli of God.

The teachings of Wihdat al-wujûd arise from the philosophy that God wants to see Himself outside of Himself. Then nature was created as a mirror that reflects his self-image. Every time he wants to see Himself, He sees nature because in every object there is an aspect of al-Haqq.

In addition to seeing himself, God created nature also because He wanted to show Himself through nature. It is a hidden treasure (Kanzanmakhfiyan) that cannot be known except through nature. This idea is in accordance with the hadeeth of the Prophet who said that God is a hidden and unknown treasure, therefore He wants to be known. So he created the creatures and introduced himself to them. Then they knew Him.

He is the All-hidden, the All-wise. Al-Haqq at this level cannot be known and approached in absolute terms. So this makes Him love and long (ahbabtu) to be known, so as not to be hidden again. So by tajalli into the universe, as the locus for the appearance of Himself, revealed His Dzat, so that He is no longer in absoluteity and freedom dzat it, but is in relation and limitations.

And Allah is all-hearing, all-knower. In understanding this problem, we go back to the concept of tajalli. Nature is a mirror to God. The clarity of the image on a mirror depends on the quality of the clarity of a mirror. The clearer or cleaner a mirror, the clearer and perfect the reflected image. The most perfect mirror for God is man. Because man reflects all the names and attributes of God, while other beings reflect only part of His name and nature.

Not all humans can be perfect human beings. Only the chosen human beings can be perfect human beings. Ibn 'Arabi distinguished perfect man into two levels, namely the universal perfect human being in his position as a new man. Man at this level is "The Word of Integration" (al-Kalimah al-jâmi'ah), because it is a combination of all the names of God and the

combination of the attributes of godliness and the attributes of the meaning. This is the priority of man over other beings, so that man is given the privilege of being His representative in the earth.

Whereas a perfectly particular human being is an immortal new human being, who appears, survives and perennials. This is a human being possessed of godliness, and in his own hands is Ilâhi (al-Shûrah al-Ilâhiyah). He's god's perfect shadow. And he is the intercession between man and God. The most perfect place of appearance is the Prophet (Peace be on his father).

According to Abdul Hadi (2001:160) The term Wihdat al-wujûd, as mentioned earlier, was never used by ibn 'Arabi himself. The term was introduced by commentators and disciples, such as Sadr al-Dîn al-Qunâwi (d.1301), Mu"ayyad al-Dîn al-Jandi (d.1291), Sa'd al-Dîn al-Farghâni (d.1301), Ibn Sab'în (d.1300), Awhâd al-Dîn al-Balyâni (d.1288), 'Azîd al-Dîn al-Nasafi (d.1300), 'Abd, Al-Razzâq al-Qasyâni (d.1330), etc. And allah is All-Knowing, All-Wise.

And who is more like a man who was a tyrant to the tree, and said, "This is from Allah," so that they may take heed. Al-Balyâni only emphasizes the nature of the immanence of God. When ibn 'Arabi and his disciples say that "he and not Him" (He is the first of His knowledge, He is the Second As absolute Dzat), al-Balyâni says that "He is Him". And allah is All-Knower, All-Wise. According to him, "The form is one, the mere form of God". Other forms are merely One Form.

He is the All-forgiving, the All-wise. The term mulhid, ittihâd and hulûl addressed to the adherents of Wujûdiyah, as a whole comes from the thoughts of ibnTaimiyah.

According to IbnTaimiyah, this teaching equates God with nature. Those who understand this, he says, consider it one form. And allah's is the kingdom of the worlds. In fact, the understanding ibn 'Arabi is not so. And allah is All-Knowing and Important.

CONCLUSION

The existence of God is absolute. Ibn 'Arabi never equates God with nature, especially when we read carefully the book al-Futûhât al-Makiyyah. Thus, ibnTaimiyah only sees the teachings from the aspects of his Tasybîh (likeness of al-Khâlik and creatures) only, but has not judged it from the aspect of tanzîh, namely the sanctification of al-Khâlik. For, both aspects are contained in the teaching ibn 'Arabi.

The teachings of Wihdat al-wujûd which had reached the peak in the hands of Ibn 'Arabi, and then developed in the hands of the sufi philosophers thereafter, spread almost throughout the Islamic world with its network, as AzyumardiAzra stated in his Ulama Network work. Through this network, wujûdiyah teachings entered Indonesia, which then gave rise to sufifalsafi figures, who were also not quiet from his shathahât expressions, such as Hamzah al-Fansuri and Syamsuddin al-Sumaterani.

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COMPARISON OF KTSP AND CURRICULUM 2013
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ABSTRACT

A curiculum as a teaching program of one of the instutions may have changed in accodance with the need of the society. In Indonesia, the government under the administration of the Ministry of National Education has made the changes of curriculum for several times, such as, KTSP 2006 (unit lesson-based curriculum) and Kurikulum berbasis karakter2013 (character-based curriculum).These changes are aimed at developing the quality of education in this country. This writing discusses the differences between KTSP 2006 and Kurikulum berbasis karakter 2013. Through the discussion, it is found that there are some differences between both of these curriculum in many aspects in lessons focused, methods applied, students' achievement scale, and teaching learning goals.

KEYWORDS: Curriculum 2006; Education; Curriculum 2013

PRELIMINARY

The curriculum is a set of plans and arrangements regarding the objectives, content and learning materials and methods used as guidelines for implementing learning activities to achieve certain educational goals. These specific objectives include the objectives of national education as well as conformity to the specifics, conditions and potential of the regions, educational units and students. Therefore the curriculum is prepared by the education unit to allow the adjustment of educational programs to the needs and potentials that exist in the region. Based on data from the Central Bureau of Statistics in 2010, the population of Indonesia is 237,641,326 people with various variations.

This diversity in turn creates different levels of development needs and challenges between regions in order to improve the quality and educate the lives of the people in each region. Regarding education development, each region requires education in accordance with regional characteristics. The curriculum as the heart of education needs to be developed and implemented in a contextual manner to respond to the present and future needs of regions, educational units, and students.

RESULTS AND DISCUSSION

Education is the most important thing for development in order to increase the dignity of a nation. in Law Number 20 of 2003 concerning the National Education System: Article 36 paragraph (2) states that curricula at all levels and types of education are developed with the principle of diversification according to the educational unit, regional potential, and students. Education as an effort to prepare people who are ready to use in various fields of work and expertise to answer life's challenges. Later education must be able to foster future generations to become humans with strong characters, with clear identities and with various abilities that are in accordance with the problems faced by the nation, both present and future problems. For that we need professionalism in education that is based on being ready to challenge education so that each educational unit called the curriculum is needed.

The curriculum is a set of plans and arrangements regarding the objectives, content and learning materials and methods used as guidelines for implementing learning activities to achieve certain educational goals. These specific objectives include the objectives of national education as well as conformity to the specifics, conditions and potential of the regions, educational units and students. Therefore the curriculum is prepared by the education unit to allow the adjustment of educational programs to the needs and potentials that exist in the

region. In the past and now, we are familiar with the name KTSP or the Education Unit Level Curriculum which came into effect since the 2007/2008 academic year.

THE DIFFERENCE OF KTSP AND CURRICULUM 2013

a. KTSP

KTSP is an operational curriculum prepared by and implemented in each educational unit. KTSP consists of educational objectives at the educational unit level, the structure and content of the education unit level curriculum, educational calendar, and syllabus. In KTSP Content Standards are determined in advance through Permendiknas No. 22 of 2006. After that the SKL (Graduate Competency Standards) is determined through Permendiknas No. 23 of 2006 KTSP emphasizes the aspect of knowledge. At the Integrated Thematic Elementary School for grades I-III, the number of lesson hours is less and the number of subjects is more than the 2013 curriculum.

The standard process in learning consists of Exploration, Elaboration, and Confirmation, in KTSP ICT is a subject, scouts are not mandatory extracurricular activities. The assessment is more dominant in the aspect of knowledge, in KTSP the majors start in class XI. The development of KTSP is part of the educational unit planning activities. This activity can take the form of a work meeting for educational units and / or groups of educational units held before the new school year. In general, the KTSP development activity stage includes: (1) drafting based on context analysis; (2) review, revision, and finalization; and (3) approval by the competent official.

The more detailed steps of each activity are arranged and organized by the education unit curriculum development team. The implementation of KTSP is the joint responsibility of all elements of the education unit, namely the school / madrasah principal, teaching staff and education staff. The KTSP component includes 3 documents. Document 1 which is called Book I KTSP contains at least the vision, mission, objectives, content, study load arrangements, and an educational calendar. Document 2 which is called Book II KTSP contains a syllabus and document 3 called Book III KTSP contains a lesson plan that is prepared according to the potential, interests, talents, and abilities of students in the learning environment. The preparation of the KTSP Book I is the responsibility of the school / madrasah principal, while the preparation of the KTSP Book III is the responsibility of each educator. Book II of KTSP has been prepared by the Government.

b. Kurikulum 2013

The 2013 curriculum was officially launched on July 15, 2013. While its implementation has been implemented in the 2013/2014 school year in certain or limited schools. In the 2013 Curriculum, the syllabus development activities are under the authority of the government, except for certain subjects that are specifically developed in the respective education unit. SKL (Graduate Competency Standards) are determined in advance, through Permendikbud No. 54 of 2013. After that, content standards are determined, which are in the form of a Basic Curriculum Framework, as outlined in Permendikbud No 67, 68, 69, and 70 of 2013.

The competency aspect of graduates is a balance of soft skills and hard skills which includes aspects of competency in attitudes, skills and knowledge at the Integrated Thematic SD level for grades I-VI, then the number of lesson hours per week is more and the number of subjects is less than KTSP. The learning process for each theme at the SD level and all subjects at the SMP / SMA / SMK levels is carried out with a scientific approach, namely the standard process in learning consisting of Observing, Asking, Processing, Presenting, Concluding, and Creating. ICT (Information and Communication Technology) is not a subject, but as a learning medium. The assessment standard uses authentic assessment, which measures all competencies in

attitudes, skills and knowledge based on processes and results. Scouts become compulsory extracurricular activities and Pemintan (Penjurusan) starting from class X for SMA / MA level.

The scope of SKL in the KTSP curriculum and the 2013 curriculum

The differences in scope between SKL in KTSP and the 2013 curriculum are as follows:

Table 2.1 Differences between SKL in KTSP and the 2013 Curriculum

KTSP	THE 2013 CURRICULUM
SKL consists of every subject, each subject has its own SK and KD, at each grade level	There is only 1 SKL at each grade level which is a mold for all subjects.
Learning focuses on cognitive abilities. It can be seen from the essence of SK and KD which contain more conceptual content. so that the study load is too heavy.	Learning emphasizes character education. There is a balance between soft skills and hard skills. Described clearly on each of the Core Competencies, namely KI1, KI2, KI3 and KI4.
Character building has not been clearly described in the SKL, it only appears in the syllabus and lesson plans (RPP)	Character education has appeared in SKL in the realm of KI1 (religious) and KI2 (individual social attitudes).
The learning used is passive and abstract	Learning uses a scientific approach that is interactive, investigating real-world contexts.
SKL is described as derived from standard content (SI)	SKL is described based on needs, where SKL is used as the basis for developing the other 7 SNPs.
There is a separation between the subjects of attitude, skill, and knowledge formation	All subjects must be able to form attitudes, skills and knowledge.
Competence is described from the subjects.	Subjects are described from the competencies to be achieved
Subjects are separate so that they look like collections of subjects.	All subjects are put together by KI in each class.
Subjects are not yet relevant to the required competencies, too heavy, too broad.	In accordance with the child's development, the subjects are essential, and in accordance with what is needed.
SKL coverage consists of educational units, subjects, and subject groups.	SKL coverage for all education units which include subjects, class levels, and study groups.
Reduction begins when grade XI high school. There are no elective subjects between majors	There are specialization groups (instead of majors) and options between specialization groups and are free at the beginning of entering high school.

CONCLUSION

In the past and now, we are familiar with the name KTSP or the Education Unit Level Curriculum which came into effect since the 2007/2008 academic year. If we look together, the most basic difference between the 2013 Curriculum and KTSP. In KTSP, syllabus development activities are under the authority of the education unit, but in the 2013 Curriculum syllabus development activities are transferred to the authority of the government, except for certain subjects that are specifically developed in the education unit concerned.

Behind the differences, there are actually similarities in essence between the 2013 Curriculum and the KTSP, for example regarding the scientific approach (Scientific Approach) which is essentially student-centered learning. Students seek knowledge not receive knowledge.

This approach has the same essence as the Process Skills Approach (PKP). The approach problem is not actually a curriculum problem, but an implementation problem that does not work in the classroom. It could be that the scientific approach introduced in the 2013 Curriculum will have the same fate as the previous curriculum approaches if the teacher does not understand and cannot apply it in classroom learning.

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THE ROLE OF MADRASAH HEAD IN IMPROVING TEACHER MOTIVATION IN MTS ISLAMIYAH YPI BATANG KUIS

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ABSTRACT

The role of the headmaster is very influential in improving the motivation of teachers' work in carrying out their duties in school. This study aims to find out the teacher's work motivation, the role of madrasah heads in improving teacher work motivation, the obstacles faced in improving teacher work motivation, efforts to overcome obstacles to increase teacher work motivation in MTs Islamiayah YPI Batang Kuis. In this research, we use descriptive qualitative research. This research was conducted in MTs Islamiayah YPI Batang Kuis. The subjects in this study were The Head of Madrasah, WKM Curriculum and Teachers. Based on the results and discussion of research can be concluded that: (1) the motivation of teachers in MTs Islamiayah YPI Batang Kuissudah is quite good, seen from the activeness of teachers in classroom and outside the classroom, the creation of learning devices that are ready before the teaching begins, (2) the role of madrasah heads in improving the work motivation of teachers MTs Islamiayah YPI Batang Kuisdalam namely the role of educators, Managers, Administrators, Supervisor, Leader, Innovator, Motivator. (3) the constraints of madrasah heads in improving teacher work motivation in MTs Islamiayah YPI Batang Kuisadanya teachers who do not want to admit their low quality, especially in the ability to master the classroom, as well as the facilities of the teacher's incomplete pre-existing, (4) the efforts of the head of the Madrsah MTs Islamiayah YPI Batang Kuis in overcoming the obstacles faced in improving the teacher's work motivation is good enough by applying the approach and coaching, implementing an open management system by establishing good communication between madrasah residents, mapping activity programs, rewarding and also funishment.

KEYWORDS: The Role of Madrasah Head, Teacher's Work Motivation

INTRODUCTION

The development of science and technology has led to very rapid changes in people's lives, especially changes in educational institutions. Schools as educational institutions, as agents of change not only have to be sensitive to conforming but also in anticipating developments that will occur within a certain period of time. One of the effective forces in school management that plays a role and is responsible for changing is the leadership of the school/madrasah, Wahjosumidjo (2011:7).

As mentioned in Law No. 20 of 2003 on the National Education System confirms that national education serves to develop the ability and form dignified national character and civilization in order to educate the life of the nation, aiming to develop the potential of learners to become human beings who believe and fear God almighty, noble character, healthy, knowledgeable, capable, creative, independent, and become democratic and responsible citizens.

Chairunnisa, (2006:65) Education is one of the basic needs in human life that thinks how to live the life of this world in order to maintain life in the life and livelihood of human beings who carry out the task of the kholiq to worship. Man as a creature that is given advantages by God almighty with a form of reason in man that does not have other creatures of God in his life, that to cultivate his mind required a pattern of education through a learning process.

Low quality of human resources is a fundamental problem that can hinder development, economic development and national culture. Especially in today's globalization era, it can be said only with the availability of superior quality human resources this nation will be able to win the competition. If the Indonesian nation wants to take part in the global competition, the

first step must be to reorganize the human resources development planning, both from the intellectual, emotional, spiritual, creativity, moral, character and responsibility aspects. The arrangement of human resources needs to be pursued gradually and continuously through a quality education system both formal, non-formal, and informal education, from basic education to higher education

In creating the quality of education through learning activities, the headmaster /madrasah has an important role to improve the work performance of teachers in schools / madrasahs. Teacher's work achievement is the result of the teacher's work in carrying out his duties in accordance with his professional work in the field of education. Therefore, a leader or headmaster/madrasah is needed in developing the resources of the school/madrasah. As a manager in a school/madrasah, the headmaster/madrasah has a great duty and responsibility in making decisions. Various studies have been conducted showing that in an atmosphere of rapid environmental change, one of the things that causes school/madrasah achievement and the quality of graduates to decrease is the leadership of the principal / madrasah who is less successful.

In building the motivation and spirit of work teachers need good leadership in achieving these goals. As an effort to maintain harmonization, teacher welfare and adjust to the situation and conditions of subordinates. One of the strengths in the management of school/madrasah organizations and which plays a role in taking responsibility for change is the leadership behavior of the principal/madrasah, as the leader of the principal/madrasah is required to be able to initiate new thinking in the interaction process in the school/madrasah environment.

Mulyasa, (2007:97) The roles and functions that must be carried out by the principal as a leader as described by the Education Office include as an educational, manager, administrator, supervisor, leader, innovator and motivator. The role or indicator is to improve and improve the teaching and learning situation. The main priority is to improve and improve the quality of learning by improving the performance of teachers who handle it. In relation to the leadership behavior of the headmaster / madrasah who wants to move his subordinates (teachers) to do their job must be able to motivate the teacher so that the teacher will focus all his energy and attention to achieve the results that have been determined. The headmaster must establish active communication at all times and at all times evaluate the teaching tasks that have been done by the teacher, this can be reflected in the leadership behavior shown by the headmaster to his subordinates.

In addition, teachers are also a very important resource in education compared to other resources. Teachers are role models for the community, not only for their students, but also for the profession, the environment and for the nation itself . Mulyasa, (2014:120) The role of teachers as one of the implementers in the school, is not rarely found to have problems related to the lack of passion to carry out tasks, which results in the lack of success of the expected goals. This is due to several factors, one of which is the lack of motivation of teachers in working or teaching. Motivation is one of the factors that help determine the effectiveness of work.

Setyowati, (2013:53) Motivation is an important part, because managers cannot lead unless subordinates are motivated to follow suit. Motivation is the psychological processes of asking for directing, directing, and establishing voluntary actions that are focused on the goal. Managers need to understand this psychological process if they want to successfully guide employees towards achieving organizational goals. Another view was expressed by Gibson that motivation is a concept used to describe impulses that arise in or within an individual who drives and directs behavior. Motivational jonsep is also used to explain differences in the intensity of behavior (more intense behavior as a result of a higher level of motivation) and also to indicate the direction of action (e.g. drowsiness, it will direct its actions to fall asleep).

Motivator factors are factors that cause job satisfaction, such as work achievement, recognition, progress, the feeling that what they do is important and responsibility. Hygiene factors are extrinsic factors, such as administrative policy, supervision, relationships with workmates, salary, security in work, personal life, working conditions and status. Fostering the

motivation of teachers' work in an educational institution is the hard work of the headmaster. An education leader is central to the programmed activities. The leader is a superior and an example to his men. Therefore a leader can at least set a good example to his men. As a decision maker and policy maker, a leader must have one aspect that has a very important role in leading the organization concerned.

Based on initial observations, researchers found data that in MTs Islamiayah YPI Batang Kuisterdapat madrasah heads who are less effective in carrying out their performance, can be seen in the phenomenon in the Islamic MTs YPI Batang Kuisyaitu: lack of teacher discipline, lack of awareness of teachers in carrying out their duties and responsibilities, and a sense of concern for the school. From the phenomena described above that the problem requires serious attention in the world of education. Because the main purpose of education is the realization of the goal of national education is to educate the life of the nation. Therefore, further and more intensive efforts are needed, so that school/madrasah education can still achieve its true goals, so there needs to be a development of leadership behavior of the principal / madrasah towards the motivation of teachers' work. Teacher work motivation is an important factor in improving teacher performance because as the main driver every teacher carries out their professional duties in accordance with applicable regulations.

LIBRARY REVIEW

1.   Understanding the role of madrasah head

According to Engkoswara (2015:55) that the main leadership roles are effective, namely: as a determinant of direction, agent of change, spokesperson and coach. In these four roles it is equally important to achieve success. And carrying out those roles, leadership is run with the support of the ability, nature and personality of the leader to influence.

While According to Soekanto the role is a dynamic process of position (status). When a person exercises his rights and obligations according to his/her position, he/she performs a role. The difference between position and role is for the benefit of science. The two cannot be separated because one depends on the other and vice versa, Syafaruddin & Asrul (2013:59).

Leadership roles can take place inside and outside the organization. That role, one of the strategic roles of a person in an organization other than as a manager is as a leader. Referring to Robbins (1991), it is understood that the role is a set of behavior patterns that are expected to be related to the task of a person in a position in one social unit.

The headmaster in his role carries out educational leadership, also called instructional leadership. According to Wahab (2011) education leadership is a quality of activities and integration in the educational situation. Educational leadership is the ability to move education implementers who have been determined to be achieved effectively and efficiently. Based on the above opinions, it can be concluded that the role is the expectations that are provisions about the behavior or activities that a person must perform in a certain position, and the actual behavior that he/she performs on the organization or society.

Sagala (2010:120) Leadership is an important dynamic force that motivates and coordinates organizations in order to achieve goals through a process to influence others, both within the organization and outside the organization to achieve the desired goals in a particular situation and condition. The process of influencing it often involves various powers such as threats, awards, authorities, as well as persuasus and motivation. Leadership in school institutions/madrasahs played by principals/madrasahs influences others such as teachers and madrasah personnel to achieve their desired goals. The goal will be achieved if the head of the madrasah is willing and able to build commitment and work hard to make the madrasah he leads into a quality madrasah and become the best in his area.

2.   Understanding the Principal/Madrasah

Priansa, (2017:36) The headmaster is composed of two words: principal and school. The head can be interpreted as the chairman or leader in an organization or institution. The school

is an institution where students are sheltered to obtain formal education. Thus, simply put, the headmaster can be defined as a functional teacher who is assigned to lead the school where the teaching and learning process is held, or the place where the interaction between the teacher who gives the lesson and the learner who receives the lesson. The word lead contains connotations of moving, directing, guiding, protecting, nurturing, giving, and others.

The headmaster is a teacher who gets additional duties as headmaster. Meanwhile, according to Daryanto (2011:136), the headmaster is the leader of an educational institution. The headmaster is a leader whose attendance process can be directly selected, determined by the foundation or determined by the government.

According to Wahjosumidjo: suggested that the headmaster is a functional teacher who is given the task to lead a school, where the teaching and learning process is held or the interaction between the teacher who gives the lesson and the student who receives the lesson. Based on some of these opinions, in general, it can be concluded that the principal / madrasah is a teacher who has the ability to lead all resources in a school / madrasah, so that it can be utilized to the maximum to achieve the common goal.

3. The Role and Competence of the Principal/Madrasah

As a person who is given the trust of institutions to lead schools, the school board has a great responsibility to manage the school well in order to produce qualified graduates and benefit the community, nation, and country. In other words, properly manage the school is the principal's primary responsibility. This is where the headmaster plays as a manager and leader, two roles held at one time and inseparable. As a manager, the headmaster plays a direct role in the process of planning, organizing, supervising, evaluating, and continuous improvement efforts. And as a leader the headmaster must provide precision, motivation, unyielding spirit, and always drive innovation as the heart of the organization.

In order to carry out its duties in accordance with its workload, a madrasah head is expected to have competencies that have been determined based on the standards of the principal / madrasah. The standard of competence of the principal/madrasah is regulated in permendiknas No. 13 of 2007. The competence of the principal/madrasah consists of 5 dimensions of competence, namely: Personality, Entrepreneurship, Supervision, Social.

The position of headmaster is occupied by people who hold the profession of teacher. Therefore, he must be professional as a teacher as well as a principal with a certain degree of professionalism. The headmaster has a broad-scale function. The headmaster can play many functions, the same person but a different hat.

Mulyasa (2003:97) The Education Office (formerly: Depdikbud) has determined that madrasah heads should be able to carry out their work as educational teachers; manager; administrator; and supervisor (EMAS). In the next development, in accordance with the needs of the community and the development of the times, the head of madrasah must also be able to act as a leader, innovator, and motivator in his school. Thus in the new paradigm of education management, madrasah heads should at least be able to function as educators, managers, administrators, supervisors, leaders, innovators, motivators (EMASLIM).

As a leader, the functions and duties of the headmaster are very complex for the realization of a quality school that describes the functions and duties of the principal in detail:

a. As an educator by increasing the professionalism of education personnel in their schools, creating a conducive school climate, providing advice to school residents, encouraging all education personnel, implementing attractive learning models, and conducting acceleration programs for students who are intelligent above average.

b. As a manager by empowering education personnel through cooperation, providing opportunities for education personnel to improve their profession, and encouraging the involvement of all education personnel.

c. As an administrator by managed the curriculum, students, personnel, infrastructure, archives and finance.

d. As a supervisor with attention to its principles, such as consultative, collegial, and non-hierarchical relations, implemented democratically, centered on educational personnel (teachers), conducted based on the needs of education personnel (teachers), and is a professional assistance.

e. As a leader by providing guidance and supervision, increasing the willingness of education personnel, opening two-way communication, and delegating tasks.

f. As an innovator with the right strategies to establish harmonious relationships with the environment, seek new ideas, integrate every activity, set an example to all educational personnel in school, and develop innovative learning models.

As a motivator with the right strategy to motivate the education personnel in performing various tasks and functions. This motivation can be grown through the regulation of the physical environment, setting the working atmosphere, discipline, encouragement, appreciation effectively, and the provision of various learning resources through the development of learning resource centers.

4. Teacher Work Motivation

Motivation comes from the Latin word "Movere" which means encouragement or driving force. Motivation is a process to encourage motives into deeds / behaviors to meet needs and achieve goals / circumstances and loneliness in the individual who encourages his behavior to do something in achieving the goal, Mesiono (2012:129).

Stephen P. Robbins said that motivation is "the willingness to exert high levels of effort toward organizational goal, conditioned by effort's ability to satisfy individual needs". According to him, motivation is a willingness to spend a high effort to achieve the objectives of the organization, which is conditioned by the ability of that effort in meeting some individual needs. Motivation is a process that explains the intensity, direction and perseverance of an individual to achieve his goals. kadarisman states that motivation is a series of attitudes and values that influence the individual to achieve the specifics according to the individual's goals. These attitudes and values are invisible that give the power to encourage individuals to behave in achieving goals.

Wibowo (2014:110) So work motivation is the result of a collection of internal and external forces that cause workers to choose the appropriate path of action and use certain behaviors. Ideally this behavior will be directed towards achieving the objectives of the organization. Uno (2010:71) Teacher work motivation is a process that is carried out so that their behavior can be directed to real efforts to achieve the goals that have been said. Teachers need motivation in order to carry out the learning process effectively and efficiently because motivation greatly affects teacher performance.

5. Factors That Affect Teacher Work Motivation

According to Herzberg in Siagian (2002:78) revealed that employees are motivated to work due to two factors, namely:

1) Intrinsic factors, namely the thrust factor that arises from within each employee, in the form of:

a. The work itself (the work it self). The light weight of the challenges that the workforce feels from its work.

b. Advancement. It is less likely that the workforce will have the opportunity to move forward with a job such as promotion.

c. Responsibility. The small amount felt towards the responsibility given to a workforce.

d. Recognition. The small amount of recognition given to the workforce for the work.

e. Achievement. It is less likely that the workforce will achieve high employment achievement.

2) Extrinsic Factors

Sutrisno (2014:116) Extrinsic factor is also no less role in weakening one's work motivation. The extrinsic factors are:

a) Working environment conditions
b) Adequate compensation
c) Good supervision
d) The existence of job guarantees
e) Status and responsibility.

While motivation is influenced by several factors, both internal and external. What includes internal factors is a person's perception of one's self, self-esteem, personal expectations, needs, desires, job satisfaction, resulting work achievements. While external factors that influence motivation include: the type and nature of work, the working group in which one joins, the organization in which people work, the situation of the work environment, salary.

METHODOLOGY

In this study, the authors used a qualitative approach. Used to explore and or photograph problems in a wide, and in-depth way about the role of the headmaster in improving the motivation of teachers' work in MTs Islamiyah YPI Batang Kuis To gather the necessary data from the field, the procedures used are: Observation, Interview, Document Assessment.

RESULTS AND DISCUSSIONS

The following will be described the results of field studies related to student learning discipline in MTs Islamiyah YPI Batang Kuis which is based on problem formulation, namely:

1. How to Motivate Teachers in MTs Islamiayah YPI Batang Kuis

The first findings showed about the motivation of teachers' work in MTs Islamiayah YPI Batang Kuis. In the book Motivation theory and measurement of coral Hamzah B. Uno mentioned that the motivation of teachers' work is a process carried out so that their behavior can be directed to real efforts to achieve the goals that have been said. Teachers need motivation in order to carry out the learning process effectively and efficiently because motivation greatly affects teacher performance.

After conducting research in MTs Islamiayah YPI Batang Kuis, researchers obtained the results that the motivation of teachers' work in MTs Islamiayah YPI Batang Kuissudah quite well seen from the presence of some teachers who have responsibility in doing their work, not easily discouraged and tenacious in carrying out their duties, happy to find and solve problems, as well as discipline in carrying out tasks. But there are still some teachers who still lack time discipline and have low responsibilities. Such as late entry to class, lack of time discipline, frequent late arrivals, early arrivals, not even entering teaching during working hours. Teachers who have high work motivation can be seen from the amount of responsibility for their duties and obligations, as well as the teachers who have low motivation can be seen from the lack of responsibility for their duties and obligations.

2. How the Role of Madrasah Heads in Improving Teacher Work Motivation in MTs Islamiayah YPI Batang Kuis

The second finding shows about the role of madrasah heads in improving teacher work motivation in MTs Islamiayah YPI Batang Kuis. According to Syaiful Sagala The first findings show about the motivation of teachers' work in MTs Islamiayah YPI Batang Kuis. In the book Motivation theory and measurement of coral Hamzah B. Uno mentioned that the motivation of teachers' work is a process carried out so that their behavior can be directed to real efforts to achieve the goals that have been said. Teachers need motivation in order to carry out the

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The head of the madrasah as the manager of the education unit is responsible for the effectiveness and efficiency of the implementation of education in madrasahs, through the roles it plays.

This finding shows about the role of madrasah heads as educators (pedidik) in MTs Islamiayah YPI Batang Kuis. This is based on wahjosumidjo's theory in his book entitled Principal Leadership Theoretical Review suggests that understanding the meaning of educators is not enough to hold on to the connotations contained in the definition of educators, but rather must be studied in relation to the meaning of education, educational facilities, and how the education strategy is implemented. For this purpose, the head of madrasah must try to instill, advance and improve at least four kinds of values, namely mental, moral, physical, and artistic coaching.

Based on the results of research found by researchers from the study through data from observations, interviews, and documentation studies on the role of madrasah heads in improving the work motivation of teachers in MTs Persipan Negeri 4 Medan in carrying out their duties and roles as Educators are: Increasing teacher professionalism

a. Such as the head of madrasah to provide PLPG coaching invites presenters from outside to provide materials that can increase the professionalism of teachers. So it is expected that later after the teacher given the training can apply what he got and learned during the training. Because of the peatihan of course the teacher feels noticed by the school and it is also to motivate teachers to be more active in working.

b. Building a conducive working climate

By creating a conducive work climate by providing disciplinary intrusion of working hours, carrying out prayers together before entering the classroom. As well as paying attention to a neat and clean work environment, by conducting light rehab every year such as painting and repairing lightly damaged facilities that are usually carried out at the end of the month of May samapai early July each year. Involve teachers and students in keeping the school environment clean and tidy, in order to provide comfort for teachers in carrying out their duties. With this, it is expected that teachers will feel comfortable when working so that teachers are motivated to carry out their duties properly.

Further findings showed about the role of madrasah heads as managers (pedidik) in MTs Islamiayah YPI Batang Kuis. This is in line with the theory from Jamal Ma'mur Asmani explaining that the role of the headmaster as a manager should facilitate and provide extensive opportunities for teachers to be able to carry out professional development activities through various educational and training activities both carried out in schools (e.g. MGMP /MGP school level, in house training, professional discussions and so on) mapun outside madrasah (for example by providing opportunities to continue education or follow training activities organized by other parties).

From the results of the research that researchers found that the role of the head of madrasah as manager has carried out its duties and functions, it can be seen by the coordination carried out by the head of the madrasah with teachers and other staff so that the information received can be conveyed to his subordinates in order to achieve optimal performance.

This finding shows about the role of madrasah heads as administrators in MTs Islamiayah YPI Batang Kuis. This is based on the theory from Ngalim saying that the head of madrasah as the administrator of education is responsible for the smooth implementation of education and teaching in his school. Therefore, to be able to carry out their duties properly, the headmaster should understand, master, and be able to carry out activities related to his function as an education administrator.

Based on the research that researchers found that the role of the head of madrasah as administrator in managing the administration in MTs Islamiayah YPI Batang Kuisyaitu with the principle that do not be bigger pegs than poles which means spending should not exceed income because it could cause organizational shock. The financial administration of the facilities and infrastructure as needed by the school. And prioritize routine expenses that are mandatory, for example to buy administrative needs such as markers, attendance books, paper for print-outs, and others. Spending in this area becomes a necessity because the operationalization of schools is very dependent on this field. While the nature of development such as buying a fan, office cabinets, dispensers, and others look at the existing financial condition.

Further findings showed about the role of madrasah heads as Supervisors in MTs Islamiayah YPI Batang Kuis. This is based on a theory from Budi Suhardiman who said that as a supervisor, the headmaster does assistance when teachers and management staff find problems. Therefore, to get information on various difficulties or problems faced by teachers and management, the headmaster first supervises.

From the results of the research that researchers found that the role of madrasah heads as supervisors in MTs Islamiayah YPI Batang Kuis in carrying out their duties as supervisors is quite maximum, by conducting direct supervision, namely conducting class visits to see directly the kbm process in the classroom, looking at what media is used and how mastery of teaching materials. In addition, supervision is also carried out by looking at the schedule and attendance list of teachers and students. As well as conducting supervision as seen from the results of the teacher's work report at the end of the month. Then a meeting will be held to discuss the activities that are running. this is done to improve and improve the learning process carried out in the class, in addition to supervising and evaluating the teaching of teachers in the class.

This finding shows about the role of madrasah heads as leader leaders in MTs Islamiayah YPI Batang Kuis. This is based on the theory of Jamal Ma'mur Asmani who said that as the headmaster leader plays a role in influencing people to work together in achieving the vision of mission and mutual goal. From the results of the research that researchers found that in MTs Islamiayah YPI Batang Kuis, the head of madrasah in carrying out his role as leader of leadership science that he applied dimadrasah MTs Islamiayah YPI Batang Kuis. For the sake of the progress of madrasah, the head of madrsah himself made programs that have been designed such as, evaluating, making school programs, making mission visions and creating teacher and personal work programs.

Further findings show the role of madrasah heads as innovators in the Islamic MTs of YPI Batang Kuis. It is sesuia Based on the theory of Jamal Ma'mur Asmani said that as an innovator, the principal is a dynamic and creative person who does not get caught up in the routine. In this case the headmaster must have the ability to implement reforms (changes for the better) and the ability to implement the latest policies in the field of education.

And here based on the results of research that researchers found in MTs Islamiayah YPI Batang Kuis, the role of madrasah head in carrying out his duties as an innovator or bringer of change seen in terms of improving existing facilities and infrastructure in his institution. This can be seen from the improvement of classrooms and the addition of toilet buildings, the construction of worship rooms for other infrastructures. As well as increasing learning

innovations such as the existence of tahfiz qur'an learning and exculfy to improve the quality of learning. If you look carefully, the head of the madrasah also increases the motivation of the teacher's work through what he provides in changing the progress of madrasahs.

Furthermore, the role of madrasah head as Motivator in MTs Islamiayah YPI Batang Kuis. This is based on the theory of E. Mulyasa suggesting that as a motivator, the head of madrasah must have the right strategy to motivate the education personnel in performing various tasks and functions. This motivation can be grown through the regulation of the physical environment, setting the working atmosphere, discipline, encouragement, appreciation effectively, and the provision of various learning resources through the development of the Learning Resource Center (PSB).

The role of the head of madrasah MTs Islamiayah YPI Batang Kuis as a motivator is quite good from the statement given by the teacher himself. By creating a working atmosphere setting and encouragement to improve the spirit of work of teachers. Setting the working atmosphere is to foster a good and harmonious working atmosphere. And give examples of discipline to teachers and other staff, as well as give rewards even though it is still lacking due to the limited budget of madrasahs.

3. **How the Constraints of Madrasah Heads In Increase Teacher Work Motivation in MTs Islamiayah YPI Batang Kuis**

The third finding shows about the constraints of madrasah heads in improving the work motivation of teachers in MTs Islamiayah YPI Batang Kuis. This is based on the theory of Sondang P. Siagian, saying that motivation is influenced by several factors, both internal and external. What includes internal factors is a person's perception of one's self, self-esteem, personal expectations, needs, desires, job satisfaction, resulting work achievements. While external factors that influence motivation include: the type and nature of work, the working group in which one joins, the organization in which people work, the situation of the work environment, salary.

From the results of the research that researchers found that some of the obstacles faced by the head of the Madrsah MTs Islamiayah YPI Batang Kuis in improving gruru work motivation, namely from within the teacher itself such as, there are still teachers who do not want to recognize their low quality, especially in the ability to master the classroom, manage learning programs, and use learning media. Then there are still teachers who do not carry out the responsibility of carrying out maximum scatter tasks such as lack of time discipline, late arrival during teaching hours, and undisciplined in and out of class. In addition, another obstacle is the lack of awareness of teachers about the need for self-development and professionalism and ability. Furthermore, external constraints such as learning facilities and infrastructure are still incomplete. as well as in the development of the physical environmental arrangement of madrasahs because the land is limited. Such as the lack of a football field, as well as the lack of books in the library that become material for students to dig deeper about the subject matter.

4. **How the Efforts of The Head of Madrsah MTs Islamiayah YPI Batang Kuis In Overcoming Obstacles Faced In Improving Teacher Work Motivation**

The fourth finding shows about the constraints of madrsah head in improving teacher work motivation in MTs Islamiayah YPI Batang Kuis. This is based on the theory from John Adair, saying that the efforts made in improving the motivation of teacher performance are as follows:

a. Yourself should be motivated
b. The headmaster must choose a highly motivated person
c. Treatment of each individual individual
d. Set realistic and challenging goals
e. Progress on motivation

f. Create a motivating environment
g. Give a fair reward
h. Give a confession.

From the results of the research that researchers found that the efforts of the head of madrsah MTs Islamiayah YPI Batang Kuis in overcoming the obstacles faced in improving teacher work motivation is good enough by applying approaches and coaching, with an open management system by establishing good communication between madrasah residents, mapping activity programs, rewarding and also funishment, this is done to influence the teacher's work motivation in order to be better able to develop their self-potential and professionalism.

CONCLUSION

Based on the results and discussion of research can be obtained conclusions that: 1) How the motivation of teacher work in MTs Islamiayah YPI Batang Kuissudah quite good namely: in general teachers have a good responsibility and do their duties such as tenacious teachers and not easily discouraged, happy to find and solve problems, discipline in carrying out their duties. there are some teachers who have responsibilities in doing their work, but in the future must be improved in the hope that all teachers are motivated in carrying out their duties so as to increase the professionalism of teachers, 2) The role of the Head of Madrasah in improving the motivation of teachers in MTs Islamiayah YPI Batang Kuisyaitu role as educator: Increasing the professionalism of teachers such as madrasah heads provide PLPG coaching, as well as creating a conducive work climate by providing discipline instructions during working hours , carry out prayers together before entering the classroom, and conduct light rehab every year and pay attention to a neat and clean work environment. As Manager: coordination with the head of madrasah, teachers and other staff. As Administrator: infrastructure management, madrasah finance. As a Supervisor: Direct supervision is to conduct a class visit to see the kbm process in the classroom, as well as to see the results of the teacher's work report at the end of the month. As Leader: Empowering human resources and creating work programs. As an Innovator: make changes in terms of facilities and infrastructure and learning. And as a Motivator: by creating a good and harmonious working atmosphere setting, as well as encouragement to improve the spirit of work of teachers such as rewarding, 3) The constraints of madrasah heads in improving the motivation of teachers in MTs Islamiayah YPI Batang Kuisadanya teachers who do not want to recognize their low quality, especially in the ability of classroom mastery, as well as pre-existing facilities that are not complete. 4) The efforts of the Head of Madrsah MTs Islamiayah YPI Batang Kuis in overcoming the obstacles faced in improving teacher work motivation is good enough by applying approaches and coaching, implementing an open management system by establishing good communication between madrasah residents, mapping activity programs, rewarding and also funishment.

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PLAYING SKILLS IMPROVEMENT DRAMA WITH USING MODEL DEMONSTRATION IN GRADE V-B PRIMARY SCHOOL COUNTRY 106162 MEDAN ESTATE 2019

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ABSTRACT

The problem in this research is the low creativity of students in boarding, the ineffective use of the media and methods used, the lack of students' knowledge of Indonesian language learning, the teacher is more dominant in using the lecture method. 106162 Medan Estate in 2019. The subjects in this study were students of Class V-B SD Negeri 106162 Medan Estate. The determination of this subject was obtained based on the results of observations of the class to be studied and suggestions from the principal. This research is a Classroom Action Research (CAR) which was conducted for two cycles and each cycle was conducted with two meetings and each cycle consisted of four stages, namely: planning, implementing, observing, and reflecting. Many students studied, namely 25 people at the first meeting of the cycle I, there were 5 people (20%) who got very low scores, as many as 19 students (76%) with low scores, as many as 1 student (4%) with high scores. Then in cycle II of 25 students, there were no students who got very low scores, 1 person (4%) got low scores, 6 students (24%) had high scores, and 18 students (72%) had high scores. very high. Thus it can be concluded that using the demonstration method can improve the skills of playing the VB class of SD Negeri 106162 Medan Estate in 2019.

KEYWORDS: Lecture, Implementation, Skills

INTRODUCTION

Indonesian is a subject that must be given from elementary school to the tertiary level. This is because Indonesian is the national language as well as the state language in Indonesia. As a national language, Indonesian serves as a symbol of national pride, a symbol of national identity, a unifying tool for various societies of different social, cultural, and linguistic backgrounds, as well as a means of connecting between cultures or regions.

Learning Indonesian in elementary schools consists of four language skills, namely: listening, speaking, reading, and writing. The reading and writing skills that students learn in school have an important role, not only for the subject itself but also for the learning of other subjects. Besides that, writing is a productive and expressive activity.

Developing language skills is one of the keys to the success of improving subjects and as a provision to enter the world of information. Literature is like language. In it, the language is formulated and arranged to make it more beautiful, riveting, and expressive. Then the function is generally the same as language. However, in particular, literature is a means of applying feelings, experiences, creativity, human imagination, to the study of the elements of life, nature, divinity, technology, and the times, which are presented in written form. To be enjoyed as a work that can captivate its charmers.

Drama is a typical form of literary work because the ultimate goal of a drama is not only to be enjoyed as an article but to be enjoyed as a show on stage by an actor. An actor is a person who is assigned to portray a character, while all the movements and dialogues presented by an actor are called acting. So the actor's job is to act. Actors must be able to show natural acting for the characters they play. So that the character is alive and real. Resembling a real character in everyday life, it doesn't feel stiff or even made up. Stanislavsky in More (1966: 01) says "A pleasant job for an actor, one of which is being responsible, because it is the actor who breathes life in a written drama. it is he who makes drama understandable, lively, beautiful, and enjoyable.

From the above explanation, skills are all forms of application of someone's knowledge in terms of developing their abilities/talents so that they can create new things that aim to train thinking and skills in solving problems.

However, in reality at SD Negeri 106162 Medan Estate, there are still many students who have low drama playing skills. Besides, the desire and persistence of students in taking lessons are still not good, because there are still many students who play in the lessons and disturb friends, causing a commotion in the class so that the teaching and learning process, especially in playing drama, is less effective. This can be seen from most students who do not focus on following Indonesian language lessons and tend to be careless in doing the assignments given by the teacher. Besides, teacher skills are also very much determined in using learning models, using media and tools that can encourage students to take an active role in the learning process. However, in reality, the learning model used by the teacher at SD Negeri 106162 Medan Estate was not quite right, because the teacher rarely used effective learning media and learning approaches. Therefore, teachers are expected to choose and use a learning model that is following the demands with the aim that the teaching and learning process becomes more interesting, especially in playing drama material.

In connection with this and based on the author's observations, it was found that there were 17 (68.00%) students of this elementary school who experienced difficulties in playing dramas. While students who can play the drama are only 8 (32.00%) students who are able and have a KKM score of 38.9. It can be said that the students' drama playing skills are still low in learning Indonesian. This is due to the lack of knowledge received by students in Class V-B SD Negeri 106162 Medan Estate in 2019 About playing drama, teachers rarely use media, teachers rarely use varied methods and less interesting learning techniques so that students quickly feel bored in following learning provided by the teacher. This results in many students who are lazy to learn and are not enthusiastic about the teaching and learning process so that the learning process is not achieved properly and many students are unable to play drama.

In Indonesian language learning, especially regarding drama playing skills, students' abilities still need to be improved by using various appropriate learning models. In classroom learning, you can choose teaching media according to the material so that learning will be more meaningful. In learning drama playing skills, a teacher can use a demonstration model. Because the process of admitting students to lessons will be more profoundly memorable to form a good and perfect understanding. So students will understand more and understand more easily when playing dramas.

This demonstration model has the aim that students can understand how to organize or arrange something, for example in a drama script students can learn the roles they will perform on stage. This demonstration model also invites students to take an active and creative role. The use of this demonstration model highly upholds the interaction process of teaching and learning in the classroom. The advantages obtained are: by demonstrating student attention can be focused more on the lesson that is being given, the mistakes that occur when the lesson is discussed can be overcome through concrete examples.

RESEARCH METHODOLOGY

This research is *classroom action research*. Because it aims to reveal the obstacles and difficulties experienced by students in solving Indonesian language problems in the sub-topic of playing a drama based on a demonstration model to improve student learning outcomes. This research was conducted in Class VB SD Negeri 106162 Medan Estate in 2019. This research was carried out in odd semesters with 2 (two) cycles. Under this type of research, namely classroom action research, this research has several stages that constitute a cycle. Each cycle is carried out by the changes to be achieved. In this study, two cycles will be carried out, namely:

RESEARCH RESULTS AND DISCUSSION

Cycle I

Based on the results of observations before the action of 25 students, it was not found that students who had very low learning creativity (0%), there were 16 students (64%) who had very low playing skills, there were 8 students (32%) who had very low skills. Playing drama is low, there are as many as 1 students (4%) who have high drama playing skills, and students are not found (0%) with an average of 38.9. Whereas in the first cycle of 25 students, 5 students had very low drama playing skills (20%), 19 students (76%) had low drama playing skills, as many as 1 student (4%) had high drama playing skills and there were no students (0%) who had very high drama playing skills with an average of 45.6

By paying attention to the data from the findings above, it can be concluded that there was an increase in students' drama playing skills in the first cycle compared to the initial action, namely 45.6-38.9 = 6.7. However, the level of change in drama playing skills has not shown the expected success. Therefore it is necessary to take action in the next cycle.

Based on the results of observations and assessments carried out during cycles I and 2, namely: 1) the activeness of students during teaching and learning activities is not comprehensive because the teacher has not actively involved students in learning activities so that students still play when the teacher explains the subject matter. 2) during the Teaching and Learning Activities, students pay less attention to the teacher's explanation. This is because many students make noise in the classroom. 3) students will only ask the teacher if the teacher asks students directly about the problem at hand. This is because teachers do not approach students so that students feel afraid to ask questions. 4) teachers are also less trained in carrying out the learning process so that the form of learning has not taken place effectively.

Cycle II

Based on action cycle II, it can be seen that of the 25 students, there were no students who had very low drama playing skills (0%), there was 1 student (4%) who obtained low scores, there were 6 students (24%) who had the skills playing high drama, there were 17 students (72%) who had very high drama playing skills. Thus, it can be concluded that in cycle II the majority of students who have very high drama playing skills are 18 students (72%) with an average of 81.8.

Based on the results of observations and assessments carried out during cycle II, namely: a) students have been active during teaching and learning activities because the teacher actively involves students in learning activities. b) students have paid attention to the teacher's explanation and are seriously following the lesson. c) students have dared to ask this question because the teacher has approached students, d) the teacher does not seem awkward anymore doing learning using a demonstration model.

It can be explained that the average student drama playing skills in the first cycle was low with an average of 38.9 and the first cycle increased to 45.6. In the second cycle, it increased to 81.8. For more details, the following is a description of student learning outcomes at the beginning of the action, cycle I, and cycle II.

The success rate of learning using a demonstration model is illustrated in the following diagram:
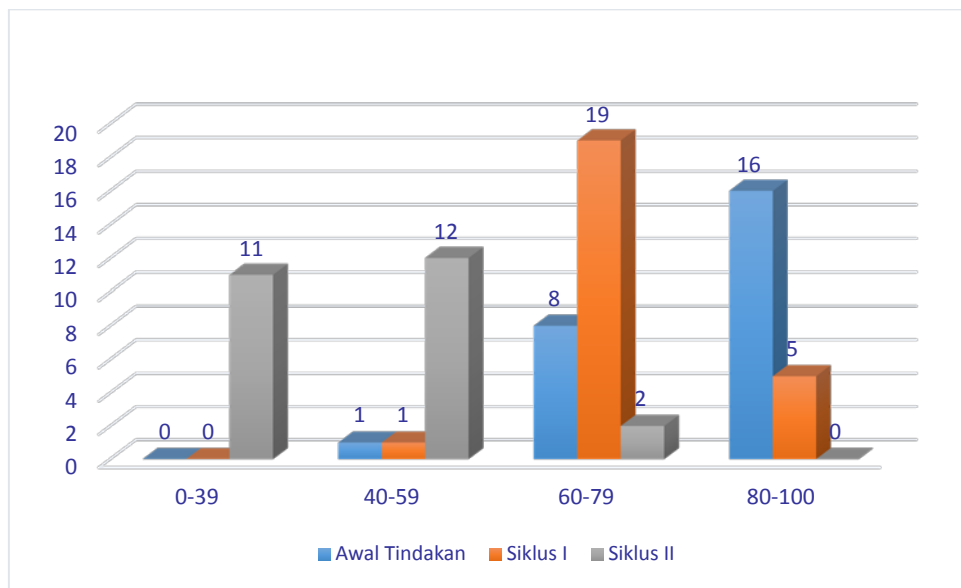
Graph 4: Increasing Student Creativity in Cycle I and Cycle II

Based on the graphic above, it can be explained that at the time of the pretest, 25 students scored (0-39) as many as 16 students (64%) with very low drama skills, the scores (40-59) were 8 students (32%)) with the low drama playing skills, the scores (60-79) were 1 student (4%) with the high drama playing skills, the scores (80-100) were not found to have very high drama playing skills (0%). In the first cycle, the scores (0-39) were 5 students (20%) with the very low drama playing skills, 19 students (76%) scores (40-59) with low drama skills, scores (60-79) as many as 1 student (4%) with high drama playing skills, the score (80-100) was not found that students had very high drama playing skills (0%). In cycle II scores (0-39) with the very low drama playing skills, 1 student (4%) with low drama scores (40-59), 6 students (24%) scores (60-79)) with the high drama playing skills, the scores (80-100) were 18 people (72%) with the very high drama playing skills. Thus, it can be concluded that in cycle II the majority of students who have very high drama playing skills are 18 students (72%) with an average of 81.8.

Research Discussion

The description of the results of the intermediate description, cycle I and cycle II indicate a significant increase. This can be seen when the teaching and learning process is carried out classical observations to determine students' drama playing skills.

Based on the results of data analysis, it can be explained that from the indicators of students' drama playing skills, there are students who have high, medium, and low drama playing skills. At the beginning of the action, it was found that the percentage of students who had low drama playing skills was 18 indicators (90%), the high was 1 indicator (5%) and the high was 1 indicator (5%). In cycle, I, the percentage of low drama playing skills is 10 indicators (50%), 9 indicators high (45%), and 1 indicator high (5%). In cycle II, the low percentage of drama playing skills is 1 indicator (5%), 5 indicators are high (25%) and high is 14 indicators (70%).

Students' drama playing skills in learning which were explored through the results of observations had increased from cycle I to cycle II. The comparison between the results of the student drama playing skills questionnaire in each applied cycle is as follows:

Results of the study showed that the teaching and learning of demonstration models in learning activities can improve the playing skills of a drama student. The improvement of students 'drama playing skills can be seen by giving questionnaires, observations, and students about students' drama playing skills in learning, especially when playing drama.

Based on the results of the study, it shows that the students' drama playing skills in the learning process has met the average achievement indicators of at least 75%. This means that there has been an increase in the quality of the learning process as explained by Slameto (2003) that learning can be declared successful and quality if all or at least most (75%) of students are actively involved, both physically, mentally and socially in the learning process. . The fulfillment of the minimum average performance indicators proves that through the application of demonstration model learning can improve students' drama playing skills as shown in the results of student observations during the learning process to play drama.

In learning to play drama, it allows students to learn from each other the roles that students will play on stage, this model also encourages students to increase the spirit of cooperation between students. Students learn together and ensure that students have mastered the material being studied, students have a positive dependence on helping each other in mastery and understanding of the subject matter. Student learning outcomes and learning quality. Teacher's care and respect for students who support student creativity and achievement will create a conducive learning atmosphere.

CONCLUSION

1. The demonstration model can improve drama playing skills in Class VB students of SD Negeri 106162 Medan Estate in 2019 ".
2. In cycle II, the increase in students playing drama is in the high category and there is an increase from the first cycle, with an average value of 81.8.
3. In the first cycle, the increase in students' drama play was still in the low category with an average score of 45.6.

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DEVELOPMENT OF SCHOOL CULTURE

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ABSTRACT

The development of school culture is a strategy in improving the quality of schools. In this context, the role of school principal leadership becomes a necessity to ensure that school culture as values, norms, and behaviors that are repeated and institutionalized in schools are contributive in developing schools to achieve superior quality so that they become effective schools. In a position like this the principal, deputy; school principals, teachers, education staff, and parents can participate in advancing school culture as expected.

KEYWORDS: Development, Culture, and Schools.

INTRODUCTION

Nearly a century later, formal education is still a powerful tool and with all the new twenty-first-century technologies, the school remains the primary vehicle for a youth's transition into adult society. Education may occur in many places—home, family, friends, television, internet, and computers—but school is the one place that provides a common meeting place for future generations across the society. School is a place where adults outside the family can interact with youth and help shape their futures through positive role modeling and on-going interactions. Schooling influences society in subtle but far reaching ways.

Your school has developed, is developing and will develop. Whether you have any control over this process, however, is another matter. A key theme of this book is teacher empowerment, one aspect of which is having a sense of purchase on the change process. School development, therefore, is self-development. It is the development of your school by you and your colleagues. Much as we would like to invite you to sit back and watch the moving story, this is not what school development is about. You have to move the story; you have to make it happen. It is far more commonplace than any Magical Mystery Tour. All too often, perhaps, we have been tempted to look at school development as somewhat magical and rather mysterious. What we are offering here is an alternative scenario; one in which school development is demystified. Rather than being something which comes to you and is done to you by outsiders, the 'experts', we see it as something which is done by you and for you, the insiders, with appropriate outside help and in the light of external-imposed obligations. In this alternative scenario we are all experts—in different ways. We all have something important to offer. Having said this, we would also argue that school development—if it is to be successful and productive—has to become your way of life and pursued according to a particular style, your style, your 'house style'. This study is all about this style—and how to generate it. It is vital that it becomes your style—that your school acquires what we refer to below as a development culture, which, in relation to other schools, embodies both similarity and difference and an internal capacity for moving forward.

In recent years, the topic of organizational climate has been receiving increasing attention from researchers and practitioners alike. The importance of school culture and the symbolic roles of leaders in shaping cultural patterns and practices remain at the core of this article. While policymakers and reformers are pressing for new structures and more rational assessments, it is important to remember that these changes cannot succeed without cultural support. The existential tenor of a school is key to achievement and student learning. In this context, we have expanded the research base demonstrating how culture influences school

functioning. We also draw on evidence from the world of business, linking culture with financial performance.

The current reform movement in education has placed a strong emphasis on enhancing the performance and goal achievement of schools as work organizations. Emphasis has specifically been placed on how the work of teachers—those employees who work most closely with the system's clients, the students—should be managed. There has been a shift from a belief that what is needed is to implement bureaucratic management strategies designed to control teachers to one that emphasizes the importance of creating work environments that respect teachers' professional role.

Really, we focus on the elements of successful cultures and the ways leaders from every level—teachers, principals, parents, and community members—shape a school's identity and image. Successful schools possess leaders who can read, assess, and reinforce core rituals, traditions, and values. Successful schools have leadership emanating from many people—leadership that maintains and supports learning for all students, as well as learning for all staff. Successful cultures have leaders who know deep down in their hearts how important schools are to children and want to make them the best places they can be. Successful cultures have leaders who can cope with the paradoxes of their work and take advantage of the opportunities of the future. In this study, we hope to support, encourage, and nourish these kinds of leaders for schools. All the advantage and opportunities that pace the leadership of principal in the new age of course he can take responsibility for changing the school in developing culture.

This article want to explain the development of school culture. This topic is very important for principal who leading the school for enhancing quality in this era.

DEVELOPMENT OF SCHOOL CULTURE

Organizational culture has also become a vehicle for understanding the basic meaning and character of institutional life. Concern for the culture of the workplace is not new. In the 1930s and 1940s, both Mayo (1945) and Barnard (1938) stressed the significance of norms, sentiments, values, and emergent interactions in the workplace as they described the nature and function of the informal organization. Similarly, Selznick (1957) emphasized the significance of viewing organizations as institutions rather than merely rational organizational structures. Institutions, observed Selznick (1957), are "infused with value beyond the technical requirements at hand." The infusion of value produces a distinctive identity of the organization that pervades all aspects of organizational life and provides a social integration that goes well beyond formal co-ordination and command. This distinctive character binds the individual to the organization and generates in its members a sense of loyalty and commitment to the organization. The notion of organizational culture is also clearly an attempt to capture the basic feel or sense of the organization, but it brings with it conceptual complexity and confusion. No intact definition of culture from anthropology or sociology readily lends itself for use as an organizational 4 construct. Understandably, there are a variety of definitions of the term. For example, Ouchi (1981) sees organizational culture as "systems, ceremonies, and myths that communicate the underlying values and beliefs of the organization to its employees." Lorsch (1985), on the other hand, defines culture as "the beliefs top managers in a company share about how they should manage themselves and other employees." To Mintzberg (1983) culture is the organization's ideology, that is, "a system of beliefs about the organization, shared by its members, that distinguishes it from other organizations." Wilkins and Patterson (1985) argue that "an organization's culture consists largely of what people believe about what works and what does not," while Martin (1985) asserts that "culture is an expression of people's deepest needs, a means of endowing their experiences with meaning." Schwartz and Davis (1981) define culture as "a pattern of beliefs and expectations shared by the organization's members, that produces norms that powerfully shape the behavior of individuals or groups in organizations." In contrast, Schein (1985) argues that culture should be reserved for "the deeper level of basic

assumptions and beliefs that are shared by members of an organization, that operate unconsciously, and that define in a basic 'taken-for-granted' fashion an organization's view of itself and its environment."

The strategic role of organizational culture as a pattern of beliefs and expectations share by the organization members its make individual behaviors or groups in organizations. The truth is deeper than these commonplace reasons imply. In business, one thing is crystal clear: the culture of an enterprise plays a dominant role in exemplary performance. Highly respected organizations have evolved a shared webbing of informal folkways and traditions that infuse work with meaning, passion, and purpose. The evidence is persuasive; the word culture is a staple in business lexicon. Every business leader we've talked to about success mentions it in the first few minutes.

Whether discussing the importance of symbols, the power of stories, the impact of ceremonies and rituals, or rich examples of how leaders make sense of the world of paradoxes, the authors provide a treasure trove of positive examples for school leadership—principals, teacher leaders, parents, or students— to apply to their own authentic settings.

There are countless other examples in a variety of enterprises. The point is that education seems to be learning the wrong lessons from mediocre businesses that focus on only making a profit and measurable short-term financial goals. Educators are being pressured to adopt practices that the best organizations shy away from. If schools want to emulate other successful organizations, then parents, teachers, and administrators need to take a look at their local traditions, folkways, and dreams. And this look has to be a sustained, fine-grained scrutiny, not a brief superficial glance.

What is clear, however, is that 'leadership for learning' is indispensable. Indeed, we would argue that the Learning School has five interrelated characteristics. In the Learning School: (1) the focus is on children and their learning;(2) individual teachers are encouraged to be continuing learners themselves;(3) the group of teachers (and sometimes others) who constitute the 'staff is encouraged to collaborate by learning with and from each other; (4) the school (i.e. all those people who constitute the 'school') learns its way forward. The school as an organization is a 'learning system. (5) the headteacher is the leading learner. In other words, in the Learning School, learning is; (1) what children do; (2) what teachers do; (3) what the staff does; (4) what the school as an organization does; (5) what the head teacher does. It is worth stressing that learning is about doing; it is what everybody does in the Learning School, albeit at various levels in the organization.

Parents, teachers, principals, and students have always sensed something special, yet undefined, about their schools—something extremely powerful but difficult to describe. This ephemeral, taken-for-granted aspect of schools is often overlooked and consequently is usually absent from discussions about school improvement. For decades terms such as climate and ethos have been used to try to capture this powerful, pervasive, and notoriously elusive force. We believe the term culture provides a more accurate and intuitively appealing way to help school leaders better understand their school's unwritten rules and traditions, norms, and expectations. The unofficial pattern seems to permeate everything: the way people act, how they dress, what they talk about or consider taboo, whether they seek out colleagues or isolate themselves, and how teachers feel about their work and their students.

This concept of strategic flow begins with the process of undertaking a strategic analysis of the school and its environment in order to determine possible courses of action. The course of action can be considered to fall into one of two broad categories: strategic planning or strategic intent. Strategic planning operates most effectively in an environment in which the school knows where it wants to go, understands how to get there, has the organisational capability and capacity to undertake the journey and will be able to evaluate the outcomes by some predetermined criteria. Strategic intent is effective in a situation where the school knows what it wants to achieve but does not, as yet, know how to get there. The school has to go through a process of building capacity and capability to understand fully the nature and

dimensions of the strategic challenge and then has to work out how to establish a successful process for achieving those intents.

The development culture is created by the acquisition of three interrelated aspects; the full potency of which is only realized when they are working together—in combination. A school can be said to have a development culture when it possesses: (1) an organic and cyclical approach which rests on various development processes; (2) a repertoire of techniques and strategies which can be skillfully and artfully utilized to mobilize the processes referred to above; (3) the ability on the part of the staff to work together in collaboration in order to promote development. The development culture, therefore, is both process and technique and rests on a culture of collaboration. In this study we want to explore these three aspects of school development.

According to this explanation we can see that the culture of school very important in enhancing quality of school. For this task, the leadership of school must take responsibility to anticipate many programs for developing school reputation and gaining the expectation of stakeholders for school community.

CONCLUSION

The elements of successful cultures and the ways leaders from every level—teachers, principals, parents, and community members—shape a school's identity and image. Successful schools possess leaders who can read, assess, and reinforce core rituals, traditions, and values in this institution. Of course, successful schools have leadership emanating from many people— leadership that maintains and supports learning for all students, as well as learning for all staff in their school. Successful cultures have leaders who know deep down in their hearts how important schools are to children and want to make them the best places they can be by the culture. Successful cultures have leaders who can cope with the paradoxes of their work and take advantage of the opportunities of the future their school.

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EQUITY, EQUALITY AND EDUCATION FUNDING SYSTEM

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ABSTRACT

Equity is Fairness or which means rights according to justice or is fair and impartial; impartiality. If in the field of education equity or education justice is included in the opportunity equalization scheme. Equitable education opportunities, deminsions of educational accessibility and educational equality it self. In principle, educational justice means that every citizen has the right to receive proper education. Equality is sameness, if terminology equality is ensuring individuals of groups of individuals are not treated differently or less favourably, on the basis of their specific protected characteristic, including areas of race, gender, disability, religion or belief, sexual orientation and age. The Education Funding System is rules, ways, ways or orderly arrangement of the views of theory, principles, a set of elements that are reqularly interrelated so as to from an overall learning funding and learning process. Every citizen has right to education and every citizen must take basic education and the government must pay for it, that is in Indonesia the education funding system has been regulated in the 1945 Constitution of the Republik of Indonesia (Amendment IV).

KEYWORD : Equity, Equality and Education Funding System

PRELIMINARY

The belief and belief that every member of society has the right to be treated equally in every area of life and other members of the community are obliged to carry it out both in formal and material terms occupying a major place in modern thought. The idea that basically all human beings are the same is an idea from the past, especially this is expressed by religion which states that all humans are equal in God's eyes. In Islam it says the Qur'an Surah Al-Hujarat verse 13 which reads.

Meaning: O people, we have created you from a man and a woman, then we have made you nationals and tribes so that you will analyze. Indeed, the most noble among you by Allah is the most pious person. Verily, Allah is All-Knowing, All-pervasive. (Q.S. AL-Hujarat: 13)

This indicates the leveling of formal or material degrees and exceeds morality. In the 20th century the ideals of equality were considered to be aboriginally already present (theoretically at least) in developed societies and attention was fully directed towards achieving social equality. What is meant by social equality is the idea that humans must be treated as equals in all institutional areas that affect their life opportunities: education, employment, consumption, social access, household relations and so on.

Likewise with funding or education budget covering many things such as school financial resources, school needs that need to be financed, how the role of the central government, regional and community, sources of funding, school efforts to get funding and so forth. But this short paper will not answer all these problems.

This paper further focuses on equity and equality in the field of the education funding system, namely how teachers, students and the school environment get the same treatment both by school institutions and their peers. And this paper is present before the reader meeting to answer some questions contained in the following problem formulation.

LIBRARY REVIEW

Etymologically, Equity comes from English, which means rights according to justice, fairness, justice. Justice or is fair and impartial; impartiality. Equity if termed in the banking category, there is a financial report where the assets and liabilities are equally equal. Statement of Financial Position or statement of financial position consists of Income Statement, Balance Sheet, Report on changes in capital and cash flow statement. A balance sheet is a part of a financial statement that shows the financial position of a company or business entity at the end of an accounting period. The balance sheet position consists of two (2) items, namely assets (assets) and liabilities. The two items consist of 3 elements consisting of assets (assets), and the liability account consists of liabilities or liabilities, and equity or capital. All three are related to the following basic accounting principles: Assets (Assets) = Liabilities (Debt) + Capital (equity).

If in the field of education equity or education justice is included in the opportunity equalization scheme. Equitable education opportunities (equality of educational opportunity), dimensions of educational accessibility (educational accessibility) and equity or educational equity (educational equality) itself. In principle, educational justice means that every citizen has the right to receive proper education.

Etymologically, equality comes from English, which means equality. According to the terminology, Equality is ensuring individuals or groups of individuals are not treated differently or less favorably, on the basis of their specific protected characteristics, including areas of race, gender, disability, religion or belief, sexual orientation and age.

Equality is to ensure that individuals or groups of individuals are not treated differently or unfavorably, based on specific characteristics that are protected, including areas of race, gender, disability, religion or beliefs, and orientation. Equality means "equality." This is one of the ideals of a democratic society, and the struggle to achieve various types of equality, such as racial equality, gender equality, or equality of opportunities between rich and poor, is often associated with progress towards the ideals of everyone who is truly equal.

The education funding system is a process of income and available resources are used to formulate and operationalize schools. The educational funding system varies greatly depending on the conditions of each country such as geographical conditions, level of education, political conditions of education, education law, education economics, government funding programs and school administration. Some foreign terms that are often used in school financing, namely school revenue, school expenditures, capital and current cost are synonymous with expense used to measure the expenditure (outflow) of goods and services coupled with income to measure income. (Nanang Fatah : 2012).

RESULT AND DISCUSSION

Education Funding System in Indonesia

IN Indonesia the education funding system has been regulated in the 1945 Constitution of the Republic of Indonesia (Amendment IV) which states that:

1) Every citizen has the right to education;
2) Every citizen must take basiceducation and the government must pay for it
3) The Government strives and organizes a national education system, which enhances faith and piety and noble character in the context of intellectual life of the nation, which is regulated by law;
4) The State prioritizes the education budget of at least twenty percent of the State Revenue and Expenditure Budget (APBN) as well as from the Regional Revenue and Expenditure Budget (APBD) to meet the needs of implementing national education;
5) The Government advances science and technology by upholding the values of religion and national unity for the advancement of civilization and the welfare of humanity.

IN Law No. 20 of 2003 concerning the National Education System is the Government and Regional Governments must guarantee the availability of funds for the implementation of education for every citizen aged seven to fifteen years (article 11 Paragraf 2). Furthermore Article 12, Paragraph (1) states that every student is entitled to get scholarships for outstanding students whose parents cannot afford to pay for their education and get education costs for those whose parents cannot afford to pay for their education. In addition, it is also stated that each student is obliged to share in the cost of providing education, except for students who are exempted from these obligations in accordance with applicable laws and regulations.

The Compulsory Education (Chapter VIII Article 34) states that is :

1) Every citizen aged 6 (six) can participate in the compulsory education program
2) The Government and the Regional Government guarantee the implementation of compulsory education at a minimum at the level of basic education without charging fees, compulsory education is the responsibility of the state organized by educational institutions of the Government, Regional Government and the community. Provisions regarding compulsory education as referred to in Paragraph (1), Paragraph (2) and Paragraph (3) are further.
3) 9-year basic education is measured by the Gross Enrollment Rate (GER).
4) The 2009 compulsory education completion target with a minimum APK of 95%. Thus at this time there are still around 1.5 million children aged 13-15 years who are still not in school who must be withdrawn to enter school.
5) In addition to APKs, the quality of education is low, including the problems of education personnel, facilities, management, learning processes and student achievement.

Based on the above conditions, the government programmed is

1) School Operational Assistance (BOS) for public / private SD / MI / SMP / MTs / SMPLB students and Salafiyah Islamic Boarding School (PPS) as well as non-Islamic religious schools equivalent to elementary and junior high schools that hold compulsory education 9-year Basic Education.
2) Education Funding is a shared responsibility between the Government, Regional Government and the community. The source of education funding is determined based on the principles of justice, adequacy, and sustainability. Management of education funds is based on the principles of justice, efficiency, transparency, and public accountability.
3) It was specifically mentioned that education funds other than teacher salaries and official education costs were allocated a minimum of 20% of the APBN in the education sector and a minimum of 20% of the APBD.
4) The salaries of teachers and lecturers appointed by the Government are allocated in the APBN and APBD.

The mechanism for determining the education budget is:

1) Village Development Deliberation (Musbangdes) in which schools in the village have been discussed
2) Schools submit school budget (RAPBS) submitted to the local Dinas
3) The subdistrict head identifies and is processed into a Proposed list of development activities (UDKP) that includes service programs located in the sub-district
4) From the sub-district together with the proposed technical service in the area or sub-district submitted to the Regional Development Planning Agency (BAPEDA).
5) District BAPPEDA each proposed budget plan is brought to the district development coordination meeting (RAKORBANG) to determine development priorities along with its budget plans
6) The results of the Rakorbang containing the district / city work program are analyzed, the results are determined into a regional annual development plan (rapetada) which will later become the RAPBD proposed by the legislature.

7) The proposed budget is amended by the district DPRD in the form of a hearing of the Regent / mayor and the technical office to find out the required program and budget details

8) The Regional Representative Council issues the regulation Daeran (perda) to become the Regional Budget

To find out how education funding can be reduced the education budgeting system to the following district / city governments as described in figure 1.1 Education budgeting policies in the district / city.

Figure 1.1 Education budgeting policies in districts / cities.

The community Participation is : Community participation in community-based education is to participate in the development, implementation of curriculum, and evaluation of education, as well as management and funding in accordance with national education standards, funds for the implementation of community-based education can be sourced from organizers, the community, the Government, Regional Government and / or other sources that do not conflict with applicable laws and regulations and Community-based educational institutions can obtain technical assistance, funding subsidies, and other resources fairly and evenly from the Government and / or Regional Governments.

Regulation

UU no. 14/2005 on Teachers and Lecturers Article 13 states that the Government and Regional Governments must provide a budget to improve academic qualifications and teacher certification for teachers in positions appointed by education units organized by the government, regional governments, and the community. Further provisions regarding the budget for improving academic qualifications and teacher certification are regulated by PP.

In Government Regulation No.19 / 2005 concerning National Education Standards namely that the financing standards in Article 1 include standards that govern the components and the amount of "operating costs" of education units that are valid for one year. Article 62 covers "investment costs, operating costs and personal costs". In Chapter IX: Financing Standards, Article 62 states that:

1) Educational funding consists of investment costs, operating costs, and personal costs.

2) The investment costs of education units as referred to in paragraph (1) include the costs of providing facilities and infrastructure, human resource development, and permanent working capital.

3) Personal costs as referred to in paragraph (1) include education costs that must be spent by students to be able to follow the learning process regularly and continuously.

Operational unit education costs as referred to in Paragraph (1) include:
  a. The salary of educators and education personnel and all benefits attached to salaries.
  b. Consumable educational materials or equipment, and
  c. The indirect operational costs of education include power, water, telecommunications services, maintenance of facilities and infrastructure, overtime pay, transportation, consumption, taxes, insurance, and so forth.

(5) Standard operating costs for education units are stipulated by Ministerial Regulation based on the proposal of BSNP

Because the financing standard also covers the need for textbooks, it is necessary to pay attention to the Minister of Education Regulation No. 11 of 2005 concerning Textbooks, namely Article 7: the education unit stipulates the life of the textbooks for at least 5 years and the textbooks are no longer used by the education unit if there is a change in national education standards and the textbooks are declared to be no longer appropriate by the Minister. In Article 8 it is emphasized that: the teacher can recommend to students who are able to have textbooks; the recommendations referred to are non-coercive or non-compulsory; to have textbooks, students or parents / guardians buy it in the market; To help students who are unable to have access to textbooks, the education unit must provide at least 10 (ten) copies of textbooks for each subject in each class, to be used as a library collection.

Procedure Education Funding System.

Procedure Education Funding System is :
1. SPM = Minimum Education Service Standard
2. RAPBS = School Revenue Budget Plan
3. Planning Programming Budgetting System/SISPA/PPBS/SP4
4. MBS = Management Based School/Madrasah

1. SPM (Minmum Education Service Standard)

Kepmendiknas No.053 / U / 2001 date 19 April 2001 about Minimum Education Service Standard .

Minimum Education Service Standard in the education sector were benchmarks of educational service performance or a reference for the delivery of education in provinces and districts / city as an autonomous region.

Preparation of SPM in Primary and Secondary Education refers to PP No. 25 of 2000 concerning Government Authority and Provincial Authority as an Autonomous Region indicates the existence of the rights and authority of the Central Government to make policies on national planning and national standardization.

Kepmendiknas No. 129 / U / 2004 is the result of a revision of the previous ministerial regulation in accordance with changes in the national education system and management. In this decree, non-formal education, youth, sports, and Early Age Education are more highlighted. Non-formal education such as literacy education, elementary, middle, high school, vocational and livelihood education, play groups, youth education and sports have explicitly determined service standards for each SPM. The following are examples of SPM:
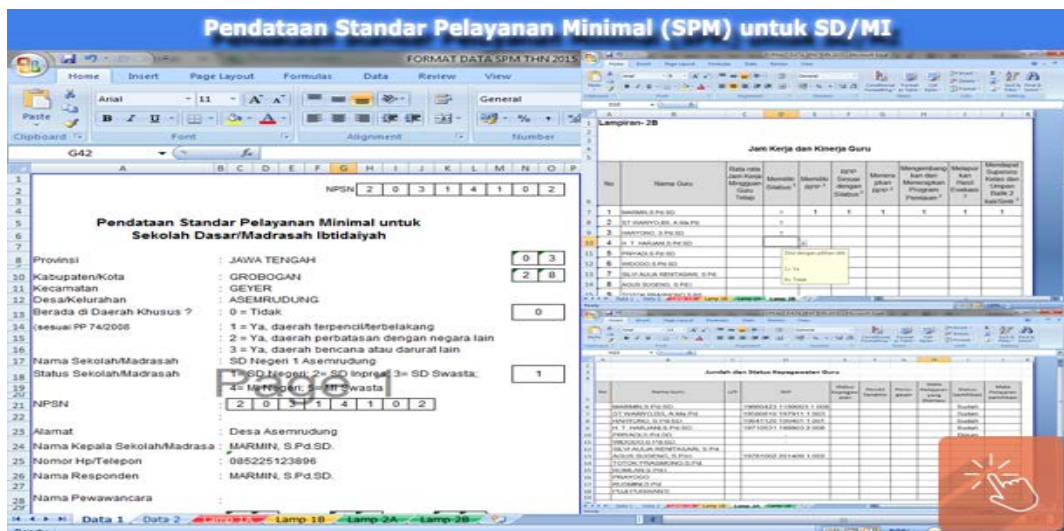
Figure 1.2 Examples of SPM (Minimum Service Standards)

2. RAPBS School Revenue Budget Plan

Education funding is the cost of education obtained and spent by the school as an institution. There are education costs for education which are budget and non-budget. Budgeting education funding is included in the broad sense of education costs. Whereas the understanding of nonbudgetair tuition fees is the education costs spent by students, or parents / family and the opportunity cost of education.

In the concept of funding for basic education there are two important things that need to be studied or analyzed, namely overall education costs (total cost) and unit costs per student (unit cost). Unit costs at the school level are aggregates of school-level education costs, whether sourced from the government, parents, and the community, which are spent on providing education in one year.

Education Budgeting is a positive step in realizing the plans that have been prepared, budgeting is a negotiation or agreement / agreement in determining the amount of budget allocation for a budget. Budget (budget) is a plan prepared systematically which covers the whole activities of the company, work guidelines, coordinating work as a measure and as a comparison expressed in monetary units (units) and applies for a certain period (period) to come, so can be assessed whether the company has been successful or not working successfully.

RAPBS Preparation Strategy (School Revenue Budget Plan) A simple plan strategy can be defined as a decision or action that seeks to achieve organizational goals. In this connection the preparation of the RAPBS requires an analysis of the past and an external environment that includes strengths, weaknesses, opportunities, and ordinary threats called internal and external analysis (SWOT Analysis, Strength, Weakness, Opportunity, Threats).

The concept of the RAPBS strategy is strongly influenced by the mission of educational (school) environmental factors. The education environment can be classified into an internal environment and an external environment. The internal environment of the school, including education staff, infrastructure, completeness of facilities, and costs available at each school. While the external environment of the school includes socio-economic conditions and community aspirations. Parents' socioeconomic circumstances, globalization of information and technology and industries that are developing very fast so it is very influential on education. The following is an example of RAPBS:

Figure 1.3 Example of BOS Fund Income and Expenditure Budget Plan (RAPB)

3. Planning Programming Budgetting System/SISPA/PPBS/SP4

Costing method by estimating expenditure based on the reports of educational institutions, using SP4 (Program planning and teaching planning). With education planning can direct the personal activities of educators and be used as guidelines in the implementation of education aimed at improving the quality of education.

Program Planning and Budgeting System (Planning Programming Budgeting System / SISPA / PPBS or SP4). PPBS is a framework in planning by organizing information and analyzing it systematically. Cash Budgets are prepared through the following stages:

1) Compile estimated revenues and expenses according to the company's operating plan.
2) Prepare estimates or estimates of the need for funds or credit from banks or other sources of funds needed to cover cash loans due to the company's operating plans.
3) Reorder estimates of overall receipts and expenses after the existence of a final transaction, financial, and cash budget is a combination of operational transactions and financial transactions that illustrate the estimation of overall cash receipts and disbursements.
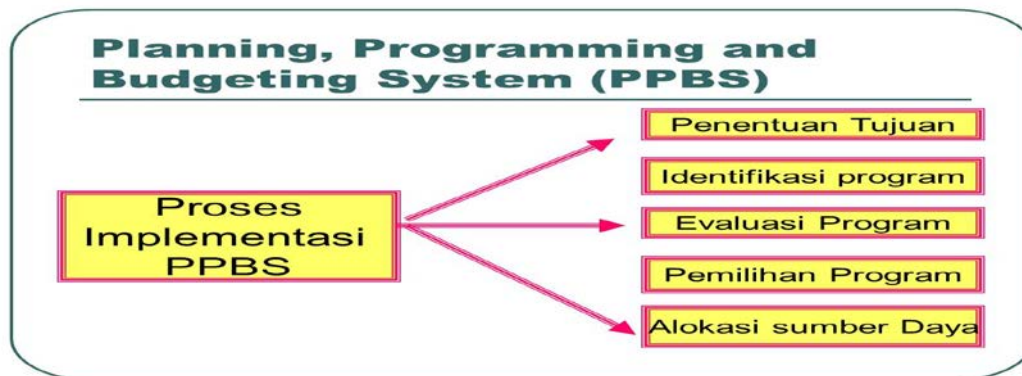
Figure. 1.4 PPBS

4. MBS (management based School/Madrasah)

To neutralize the quality of education in Indonesia, efforts are needed to improve it, one of the ways taken is the decentralization of the education sector, because decentralization according to Abu-Duhou (2002) can reduce administrative and communication bottlenecks and ways to increase the responsibility, quality and quantity of government services. With the smooth administration and communication as well as increasing responsibilities, the quality and quantity of government services in the field of education is expected to improve the quality of education in Indonesia.

Furthermore Mulyasa (2004:78) suggested that "MBS is the government's effort to achieve community excellence in mastering science and technology". So the implementation of decentralization which is proposed in the form of SBM is to answer the problems of education and future challenges. The authority of budget management is the key to implementing MBS concepts in schools. In the government decentralization system, the educational administration of the central and regional governments as stewards of the needs school and administration in school institutions as learning servants responsible for the quality of management and education outputs that are relevant and competitive, as well as other components related to education. The following is a description of the paradigm of the concept of MBS (Management Based school).

Figure. 1.4 MBS Concept
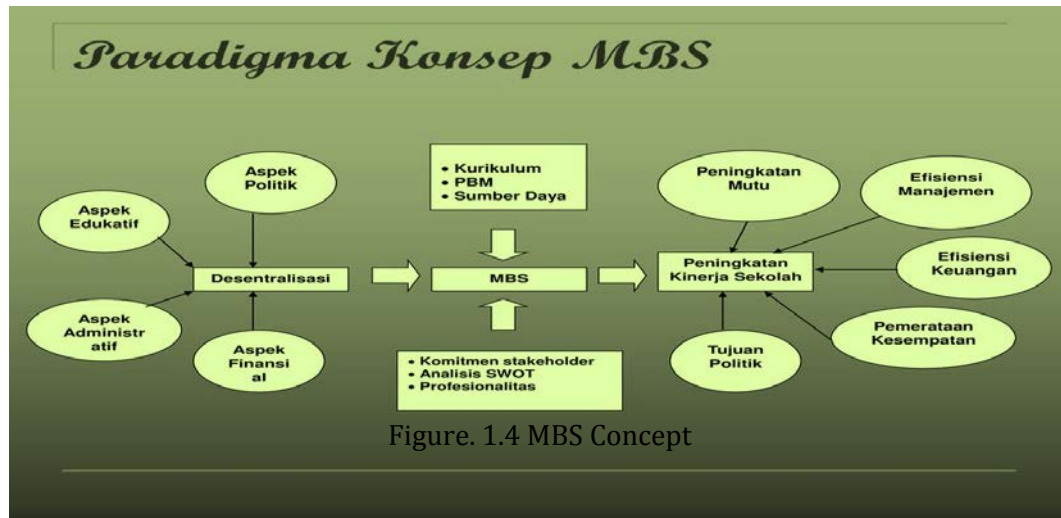
Based on this picture, conceptually, SBM will have an impact on improving school performance in terms of quality, efficiency of financial management, equity, equal opportunity and achievement of a nation's democratic climate through changes in decentralization policy in various aspects, such as politics, education, administration and education budget. . Because after all management aims to carry out a group of administrative activities to run in accordance with patterns and plans that are made together.

The Purpuse Equity, Equality and Education Funding Systems

The purpose of establishing a policy of equity or equity in basic education as a priority is that all school-age children and students studying at this level can learn effectively and acquire basic skills (basic education skills) as a provision of life. Thus, at least until now and in the future education justice should be more focused on every level of education both primary (primary and / basic education), secondary education and higher education.

The government must have two main concerns to reach the level of equity in education. First, to guarantee that everyone can complete basic education. Acquisition obtained by students who complete basic education is a basic competency that must be present in order to function effectively in the community. Armed with basic skills for life, graduates of basic education are expected to be able to carry out economic activities.

Secondly, to ensure that potential students are not prevented from accessing education because they are poor, women, from ethnic minorities, both Muslim and other religions in the Indonesian archipelago, living in geographically remote areas (live in geographically remote regions) or having needs- special needs seen from an educational perspective.

In equality of opportunity, each person is given the same opportunity to achieve diverse results depending on intrinsic motivation and effort. So, the difference in the results achieved is not a problem, the difference shows dynamics instead. This type of equalization indicates that there cannot be more opportunities — or even different obstacles and obstacles — for someone to achieve the desired goal.

In the context of equality and inequality, students must get the same opportunities to achieve the achievements they want. That is, we do not need to worry about the variety of student achievement outcomes to the extent that the opportunities we give them to optimize resources according to personal abilities are the same for each student. This means that the grouping of students based on their level of absorption of lessons must be dynamic and there should be no methodical imposition of students with different abilities.

Educational equality if between geographical regions, namely between urban and rural areas, as well as between eastern Indonesia (KTI) and western Indonesia (KBI), and between income levels of residents or between genders all have the right to receive Education funding.

Because education is closely related to the economy and the principle of human capital that basically people will invest in themselves through education, training and other activities that will increase their income in the future through increased "earnings. life time ". In the concept of human capital, education that investments are invested in developing human resources" human resources "with the aim of achieving labor productivity. Therefore the function of educational productivity is important to ensure educational investment benefits. In productivity certainly can not be separated from the costs.

CONCLUSION

Equity balance between Assets and Liabilities in Financial Statements
Educational equity or justice means that every citizen has the right to receive proper education.

Equality is to ensure that individuals or groups of individuals are not treated differently or unfavorably, based on specific characteristics that are protected, including areas of race, gender, disability, religion or beliefs, and orientation.

Education Funding System is: Rules, ways, ways or orderly arrangement of the views of theory, principles, a set of elements that are regularly interrelated so as to form an overall learning funding and learning process.

The purpose of establishing a policy of equity or equity in basic education as a priority is that all school-age children and students studying at this level can learn effectively and acquire basic skills (basic education skills) as a provision of life.

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INTEGRATED QUALITY MANAGEMENT WITH THE PERSPECTIVE OF WILLIAM EDWARD DEMING

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ABSTRACT

The quality of education has always been questioned considering the increasing need for superior human resources (HR). The quality of education can be reflected in the graduates who are shown, for that we need quality management in an integrated manner to ensure the quality of graduates produced by educational institutions. This paper analyzes the study of integrated quality management from the perspective of William Edward Deming. This research was conducted qualitatively with the literature study method. The books and scientific articles are the main sources of research. The results of this study indicate that the integrated quality management according to William Edward Deming is carried out periodically in 1 (one) cycle, abbreviated as PDCA, namely Plan, Do, Check, and Act. The planning, implementation, examination and follow-up stages are the main components according to Deming in ensuring quality in an educational institution, both schools and madrasah. It is hoped that the harmony of the four components of this cycle can become a conceptual framework in creating quality education in Indonesia. Furthermore, this research can also be used as material for analysis to conduct other relevant research on integrated quality management.

KEYWORDS: Total Quality Management, William Edward Deming.

PRELIMINARY

Management is a scientific discipline that helps manage or direct the performance of something on a certain procedural. Human needs, especially adults for management, can be said to be a "mandatory" thing. Because, a person's adult age is not necessarily accompanied by a mature attitude to accept changes from the social culture around him.

Humans and change are the main objects in the application of management science. This is because humans are the subject of management and change is the dynamic of time and circumstances that are prepared and predicted by humans continuously (Syafaruddin, *et.al.*, 2020). For that, management is needed in every aspect of human life.

Management in education is the main aspect in controlling the learning process, managerial and academic activities (Assingkily & Mesiono, 2019; Alfiansyah, *et.al.,* 2020: 52-67). Furthermore, management greatly affects the quality of an institution, starting from the aspects of planning, implementation, direction, monitoring and evaluation.

Quality management is known as *total quality management.* One of the leading theories related to quality management (integrated) is the PDCA cycle theory by William Edward Deming (Deming, 2010: 131-134). The cycle components are *plan* (planning), *do* (implementation), *check* (inspection) and *act* (follow-up).

In fact, the PDCA cycle theory is a continuous cycle of continuous process improvement like an endless circle. This theory is also known as management science which concentrates on quality improvement and quality control (Tarihoran, *et.al.*, 2013). In line with this, Susilo (2012) called the PDCA cycle a quality control group.

The study of integrated quality management with the PDCA cycle has been reviewed by previous researchers, including discussing aspects of the relationship between the PDCA cycle and the Kaizen philosophy (Fitriani, 2018: 625-640; Paramita, 2012), learning resource management and improving the quality of learning (Navy, 2014), controlling product quality (Utami & Djamal, 2018), improving the quality of education (Umar & Ismail, 2017), and developing an integrated quality management-based curriculum (Mahfuzhah, 2018).

Looking at the *literature review* above, it is understood that there is an empty space for the study of integrated quality management in Deming's perspective, namely the character aspects of Deming and his pure thinking regarding *total quality management.* So, from this aspect, it will be found interesting study formulations on an integrated quality management in educational institutions.

Based on this description, it is necessary to further study the integrated quality management perspective of William Edward Deming. This research is summarized in the title, "William Edward Deming's Perspective Integrated Quality Management". Thus, it is expected to *refresh the* need for quality assurance of institutions through the Deming PDCA cycle.

METHODOLOGY

This study uses a qualitative approach with a literature study method. The object of study is reading books and journals that are relevant to the concept of integrated quality management according to William Edward Deming. Data analysis was carried out by examining William Edward Deming's integrated quality management concept known as the PDCA cycle. Thus, this study may find the concept of total quality management through the aspects of *plan, do, check* and *act.* For this reason, checking the data in this study was carried out using reference materials (Prastowo, 2014).

The following shows the outline of the research flow.
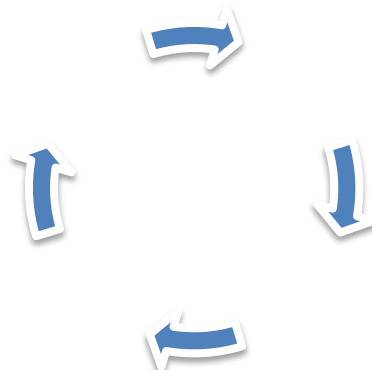
Scheme 1. Research Flow Framework.

RESULTS AND DISCUSSION

Planning (Plan)

The planning aspect is the initial stage in the concept of integrated quality management. The form of assignments at the planning stage is identifying and analyzing problems. On this basis, will be obtained targets to be achieved in improving processes and improving the quality of educational institutions.

In practice, the planning stage is the formation of a team of process improvement (process improvement team). Through this team, various trainings were carried out for the team's human resources (HR) according to the time limit required at this stage. Furthermore, this stage also requires considerations related to costs and machines (services) that will be used during the planning process.

Implementation (Do)

Implementation is a form of "real work" of planning. At this stage, various alternative solutions to the identified problems will be developed and tested. In practice, the implementation stage includes activities to carry out the process, produce and collect data, and becomes a reference for the check and act stages.

Examination (Check)

The inspection activity is an effort to measure how effectively the proposed solution is tested at the implementation stage, then analyzes the right steps to be taken next for quality improvement. In the context of education, this examination is a re-checking of the conformity between plan and dos according to the quality standard agreed upon by the institution.

In practice, inspections provide room for review and study of the results of implementing the quality standard process. The form of work that is the way to do a comparison between the actual results which have been achieved with the targets set and the precise timetable has been set.

Follow-up (Act)

Act or follow-up is the implementation of a solution that has been thoroughly processed and improved. In general, there are 2 (two) forms of follow-up in the Deming PDCA quality cycle, namely (1) Corrective Action (corrective action) and (2) Standardization Action (standardization action).

The corrective action is intended as an effort to solve problems faced in achieving the target. It is an important note that corrective action needs to be taken if the results are not in accordance with the target. Thus, corrective action is carried out in a professional manner in accordance with the main tasks of improvement.

Standardization is an effort to establish standard standards related to the best practices or methods that have been implemented. This action can only be done if the previous effort has reached the predetermined target. After that, re-planning is carried out as in the beginning as a form of cycle continuity and quality improvement of the institution.

Benefits of the PDCA Cycle in Education

The benefits of implementing the PDCA cycle in education are:
1. To facilitate the mapping of the authorities and responsibilities of each unit and human resources in an educational institution;
2. To polarize work in the improvement of educational processes and systems;
3. To control educational problems in an institution in a sequential and structured manner;
4. To shorten the workflow with the concept of continuous improvement; and
5. To eliminate waste of education costs and improve the quality of education products (graduates).

Likewise, Deming (2010) states that there are "diseases" that cause the low quality of educational institutions, namely (1) less constant goals, (2) instant (short-term) mindset, (3) individual achievement evaluation, (4) rotation high employment, and (5) management which prioritizes visible numbers over the quality of human resources.

CONCLUSION

Based on the explanation above, it is concluded that integrated quality management according to William Edward Deming is carried out periodically in 1 (one) continuous cycle , abbreviated as PDCA, namely Plan, Do, Check, and Act. The planning, implementation, examination and follow-up stages are the main components according to Deming in ensuring quality in an educational institution, both schools and madrasah. It is hoped that the harmony of the four components of this cycle can become a conceptual framework in creating quality education in Indonesia. Furthermore, this research can also be used as material for analysis to conduct other relevant research on integrated quality management.

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THE TASK OF EDUCATORS IN THE ALQURAN

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ABSTRACT

The background of this study is that no reference discusses the concept of educators, especially the task of educators in the Al Quran. The study aimed to analyze the task of educators contained in the Al Quran. The results of this study are expected to add new perspectives to implement the tasks of educators contained in the Al Quran.

The study was library research, using an interpretive science approach, which was trying to see the educators' tasks contained in the Al Quran. Data were the verses of the AL Quran as the primary data source and other supporting books related to the object of research as a secondary data source. Data were collected by the documentation method and analyzed using the tahlily method, comparison, and interpretation.

The results found that there were educators' tasks in the Al Quran, namely: First, yuzakki al-nafs (purifying oneself) includes purification of thoughts or aqidah, deeds, hearts, and assets. Second, yurabbi (educate) includes education of the body and spirit. Third, yu'allim (teaching) includes teaching al-Kitab and al-Hikmah, teaching an unknown science, teaching al-Bayan, and teaching the skills of making armor. Fourth, yatlu Ayatillah (reciting the verses of Allah) includes reading the verses of qauliyah (Alquran) and verses of kauniyah (the universe).

KEYWORDS: Task. Educator, Al Quran

INTRODUCTION

Every human being is an educator of others. Because humans are one of the creatures who act as people who are educated and people who educate, both personally, family and society. For this reason, humans as a generation are required to play an active role in developing all their potential. Therefore educators are all people or anyone who tries and influences the development of other people (students) so that their potential grows and develops towards perfection. Ahmad Fatah Yasin explained that educators are people who deliberately influence others (students) to achieve a higher level of perfection (humanity). This kind of educator status can be carried by anyone, anywhere, and anytime, such as parents educating their children, leaders become educators for those they lead, community leaders can become educators for their followers, village heads can become educators for their citizens, and so on.

The definition of educators is commonly every adult responsible for assisting his/her students in their physical and spiritual development to reach maturity level, be able to carry out their tasks as servants and caliphs of Allah Almighty, and able to carry out their tasks as social beings and as independent individual beings. So, every responsible adult who deliberately provides help to students who are still developing and growing to reach maturity can be said to be an educator. Adults who are responsible for education are: (a). Parents (father and mother) as natural educators, because by nature human children are born by their parents (mother) in a helpless state. (b). Teachers as educators in formal educational institutions or at schools, which are called occupational educators and assistant educators because teachers receive an abundance of people's responsibilities to help and guide their children. (c). Community leaders or leaders as educators in non-formal educational institutions, in various associations or organizations in society.

The first adults who are most responsible for the development of students are their parents. This responsibility is caused by at least two things: firstly because of nature, namely because the parents are destined to be the parents of their children, the parents must be able to take care of their children and be responsible for their education so that the child does not get

lost in life, secondly, because of people's interests the parents themselves, namely the parents have an interest in the progress of their child's development, the success of their children is the success of the parents too. This is following the word of Allah SWT in the Qur'an surah al-Tahrim verse 6, which is as follows:

It means: "O you who believe, protect yourself and your family from the fire of hell whose fuel is people and stones; the keepers of the angels who are harsh, harsh, and do not disobey Allah against what He commands them and always do what is commanded". (Surah Al-Tahrim / 66: 6).

The verse above explains how important the role of educators, namely parents, is for the safety of themselves and their children. In terms of the safety of their children, parents are fully responsible for educating, teaching, ordering, and helping their children to obey Allah, and prohibit them from transgressing against Allah so that their life goals are achieved, both in the world and in the hereafter which is based on the values of Islamic teachings. So, parents must be accountable for this task to Allah SWT by carrying out various activities and efforts so that their family members always obey Allah SWT and stay away from their prohibitions. And parents must also take full responsibility for the progress of their child's development because the success or failure of children is very much dependent on their care, attention, guidance, teaching, and education.

Parents are the main factor responsible for the development of their students, however, in reality, many parents do not have the free time to educate their children. Apart from the level of busywork, the level of effectiveness and efficiency of education will not be good if only managed naturally. Therefore, parents enter their students into school institutions. The surrender of students to a certain school institution does not mean that the responsibility of parents is shifted and fully transferred to the school, but parents still have a big share in the process of fostering and educating their children. In this day and age, it is not effective if education for children is only done by parents. So this is where the role of schools is very important to develop the potential of their children so that parents leave their children to be educated in the school environment.

One of the important components in an educational system is the educator. Because educators are the parties responsible for the implementation of education, especially regarding how students are directed according to predetermined goals. In the context of education in general, the task of an educator is focused on efforts to develop all the potential of students, both effective potential, cognitive, and psychomotor. Therefore, educators must be able to guide and direct students to positive and better things, in all aspects that students have both in terms of cognitive, affective, and psychomotor.

If you refer to the narrative of the Alquran, you will get some information regarding the task of educators. Where the task of educators is mentioned in the Alquran, of which there are four main tasks, namely educating. Educating students is found in surah al-Syu'ara verse 18 by using the sentence nurabbika which means we educate you, where Pharaoh has claimed to provide education to Prophet Musa in the form of management, care, and physical development only because Prophet Musa lived with Pharaoh from childhood to adulthood. At that time Pharaoh also met the needs of Prophet Musa, starting from the facilities for living, eating, clothing, vehicles, and facilities in the Palace. The tarbiyah that was given by Pharaoh to Prophet Musa was a form of care and care which was called ri'ayah which means protection, guard, and protection. Which ri'ayah is not related to matters of religion, faith, and morals. In this case, Fir'aun did not educate the mentality and conscience of Prophet Musa, because Fir'awn did not raise Prophet Musa with his faith. Furthermore, the task of educating is found in surah al-Isra verse 24 by using the sentence rabbayani which means raising/educating me as a child, where parents as educators are responsible for educating, caring for, and nurturing their children to

become individuals or humans who fear Allah SWT., physically and mentally healthy and useful for the family, community, and nation.

The next task of educators contained in the Alquran is to read or convey. The task of reading or conveying something to someone is found in four verses, namely, in surah al-Baqarah verses 129 and 151, surah Ali Imran verse 164, and surah Jum'ah verse 2 using the sentence yutla 'alaihim / yutla' alaikum which means reading the verses Allah to them/you, where the Messenger of Allah as an educator in this verse, is in charge of reciting the verses of Allah to his people. Thus multi is responsible for the development of students, especially those related to the ability to read both orally and in writing as well as being able to understand and translate it in their daily life.

Furthermore, the task of educators in the Al Quran is to purify the souls of students, there are four chapters (surah al-Baqarah verses 129 and 151, surah Ali Imran verse 164, and surah Jum'ah verse 2) by using the sentence yuzakkihim/yuzakkikum which means to purify their / your souls, where the Messenger of Allah as an educator in this verse, is tasked with cleansing the souls of his people from polytheism (adding to idols), from the ugliness/defilement of their ignorant words and deeds (morals/despicable behavior); from the defilement of the hearts of the people, a heart that has the characteristics of hasad, envy, treason, and intent, and also cleanses the assets of the people from the dirtiness of the practice of usury and haram property to a lawful business by issuing zakat when it reaches the haul (one year period) and nisab (a measure of income), and the Prophet Muhaammad Saw ordered his people to obey Allah by doing good and leaving heinous and munkar deeds.

In connection with the above problems, the writer feels the need to try to do a study and surgery on the contents of the Alquran with the title "Educators' Tasks in the perspective of the Alquran." Therefore, based on this background, the formulation of the problem in this study is how the Tasks of Educators in the Alquran. So the purpose of the study was to understand the task of educators in the Alquran.

LITERATURE REVIEW / METHODOLOGY

Educators have a very important task in the educational process, namely seeking all the potential of students, both cognitive, affective and psychomotor potential, so that they can be developed in a balanced way to the most optimal level (maturity). In this case, educators must be able to provide provisions to students regarding the meaning of the nature of life and morality like what students need to live in society. Therefore, the task of educators is not only to carry out maturation activities, but also to be able to provide skills to live life.

In the Javanese paradigm, educators are identified with teachers (gu and ru) which means "*digugu*" and "imitated". It is said to be digugu (trusted) because the teacher has an adequate set of knowledge, which is why he has broad insights and views in seeing this life. It is said to be imitated (followed) because the teacher has a complete personality, which is why all his actions should be used as role models and role models for students. This understanding assumes that the task of teaching is not just a transformation of knowledge, but also how it is able to internalize its knowledge to students. At this level there is synchronization between what the teacher says (heard by students) and what she does (seen by students).

In subsequent developments, the educator paradigm is not only in charge of teaching, educating students to know a certain set of knowledge and skills, but educators serve as motivators and facilitators in the teaching and learning process. Activeness is very dependent on the students themselves, even though activeness is a result of motivation and the provision of facilities from the educators. In this case, an educator is required to be able to give his role in carrying out his duties so that educators can place their interests as individuals, members of society, citizens, and educators themselves.

From the information above, it is clear that the task of educators is not only teaching. But sometimes someone is trapped as an educator, for example, some people who are able to

provide and transfer knowledge (transfer the knowledge) to others are said to be educators. In fact, an educator not only carries out this task, but an educator is also responsible for managing (manager of learning), direction (director of learning), facilitating, and planning (planner of future society). As Hasan Langgulung's opinion states that educators are not only in charge of teaching, but also as motivators and facilitators of the teaching and learning process, namely the relation and actualization of human divine characteristics by actualizing human potential to compensate for their weaknesses.

Abdul Mujib argued that the duties of an educator in education can be categorized into three parts, namely as follows:

1. As a teacher (instructional) in charge of planning and implementing programs that have been compiled and carrying out assessments after the program is carried out.
2. As an educator (educator) who directs students at the level of maturity and personality in line with the purpose of Allah. created it.
3. As a leader (managerial) who leads, controls himself, students and the community concerned, on various problems concerning efforts to direct, supervise, organize, control, and participate in the educational program being carried out.

From the above opinion it can be understood that the main task of an educator is to educate, teach, and lead (guide) students in the learning process so that educational goals are achieved.

This research is a qualitative literature research using the maudhu'i method in the tafsir approach. There are two kinds of data sources used in this research, namely primary data and secondary data. The primary data in this study is the Alquran (Qur'anic Verses). While the secondary data are books of interpretation and literature related to the object of research including; *Al-Mu'jam Al-Mufahras li-Alfadz Al-Qur'an Al-Karim*, Education in Islamic Perspective, Islamic Education Studies. Tafsir Ayat-Ayat Pendidikan (*Tafsīr al-Ayat al-Tarbawiy)*, and other supporting books relevant to the discussion of this research.

The data collection technique that will be used in this research is library research, which is a study of the Koran and scientific works written by experts related to study issues, especially those related to the problems the author is researching. By searching, reading, taking notes, understanding literature related to the problem that the author is researching. After obtaining data through data collection, in analyzing it the writer uses literature review. In this study, the authors took the verses of the Koran as a basis for exploring the educators' duties contained in them. From that, this analysis (content analysis) is a technique used to draw conclusions. Content analysis is an in-depth analysis or study of the text. Therefore, content analysis is very appropriate to use in this study because the primary data source of this study is the text of the Koran.

The data analysis technique in this study uses the *mauḍhu`i* method which is the main method, but operationally the researcher uses the tahlily and muqaran techniques, because both are part of the mauḍhu`i steps. Muqaran (comparison or comparison), namely explaining the verses of the Koran by referring to the explanations of the commentators, after that concluding the explanations of the commentators about the verses of the Koran, then the explanations of the commentators are interpreted to find the educator's task contained in them.

From the explanation above, the steps taken are as follows: First, determine the theme of the discussion. The author takes the theme of the task of educators in the Alquran. Second, look for educator terms in the Koran. Third, collect verses about the duties of educators. In an effort to collect these verses, the writer used a special dictionary to find the number of verses of a particular term, namely *al-Mu'jam Mufahras li Alfadz al-Qur'an al-Karim* by Muhammad Fu'ad 'Abdul al-Baqi. After obtaining the verses in question, the fourth step of the author is to find the interpretation of the commentaries related to these verses. Then, the authors interpreted the verses about the task of educators based on the existing interpretation books. Then the final step contains some conclusions from all studies and research, which are expected to provide answers to the main problems. At this conclusion the task of educators in the Alquran answered.

RESULTS AND DISCUSSION

After tracing the verses of the Al Quran, the Authors conclude that the task of educators is on four main points, namely:

1. Educating (Yurabbi)

The first task of educators is to observe students. In mentarbiyah students, educators have a very broad task related to the breadth of the meaning of the tarbiyah. Which according to the experts (Language, Interpretation, and Islamic Education) that the meaning of tarbiyah which comes from the word rabb etymologically has several meanings, namely: maintaining, caring for, maintaining, repairing, nurturing, and guiding.

The word tarbiyah in the Alquran comes in various forms of word derivation, which consists of several fi'l, namely raba-yarbu, rabiyayarba, arba-yurbi, and rabba-yurabbi. In general, the word raba means to increase, climb, grow, increase in size. Meanwhile, rabba means to educate, nurture, nurture and protect. The word arba means to develop, to exceed, to make increase or increase. From several tarbiyah derivations in the Alquran, namely the table above, according to the author, there are meanings related to the task of educators, namely in surah al-Syu'ara verse 18 (yurabbi al-jism) and surah al-Isra 'verse 24 (yurabbi al- jism wa al-ruh).

From that, in broad terms, it can be understood that the meaning of the tarbiyah verses above contains the terminology of tarbiyah, namely; the growth process to become bigger (progress) so that it can improve, maintain, and lead to a better and more successful direction. Tarbiyah is also an educational process that seeks to form the perfection/skills (cognitive, affective, psychometric) of students.

From the explanation above it can be concluded that the meaning of tarbiyah in terms of terms is the process of growing and developing the potential (physical, intellectual, social aesthetic, and spiritual) contained in students so that they can grow and be developed optimally, through how to maintain, nurture, care for, repair and arrange it in a planned systematic and sustainable manner. Which in Indonesian the term tarbiyah means education. Therefore, tarbiyah includes physical education, reason, morals, feelings, beauty, and society.

Thus the task of educators in educating their students, namely maintaining, nurturing, and guiding the potential of students so that they can grow and develop optimally in reaching the maturity stage (maturity).

2. Reciting the verses of Allah (Yatlu Ayatillah)

The next task of the educator is to read something to students, in this case, the verses of Allah. Reading is knowledge stored in an active soul that can enter the mind. Therefore, to get knowledge, you should start with reading. Meanwhile, according to Lisyanto Ahmad, reading is a complex activity by exerting a large number of separate actions, including understanding, delusion, and observing and remembering. The complexity of reading includes intelligence, interests, attitudes, talents, motivation, and reading goals. From that, reading is an activity to understand ideas or ideas that are expressed or implied in a reading.

Based on the above understanding, reading includes two things: (1) Reading texts that break down letter by letter then form words and then string them together in sentences and coherently in paragraphs. (2) Reading the phenomena that occur in the universe, such as thinking about how day and night occur, the circulation of planets around the sun, and the creation of creatures.

The sentence yatlu is fi'il mudhari 'which comes from the word tala-yatlu-tilawatan which means reading. Yatlu which is the task of educators means reading, therefore educators read something to their students. By reading something, students will be better able to understand and apply it in everyday life. Because reading directly the scientific impression is more pronounced and the knowledge gained is deeper and easier to keep (remember). Therefore reading is a priority task so that students can read, both orally and in writing, and be able to understand and translate it in everyday life.

The yatlu sentence in the Alquran is mentioned 8 times, while in total, both in the form of fi'il and isim which are taken from the derivation of the mashdar, namely recitation of 63 times in 30 surahs. In the isim form, it consists of one form of wazan tilawah which means reading, other than that in the form of wazan fi'il both madhi, mudhari 'and amar.

The yatlu sentence shows the meaning of reading. The yatlu sentence related to the task of educators is in four verses, namely in surah al-Baqarah verses 129 and 151, surah Ali Imran verse 164, and surah Jum'ah verse 2. The four verses have the same meaning namely in the sentence yatlu 'alaihim / kum has the effect of reciting the verses of Allah. Diman Rasul as an educator reads or delivers the verses of Allah (divine information) to his people.

Thus multi as an educator must read the verses of Allah to their students, both the verses contained in the Al Quran (qauliyah verses) and the verses displayed in the universe (kauniyah verses) so that students able to understand and capture divine messages and translate them in everyday life.

3. Purify (Yuzakki)

The first and most important task of educators is to mentazkiyah students, because by mentazkiyah (purifying) students first, the knowledge taught and conveyed by educators will be easily accepted and understood by students, and the knowledge learned is beneficial for themselves and other people if their soul as a reservoir for knowledge is sacred.

The sentence yuzakki is fi'il mudhari 'which comes from the word zakka-yuzzaki-tazkiyah which has the same meaning as yuthahhiru which comes from the word thahhara-yuthahhiru-tathirah which means to cleanse, purify, purify, grow or improve. In language yuzakki sentences have several meanings, namely growing (

heinous deeds of the ignorant people, including shirk, which can bring them out of darkness into a brightly lit world, after being purified they are then filled with good deeds. In this case, purifying the soul is the ultimate purification for a servant, because it is not only purifying physically but also purifying mentally. Therefore, from several tazkiyah derivations in the Alquran in the table above, according to the author there is a meaning related to the task of educators in mentoring their students, namely in four chapters, namely surah al-Baqarah verses 129 and 151, surah Ali Imran verse 164, and Surah Jum'ah verse 2.

Thus the task of educators in purifying the souls of their students, namely maintaining, maintaining, and developing the potential of students, namely the potential of fitrah (potential for faith, Islam, and ihsan) so that they can grow and develop optimally.

4. Teaching (Yu'allim)

The next task of educators is to menta'lim (teach) students. Teaching has the same root word as learning, which comes from the word "teaching" literally the word "teaching" means "giving lessons, which means teaching as a job involves various things, such as teaching materials, teachers, and students. In the Al Quran, the meaning of teaching can be found in the word yu'allimu. The word yu'allimu is the fi'il mudhari 'form of the verb' allama-yu'allimu-ta'liman. The word'allama is the mazid form of the root word 'alima. Lafaz 'alima as a verb means to know, understand, feel, meanwhile, the change of the lafaz to 'allama in the dictionary is defined as educating, teaching, giving signs. Luis Ma'luf interprets the word "allama" to make people know ", so the phrase" allama al-ustazu al-tullab, can be interpreted as ustadz to make the student know. From that, the word yu'allimu as the verb fi'il mudhari '(the verb is or wants to be done) has the meaning of teaching or teaching.

In terminology, teaching can be defined as an activity or activity carried out by a person who can make other people know knowledge. These activities include unilateral activities and active interaction between the two parties, the latter is also called learning. From that, teaching is an activity of delivering knowledge or lessons to students to receive, respond to, master, and develop the learning material. It can be understood that teaching implies delivering knowledge to students so that they gain knowledge. Even more, Dedeng Rasidin said that the word yu'allimu was to provide knowledge and explanation about something that included its content and meaning repeatedly, continuously, gradually, using a method that was easily accepted, according to certain customs, friendly, compassionate so that participants students know, understand, and have it, which can give birth to beneficial righteous deeds in the world and in the hereafter to achieve the pleasure of Allah SWT.

From the explanation above, it can be understood that teaching is practically a joint activity between educators and students in learning interactions, both inside and outside the classroom, whereas theoretically, teaching is more about conveying knowledge. From that, yu'allim (teaching) is generally limited to teaching and cognitive education alone. This gives an understanding that teaching only puts forward the process of transferring knowledge from the teacher (mu'allim) to the one being taught (muta'allim).

The task of teaching in the Alquran includes a lot of material ranging from the cognitive, affective, and psychomotor domains. In the cognitive domain, it includes teaching with the material of the Alquran and al-Hikmah books, science in general, and so on. The affective domain is represented by building morals and behavior. Psychomotor, ta'lim educate with the material of making armor, speaking and expression, and so on. Based on its main elements, teaching is a fairly detailed educational process and is widely described in the Alquran.

Thus, the task of educators in teaching students is to provide guidance and teaching to students through the material (science) being taught or delivered so that students can know and understand this knowledge.

CONCLUSION

The general duties of educators in the Alquran are: (1) Educating, educating physically and spiritually. (2) Reciting the verses of Allah, namely by explaining the verses of *qauliyah*

(Alquran) and verses of *kauniyah* (universe). (3) Purifying oneself, there are four components that are purified, namely: Purification of thoughts or aqidah, purification of the heart, purification of deeds and purification of possessions. (4) Teaching, which is taught is the Koran, Hadith, Jurisprudence, Bayan, Balaghoh, and non-religious sciences and skills.

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DICK AND CAREY MODEL LEARNING MODELS IN THE APPLICATION TO JURISPUDENT SUBJECT

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ABSTRACT

Learning strategy step in learning design is a learning activity that must be conducted by teachers and students in order to create an effective and efficient learning objective. The learning strategy in learning design is a set of learning materials and procedures that are used together to produce students' learning outcomes. The problems that students currently face are the learning activity implemented by teachers is still focusing on data management and the taxonomy of educational objective used is still referring to Ivan Vavlop and Robert M.Gagne's learning theory.Moreover, the learning theories used are both cognitive and contemporary theories, which only collaborate the learning models and theories from experts in learning design. Therefore, based on the problems stated above, this study develops a stimulus-based learning method. The aim of this study is to awaken the students that learning in learning design is the teacher's conscious effort to help students learn based on their needs and interests. Eventhough a large number of journals and literatures published from 2013 to 2018 have discussed about the effective learning activities for students, the formulation in learning design that uses needs analysis has not been found yet. Therefore, the researcher used the Dick and Carey's learning design model to determine the objectives and analyze the learning process, analyze students and the environment, formulate a specific objective analysis, develop analysis of the assessment instruments, develop analysis of the learning strategies, develop analysis of the learning materials, design & develop the assessments, revise the learning activity and develop the summative evaluation.

KEYWORDS: Learning Design, Dick and Carey, Jurisprudence (fiqh)

PRELIMINARY

Talking about learning design in Islamic religious education learning in fiqh subjects is to know these subjects not only from the point of view of the problem, but how to put these educational values as part of the study of learning design

Learning design begins with the identification of learning problems. Needs analysis is an effective way to identify problems that arise in learning organizations, especially if the design or in designing the learning is not very accurate. A needs analysis can identify six types of needs; normative, comparative, felt, expressed, participated and critical accident. The main task of a teacher or teacher is to facilitate the learning of students. To fulfill this task, the teacher or teacher must not only be able to provide an attractive and harmonious learning atmosphere, but they also create memorable teaching. This means that teachers need to create a learning atmosphere that can stimulate student interest in addition to always thinking about the virtues and needs of students.

Technology experts in the field of education emphasize the use of a systems approach concept as the basis for a learning design, generally an approach derived from a system consisting of analysis, design, development, implementation, and evaluation. (Dick dkk, 2019: 296)

The identification of the problem here is that learning attainment is not only limited to the concept of equivalent learning, but also on the achievement in the interaction of designing virtuality with its actuality. Students are often taught how to understand lessons without a general description of the learning objectives, especially in worship practices. The practice of worship requires an accurate design so that the awakening of students' understanding can be measured through the learning design. Of course, such designs do not lag behind the analysts of the achievements required in the learning process of children.

Therefore thus, here the learning design includes all processes carried out in the systems approach. Learning theory, evaluation theory and learning theory are the theories underlying learning design. The problems and challenges that occur in the field (in this case MTs Negeri Binjai) are:

1. The learning method uses inquiry learning strategies, namely the method of learning to find something
2. Task analysis and evaluation of learning in fiqh subjects still do not absorb final grade analysis, be it formative or summative
3. Data management and use of taxonomies still refer to Ivan Vavlop's learning theory, Robert M.Gagne.
4. The learning theory used is still using cognitive learning theory and contemporary theory, which only collaborates between learning models and theories from learning design education experts.

From the notes, the initial results in the background of this problem reinforce the learning of fiqh which as long as it still has not received or put values. Especially with regard to the identification of problems with tayammum material and ablution properly and correctly. In essence, what is described in the initial analysis of the material is not only limited to strengthening practice but also memorization or prayers before and after the practice of ablution or tayammum. The application offer through the Dick and Carey learning theory is to describe the learning design which originates from Dick and Carey's theory as learning design experts implemented / applied in Islamic religious education learning in fiqh subjects at MTs Negeri Binjai.

A. Steps to Identify and Implications of Jurisprudence Through the Dick and Carey Learning Design at MTs Negeri Binjai.

Learning is the teacher's conscious effort to help students, so that they can learn according to their needs and interests. Teaching is an activity carried out by the teacher in conveying knowledge to students. Teaching is also defined as learning and teaching interactions. Teaching takes place as a process of mutual influence between teachers and students.

Between education, learning and teaching are interrelated. Education will be able to achieve its goals if learning is meaningful with proper teaching. Conversely, education will not achieve its goals if learning is meaningless with inappropriate teaching.

Brunner argues that learning instructional design is a perspective and the learning theory is descriptive. Perspective because the purpose of learning theory is to determine the optimal learning method. And descriptive because the main purpose of learning theory is to provide a learning process. Learning theory is concerned with the relationship between variables that determine learning outcomes, or how a person learns. Meanwhile, learning theory pays attention to how a person influences others so that learning occurs, or attempts to control variables in learning theory in order to facilitate learning. The learning design must include the learning method variables. Otherwise, this design is not a learning design. This is very important because a lot of what is considered to be a learning design is actually a theory. Learning design always mentions learning methods, while learning theory does not deal with learning methods at all. The steps in Identifying and Implications of Jurisprudence Learning through the Dick and Carey Learning Design Model must include:

1. Implications of Learning Principles

The notion of learning can be interpreted specifically, based on a particular flow of psychology. The definition of learning according to these streams is as follows: According to the psychology of learning power is an effort to train the existing forces in the human soul to become sharper or more functional.

Cognitive psychology, learning is an effort to help students or students achieve changes in cognitive structures through understanding.

Humanistic psychology, learning is the teacher's effort to create a pleasant atmosphere for learning, which makes students called to learn. There are learning principles that need to be considered especially by educators, namely: attention, in learning teachers at MTs Negeri Binjai do not ignore the problem of attention. Before learning begins, the teacher attracts students' attention so that students concentrate and are interested in the subject matter being taught. Motivation, if the students' attention is centered, then the steps of the teacher at MTs Negeri Binjai motivate students. Even though students are already motivated by the initial activities when the teacher conditions them so that students' attention is focused on the ongoing subject matter.

Teachers at MTs Negeri Binjai are required to build motivation throughout the learning and learning process so that students can follow the lessons well. Student activeness, meaningful learning when students are active in the learning and learning process. Students do not just accept and swallow the concepts conveyed by the teacher, but students do direct activities. In this case the teacher at MTs Negeri Binjai created a situation that gave rise to student activity. Direct involvement of students in the learning process is important. It is students who carry out learning activities, not teachers. In order for students to be involved in the learning process, the teacher selects and prepares activities according to the learning objectives.

Repetition of learning, mastery of the material by students cannot be brief. Students need to do repetitions so that the materials learned are remembered. Therefore the teacher does something that makes students do repetition of learning. The subject matter is stimulating and challenging, sometimes students feel bored and are not interested in the material being taught. To avoid this kind of symptom, the teacher selects and organizes the material in such a way that it stimulates and challenges students to learn it.

reinforcement to students has a big effect if it is often given to students. Every student's success, no matter how small, should be responded to by giving appreciation. Other aspects of psychology, each student has different characteristics. Individual differences both physically and psychologically will affect the way students learn, so that the teacher pays attention to the way of learning given to these students, for example, arranging seats, arranging lesson schedules and others. strengthening Islamic religious education learning on tayammum and ablution material not only strengthens the potential for practice but also strengthens memorization such as in the practice of ablution reading intentions, including:

$$\text{نَوَيْتُ الْوُضُوْءَ لِرَفْعِ الْحَدَثِ الْأَصْغَرِ لِلهِ تَعَالَي}$$

$$\text{نَوَيْتُ التَّيَمَّمَ لِسْتِبَاحَةِ الْوُضُوْءَ لِلهِ تَعَالَي}$$

Then proceed to reading

$$\text{اللهمَّ صَلِّي عَلَي مُحَمَّد وَعَلَي اله سَيِّدِنَا مُحَمَّد اللهمَّ اجْعَلْنِ مِنَ التَّوَابِيْنَ وَاجْعَلْنِي مِنَ الْمُتَطَهِّرِيْنَ}$$

From the implications of these learning principles, PAI teachers at MTs Negeri Binjai motivate learning theory through learning evaluation, including (1) providing more theoretical and practical rote memorization of more prayers (2) strengthening the competence of students through additional memorization

2. Implications of the Development of Learning Theory

The development of learning theory is quite rapid. The following is a learning theory and its application in learning activities. First, the flow of behavior (Behavioristic), learning is a change in behavior as a result of the interaction between stimulus and response. Behavior change can be in the form of something concrete or non-concrete, takes place mechanically and requires reinforcement. The implications of the development of learning theory contained in fiqh learning, especially in the practice of ablution or tayammum, not only reinforce the pedagogical centralistic nature, but when examined in the form the implications are;

a. Strengthening the thinking the power of students in understanding the content of subjek matter both from standart competency and basic compatancy.

Table 1. Description of standart competencies

Standart Competancy	Basic Compatancy
1. Understand and apply fiqh about the practice of ablution and tayammum	1.1. Read the intention of doing ablution or tayammum, washing the face, hands, rubbing hair, ears and washing the feet to the ankles. 1.2. Understand the contents of the holy prayer reading. 1.3. Identify each prayer reading and the requirements for practicing meditation

In studying the fiqh, the teachers of Islamic religious education at MTs Negeri Binjai gave concrete explanations about the meaning in the verse about purification and supplemented it with the explanation of the Prophet's Hadith which reads:

عن أبي ثعلبة قال: قَالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: الْبِرُّ مَاسَكَنَتْ إِلَيْهِ النَّفْسُ وَاطْمَأَنَّ إِلَيْهِ الْقَلْبُ, وَالإِثْمُ مَالَمْ تَسْكُنْ إِلَيْهِ النَّفْسُ وَلَمْ يَطْمَئِنَّ إِلَيْهِ وَإِنَّ أَفْتَاكَ الْمُفْتُونَ(رواه أحمد)

"From Abi Tsa'labah he said, "The Prophet Muhammad SAW said," Virtue is something that soothes the soul and pleases the heart. And sin is something that makes the soul unsettled and displeasing to the heart even though you are given advice by the fatwa interpreters." (HR. Ahmad).

The jurisprudence teacher explains what it means to be clean or holy. The fiqh subject teacher provides many examples relating to the above hadith, so that efforts to apply the contents of the Hadith can increase students' understanding of ethical standards, not competency standards. In this subject, the teacher / educator planning for the subject of fiqh provides a subject that includes a number of details relating to one or several categories. These various details are part of or a tool for compiling any teaching material, especially in the two patterns of preparation of lesson planning including:

1. Concept. This concept connects facts, objects or events that have the same characteristics and have one name;
2. Principles, rules or laws. Of these two patterns, there are two general categories used in discussing teaching materials, namely:
   a. Deductive material. Start with patterns or remarks (concepts or principles) and progress to facts, then to observation, application and problem solving;
   b. Inductive method. Starting with facts, details, and observations progressing to formulation of concepts and principles, and finally to application and problem solving.

Figures in the flow on the implications of learning design learning theory are Thorndike, Watson, Clark Hull, Edwin Guthrie, and Skinner. The application of behavioristic learning theory in learning, depends on several things such as learning objectives, nature of lesson materials, student characteristics, available media and learning facilities. The second cognitive stream, learning is a change in perception and understanding that cannot always be seen as behavior, emphasizes the idea that the parts of a situation relate to the context of the whole situation. Knowledge is built in a person through a process of continuous interaction with the environment. Figures of this genre Piaget, David Ausebel, Brunner.

The application of cognitive learning theory in learning, teachers at MTs Negeri Binjai understand that students are not as adults who are easy to think, pre-school and early elementary school children learn to use concrete objects, student activity is very important, the teacher arranges the material using certain patterns or logic from simple to complex, the teacher creates meaningful learning, paying attention to individual student differences to achieve student success. The third humanistic school, learning is to emphasize the importance of the content of the learning process is eclectic, the goal is to humanize humans or achieve self-actualization. In practice using Ausebel's learning theory, Bloom's theory, Kolb, etc. The application of humanistic theory in teacher learning directs students to think inductively, emphasizes experience, and requires active student involvement in the learning process. (Gredler and Margaret, 2009: 108)

The four theories of learning according to contemporary schools. The contemporary theories that have sprung up today are many of which are cybernetic learning theories. Cybernetics learning theory is a relatively new learning theory, when compared to the previously discussed learning theories. This theory develops in line with the development of technology and information science. According to cybernetic theory, learning is processing information. As if this theory has something in common with cognitive theory, which is concerned with the learning process rather than learning outcomes. The learning process is indeed important in cybernetics theory but what is even more important is the processed information system that students will learn. This information will determine the process of how the learning process will take place, it is largely determined by the information system being studied. The figures of this theory are Gage and Berliner, Biehler, Snoman, Baine, and Tennyson.

The application of this theory, to support the learning process in learning activities should be interesting, inform students of learning objectives, stimulate memory on learning prerequisites, present stimulants, provide learning guidance, encourage performance, provide informative feedback, assess performance, increase retention and transfer. learn. By understanding various learning theories, learning and teaching principles, the education that develops in our nation will produce quality graduates who are able to properly shape Indonesian people.

3. Learning Objectives

The learning objective is to change the mindset of students who are more domain in nature and character and character traits that build intellectual insight. With the existence of simplified learning in schools, of course, it will make a vehicle that is more dominant in nature than not directed learning objectives if it is only used as a symbol for shielding in all teaching and learning curriculum activities.

In fact, the development of strategies in learning also directs students to focus more on practicum in order to achieve success in education, education and teaching is also one of the creative learning methods. Because of a unity that cannot be separated. (E Mulyasa 2004:45)

B. Instructional analysis of the Dick and Carey model of learning design in its implementation of fiqh subjects at MTs Negeri Binjai

Instructional analysis is a procedure, which when applied to an instructional objective, will result in an identification of the subordinate skills required for students / learners to achieve instructional goals (Dick & Carey). Instructional analysis is the process of translating general behavior into specific behaviors that are structured logically and systematically.

Activities to identify specific behaviors which of course can describe general behavior in more detail. Instructional analysis describes a specific sequence of behavior from the very beginning to the last. The number and arrangement of these behaviors will provide confidence

to teachers that the general behaviors listed in the General Instructional Goals can be achieved effectively and efficiently. With tasks that have been arranged systematically into duties like a short path that must be followed by students / learners to achieve their goals well. What is important first to note is the abilities that must be taught, so that students / learners can achieve instructional goals efficient.

With Instructional Analysis helps instructional designers to organize main tasks in relation to the sub-tasks that students / students must learn. (Hermawan and Asep 2005: 92-93)

This also applies to the teaching and learning process in fiqh subjects. The purpose of instructional designers is to organize main tasks including the objectives of instructional designers in developing the practice of tayammum and ablution..

1. **Identification of initial behavior**

Before dealing with the identification of initial behavior, below will be stated about three kinds of structures for the development of instructional behavior in learning in fiqh subjects.:

1. Structur Hierarchical

A hierarchical structure of behavior is a position of two behaviors that indicate that a behavior can only be done when another behavior has been mastered. Behavior B, for example, can only be learned if students have been able to perform behavior A. The positions A and B are called hierarchical.

2. Structur Procedural

Procedural behavior structures are positions of several behaviors that represent one series of sequences of behavior, but none of the behaviors are a prerequisite for another. Although specific behaviors are performed sequentially to be able to perform general behaviors, each behavior can be learned separately. (Baker dkk 1971: 163)

3. Structur grouping

In the grouping structure there are special behaviors that are not dependent on one another, even though they are all related.

There are (3) Types of behavioral aspects: Basically, behavioral aspects in the teaching and learning process can be divided into three categories: knowledge (cognitive), movement (psychomotoric), and feeling (affective).

a. Aspect Of Cognitif

This aspect gets the most attention from educators. Included in this aspect are all behaviors that use students' intellectual abilities. There is a certain hierarchical arrangement for this "cognitive" aspect. Such as the cognitive area of Bloom (1956) in 6 levels: knowledge, understanding, application, analysis, synthesis, and evaluation.

b. Aspect Of Psicomotoric

The aspect of movement includes all behaviors that use the nerves and muscles of the body. This aspect often gets less attention except for the fields of painting, music, and physical education. Dave (1967) divides the behavior of the psycho area into 5 levels of behavior: imitating motion, manipulating words into motion, making movements appropriately, arranging various movements, and performing natural and efficient movements.

c. Affective behavior

These aspects include feelings, values, attitudes, and so on. This aspect has received very little attention due to the difficulty in formulating and evaluating this aspect. In fact, the feeling aspect can affect the behavioral aspects related to recognition and movement. Bloom and Masia (1964) divided the affective area into 5 levels: accepting values, making responses to values, appreciating existing values, organizing values, and practicing values consistently or characterizing them. What

needs to be considered in discussing these three aspects of behavior are: (1) There is a certain hierarchy in the aspect of recognition, (2) There is no certain hierarchy in aspects of movement and feeling, (3) All these aspects are closely related to one another. These three aspects need to be considered in carrying out instructional analysis. The elements of developing a test that can actually measure the behavior contained in it include:

A   = Audience
B   = Behavior
C   = Condition
D   = Degree
A   = Audience is students who learn
B   = Behavior is a specific behavior that will be displayed by students after the learning process in the lesson.
C   = Condition which means the limits imposed on students or the tools used by students when they are testing, not when they are studying.
D   = Degree is the level of student success in achieving this behavior

2. Formulating Specific Instructional Goals

In formulating a specific instructional objective analysis there are several steps in formulating it, namely:

a.   Write down the general behavior for the subject / training material to be developed;
b.   Identify main tasks and their relationship with sub-tasks;
c.   Order the tasks according to the order in which they are carried out;
d.   Identify the behaviors required to carry out each task;
e.   Estimate the time it will take to learn each task

3. Compile An Evaluation(Test)

In compiling it are as follows:

a. Test

The test is a technique or method in order to carry out evaluation activities, in which there are various items or a series of tasks that must be done or answered by students, then the work and answers produce values about the student's behavior. Based on the number of participants, learning outcomes tests can be divided into two types, namely group tests and individual tests. Seen from the point of view of its arrangement, learning outcomes tests can be divided into two types, namely teacher-made tests and standardized tests.

Written test, which is a test that demands written answers from students. The written test is given to a person or group of students at a time, place, and for a specific question. Describing tests are tests that require children to decipher the answers in writing in their own words in their own form, technique and style. Descriptions tests are often called subjective tests. There are two forms of essay test, namely limited description and free description. (Reigeluth and Charles M 1983: 203)

Examples of limited descriptions :

a.   Explain how the reading of the intention of ablution and the reading after ablution is accompanied by the practice?
b.   Mention the terms of tayammum as a substitute for ablution?

Example Of Free Description :

a.   Explain the meaning of each reading and prayer in each treatment in ablution and tayammum
b.   What is the role of substitute for ablution such as tayammum?
c.   Mention the water that is holy and does not purify for ablution?

To correct the essay test, there are three ways that can be used, namely (1) whole method, namely the per number method, (2) separated method, namely the per sheet method, and (3) the cross method, namely the cross method. In the implementation of correction, the teacher may choose one of the three methods, or may use it in a variety of ways. This must be adjusted according to need.

1. Test objective

The objective test requires students to choose the correct answer among the possible answers provided, provide short answers, and complete incomplete questions or statements. Objective tests are very suitable for assessing the ability of students who require less high mental processes such as the ability to recall, the ability to recognize again, understanding, and the ability to apply principles. The objective test consists of several forms, namely true-false, multiple choice, matchmaking, and complete or short answers. (Soekartawi dkk 1995: 106)

1) True – False Form :
Example :
Hint: Put a cross (X) on the letter B if the answer is correct and the letter S if the answer is wrong.
a) B - S: Coffee water is holy water and does not purify
b) B - S: Musyammah water means water exposed to sunlight
c) B - S: Surah Al-Fatihah including Makiyyah letters.
d) B - S: Tayammum is allowed for Muslims and Muslims who do not have the disease
Another true-false form is that the answer has been provided, but the answer provided is not T - F, but Yes - No. Example:
a) Yes - No: Exhausting the wind during prayer cancels prayer.
b) Yes - No: urinating is mandatory for washing.
c) Yes - No: defecating does not invalidate ablution.
d) Yes - No: reading the prayer after performing ablution is mandatory
The form of true-false questions can also be used to measure ability about causation. Example:
a) B - S: The rawatib prayer is carried out two cycles because the rawatib prayer is a circumcision prayer.
b) B - S: The Prophet strongly criticized people who neglected to pay their debts because the debt had to be paid off immediately.
c) B - S: On the eve of Eid al-Fitr, Muslims pronounce the words takbir, tahlil and tahmid SO Eid al-Fitr night is the night before 1 Shawwal.
d) B - F: Fasting must start on the 1st of Ramadan AS the fast ends on the 1st of Shawwal.
e) T - F: Favors given by Allah must be grateful for because Allah's blessings are not the same for everyone.

b. Development of Learning Strategies in Learning Design

In general, the first stage in the learning strategy is an analysis to determine the needs in learning, and identify what problems will be solved. The Dick and Carey model applies this stage, thus the development is based on needs and problem solving. The product recommended in this model is a product that can be used for self-study. This model also allows learning citizens to actively interact because it determines strategies and types of learning that are environmentally based. With an environment-based form of learning, which is adapted to the context and setting of the surrounding environment or also known as the situational approach by Canale & Swain (1980) allows language learners (as stated by Sadtono, 1987) to optimize communicative competence. The stages of the learning system development model in

learning design (Instructional Systems Development / ISD) Dick, Carey, and Carey (2001) consist of 10 stages. These stages can be observed as shown in Figure 1.Specifically, the 10th stage is not included in the picture, therefore the theoretical basis of this research is developed based on 9 stages.

The following describes the stages and steps for developing a learning system in the Dick, Carey, and Carey model of learning design:
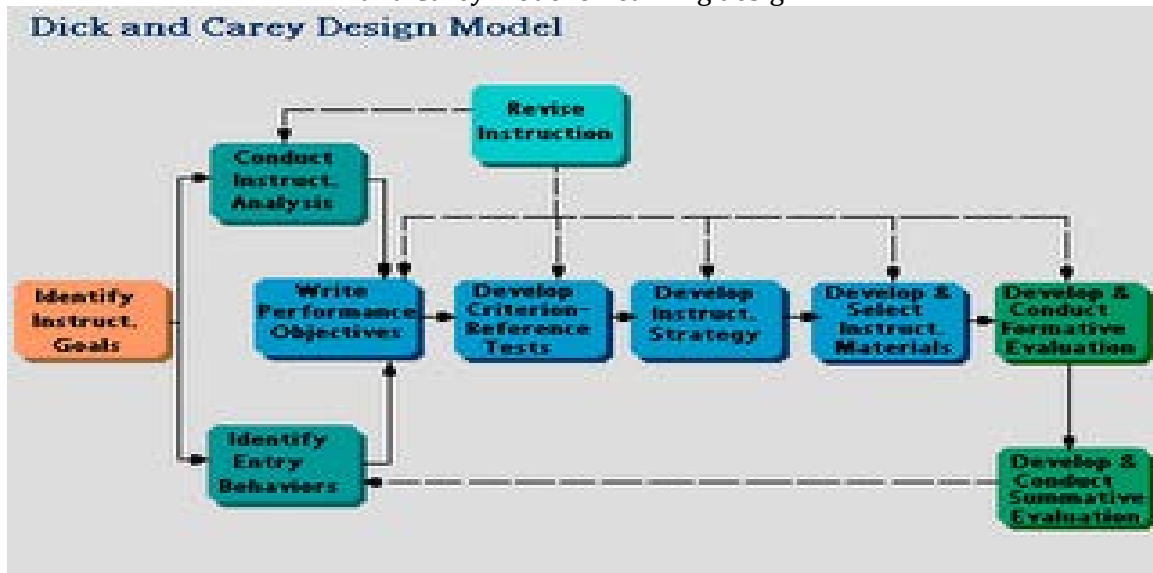
1. Analysis of needs to determine goals

Needs analysis to determine learning objectives is the first step taken to determine what is desired after students learn to carry out learning. Learning objectives are obtained from a series of learning objectives found from needs analysis, from the difficulties of students in learning practices, from analyzes carried out by other students, or some of the needs for actual learning.

2. Conduct learning analysis

After identifying learning objectives, the next step is to determine the steps that can be taken to achieve these learning objectives. The final step in the process of analyzing learning objectives is determining the skills, knowledge, and attitudes known as entry behavior (initial behavior / input) needed by learning citizens to start learning..

3. Analyze students and their environment

Parallel analysis of learners and the context in which they learn, and in what context they use learning outcomes. The skills of students currently available, which are preferred, and attitudes are determined based on the characteristics or learning settings and the environmental settings in which the skills are applied. This step is an important first step in a learning strategy.

4. Formulate a specific objective analysis

Write down performance goals (learning objectives). Based on the analysis of learning objectives and statements about initial behavior, note specific statements about what learners can do after they receive learning. These statements are obtained from the learning analysis.

Learning analysis is intended to identify the skills learned, the conditions for achieving work performance, and the criteria for achieving performance

5. Develop an analysis of the assessment instruments

Based on written learning objectives, PAI teachers at MTs Negeri Tanjungpura Langkat made evaluation products to measure the ability of their students to carry out learning objectives. The main emphasis is on the relationship between the behavior reflected in the learning objectives and what to do with the assessment.

6. Develop a learning strategy analysis

Learning strategies include; pre-learning activities (pre-activity), presentation of information, practice and feedback (practice and feedback, testing), and following subsequent activities. Learning strategies based on theory and research results, characteristics of the learning media used, learning materials, and the characteristics of students who receive learning These principles are used to select interactive learning strategy materials.

7. Develop an analysis of learning materials

Developing and selecting learning materials, this development product includes instructions for learning citizens, learning materials, and questions. Learning materials include: instructions for tutors, modules for students, OHP transparencies, videotapes, multimedia formats, and web for distance learning. The development of learning materials depends on the type of learning, relevant material, and learning resources that are around the designer.

8. Designing & Developing Formative,

In designing and developing the resulting formative evaluation is an assessment instrument or questionnaire used to collect data. The data obtained is a consideration in revising the development of learning or teaching material products. There are three types of formative evaluation: the individual test (one-to-one), the small group test and the field evaluation.

9. Revising Learning,

The data obtained from the formative evaluation were collected and interpreted to solve the difficulties faced by students at MTs Negeri Tanjungpura Langkat in achieving their goals. Not only for this, in short, the results of this evaluation are used to revise learning to make it more effective.

10. Develop summative evaluation.

Among the ten stages of learning design in the learning design above, stage 10 (ten) is not carried out. This summative evaluation is outside the learning system model of Dick & Carey, (2001) so that it is not used in this development.

CARD HAS BEEN PROBLEM FOR DESCRIPTION

Nomber	Question : Device :		
No	**Aspects Studied**	**Yes**	**No**
A. Theory			
01	Problem according to the indicator		
02	Limits on questions and expected answers are clear		

03	Fill in the material according to the test objectives.		
04	The content of the material is according to the level, type of Madrasah, and class.		
B. Construction			
05	The formulation of a question or question sentence must use a question word or command that demands an unraveled answer.		
06	There are clear instructions on how to do the problem.		
07	There are scoring guidelines.		
08	Pictures, graphs, tables, diagrams, and the like are presented clearly and legibly.		
C. Language			
09	Formulation of communicative question sentences.		
10	The items are in good and correct Indonesian.		
11	The formulation of the questions does not use words / sentences that cause multiple interpretations or misunderstandings.		
12	Do not use local / regional languages.		
13	The question formulation does not contain words that can offend students.		
	Note :		

CONCLUSION

1. Learning in learning design is the teacher's conscious effort to help students or students, so that they can learn according to their needs and interests. Teaching is an activity carried out by the teacher in conveying knowledge to students. Teaching is also defined as learning and teaching interactions. Teaching takes place as a process of mutual influence between teachers and students.

2. The purpose of learning in learning design is to change the mindset of students who are more domain in nature and character and character traits that build intellectual insight. With the existence of simplified learning in schools, of course, it will make a vehicle that is more dominant in nature than not directed learning objectives if it is only used as a symbol for shielding in all teaching and learning curriculum activities

3. In general, the first stage in the learning strategy in learning design is an analysis to determine the needs in learning, and identify what problems will be solved. The Dick and Carey model applies these stages, thus the development is based on needs and problem solving. The product recommended in this model is a product that can be used for self-study.

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LIBRARY MANAGEMENT IN ISLAMIC RELIGIOUS INSTITUTE DAAR AL ULUUM ASAHAN KISARAN

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ABSTRACT

This study aims to measure the extent to which library management is planned, organized, implemented and supervised, this is a qualitative research with a management approach and research data is obtained through observation, interviews and documentation, while the data analysis uses descriptive analysis by reducing data, displaying data and drawing conclusions. . Reviewing the validity of the data with the data credibility test, transferability test, dependability test, and confirmability test. Planning performance design (planning), organization (organization), implementation (actuating) and control (controlling) have been carried out as much as possible in addition to limited facilities and facilities which in the end will slowly and surely continue to answer what is expected so that the IAIDU library has a digital library with maximum service in answering the needs of today and in the future.

KEYWORDS: Management, Libraries, Islam

PRELIMINARY

In general, a library has the meaning as a place in which there are activities for gathering, processing, and disseminating "services" of all kinds of information, both printed and recorded in various media such as books, magazines, newspapers, films, cassettes, tape recorders, videos, computers, and others. All collections of information sources are arranged according to a certain system and are used for the benefit of learning through reading and seeking information for all people who need it (Yusuf and Suhendra, 2010: 3). Likewise with college libraries that are in educational institutions whether university libraries, faculties, institutes, or colleges, as well as polytechnics to support the teaching and learning process and support the achievement of the goals of the college concerned in implementing the Tri Dharma of Higher Education, namely education, research, and community service, in other words the library has a function as a. Cultural sources, b. Educational sources, c. Source of lighting, d. Source of documentation, e. Recreational sources and f. Source of inspiration (Darmono, 2001: 34).

The library of the Daar Al Uluum Asahan Kisaran Islamic Institute currently has 1 head of librarian with a master degree and 2 regular staff with an undergraduate degree and not a pure librarian, so that it has not been maximal in serving and empowering the management of the library, therefore the library will run well if it is accompanied by with good management and management can be said to be a profession because to be a manager someone requires special and professional skills (Fattah, 2004: 1), and through management it will be seen that operational performance steps must be taken by a librarian because it has a direction and objectives that are constructive, at least through planning (planning), organizing (organization), implementation (actuating) and supervision (controlling).

Therefore the library must be an integral part of the lecture system and no longer just a complement to the existence of an institute. As one of the facilities in the lecture process, the institute library has the main function of education, storage and preservation of library and recreation materials. The service provided by the library is the provision of reading material for its users to support the lecture process (Rosali, 2008: 53).

When the problem arises that libraries are no longer able to provide their learning needs for students, libraries are no longer and survive only as book collections, but must be improved and completed with a number of supporting equipment for library collections and administration as well as adequate facilities and infrastructure that support each other and It is

very much needed for a library and to support the achievement of these aims and objectives, at least the library has the feasibility of being a library with regional standards at least even national standards.

It is hoped that with a good management system through planning, organization, actuating and controlling, libraries in service containers will provide the best and whenever possible as regional standard minimum libraries will be able to use networks with creation of a digital library.

LITERATURE REVIEW

The research aims to measure the extent to which library management is planned, organized, implemented and supervised. This research is a qualitative research with a management approach and research data is obtained through: observation, interviews and documentation, while the data analysis uses descriptive analysis by performing data reduction, data display and retrieval. Conclusion, the main instrument is the researcher himself to determine the focus of the research, select informants as data sources, collect data, assess data quality, analyze data, interpret data and make conclusions. Reviewing the validity of the data through data credibility tests, transfertility tests, dependability tests and confirmability tests. Support to prove the data that the researcher has obtained, for example, the results of the interview must be supported by the presence of records, data about human interactions or a description of a situation that needs to be supported by photographs, data about documents should also be included in the research report.

RESULTS AND DISCUSSION

Research using a management approach is intended to facilitate researchers in measuring the performance of library staff who currently provide several descriptions and assessments of planning performance design, organization, actuating and controlling, as follows:

A. Planning

Planning is one of the absolute requirements for any administrative activity. Without planning the implementation of activities will experience difficulties and even failure to achieve the desired goals. Planning is an activity that must be carried out at the beginning, and during that administrative activity. A plan is a number of decisions about desires and contains implementation guidelines to achieve that desired goal. Every plan contains two elements, namely goals and guidelines.

According to researchers regarding planning, of course, it involves all components, especially the chancellor, head of libraries, lecturers and students by procuring books such as donations made by students who want to complete their lectures. Libraries should have an official blog or website, have a special visitor barcode so that library staff can find out how many visitors are present and how many books are borrowed automatically, have a separate internet connection network and can be accessed by all visitors to make it easier to access all kinds of information what students need and can also see the titles of books, because all libraries in each college have implemented an online system, but until now it is still in the form of unsupported proposals.

Therefore, the system built in planning would bring blessings and be acknowledged by the Rector with its authority in order to meet the minimum standard of goals to be carried out and realized.

B. Organizing

The IAIDU library already has a neat and special arrangement / bookshelves to classify the indexed book titles needed by students, a separate code synopsis of books such as books on religious studies, general science and so on makes it easier for students to find the required book information, as said by Malayu SP Hasibuan that organizing is a process of

determining, grouping, and arranging various activities that are indispensable to achieving goals, placing people in each activity, providing the necessary tools, determining relative authority delegated to each individual who will carry out these activities.

Researchers' observations are that the IAIDU library currently continues to improve in its arrangement, including organizing many book titles, more than 5000 book titles, which are summarized in a digital library system (Slim system) in addition to 4000 book titles outside the Slim system, making it easier to build the latest information in performance. service readily available to students even though the existing library staff are not librarian specialists, but in improving their knowledge they are allowed to participate in various library training activities and webinars today. Thus the science of structuring various forms and service activities in the library will be in line with the expected needs.

C. Implementation

Implementation means stimulating group members to carry out tasks with enthusiasm and goodwill. In this case the task of implementation is carried out by the leadership. Therefore, the leadership of the head of the library has a very important role in mobilizing personnel in carrying out library work programs.

The researcher analysis shows that in terms of implementing the entire series of library activities it is the responsibility of the head of the library to develop it, it is alleged that he has collaborated with various parties including the regional library of Asahan district, also joined in IPI (Indonesian Librarian Association), participated in various library training and webinars which in the end realization of maximum service, thus, all matters relating to the development of library progress will be of particular concern to the institution which is why the success rate of the program being built determines whether a library is progressing or not.

D. Controlling

Supervision of the movement and activities of the library is always carried out in order to ensure that programs that have been planned, organized and implemented, therefore the supervision of librarians is maximally carried out including:

1) Maintenance of facilities and facilities

monitoring the attendance of library management staff, visiting students both reading and borrowing books, checking book conditions and carrying out book repair activities.

2) Security and order

To protect unwanted things such as loss and so on, visitors provide a place for their luggage.

3) Discipline for returning books

Students who are not disciplined in returning borrowed books will be given sanctions according to the agreement between service staff and students.

According to researchers that what has been done under supervision for library staff / employees has gone according to plan, organized and implemented by observing or monitoring the implementation of library activities, this is to ensure that all work being carried out goes according to the established rules. Thus it is complete that a good library really needs good management, starting from planning, organizing, implementing and controlling which is realized through librarian performance services referring to the signs determined by the Daar Al Uluum Asahan Kisaran Islamic Institute.

CONCLUSION

As the explanation above, it has been explained that libraries will not be better if the handling is not a pure librarian who has a lot of knowledge about libraries, but on the other hand the author views a personal limitation and the lack of institutions places the figure of a

librarian, but in handling it with a library-based management system. , this will get better results of handling, it can be concluded that, in terms of planning performance design, organization, actuating and controlling have been carried out as much as possible in addition to limited facilities and infrastructure which ultimately slowly and surely will continue to answer what has been announced, as we hope that the IAIDU library will be comparable to other universities that have digital libraries with maximum service, and it is optimized that at the level of the Islamic Institute of the Islamic Religion Daar Al Uluum Asahan Kisaran should have a library at least regional or even national standards, considering the library as an integral part of the activities and role of the library as well as the overall importance of the education system.

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TAHFIDZ TEACHERS' PERCEPTIONS OF VIRTUAL TAHFIDZ LEARNING PROGRAM AMIDST COVID-19 PANDEMIC

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ABSTRACT

This article presents five Tahfidz teachers' accounts of their teaching experiences during a virtual tahfidz learning program amidst global COVID-19 pandemic. Semi-structured interview and participants' reflection data were thematically analyzed through the lens of positive and negative emotions so as to explore participants' perceptions of virtual tahfidz learning. Findings indicate that the pandemic situation was not a barrier to contributing positively to learning activity. One of the positive emotion of the virtual tahfidz learning program is that program could build teaching places and times are more flexible. It was also found negative emotion that the program is not running effectively and the students are not serious. This indicates that all the teachers and students should maintain their positive feelings when doing tahfidz program although by virtual learning.

KEYWORDS: Covid-19 pandemic; tahfidz teacher; tahfidz program; virtual learning

INTRODUCTION

Covid-19 (Corona virus disease 2019) is a viral infectious disease, which affected most of the countries. According to Wang et al. (2020), Covid-19 originated from Wuhan, China and is acquired on December 30, 2019 in Wuhan Jingintan hospital from 3 bronchoalveolar lavage sample of a patient.

The Covid-19 pandemic began to emerge in Indonesia on March 2, 2020 and is the first published case. The initial cases that shocked this country were 2 people, a mother and a child in South Jakarta who were infected by a Japanese citizen. But it didn't take a long time, this case is spreading and growing continuously in all over the world. The latest update of positive cases of the Covid-19 virus in Indonesia, until December 6, 2020, was 559,707 cases. Reporting from Covid19.go.id, the total number of deaths from Covid-19 patients has reached 17,589.

A series of policies issued by the Ministry of Education and Culture, Nadiem Anwar Makarim in response to the development of the spread of Covid-19, one of them is the implementation of distance/ virtual learning (in accordance with circular number 4 of 2020 concerning the implementation of education policies in the emergency period of the spread of corona). The Ministry of Education and Culture directed all school to start virtual learning. Virtual learning is not a common learning practice in Indonesia, there is always face-to-face learning.

Without exception, all education sectors and programs were affected, included the tahfidz learning programs in various schools or Islamic boarding schools in Indonesia. Actually, this tahfidz learning program is a program of Quranic memorizing and repeating rote memorization which is done by face to face system. However, due to impossible conditions to hold face-to-face educational programs, several schools/ Islamic boarding schools in Indonesia implemented a virtual learning system. So the face-to-face tahfidz learning program changed into a virtual tahfidz learning program.

Converting a traditional course for online delivery is not easy or simple process, many challenges will be overcome (Grosjean and Sork, 2007:16). From this statement, of course, from this virtual learning, a number of challenges must be overcome. Some systems in previous program should be change in a new one program, i.e. workplace learning, content, modes of delivery, activity requirements, and assessment.

However, even though virtual learning is faced with various challenges, this learning must still be done so that the enthusiasm of students in memorizing the Holy Quran does not

extinguish even though they are in home, not in school. Therefore, a study on teacher perceptions in the virtual Tahfidz learning program amidst the Covid-19 pandemic is needed to be done. The findings in this study are expected to contribute to the emotional mapping of tahfidz teachers in an effort to adapt to teaching tahfidz virtually in the midst of the Covid 19 outbreak.

METHODOLOGY

This research adopts a narrative approach (Craith, 2012) which aims to explore the perceptions of five teachers who are teaching tahfidz at some schools in Indonesia. They were the tahfidz teachers to teach in the virtual tahfidz learning program during the COVID-19 pandemic. The five participants, who are 22-31 years old, come from different cities in Indonesia. Umar (pseudonym) comes from Medan, Ali (pseudonym) comes from Bengkulu, Aisyah (pseudonym) comes from Medan, Zakariya (pseudonym) comes from Lombok, while Sulaiman (pseudonym) from Pekanbaru (see Table 1). They volunteered to be participants in this research.

Table 1. Participants Data

Name	Data			
	Origin	**Teaching Place**	**Age**	**Gender**
Umar	Medan	Bogor	25	Male
Ali	Bengkulu	Banten	27	Male
Aisyah	Medan	Medan	22	Female
Zakaria	Lombok	Palembang	31	Males
Sulaiman	Pekanbaru	Bogor	25	Males

Data collection was obtained from reflective notes and semi-structured interviews. The author asked the teacher to write reflective journal in Bahasa about the virtual experience of tahfidz program amidst the pandemic. The reflective journals are used to see the teacher's emotions in writing. Furthermore, the note is sent to the author's WhatsApp. After looking at the reflection of their experiences in tahfidz program via virtual learning, the authors saw the tendency of positive and negative emotional data. However, the authors have not found any significant things related to their emotions, so the authors conducted semi-structured interviews virtually (Gibson, 2020), by google form. This interview was conducted via Google Form in questionnaires which answered by the five participants.

Reflective note data and interviews were analyzed thematically (Braun and Clark, 2006) by adopting the concept of positive emotions (Yih et. Al, 2019) and negative emotions (Li et. Al, 2013). This thematic approach aimed to understand the positive emotions from the benefits they get and the negative emotions seen from the obstacles they face while teaching tahfidz virtually. The writer read all the reflective notes and interviews over and over again in order to make it easier in coding to find themes related to positive and negative emotions. Then, the authors interpreted the reflective notes and the results of the interviews and interpreted every word and sentence written by all participants.

FINDINGS

The results of the data analysis show two main themes, namely (1) positive emotions of participants that reveal the benefits that participants get during virtual tahfidz learning program and (2) negative emotions that reveal the obstacles faced by participants during virtual tahfidz learning program.

Picture 1. Virtual Tahfidz Learning Program via Google Meet
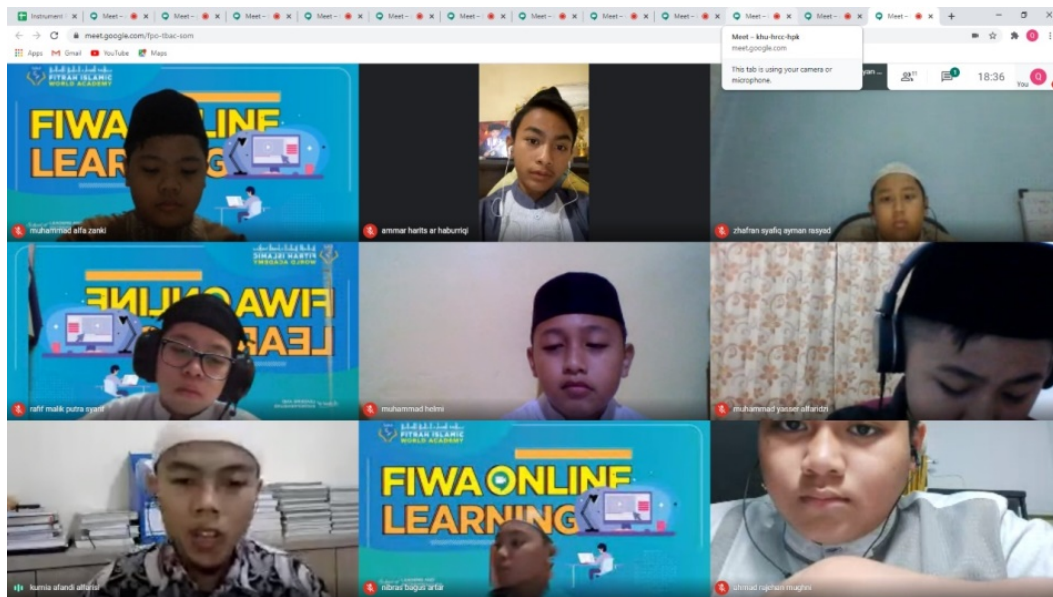
The virtual Tahfidz program is a policy of several schools in Indonesia which was implemented during the Covid-19 pandemic. This virtual tahfidz program is something new for both tahfidz teachers and students in Indonesia, that has the potential to affect their emotions in the midst of an outbreak. Most of the participants' responses were the same.

Teacher's Positive Emotions: "Teaching places and times are more flexible"

Participants' positive emotional narratives can be seen in the reflection journal and interview data excerpt in Table 2.

Table 2. Participants' Positive Emotional Narratives

Name	Positive Emotional Narratives	
	The Strength	**The impact**
Umar	*Tempat mengajar lebih fleksibel, karena dengan adanya pembelajaran tahfidz secara virtual, kita bisa mengajar dimana saja dan dapat menampilkan materi pembelajaran tahfidz (seperti tajwid) dengan tampilan yang menarik. Kemudian ketepatan waktu lebih baik, karena tidak membutuhkan waktu yang lama untuk menuju tempat mengajar, dapat melatih kejujuran dan kedisiplinan santri dalam belajar* Teaching places are more flexible, because with virtual tahfidz learning program, we can teach anywhere and display tahfidz learning materials (such as tajwid) with an attractive appearance. Then in the timing of the class is better, because it doesn't take a long time to get to the teaching place, it can train the honesty and discipline of students in learning	*Guru tertantang untuk lebih menguasai IT dan kreatif dalam mengajar* Teachers are challenged to master IT and be creative in teaching

Ali	*Tidak memerlukan tempat yang besar untuk menampung banyak santri* Does not require a large place to accommodate many students	*Santri bisa belajar dan setoran langsung dari rumah* Students can study and deposit the memorizing quran directly from home
Aisyah	*Tidak terikat dengan waktu yang ditentukan, kalau pembelajaran tahfidz tatap muka, waktu sudah ditentukan harus masuk di jam itu juga* It is not bound by the specified time, for face-to-face tahfidz learning, the predetermined time must enter at that time	*Lebih banyak menghabiskan waktu dirumah* Spend more time at home
Zakaria	*Tempat untuk mengajar suka-suka, tidak harus di sekolah.* A place to teach is arbitrary, it doesn't have to be in school.	*Dampak positifnya, orangtua dapat menilai dampak pembelajaran secara virtual* The positive impact, parents can assess the impact of learning virtually
Sulaiman	*Memberikan kemudahakan bagi setiap individu, baik guru maupun siswa untuk menghafal secara online kapanpun dan dimanapun, tidak harus menetap hadir di kelas atau ma'had* Make it easy for every individual, both teachers and students to memorize quran virtually anytime and anywhere, you don't have to stay in class or ma'had	*Antusias siswa lebih tinggi ketika menghafal secara online* Students' enthusiasm is higher when memorizing online.

Based on narrative journals and semi-structured interviews, it can be concluded that the process of virtual tahfidz learning program from all teachers as participants is according to the schedule carried out by their respective schools. Quranic memorizing at least 1 page, using virtual media such as zoom, google meet, or whatsapp video call. If there are erros in reciting or memorizing from students, the teacher should correct the reading, and students are obliged to follow it.

This thematic approach aimed to understand the positive emotions from the strentghness and the positif impact they get in virtual tahfidz learning program. From all perspectives, it can be concluded that the positive emotions are *firstly,* they feel flexible in the virtual tahfidz program. Using the zoom application, google meet or whatsapp video call is considered very easy and simple to do by everyone, both students and teachers. And this virtual process is not limited by time and place. Students and teachers do not have to live in class or ma'had. *Secondly*, students' enthusiasm is higher when memorizing online. There is an extraordinary contribution from parents in encouraging their children so that they are enthusiastic in memorizing Quran. *Thirdly*, teachers are challenged to master IT and be creative in teaching. They display virtual tahfidz learning materials (i.e. teaching tajwid) with an attractive appearance. Then, *the fourth,* it can train the honesty and discipline of students in learning.

Teacher's Negative Emotions: "The program is not running effectively and the students are not serious"

Participants' negative emotional narratives can be seen in the reflection journal and interview data excerpt in Table 3.

Table 3. Participants' Negative Emotional Narratives

Nama	Negative Emotional Narratives	
	The Weakness	**The Impact**
Umar	*Kamera siswa yang tidak menyala dan respon lambat dari mereka. Kemudian berlama-lama di depan layar hp/laptop bisa membuat mata menjadi tidak sehat. Sinyal yang buruk sehingga terjadi gangguan. Kondisi yang tidak kondusif, misalnya terdengar suara yang timbul dari rumah (suara musik atau lainnya).* Students cameras that don't turn on and slow response from them. Then lingering in front of the cellphone/ laptop screen can make the eyes unhealthy. Bad signal resulting in interference. Conditions are not conducive, for example, the sounds coming from the house (music or other sounds).	*Pengeluaran biaya bertambah karena harus memiliki hp/ laptop sekaligus paket data atau pemasangan wifi agar tidak terkendala saat belajar virtual.* Costs increase because you should have a cellphone/ laptop as well as a data package or wi-fi installation so you don't have to be constrained when learning virtual.
Ali	*Pembelajaran kurang efektif karena guru tahfidz tidak bisa mengontrol santri seperti kegiatan tatap muka* Learning is less effective because the tahfidz teacher cannot control students such as face-to-face activities	*Tingkat kemalasan santri dalam menghafal menjadi meningkat* The level of the students' laziness in memorizing increase.
Aisyah	*Anak-anak tidak serius dalam setoran hafalannya.* Children are not serious in rote deposits.	*Mereka sering tidak dapat hafalan* They often can't memorize it
Zakaria	*Siswa kurang serius dan tingkat fokus tidak maksimal* Students are not serious and the level of focus is not optimal	*Dampak negatifnya, sulit dalam mengontrolnya.* The negative impact, it is difficult to control it
Sulaiman	*Tidak maksimal karena tidak tatap muka, kadang tidak terdengar tajwidnya jika sinyalnya buruk. Apalagi Alquran itu harus dipelajari secara talaqqi fahmun bil fahmi. Akses internet terkadang eror dan kualitas perangkat kurang mendukung.* Not optimal because it is not face to face, sometimes the recitation is not heard if the signal is bad. Moreover, the Holy	*Kurangnya kualitas hafalan dan muroja'ah* Lack of memorization and muroja'ah quality

	Quran must be studied talaqqi fahmun bil fahmi. Internet access sometimes gets errors and the quality of the device is not supportive.	

All breakthroughs in a planned program must have obstacles, and teacher 's negative emotions can be seen from the obstacles, including their experiences at virtual tahfidz learning program. *Firstly*, learning is less effective because the tahfidz teacher cannot control students such as face-to-face activities. *Secondly*, the level of focus is not optimal it affects to the seriousness of students. Students don't turn on the cameras and give slow response to teacher. The level of the students' laziness in memorizing is increase. *Thirdly*, the students often can't memorize the Holy Quran, then become lack of memorization and muroja'ah quality. *Fourthly*, conditions of the virtual tahfidz learning program are not conducive, for example, facing bad signal or the sounds coming from the house (music or other sounds). And the *last, c*osts increase because you should have a cellphone/ laptop as well as a data package or wi-fi installation, so you don't have to be constrained when learning virtual (especially in tahfidz program).

CONCLUSION

Based on the description above, it can be concluded that this research reveals positive and negative responses of the Tahfidz teacher while participating in the virtual tahfidz learning program. One of the positive emotions is that program could build teaching places and times are more flexible, and one of the negative emotions is that program is not running effectively and the students are not serious in learning. Based on the research findings, there are some suggestions: 1) schools should make a clear and mutually agreed program of all tahfidz teachers; 2) Determine the time that is effective and efficient in implementing the program, because time determines the level of focus of students in memorizing the Qur'an; 3) There must be cooperation with parents to directly control the process of learning tahfidz, for example, its presence, the number of memorization, and the quality of memorization; 4. Students deposit memorization by closing his eyes to avoid cheating.

This study reports results that provide new insights, but this study has limitations because it only involved five tahfidz teachers from various schools in Indonesia. Future studies are expected to involve large numbers of participants. In addition, the approach taken can be more diverse, so that research results can provide other insights related to the adaptation of positive and negative emotions of tahfidz teachers to the virtual tahfidz learning program amidst the Covid 19 pandemic.

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TEACHER CAREER DEVELOPMENT MANAGEMENT

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ABSTRACT

The demands of career development for teachers are impossible to avoid, because teachers must always strive to adopt new developments, both in the field of information technology and community demands. This study analyzes the management of teacher career development using literature study research method. The results showed that this form of career development can be done through: 1) education and training, 2) promotion, and 3) mutation. Training education aims to improve the efficiency and effectiveness of the organization. The promotion is a change of position of job title from a low place to a higher place with higher responsibilities and duties. While mutations are carried out on the principle of the right person working in the right place.

KEYWORDS: Management, Career Development, Teacher

INTRODUCTION

Superior quality education is a very important national asset. Through quality education will be able to produce a generation that will one day bring positive change in the country. Education has a role in developing the abilities and potesnsi of the nation's children as well as the formation of the character and character of the nation that has civilization. This is in accordance with the ideals of national education, namely fostering the potential of the nation's generation in order to have a strong religious spirit, self-control, character, intelligence, noble character, and skills needed in the community.

In order to realize a superior quality education, it is inseparable from the model of education management itself, in this case as revealed by Dryden that education must be managed in total "total quality management", (Dryden and Jeannette, 2001: 408). In addition, the quality of education is also influenced by very complex factors, these factors are an inseparable system. Connecting and supporting each other. Among the factors in question are educators, learners, curriculum, facilities or facilities, methods, media and so on. Educators are the most important factor in teaching and learning interactions, or on a larger scale, educators are figures who play a very central and strategic role in realizing superior education. In addition to the student recruitment system and the fulfillment of adequate facilities and learning facilities are also very important to note. But once again teachers are the most important factor in designing a superior quality education.

Similar to the above, Nana Sepriyanti argues that, the quality of education depends on professional teachers in their fields therefore there must be concrete steps to maintain the view that teachers are respectable professions, so that teachers can work hard in building the quality of education (Sepriyanti, 2012: 66).

The opinion of teachers is the most important element in the world of education based on the consideration that no matter how complete the facilities or facilities owned by the school, or how sophisticated the methods and media used, without the presence of a teacher who is authoritative and has a depth of science, it will feel empty, and the education itself will lose its spirit. Teachers are also the spearhead in order to educate the nation's children both in

spiritual, emotional and intellectual aspects (Napitupulu, 2020: 9). In line with this, according to Sanjaya, teachers have a multi-role in terms of planning and implementing learning. Furthermore, the role of teachers reaches out to ethics and aesthetics in facing life's challenges (Sanjaya, 2009: 160). Teachers are humane components contained in teaching and learning activities that function in the development of children's character and potential human beings in the aspect of development.

Teachers are not only teachers who transfer their knowledge to students but also as guide and guide students in carrying out learning. Teachers occupy a very respectable place among the community. The authority and wisdom that causes teachers to be respected and therefore the community does not doubt it anymore. The community believes that teachers are able to teach their children and have better personalities. In this case the development of a teacher's career is an inevitability. As the results of research conducted by Yanti that there is a significant relationship between career perception to teacher performance (Yanti, et al: 2015: 1). Thus, it is clear that the development of teacher's career is very important in order to display maximum performance. On the other hand, teacher career development also demands qualifications in the field of teacher education that must also improve (Mukti, 2017: 82).

Career development and professional performance of teachers become an unavoidable part, self-development among others can be done through the study and innovation of the field of duty, continuing the study to the next level in accordance with the field of science relevant to teaching tasks. In addition, the activities that must be followed are training activities with relevant scientific fields, training, study and continuing study to the next level to be an alternative to self-development. The demands of career development for teachers are impossible to avoid, because teachers must always strive to adopt new developments, both in the field of information technology and community demands. In addition to these factors, because the curriculum is always undergoing improvements and changes.

Career development will take place effectively when taken into account: 1) Systematic, meaning that a career develops according to its main task, 2) Having harmony and continuity according to its field, 3) Career development is flexible and can make changes, 4) Considering physical and psychological conditions, 5) Being an integral part of organizational management development. The above elements will be better if the teacher's career development is not assessed administratively, thus abandoning the creative and innovative values that the teacher does when he/she carries out his duties (Wardan, 2019: 94).

The development of the school's vision is also very important for the headmaster, aiming to expand the original goals that have been made and exceed the targets set. The latter is the development of the teacher's career, which is no less important, and must also get the attention of the headmaster. in order to realize superior human resources in the context of the school are the teachers, then the opportunities and possibilities that support it must also be done by the principal.

The participation of the headmaster is very diverse indeed. In addition to being an effective and efficient school manager, the headmaster must also be able to improve teacher performance. Improvement of teacher performance in learning will be achieved if the headmaster as the manager is able to encourage teachers in improving the performance of teachers with serious and high dedication to the task on their shoulders. Therefore, without adequate support from the headmaster to improve teacher performance, teachers will never carry out their duties, namely educating, training, guiding, and developing each student's

potential, to the maximum. Therefore, to improve the quality of teacher performance, the role of the headmaster as an education leader needs to be developed further in order to improve teacher performance.

Teacher competency development is very important in order to develop the quality and professional of teachers in order to realize effective learning. Teacher competency development is also the most relevant to improving the quality of teachers, and this is once again very important in the education process. The mechanism can also be done in various ways. For example, through training programs and various workshops and conducting further education to starata level two or even if possible continue to the third degree.

In addition to the educational qualifications of an educator requires a sustainable career development, basically career development oriented to the development of an educator as a shelter when carrying out his duties requires a variety of policies in career coaching in teachers, which must be implemented in a planned and sustainable manner. Teaching as the main task of teachers demands professional preparation and development and promises future careers (Orgovanyi and Gajdos, 2016: 9). Teachers need career development, teachers deserve the opportunity to develop their careers, so that with their ability to continuously improve in accordance with the demands imposed on a teacher.

The meaning of an educator's career is to include two things, namely structural career, which relates to the position of a person in the organizational structure in which he/she is in charge, as well as a functional career, related to the level / formal achievement of a person in the profession that is pursued. According to PP No. 74 year 2005 that there are two lines of development and coaching of the teacher profession, namely coaching and professional development, and coaching and career development. Professional development can be done by government institutions, nongovernmental training providers, organizers, or education units. Teacher career development and development consists of three domains, namely assignment, promotion, and promotion. The coaching done by the headmaster is sometimes only done en masse, whereas it is only natural if there are teachers who have problems directly fostered at the same time, so that the problem is not protracted and impacts on other teachers.

In the world of education, teacher career development is a formal effort to improve and increase their abilities which is expected to have an impact on the opportunity to get a satisfactory position in their work. Career development does not depend on individual efforts alone, because it is sometimes not in accordance with the interests of the institution, to allow synchrony with the interests of the institution, then the authorities can regulate the career development of teachers.

RESULTS AND DISCUSSIONS

C. Definition of Management

The term management comes from the Latin managiere meaning to do, to carry out, to take care of something. In Arabic management is called siasah, idarah, tadbir (Tanthowi, 2003: 9). The term management comes from a verb in English manage which in Indonesian means manage. From this definition management can be understood as management. If the understanding is applied in education, then the understanding becomes managing education. According to Mulyasa, management is everything related to process management to achieve the goals set both short-, medium-term and long-term goals (Mulyasa, 2003: 20).

Management is a typical process aimed at achieving a goal effectively and efficiently using all available resources. Terry in Syafaruddin, explained: Management is performance of coneiving desired result by means of grouuf efforts consisting of utilizing human talent and resources (Syafaruddin, 2005: 41). It is understandable that management is the ability to direct and achieve desired results with the empowerment of people and other resources.

Griffin defines management as a series of activities (including planning, and decision making, organizing, leadership, and control) directed at organizational resources (human, financial, physical, and informational) with a view to achieving organizational goals effectively and efficiently (Griffin, 2004: 7). In relation to this, management is the values that need to be instilled in the curriculum, learning and discipline as well as educators and education personnel (Napitupulu, 2018: 67).

The use of the term management is understood by figures with varying meanings. Management can be understood as a series of activities to plan, organize, mobilize, control, and develop all efforts in organizing and utilizing human resources, facilities and infrastructure efficiently and effectively to achieve the goals of the organization set (Sujana, 2004: 16).

D. Teacher's Career

Before going too far in discussing the definition of a teacher's career, it would be nice for researchers to introduce the definition of career in detail. there are two ways or approaches to understand the meaning of career, the first approach looks at a career as ownership (a property) and / or from occupation or organization. With this first approach, careers can also be seen as a mobility pathway within a single organization. The second approach sees a career as a property or quality that is individual and not an organization. After each individual accumulates a certain set of positions, positions and experience, this approach recognizes the career progress that everyone has achieved. Based on both approaches, Greenhaus concludes career as a pattern of work-related experiences stretching along one's journey (Jeffry, 1987: 5).

According to Flippo, (1995: 273) there are five basic principles that guide career development, namely:

1. Managerial ability. Managerial abilities are those that have the capacity to assume meaningful responsibilities, the ability to influence and control others and skills in solving problems or in other words people who have analytical, inter-personal, inter-group and emotional abilities.
2. Technical functional capabilities. Technical functional capability is a personnel who have a high commitment to functional work and consider that administrative work is not suitable for him.
3. Security. Security in career development is based on personnel's efforts to seek protection and security for themselves.
4. Creativity. Creativity is a personnel / employees who show a great interest in creating and developing something new.
5. Autonomy-independence. Autonomy of independence is an employee who craves freedom in doing his job.

From some of these opinions, it can be concluded that career development is an effort in developing, utilizing and utilizing the potential owned by employees by positioning them in a position according to the ability shown.

Based on the Law of The Republic of Indonesia. No. 14 Year 2005 on Teachers and Lecturers, Coaching and career development of teachers include assignments, promotions, and promotions. This career development includes efforts in the form of promotions in the sense of being elevated to a stronger position, or transfer in the sense of moving to other parts that are more relevant in accordance with the academic development that has been taken. While in the form of development programs, both work systems through discipline and enterprise are possible to go the same way.

E. Teacher Career Management Development

If simplified, teacher career development management is the same as Human Resources management. It can also be defined as the utilization of a number of individuals to achieve organizational goals. Leaders at every level must engage themselves with Human Resources. Because in fact, all leaders make things resolved through the efforts of others. The point is how to organize a number of individuals to achieve the goals of the organization.

Human Resource Development (HRD) is one of the main functions in human resource management, consisting not only of training and development, but also of individual career planning and development activities, organizational development and management, and performance assessment. The development management of Suber Daya Manusia is focused on teachers as one of the supporters in the creation of superior quality education (Khasanah, 2014: 104).

Career development refers to the process of developing beliefs and values, skills and talents, interests, personality characteristics, and knowledge of the world of work throughout life. So with this understanding, career development not only covers the range of a person's productive working age, but more broadly, namely throughout a person's life. This career development involves developing one's beliefs and values with regard to his/her world of work, i.e. the person must believe in the 'truth' of what he/she is doing (work) for his life and apply the values that drive the progress of his life, for example: craft, tenacity, honesty, unyielding and frugality (Hasan, 2017: 133).

The adjustment of interests and talents with the work he is involved in is also a career development effort that slightly affects the quality and quantity of one's work. The skills and knowledge needed both directly and indirectly with the world of work also need to be improved in order for his career to develop. Improving effective life habits also develops a person's career life because by having effective life habits, his personality characteristics are increasingly qualified.

The intended development emphasizes more on the quality aspects of competence and ability, not on the number or quantity so that, companies or institutions whose many workers are not necessarily a good company. The role of educational institutions in Indonesia in preparing professional and competence human resources is very important, in general Islamic educational institutions in the country of Indonesia still lag behind compared to other countries, even estranged from the needs and realities of social, economic, educational, and cultural communities. In relation to teacher career developers, the headmaster plays an important role in improving teacher performance. According to Gaol and Siburian (2018: 71), the efforts that can be made by the headmaster in improving teacher performance are related to his role as an education leader in the school, namely:

1. Maximizing focus on improving teacher competence;

2. Allocate sufficient budget to increase teacher professionalism;
3. Provide professional advice and guidance to teachers;
4. Creating a conducive school organizational culture;
5. Create updates and advantages, and
6. Reward teachers who succeed or perform well.

Thus, the headmaster must make the school as a learning platform for every school resident in order for a conducive learning process to occur. The headmaster must also be able to be a figure who can protect the teacher so that the teacher feels that the work done is appreciated. There are limitations of the headmaster in performing his role in improving the performance of teachers, the local government (Dinas Pendikan) and the central government (Ministry of Education and Culture) should take more seriously facilitating the headmaster. Support from local and central government is very important in improving the role of school students and the performance of teachers in schools.

In some ways, career planning should focus on achieving success that does not have to be accompanied by promotion. In this case, the achievements in question must be in line with the objectives of the organization, where the principles are effective, efficient and economically applied, Sometimes have to use new ways, so that new jobs appear that will replace the old work (Kaswan, 2012: 118).

Teacher career planning is a planned succession of work carried out by educational institutions to develop the competencies of teachers. With this career planning, educational institutions will identify pathways and activities for teachers to develop, while career paths are flexible lines of movement through which a teacher can move while working in the company. A teacher who pursues a career path, will move around the position can even be a change of assignment.

In the course of his career, a teacher will gain new knowledge and knowledge for career development in his/her work, while teacher career development is a formal approach taken by educational institutions to ensure that people with the right qualifications and experience are available if needed. Formal teacher career development plays an important role in maintaining a motivated and committed workforce. Career planning and development benefits teachers as individuals as well as organizations and educational institutions. Thus, it should be considered carefully by both.

F. Stages of Teacher Career Developent

According to Priansa (2014: 163), there are three stages in career development that generally occur within an educational institution or an organization, as explained below:

1. Career beginnings. The initial stage of a career begins when a new employee joins an institution after he or she has passed the recruitment and selection process. At this stage new employees are still studying the organization, starting to adapt, and starting to make themselves comfortable to work.
2. Mid-career. This stage is characterized by new experiences, special assignments, transfers and promotions as well as higher career path opportunities. In this stage, employees begin to have high competencies and skills.
3. End of career. The end of this career is the final stage of an employee being in an institution, which is often also referred to as retirement.

Formally, professional teachers must meet a minimum academic qualification of S1/D-IV and be certified educators in accordance with the laws and regulations. Teachers who meet these professional criteria will be able to perform their main functions effectively and efficiently to realize the education and learning process in line with the national education objectives.

On the other hand, Law No. 14 of 2005 on Teachers and Lecturers mandates that there are two pipelines of coaching and development of the teacher profession, namely: coaching and professional development, and coaching and career development. Coaching and development of teacher professions include coaching pedagogical competencies, personalities, social, and professionals. The development and professional development of teachers as intended is carried out through functional positions. Coaching and career development include: 1) assignments, 2) promotion, 3) promotion.

CONCLUSION

Management of teacher career development is very important in the development of human resources in the field of education. In the course of his career, a teacher will gain new knowledge and skills for career development in his/her work, while the development of a teacher's career is a formal approach taken by the institution to ensure that people with the right qualifications and experience are available if needed. Formal teacher career development plays an important role in maintaining a motivated and committed workforce. Career planning and development benefits teachers as individuals as well as organizations and educational institutions. The management of teacher career development in this research is assignment, promotion, and promotion.

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INTEGRATED QUALITY MANAGEMENT WITH THE PERSPECTIVE OF JEROME S. ARCARO

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ABSTRACT

Quality is an absolute guarantee of public trust in educational institutions. Quality can be in the form of accreditation of institutions, services and also the quality of graduates. This paper analyzes the study of integrated quality management from the perspective of Jerome S. Arcaro. This study uses a qualitative approach with library research methods. Relevant studies and other reference materials from books and scientific articles test the validity of this paper. The results of this study indicate that the integrated quality management according to Jerome S. Arcaro is termed the pillar of quality. The components of the quality pillar that make educational institutions recognized by the public are (1) focus on customers, (2) total involvement, (3) measurement, (4) commitment and (5) continuous improvement. Through this research, it is hoped that it can become a reference frame for further research on the concept of integrated quality management which is important to be implemented in schools / madrasas as a "milestone" or pillar of educational progress in Indonesia. Furthermore, this study of Arcaro's integrated quality management theory can be used as a continuous projection of education management from the quality aspect.

KEYWORDS: Jerome S. Arcaro, Total quality management.

PRELIMINARY

Education is a discipline that cannot be separated from humans (Rasyid, 2015). For this reason , management or management efforts are needed so that education runs proportionally and professionally. In this context, quality management is the main aspect that is managed to ensure the quality of education in an institution.

Integrated quality management in educational institutions in the form of schools or madrasahs is something that cannot be negotiated. This is because the integrity of the school or madrasah lies in the quality of the institution (accreditation and quality of graduates). It is like, honesty is integrity in humans, as well as quality in every educational institution.

The importance of the quality of education must be managed properly and sustainably by the leadership of the institution (school or madrasah) , especially internal policies to support the acceleration of institutional progress (Assingkily & Mesiono, 2019; Alfiansyah, *et.al.,* 2020: 52-67). In the world of management, it is known as the concept of integrated quality management. Call it Jerome S. Arcaro with his theory of total quality school or a total quality school.

According to Jerome (2015), the success of school management must be supported by quality pillars, as well as milestones in the vision and culture of the institution. The quality pillars are classified into 5 (five), namely focus on customers, total involvement, measurement, commitment, and continuous improvement.

Educational institutions in Indonesia implement integrated quality management, both in schools (Saputro, 2015) and madrasah (Supriyanto, 2015). This is certainly a concrete form of efforts to improve the quality of education in Indonesia. In fact, higher education institutions in Indonesia also implement quality pillars as the support for institutional integrity (Agustiawan, 2017).

Indeed, the study of Jerome S. Arcaro's theory of "total quality school" has been widely researched by previous researchers. What is relevant to this research is the study covering aspects of the implementation of quality pillars in pesantren-based schools (Harsanti, 2017), the implementation of integrated quality management values through leadership (Khadafie, 2012),

and the implementation of the pillars of integrated quality management in madrasah (Yanti, 2019).

Observing the literature review above, it is found that the "empty" side of integrated quality management research, namely the pure aspect from the perspective of the management figure himself, Jerome S. Arcaro. For this reason, further research is needed on the concept of integrated quality management according to Jerome, which is summarized in the research title, "Integrated Quality Management Perspective of Jerome S. Arcaro".

METHODOLOGY

This study uses a qualitative approach with a literature study method. The object of study is reading books and journals that are relevant to the concept of integrated quality management according to Jerome S. Arcaro. Data analysis was carried out by examining the concept of integrated quality management by Jerome S. Arcaro, known as the quality pillar . Thus, this study can find the concept of integrated quality management through aspects of focus on customers, total involvement, measurement, commitment and continuous improvement. For this reason, checking the data in this study was carried out using reference materials (Prastowo, 2014).

The following shows the outline of the research flow.
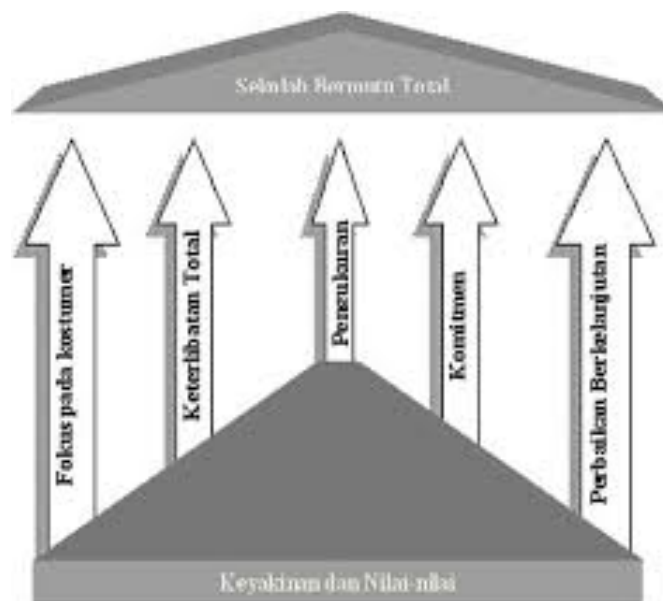
Figure 1. Total Quality School According to Jerome S. Arcaro.

RESULTS AND DISCUSSION

According to Jerome (2015), quality can be achieved optimally if it goes through a systemic process to produce the best results gradually. The following is a description of the discussion:

Focus on the Customer

Educational institutions, in this case schools or madrasas, are implementative objects that accommodate integrated quality institutions. In practice, each individual becomes both a customer and a supplier at the same time. Specifically, school or madrasah customers are students/pupils and parents/guardians of students. Because, the two subjects directly felt the impact and benefits of educational institutions.

In general, customers in Jerome's total quality school theory are divided into 2 (two), namely internal customers and external customers. Internal customers are parents / guardians of students, students, educators, educational staff, and individuals in the education system. Meanwhile, external customers are the general public, companies and institutions that take advantage of the outputs of education.

According to Aziz (2015), the focus on customers is an effort to directly and significantly improve the quality of education. In line with this, Utomo & Halim (2019) added that customer-based quality is aimed at the achievement of student or student achievement. Thus, the focus on customers is concrete efforts to improve the quality of educational institutions.

Total Engagement

Integrated quality management indicates the importance of collaboration or integration of various elements for institutional integrity. This is because efforts to improve the quality of an institution constitute a "massive" transformation of an educational institution from not yet good to good, or from good to better and superior categories.

On the basis of this, every individual in educational institutions must participate in totality in quality transformation efforts. This shows that quality is not an individual responsibility or a burden on the leadership of the institution, but the responsibility of all parties, so that the total participatory contribution is a collective obligation (Syafaruddin, *et.al.*, 2020).

In line with the above, Kurniawan (2017) mentioned total involvement as an effort to develop quality management in educational institutions. Likewise with Rahmi (2015) who mentions this as an indication of a shared spirit to advance education (Islam). Thus, quality responsibility is the obligation of all parties, so that totality of cooperation is needed in implementing integrated quality management in educational institutions.

Measurement

Measurement is an important aspect in implementing integrated quality management. Because, in this aspect, usually schools or madrasahs do not set standard indicators for measuring educational processes and outcomes. This is usually due to a mismatch between the standards set by schools or madrasahs and those required by the community at large. In fact, educational institutions have set quality standards, it's just that they are often not in line with the needs of the wider community.

Commitment

The total involvement of all human resources in educational institutions is not a sufficient reference for the success of achieving institutional quality. It takes commitment from all human resources, especially support and motivation from the leadership of the institution. Commitment really determines the quality transformation carried out by educational institutions.

In simple terms, quality and commitment constitute a unity that necessitates a change in the culture of individuals and groups in one institution, both in terms of work methods, ethos and a spirit of dedication to the institution. This is certainly not easy, nor is it difficult. This is because adult humans are usually reluctant to be regulated to change, but integrated quality management is expected to support the change process by providing education, guidance, tools, systems and quality improvement processes.

Continuous Improvement

Continuous improvement is a manifestation of the awareness of all human resources in educational institutions in improving quality. Improving the quality of an institution from one time to a mutually agreed period (a certain period) must show better quality than before. In this context, efforts are needed to constantly find ways to deal with problems, process improvements, and periodic evaluations.

CONCLUSION

Based on the explanation above, it can be concluded that the integrated quality management according to Jerome S. Arcaro is classified into 5 quality pillars. The components of the quality pillar that make educational institutions recognized by the public are (1) focus on customers, (2) total involvement, (3) measurement, (4) commitment and (5) continuous improvement. Through this research, it is hoped that it can become a reference frame for further research on the concept of integrated quality management which is important to be implemented in schools / madrasas as a "milestone" or pillar of educational progress in Indonesia. Furthermore, this study of Arcaro's integrated quality management theory can be used as a continuous projection of education management from the quality aspect.

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ONLINE LEARNING DURING THE COVID 19 PANDEMIC

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ABSTRACT

online learning as an alternative to face learning to prevent transmission of the covid 19, by develoving a new paradigm in learning with a dense old curriculum to become a potential based curriculum, independent learning, from academic values to work values and ffrom school to at home. In this implemention there are many problem faced by teacher, students and parents. The online learning system is a new learning system at this time that aims to stop the transmission of the Covid-19 virus so that children can still gain knowledge even if only from home. although in practice there are several problems such as limitations in buying and accessing the internet for remote areas and parents who are unable to discipline their children to study at home. however, the online learning system will eventually produce great teachers who are technology literate.

KEYWORDS: Online Learning. Covid 19, Study From Home.

INTRODUCTION

Covid 19 has currently colonized the world, including Indonesia, which provides pengarus in all aspects of human life so that to prevent transmission, people are required to stay at home, study, work and worship from home.

Various efforts made by various countries over the spread of the Covid-19 outbreak have also penetrated the education sector. Nearly most of the countries affected by the virus have put school students off and moved their learning activities home. Students carry out learning activities from home as a substitute for students not being able to study at school. This was done as a way to break the chain of the spread of Covid-19 with social distancing activities.

The learning from home policy in the midst of the Covid-19 pandemic is also being carried out by schools in Indonesia. This policy is based on the Minister of Education and Culture Circular (SE) No.4 of 2020 concerning the Implementation of Education Policies in the Emergency of the Spread of Covid-19. One of the contents of the SE is to provide an appeal for learning from home through online learning or distance learning.

The impact of this covid 19 outbreak has not subsided, learning will continue to be carried out from each home (study from home). One alternative to keep learning going is online online learning. (Firman and Sari, 2020) state that online learning is a learning activity that requires an internet network with connectivity, accessibility, flexibility, and the ability to generate various types of learning interactions. (Zhang et al., 2004) show that the use of the internet and multimedia technology is able to change the way of conveying knowledge and can be an alternative to learning carried out in the classroom. The implementation of online learning requires supporting facilities, such as smartphones, laptops, or tablets that can be used to access information anywhere and anytime (Gikas & Grant, 2013).

This study aims to identify online learning activities carried out by students to carry out learning as an effort to support government programs, namely study from home during the Covid 19 pandemic and students' responses to online learning while schools are still closed. The subject of this study are students who carry out online learning while school is closed during the COVID-19 pandemic.

LITERATURE REVIEW / METHODOLOGY

During the Covid-19 pandemic like today, online learning is a choice of learning strategies that are commonly used as an option. Online learning has advantages that other learning strategies don't have. Because online learning is not bound by time and space. This means, anytime and anywhere, students can follow the learning process carried out by the teacher.

Students do not need to come to school early and come home late from school. Students can also do learning activities accompanied by their parents at home.

Online Learning The development of information technology has a major influence on changes in every field. One of them is changes in the field of education. Technology can be used in teaching and learning activities, which can be said to be a change from conventional to modern methods. Several studies have shown that technology has many positive effects on learning. The Internet has been integrated into a tool used to complement learning activities

Online learning is a learning system that is carried out not face to face, but using a platform that can help the teaching and learning process that is carried out even though it is a distance. The purpose of online learning is to provide quality learning services in a network that is massive and open to reach more and wider study space enthusiasts (Sofyana & Abdul, 2019: 82).

There are several applications that can also help teaching and learning activities, for example whatsapp, zoom, web blogs, and others. The government also took a role in addressing inequality in learning activities during the COVID-19 pandemic.

Seeing the phenomenon that occurred, the researchers wanted to conduct research with the aim of identifying the implementation of online learning during the study from home policy during the COVID-19 pandemic.

Study From Home The status of health emergencies and the implementation of Large-Scale Social Restrictions (PSBB) has been established by the government. With the issuance of this regulation, all regional heads are asked not to make their own policies that are not coordinated. This social restriction is one of the efforts to deal with the Covid 19 outbreak in breaking the chain of its spread. These large-scale social restrictions are contained in the Health Quarantine Law Article 59 Paragraph 2 of 2020 which states that the purpose of this regulation is to prevent the spread of disease and public health emergencies that are happening between people in a certain area. Furthermore, the Health Quarantine Law Article 59 Paragraph 3 of 2020 explains that "these large-scale social restrictions include at least school and work vacations, restrictions on religious activities, and / or restrictions on activities in public places or facilities."

This resulted in temporary learning not being able to be done at home. Therefore, learning must be done in each home (study from home). One of the things that must be done is online learning so that learning activities can continue. The use of virtual learning in the distance learning process is believed to make learning easier, it can communicate directly so that the material is easy to accept. However, to do online learning, adequate facilities and infrastructure are needed, for example an internet network, smartphone, laptop or computer. The important thing that influences is parental understanding, support, and assistance.

This research uses the library research method, where this research in collecting information and data uses a variety of materials and materials in the library, namely books, journals, documents, magazines, historical stories, news, and other relevant sources (Dewi, 2020: 57). Meanwhile, according to Sugiyono (2012) literature is a reference, theoretical study, scientific literature, and other references that have a connection with values, culture, and norms that develop in the social situation under study. The object of this research is online learning which is done in each house. With this method it is expected to be able to identify online learning activities at the homes of students as an effort to support government programs, namely study from home during the Covid 19 pandemic.

RESULTS AND DISCUSSION

Several studies have proven that many students use laptops and smartphones in learning. The ability of laptops and smartphones to access the internet allows students to take part in teaching and learning activities carried out in the form of video conferences and those carried out in online classes using learning application services available online.

The online learning process has been carried out by giving assignments via WhatsApp, video conferencing, Google Forms, or through special applications available. However, one of the Serang Jaya Elementary School students in Langkat Regency admitted that he often received assignments via WhatsApp, then wrote them in books and photographed them to be sent to teachers. For video conferencing activities are also scheduled, held twice a week for discussion. Assignments through the google form application are also carried out, where after completing the task the value will immediately appear.

But online learning also has its challenges. One of them is the availability of the internet network. Some admit that it is difficult to participate in online learning because not all regions have an internet network with smooth access (Hasanah et al, 2020). This makes it difficult for them to collect assignments. Apart from the challenges regarding internet services, another challenge is the cost constraint. To take part in online learning, students have to pay more to buy internet quotas. Especially when learning is done via video conference, it will use up a lot of internet quota

Several studies have shown that there are indications of gadget addiction due to overuse, so children prefer to play offline games or online games. So that it can raise concerns about the negative effects on the use of gadgets and social media, such as the possibility of being exposed to wrong information and inattention during learning due to playing social media (Siddiqui & Singh, 2016). In addition, people who are addicted to gadgets tend to have social and academic problems (Kwon et al., 2013). So research shows that most students prefer to return to school immediately.

Therefore, there must be cooperation between the school and parents to jointly overcome these difficulties, such as providing guidance to teachers to continue to develop their abilities in mastering technology, and providing directions for parents to continue accompanying children in learning at home. , as well as conducting study visits directly to students' homes.

The main problem that has been the main source of problems in Islamic religious education in schools has only been seen through cognitive aspects or values in the form of numbers, it is not seen how students practice in the real world so that religious learning is limited to memorizing and taking notes. This has resulted in religious lessons becoming theoretical lessons, not the practice or appreciation of religious values itself

There are five main problems faced by religious teachers in implementing Islamic Religious Education learning in schools as described below: (Baidhawy, 2005):

1. The problem of learners. Students in an educational institution certainly come from different backgrounds of religious life. There are students who come from families who are devout of religion, but there are also those who are less religious, and some even come from families who do not care about religion. For students who come from families that are less obedient or do not care about religion at all, they need serious attention. Because if not, then students will not care about religious education, it is even worse that they underestimate religious education. This attitude will be very dangerous, however, of course there are factors that affect students such as; interest in learning, family, environment, and so on.

2. Learning environment problems. In the era of multi-civilization and technology and information that is not prevented from being prevented, it causes all of this to affect the psychological learning environment, both students, educators and education staff as well as stakeholders of each educational institution. The influence of this non-conducive learning environment greatly affects interest in learning, moral decadence, and raises concerns for parents and the community about their children's education, especially their religious habits in daily life.

3. Teacher Competency Problems. Basically, teachers are teaching staff as well as professional educators who are tasked with planning and implementing the learning process, assessing learning outcomes, conducting guidance and training.

4. Problem Method. There are many educational methods that can be used or applied in delivering religious education learning. However, it is unfortunate that there are still many

religious teachers who do not master various active learning methods that can actually be used in presenting religious education lessons.

5. Evaluation problems. Evaluation is one of the most important learning activities. With evaluation, teachers can measure the level of success of the learning carried out

CONCLUSION

From the above explanation, it can be concluded that:

1. Online learning is a solution for implementing social distancing to prevent the chain of spread of the Covid 19 outbreak.

2. Study from home (SFH) is one of the consequences of the Covid 19 outbreak, which causes learning that is usually carried out in schools to be closed and studying at their respective homes. But in accordance with the previous response, that most students want to return to school immediately.

3. In online learning requires adequate facilities and infrastructure, such as laptops, computers, smartphones and internet networks. That is one of the challenges for online learning. However, even though not all students have laptops or computers, most of them have smartphones.

4. Online learning makes students more independent, because it puts more emphasis on being student centered. They are more courageous to express their opinions and ideas. As well as the government has also provided several platforms that students can use to learn

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APPLICATION OF PROBLEM BASED LEARNING METHOD IN PAI LEARNING TO TRAIN STUDENT'S COGNITIVE ABILITIES

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ABSTRACT

(Problem Based Learning approach that starts with asking a problem and continues with solving the problem. The existing problem is use as a means so that students can learns something that can support their knowledge. PBL is a learning process that is the starting point of learning based of problems in real life, than from this problem students are design to learn problem based on the knowledge and experience they have previously had so that from this new knowledge and experiences are formed. Islamic Religious Education is education through the teachings of the Islamic religion, namely in the form of guidance and care for students so that later after completing education they can understand, live and practice the teachings of Islam as a view of life in world and in the hereafter. Cognitive abilities are performances that cam be observed as a result of activities or the process of acquiring knowledge through one's own experience.

KEYWORDS: Problem Based Learning, Islamic Religious Education, Cognitive Ability

PRELIMINARY

Problem-based learning in the realm of educational technology is one of the methods that has recently been widely used in relation to increasing students' thinking abilities. In practice, it requires students' mental activity to understand a learning concept through the situations and problems that are presented at the beginning of the lesson. Problems presented to students are problems of everyday life. Thus problem-based learning is essentially designed to help students develop thinking skills and cognitive abilities as well as problem solving.

This problem-based learning students are required to solve the problems presented by digging up as much information as possible then analyzed and and finding solutions to existing problems. The solution to these problems does not absolutely have one correct answer, and it means that students are required to learn creatively. Students are expected to become individuals who are broad-minded and able to see the relationship between learning and aspects in the environment.

In Islamic Religious Education Learning, the Problem Based Learning method is also widely contained in it. As we know previously, the purpose of this PBL method is to improve students' cognitive abilities and critical thinking in order to solve real problems in everyday life.

Zakiah Drajat argues that Islamic Religious Education is an effort to foster and nurture students so that they can always understand the contents of Islamic teachings as a whole, live up to the meaning of goals, which in the end can practice and make Islam a way of life. Islamic Religious Education as a whole covers the scope of Al-Quran and Al-Hadith, faith, morals, fiqh or worship, and history as well as illustrating that the scope of Islamic Religious Education (PAI) includes the realization of harmony, harmony and balance of human relations with Allah. Swt, yourself, fellow humans, other creatures and their environment.

Thus the Learning of Islamic Religious Education is a conscious effort made by educators in preparing students to believe, understand and practice Islamic teachings through guidance, teaching or training activities that have been planned to achieve predetermined goals. Islamic Religious Education is meant as a learning activity using the Problem Based Learning method in the cognitive abilities of these students.

A. **Problem Based Learning (PBL)**
   1. **Definition of Problem Based Learning (PBL)**

Problem Based Learning (PBL) is a learning model based on which problems can be used as a starting point to gain or integrate new knowledge. It seems that presenting problems at the beginning of learning is not difficult, because this opportunity invites students' curiosity, inquiry, involvement in learning and learning motivation (Tan, 2003: 17)

According to (Siswono, 2005) Problem Based Learning is a learning approach that begins by posing a problem and continues with solving the problem. To solve this problem, according to (Ha Roh, 2008) students need new knowledge to find out the solution. (Nugroho, Chotim, & Dwijanto, 2013: 50). This problem can improve students' high-level thinking skills which includes analytical thinking skills. According to philosophers and educators (John Dewey, 1938) that "the problem is a stimulus to think" (Miller: 2004).

PBL or commonly called the interests of higher education (Sherwood, 2004) refers to a learning approach that focuses on the problem-solving process by which learners acquire the necessary knowledge. PBL is a learning method in which students learn with inspiration, group thinking, and use related information. To try to solve both real and hypothetical problems students are trained to synthesize knowledge and skills before they apply them to problems (Kuen-ni, Lien & Chang 2011).

PBL is a learning method that involves students to solve problems. The steps in this method according to Rubiah (2016) are: 1. raise the problem and ensure that the problem is contextual. 2. Arrange / organize the subject to the problem. 3. Give responsibility to students to face the learning process. 4. Make small groups. 5. Ask students to display what they have learned. PBL has an important role for students in the process of exploring important and meaningful questions, investigating solutions to problems and developing a deep integrated understanding of content and processes. (Frank, Lavy & Elata, 2003: Hmelo Silver 2004)

PBL is introduced to provide authentic experiences that encourage learning, support knowledge construction and naturally integrate learning and real life. PBL is an innovative teaching method based on learning principles, which aims to support active participation to enable the acquisition of new knowledge and skills to be used in practical and real life situations. (Mohd Najid, Tze Kiong, T. Che Rush, and Budiman H. 2019: 43-53)

From the above opinions it can be concluded that Problem Based Learning (PBL) is learning that focuses on problem solving and learning begins with a problem as a starting point for improving the child's cognitive abilities.

Tan (2003: 30) suggests several main characteristics that need to be present in problem-based learning as follows:

1. Learning is centered or begins with a problem.
2. The problem used is a real world problem that students may face in the future.
3. The knowledge that is expected to be achieved by students during the learning process is arranged based on problems.
4. Students are responsible for their own learning process.
5. Students will be active in the learning process.
6. Existing knowledge will support the development of new knowledge.
7. Knowledge will be acquired in a meaningful context.
8. Students have the opportunity to increase and organize knowledge.

2. Characteristics of Problem Based Learning (PBL)

As a learning strategy, of course Problem Based Learning (PBL) has the following characteristics:

The problem is used as the beginning of learning.
Usually, the problem used is a real world problem that is presented in a floating way
Problems usually demand multiple perspectives. The solution is that learners use and acquire concepts from several chapters of learning or transfer knowledge to other fields.
Problems make learners challenged to get learning in a new learning realm.

Strongly prioritizes self-directed learning.

Utilizing a variety of sources of knowledge, not from just one source. Evaluation, seeking and using this knowledge are of key importance

The learning is collaborative, communicative, and cooperative. Learners work in groups, interact, teach each other and make presentations. (M. Taufiq Amir, 2009: 22)

Borrow & Tamblyn (1980: 2) developed that the characteristics of PBL can be described as follows:

a. *Learning is Student Centered*

The learning process in PBL focuses more on students as learning people. Therefore, PBL is also supported by constructivism theory where students are encouraged to be able to develop their own knowledge.

b. *Authentic problems form the organizing focus for learning*

Presentation of problems to students is an authentic problem so that students are able to easily understand these problems and can apply them in their professional life later.

c. *New information is acquired through self-directed learning*

The process of solving the problem may not be that students know and understand all the prerequisite knowledge so that students try to find their own through the source, either from books or other information.

d. *Learning accurs in small groups*

In order to have scientific interaction and exchange of ideas in an effort to build knowledge collaboratively, PMB / PBL is carried out in small groups. The groups created demand a clear division of tasks.

e. *Teachers act as facilitators*

In PMB implementation, the teacher only acts as a facilitator. Even so, the teacher must always monitor the development of student activities and encourage them to achieve the targets to be achieved.

3. Benefits and Advantages of Problem Based Learning (PBL)

The PBL learning model is considered to have various advantages as follows:

Can make education in schools more relevant to life, especially to the world of work.

Can accustom students and students to face and solve problems skillfully, which they can then use when facing real problems in society later.

Can stimulate the development of the ability to think creatively and thoroughly, because in learning, students highlight many problems from various aspects. (Abudin Nata, 2009: 250).

According to Sudjana, the special benefit of the Dewey method is the problem solving method. The teacher's job is to help students formulate assignments, and not present lesson assignments. Subjects are not learned from books, but from problems around them (Tirianto, 2007: 70-71)

The advantages of the PBL method are:

Problem solving is a pretty good technique for better understanding lesson content.

Students' ability in problem solving can be challenged and provide satisfaction to find new knowledge for students.

Problem solving can increase student learning activities.

Problem solving can help students how to transfer their knowledge to understand problems in real life.

Problem solving can help students to develop new knowledge and be responsible for the learning they do.

Through problem solving can show students every subject is basically a way of thinking, and that must be understood by students /

4. Weaknesses of Problem Based Learning (PBL)

The weaknesses of Problem Based Learning are as follows:

a. For students who do not have an interest or do not have beliefs and think that the problem being studied is difficult to solve, they will feel reluctant to try.
b. It takes a lot of time.
c. Without an understanding in solving the problem being studied, they will not learn what they want to learn. (Wina Sanjaya, 2011: 221)

B. Islamic education

1. Definition of Islamic Religious Education

Education in Arabic is usually called tarbiyah, which comes from the word rabba, while teaching in Arabic is called ta'lim which comes from the word 'allama. Islamic education is the same as Tarbiyah Islamiyah. Islamic Religious Education is education through the teachings of the Islamic religion, which is in the form of guidance and care for students so that later after completing education they can understand, live and practice the teachings of Islam as a view of their life for the safety and welfare of life in the world and in the afterlife (Zakiah Drajat, 1996: 86)

Jean Piaget in Syaiful Sagala argues that education is two sides. On the one hand, individuals who are growing and on the other hand, have social, intellectual and moral values which are the responsibility of educators to encourage these individuals. (Syaiful Sagala, 2009: 1)

According to Ahmad D. Marimba quoted in the book Methods and Learning Techniques of Islamic Education that: Islamic Religious Education is a physical, spiritual biblical based on Islamic religious laws leading to the formation of the main personality. (Ahmad Munjun, Nashih, et al 2009: 2)

From the above opinion it can be concluded that education is an effort to improve oneself from all aspects, namely regarding formal, informal and non-formal education.

2. The Role of Learning Islamic Religious Education

In the modern era at this time Religious education is still needed. The farther humans reach progress the more they need religion. Without religion, every progress will not necessarily make humans happy, it might even destroy humans. Thus the functions and roles of Islamic education in daily life are stated as follows:

a. Religion will provide spiritual nourishment.
   Humans must be educated in religion to provide their food so that life in the future is calm and happy.
b. Religion overcomes the restlessness of life.
   Restlessness, worry and anxiety will affect the whole of human life, especially on bad things. Religion is the only way in trying to find the cause of anxiety, because anxiety is a spiritual problem.
c. Religion demands fitrah demands
   Understanding fitrah is synonymous with gharizah, instinct and instinct. Fitrah means the latent power that exists in humans from birth and becomes the driving force for their personality. There are times when the fitrah is closed or lost by certain causes
d. Religion overcomes the limitations of reason and life's challenges.
   Humans are creatures of Allah SWT who are given a number of advantages, but at the same time they are also creatures who have a number of limitations.

C. Cognitive Ability

Cognitive realm is a realm that includes mental activities. Thus it can be concluded that cognitive abilities are observable attributes of mental activity (brain) to acquire knowledge through one's own experiences. Regulating mental activities using existing rules and concepts which are then presented through responses and ideas.

D. Application of Problem Based Learning Method in PAI Learning to Train Students' Cognitive Ability

Islamic religious education has an important role in the personal formation of students. The personal formation in question is the personality of the Muslim and the progress of society and culture that does not deviate from the values of Islamic teachings. Problem Based Learning is a learning method in which real reasoning can be applied comprehensively, because there are elements in it of finding problems and solving them. The elements contained in it are finding problems and solving problems.

Understanding as a form of the cognitive domain of students has a considerable influence on the affective and psychomotor domains. Without the realm of cognitive (understanding) it is difficult to imagine a student can think. Without the ability to think, it is impossible for these students to understand and believe in the benefits of the subject matter presented to them. Efforts to develop cognitive abilities, in this case the understanding of students, will have a positive impact not only on the cognitive domain itself, but also on the affective and psychomotor domains. (Muhibbin Syah, 2014:

Students' understanding is the student's ability to absorb material in the learning process conveyed by his teacher so that he is able to translate, interpret, to express and explain the material in his own language. In understanding the contents of Islamic Religious Education material depends on the cognitive domain of students.

Thus cognitive ability is a fundamental ability that guides children's behavior. Children are also seen as individuals who actively build their own knowledge of the world. Problem Based Learning is learning that focuses on problem solving and learning begins with a problem as a starting point for improving the child's cognitive abilities.

The existing problem is used as a means so that students can learn something that can support their knowledge. This method is a learning process where the starting point of learning is based on problems in real life, then from this problem students are designed to study problems based on the knowledge and experience they have previously had so that from this new knowledge and experiences are formed. Discussion using small groups is the main point in implementing Problem Based Learning (PBL)

Islamic religious education has an important role in the personal formation of students. The personal formation referred to is the personality of the Muslim and the progress of society and culture that does not deviate from the values of Islamic teachings. Cognitive aspects can describe the extent to which the learning process carried out in the classroom can improve students' intellectuals. How important it is to know students' cognitive abilities by applying problem-based learning in Islamic Islamic education learning.

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MODERNIZATION OF ISLAMIC EDUCATION IN INDONESIA (Critical Analysis Of The Development Of Pesantren And Madrasa Curriculum)

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ABSTRACT

Islamic education in Indonesia has been going on since the entry of Islam to Indonesia. In the early stages of Islamic education, it was marked by a close relationship between the preacher and the surrounding community through informal contacts. In subsequent developments an Islamic educational institution was born outside the mosque. This institution is called pesantren. Furthermore, in the early 20th century, a new educational institution called madrasah emerged. The emergence of madrasas in Indonesia is inseparable from the influence of ideas for renewing Islamic thought that emerged in Indonesia in the early 20th century. This reform includes three things, namely efforts to improve the pesantren system, adaptation to the Western system, and bridge the traditional education systems. One of the important components in formal education institutions that are used as a reference for determining teaching content, directing the process of educational mechanisms, measuring success and quality of educational outcomes, is the curriculum. Indonesia has undergone many curriculum changes. The term curriculum is not well known in the world of pesantren, especially in the pre-independence era, however, actually educational materials already exist and these skills exist and are taught in the pesantren. Most pesantren do not formulate the basis and objectives of the pesantren explicitly in the form of a curriculum. Madrasas as religious schools have since been in the process of developing them and the policies of the Ministry of Religion have always been sustainable, even though the curriculum has undergone changes due to the demands of its time.

KEYWORDS: Modernization, Curriculum, Pesantren, Madrasah

INTRODUCTION

Islamic education in Indonesia has been going on since the entry of Islam to Indonesia. In the early stages of Islamic education, it was marked by a close relationship between the preacher and the surrounding community through informal contacts. Furthermore, according to the current dynamics of Islamic development, a Muslim community was formed. With the formation of the Muslim community, the place of worship (mosque) began to be used as a place for the Islamic education process to take place. In subsequent developments an Islamic educational institution was born outside the mosque. These institutions in Java are called pesantren, in Aceh they are called rangkang and dayah, in West Sumatra they are called surau.

In these institutions, subjects that teach religious sciences through classical books are concentrated (Daulay, 2001: 9). The level of a person's knowledge is measured by his ability to read and understand these books. Therefore, the sorogan wetonan method and memorization become the guidelines in the pesantren. The goals and ideals of a santri to enter a pesantren are so that they can master religious knowledge through understanding classical books. Then in the 20th century a new educational institution called madrasa emerged.

The emergence of madrasas in Indonesia at that time was inseparable from the influence of ideas for renewing Islamic thought that emerged in Indonesia in the early 20th century. As an educational institution that emerged after pesantren and schools at the same time, madrasas in the Dutch colonial era had developed in Indonesia but were not yet coordinated as one unit among all these madrasas. Each madrasa appears in its own way. The emergence of madrassas is a realization of efforts to reform the existing Islamic education system. This reform includes three things, namely efforts to improve the pesantren system, adaptation to the Western

system, and bridge the traditional education systems. Finally, it must be acknowledged that the potential of madrasas on a national scale is enormous. Description of changes in the Pesantren and Madrasah curricula and an analysis of the causes of frequent changes.

Description of Curriculum Changes

In Indonesia, the term curriculum is contained in article 13 of the Republic of Indonesia government regulation No. 19 of 2005, where in the article it is said that the "curriculum" is a set of plans and arrangements regarding the objectives, content, and learning materials as well as the method used as a guideline for implementing learning activities to achieve certain educational goals. The term curriculum comes from the Latin "curriculum" and there is also a French word "courier" which means to run, which means running. " Then the term is also used for a number of "courses" or subjects that must be taken to achieve a degree or diploma.

One of the important components in formal educational institutions that are used as a reference for determining teaching content, directing the process of educational mechanisms, measuring success and quality of educational outcomes, is the curriculum. However, the curriculum is often unable to keep up with the pace of community development. Therefore, curriculum development and improvement must always be carried out on an ongoing basis.

Indonesia has undergone many curriculum changes, including the 1947, 1964, 1968, 1973, 1975, 1984, 1994, 1997, 2004, 2006 curriculum and finally the 2013 curriculum (Soedijarto, 2011: 25). These changes are a logical consequence of the changes in the political, socio-cultural, economic and science and technology systems in the nation and state society. Because the curriculum as a set of educational plans needs to be developed dynamically in accordance with the demands and changes that occur in society. All curricula that have ever existed have been designed based on the same foundation, namely Pancasila and the 1945 Constitution, the difference is in the emphasis on educational goals and the approach in realizing them.

Changes and changes to the curriculum that have taken place in this country have apparently not improved education. Curriculum changes tend to function as a means of assembling pairs to perpetuate power. Curriculum changes in Indonesia so far have not always been based on the demands of the development of science and technology, or the demands of the local culture, but in fact some are based more on political considerations. In this case, the change in the educational curriculum from the 1964 curriculum which was considered a product of the Old Order with all its shortcomings became the 1968 curriculum as a product of the New Order with all its advantages at that time.

At the start of the 2013 school year, the Indonesian people were shocked by the imposition of a new curriculum. The curriculum is called the 2013 curriculum and is called coercion because with sudden, forced and flawed preparations, the curriculum must be able to be implemented in 2013. Even though the government has conducted a public test on the curriculum changes for about two years and changes What is done is gradual for certain classes and for certain schools, however, there are still many obstacles and even resistance from some parties. As something new, of course, it still requires further preparation and socialization so that the teachers as the forefront of education can recognize and finally be able to love these "new things".

Various attempts were made by the government to disseminate the new curriculum, including training, training, workshops, Training Of Trainer on the implementation of the 2013 curriculum.The implementation of the 2013 curriculum, which seemed hasty and forced, was actually a development of the previous curriculum based on competence and has been initiated since 2004 and KTSP 2006 which includes the competence of attitudes, knowledge and skills in an integrated manner. In the 2013 curriculum implementation document disseminated by the Government, it is explained that curriculum changes need to be made because of the various challenges faced, both internal and external. Among them are related to the demands of education which refer to the 8 National Education Standards.

Factors that influence curriculum change. According to Soetopo and Soemanto, there are a number of factors that are seen as encouraging curriculum changes in various countries today, namely: (Soetopo and Soemanto, 1991: 40-41).

a. The freedom of certain areas of the world from colonialist rule. With the independence of these countries, they realize that so far they have been nurtured in an education system that is no longer in accordance with the ideals of independent nationality. To that end, they began planning for significant changes in the existing curriculum and education system.

b. The development of science and technology is very fast. On the one hand, developments in the various branches of knowledge taught in schools resulted in the discovery of old theories. On the other hand, developments in psychology, communication, and other sciences have led to the discovery of new theories and ways of teaching and learning. The two developments above, in itself encourage changes in the content and strategy of implementing the curriculum.

c. The rapid growth of the world's population with an increase in population, an increasing number of people need education. This causes that the methods or approaches that have been used so far in education need to be reviewed and if necessary changed in order to meet the growing need for education.

According to Soetopo and Soemanto, curriculum changes can be partial, but can also be comprehensive. Partial changes such as changes that occur only in components (elements) such as changes in teaching methods, changes in the assessment system only. Changes as a whole, namely a curriculum can occur as a whole, meaning the entire system of the curriculum

Curriculum change means that there is a difference in one or more curriculum components between certain periods, which is caused by a deliberate effort to change all those involved, namely teachers, students, school principals, as well as parents and the general public with an interest in education.

Modernization of Pesantren Curriculum

In the context of education in Islamic boarding schools, according to Nurcholish Madjid, the term curriculum was not known in the pesantren world, especially in the pre-independence era, even though in fact educational materials already existed and these skills existed and were taught in the pesantren. Most pesantren do not formulate the basis and objectives of the pesantren explicitly in the form of a curriculum. The objectives of pesantren education are determined by the Kyai's policy, in accordance with the development of the pesantren.

According to Zaini, there is an opinion that pesantren comes from the word "santri" which is given the prefix pe-and suffix, which means a traditional Islamic education center or a boarding school for Muslim students (santri) as a model for Islamic religious schools in Java. However, there are also those who say that the word "santri" was adopted from the Indian language "shastr" which means holy man in Hinduism (Muchtarom, 1998: 6). Meanwhile, Nurcholis Madjid provides a somewhat different picture of the meaning of pesantren according to the origin of the word "santri" and also kyai, both of whom are always united when talking about pesantren.

He argues that the word "santri" comes from "sastri" (Sanskrit) which means literacy, so that it connotes that santri are a literary class, that is, part of the community that has religious knowledge read from Arabic books and is then assumed to be at least students are able to read the Koran. Then santri are also believed to have come from the Javanese word "cantrik" which means a person who always follows a teacher wherever the teacher goes and stays, with the aim of being able to learn a skill. Cantrik is also sometimes interpreted as a person who lives or hangs out (Majid, 1997: 20).

In general, Islamic boarding schools can be classified into two, namely:

a. Salaf or traditional pesantren, a pesantren are called salaf if their educational activities are solely based on classical teaching patterns. The point is in the form of recitation of

the yellow book with traditional educational methods, the material being studied is also only about deepening the religion of Islam through the salaf book (Yellow Book).

b. Khalaf or modern Islamic boarding schools. The khalaf or modern Islamic boarding school is an Islamic boarding school which in addition to deepening religion but also incorporates modern elements, such as the use of the classical school system or general science education schools in its curriculum content (Mahmud, 2006: 15-16).

In general, education in pesantren follows a traditional pattern, namely the Sorogan model or the Bandongan model (SM, 2002: 101). Likewise, Modern Islamic boarding schools use Sorogan and Bandongan but incorporate modern elements such as the use of classical systems or schools and teach general sciences and curriculum content because the modern pesantren education system as an Islamic education institution has experienced modernization since its inception. Modernization of Islamic education, seen from the perspective of the development of world culture and civilization, seems to be something that cannot be avoided. It is difficult for pesantren systems and institutions to survive without modernization. However, the modernization of pesantren systems and institutions is not without problems or criticism.

Even in the last few years, criticism that has developed in the Muslim community, especially among Islamic education thinkers and pesantren managers, seems to have taken place not without problems or criticism. And in recent years, the criticism that has developed in the Muslim community, especially among Islamic education thinkers and pesantren managers itself seems to be increasingly vocal. Pesantren are Islamic educational institutions that have actually been modernizing their education system for a long time, pesantren which are indigenous Islamic educational institutions experiencing modernization, for example by adopting certain aspects of the modern education system, especially in the content of curriculum, techniques and teaching methods, and so on.

However, regardless of whether or not such criticism exists, in certain cases the modernization of education has proven to have many positive impacts on the development of Islamic boarding schools. Not a few Islamic boarding schools that ultimately develop the potential for education and development potential of the surrounding community. The pesantren experienced modernization due to several factors that influence it. There are several opinions that have arisen regarding this matter, including:

a. A strong desire to return to al-Qur'an and Hadith in referring to shari'at laws, because it is believed that the greatness of Islam can only be achieved if Muslims return to al-Qur'an and Hadith becomes the first reference.

b. The growing spirit of nationalism among Muslims against colonialism carried out by the West.

c. Want to strengthen the basis of social, economic and educational movements.

d. Factors of reform of Islamic education in Indonesia.

Until now, some Islamic boarding schools have retained their original form of education, while others have undergone changes. The first modern education system, which in turn influenced the National Education system, was introduced by the Dutch colonial government. However, in its development, the challenge that more stimulates pesantren to respond to modernization comes from Muslim reformists or modernists. Changes or modernization of Islamic education in Indonesia related to the idea of modernizing Islamic education in this region affect the scientific dynamics in the pesantren environment.

The idea of Islamic modernization which found its momentum since the early 20th century AD, in the field of education was realized by the formation of modern educational institutions. The first initiators in this regard were Islamic modernist organizations such as Jam "iat al-Khair, al-Irsyad, Muhammadiyah, and Nahdlatul Ulama (Azra, 1998: 90). It must continue to be encouraged. Because the development of Islamic boarding schools cannot be separated from the obstacles that must be faced. Moreover, recently, the world dynamically has shown rapid development and change, both directly and indirectly which can have an influence on the world of pesantren.

Modernization leads to renewal. This renewal involves two actions, namely breaking away from traditional values and looking for new values that are oriented towards the future. In line with Azyumardi Azra's modernization theory: Pesantren modernization changes the system and education of pesantren. For example, very basic changes occur in institutional, curriculum and methodological aspects. In this case "Many pesantren not only develop madrasas in accordance with the pattern of the Ministry of Religion, but also even establish public schools and public universities" (Azra, 2001: 39)

In another view, Nurcholis Madjid said that the world of Islamic education must modernize itself in order to catch up and to meet the demands of technology in the future (Yasmadi, 2002: 133). In line with the dynamics of the times and people's lives, Islamic boarding schools have experienced significant changes and developments. Among them are the most important changes concerning the implementation of education. Today, not a few pesantren in Indonesia have adopted a formal education system such as that held by the government. In general, the choice of formal education established at the pesantren is still on the path of Islamic education. However, many pesantren also have school system educational institutions such as those managed by the Ministry of Education and Culture. Some Islamic boarding schools have even opened higher education institutions, either in the form of Islamic Religious Institutes or Universities (Rahim, 2001: 148).

In these pesantren, the traditional learning system that applies to traditional pesantren has begun to be balanced with the modern learning system. In the curriculum aspect, for example, pesantren no longer only provide subjects of Islamic sciences, but also modern general sciences which are accommodated from the government curriculum. In this case, general subjects become core subjects, in addition to religious subjects which are maintained. Likewise in this new pesantren, the teaching system centered on kyai began to be abandoned. The pesantren generally recruits college graduates to become teachers in schools established by the pesantren management.

In the process of change, it seems that pesantren are faced with the necessity to reformulate the education system that is being organized. Here, the pesantren is in the process of a struggle between "identity and openness". On the one hand, pesantren are required to find their identity again as an Islamic educational institution. Meanwhile, on the other hand, he must also be willing to open himself up to the modern education system that comes from outside the pesantren.

One of the important agendas of pesantren in today's life is to meet the challenges of modernization which require skilled workers in the sectors of modern life. In connection with this modernization, pesantren are expected to be able to contribute human resources needed in modern life. Considering the process of change in pesantren, it seems that up to now pesantren have made important contributions in providing formal and modern education. This means that pesantren have played a role in the development of the world of education in Indonesia. However, in the context of improving the quality of education and expanding the access of people from all walks of life to education, the role of pesantren does not only need to be emphasized, but it is urgent to be directly involved.

Modernization of Madrasa Curriculum

Although the government's attention has been lacking so far, Madrasahs still survive. Even so, survival is not enough when faced with today's rapidly changing societal conditions. Madrasahs are also required to be able to respond to the market and the demands of stakeholders, of course on the ability of madrasas to "improvise." In its historical reality, madrasa grew and developed from by and for the Islamic community itself.

So that in fact it has been much earlier to apply the concept of community-based education (community-based education), namely the community, both individually and as an organization, has built madrasas to meet their educational needs. It is not surprising that the madrasah that is built can be simple or use the place as is. Driven by a religious spirit or da'wah.

Until now, approximately 90% of the number of madrasas in Indonesia are privately owned, while the rest are public (Muhaimin, 2005: 184).

On the other hand, the emergence of new madrasas has quickly become popular, on a broader scale it is also an additional indication that what observers call the process of "santrinization" of Indonesian Muslims is taking place. Furthermore, the emergence of superior and favorite madrasas could be a further indication of the desire of Muslim parents to get a good Islamic education and at the same time excel in general sciences as a competitive madrasa education for their children (Azra, 2002 : 90).

Talking about madrasas as religious schools (tafaquh fiddin) since their early existence (which took place classically in their form as madrassas) in their development process and the Ministry of Religion's policies are always sustainable, even though the curriculum has changed due to the demands of its time. Starting from a curriculum that is 100% religious, 90% religious 10% general, 80% religious and 20% general, 70% religious and 30% general, 60% religious and 40% general, 50% religious and 50% general and so on (Saleh, 2004: 35)

Historical facts show that during the period of Mukti Ali (former minister of religion), he offered an alternative concept of Madrasah development through the SKB 3 Ministerial policy which attempted to align the quality of madrasas with non-madrasahs with a portion of the madrasah curriculum of 70% general and 30% religious. During the period the Minister of Religion Munawir Sadzali offered the concept of a special Madrasah Aliyah Program (MAPK), while in the period the Minister of Religion Tarmizi Taher offered the concept of Madrasah as a public school characterized by Islam, which has been running until now (Muhaimin 2005: 175-176).

In terms of benefits, there are several notes on the implementation of madrasas with a 3 ministerial SKB pattern, among others, the first is the madrasah's prestige. With the SKB, madrasah certificates have been recognized not only by the Ministry of Religion (Depag) but also by other agencies, so that madrasah graduates can mobilize to public schools at a higher level, besides being accepted in educational institutions within the Ministry of Religion. Second: After the SKB, the development of madrasas was quite encouraging, even though in terms of quality they were not yet satisfactory or some were even cause for concern (among others, due to a shortage of teachers, facilities and infrastructure). Third: the strong tendency felt after the SKB was the desire of madrasah children to move to public schools.

This can be seen from the enthusiasm of madrasah children in participating in the ebtanas organized by the Ministry of Education (now the Ministry of National Education) in addition to participating in the ebtanas organized by the Ministry of Religion itself. (Gratitude, 2004: 45-46). With the issuance of the SKB 3 Ministers there has been a new phenomenon since then madrasas are required to follow various social developments further and adapt to the lifestyle of the community, the SKB is part of the legalization form of these demands. Start madrasah to standardize the curriculum with state schools and madrasah. Especially after the opportunity to establish madrasah or at least facilitate the state equality examination and UUB at madarasah.

This development has quite basic implications for the existence of madrassas, which were originally designed as religious educational institutions today, on the one hand, experiencing enrichment in their roles and functions. That is why madrasas can be said to be "plus" schools. On the other hand, because of the demand to enrich the roles and functions of madrasas, they receive a heavy additional burden, because in addition to providing general school curricula that are at the full level, they must also provide essential Islamic material that has been taught so far.

Positive and Negative Impacts Caused By Curriculum Changes (Teachers, Teaching Learning, Etc.)

Every new policy set by the government must have gone through several considerations. However, even though there have been efforts to finalize all of this, it cannot be denied that

there will be positive and negative impacts that accompany it, including in this case the curriculum change policy. The curriculum in Indonesia itself has undergone 10 changes, of course, triggered by certain backgrounds so that there is a policy to create a new curriculum.

At the end of his tenure as minister of education, Noah designed a new curriculum system for Indonesian education. The curriculum was named Curriculum 2013. The emergence of this curriculum was followed by the emergence of pros and cons. Not only substantially but at the time of implementation. Substantially, this curriculum is considered too burdensome for students because students spend more of their time in school. This is due to the increasingly dense hours of lessons each day, even though some subjects have been eliminated. In terms of time, many consider the time needed to be very short. This curriculum feels like a catch-up project. In addition, many also call this curriculum an instant curriculum. Responding to this, as reported by sindonews. com 16 March 2013 Noah said that actually this curriculum had been thought of for a long time but could only be realized. Thus this curriculum cannot be said to be an instant curriculum. According to him, if the curriculum is changed immediately, the education system will be saved immediately.

Substantially, there are those who consider this curriculum to be biased towards rural and urban communities. This is because the 2013 curriculum eliminates ICT subjects. The argument is that ICT lessons can be used by children who come from villages to understand technological sophistication. This is of course different from the children in the city. With adequate facilities, city children can understand technology without having to bother taking ICT lessons. The effect of this bias is that education will increasingly alienate one of the people because he is poor and will not benefit (Iyan et al, 2013: 13).

Still related to the streamlining of subjects demanded by the 2013 curriculum, it is feared that a further frenzy will arise because there will be many questions appears regarding the status of teachers whose subjects are discarded. There is also the possibility that the teacher violates the professional requirements which require teachers to teach according to their scientific background. Not to mention that the substantial problem has been discussed, the public's attention has been drawn to the implementation of an outrageous curriculum. Starting from the slow distribution of books to the longer time children are in school. There are those who think that this can make children easily bored at school and bored with the learning process.

Although many have criticized its application there are also those who agree with the application of this curriculum. There are those who consider the 2013 curriculum to be a curriculum that greatly improves the Indonesian education system and is able to prepare a generation who is ready to face the life of the 21st century. In addition, this curriculum is also considered to be used as a medium to catch up with Indonesians in the eyes of the world.

The rapid development of the curriculum in Indonesia also makes teachers have to always try to follow the provisions that have been set. For some professional teachers, he will always be eager to follow the rules that have been set, but not for some teachers who do not pay much attention to existing regulations. For example, a teacher whose school is based on the 2013 curriculum but still teaches as usual it is not integrated like the 2013 curriculum. But it does not rule out that there are also teachers who have implemented the 2013 learning well (Cahyani and Mudzakkir, 2017: 13)

Each curriculum has advantages and disadvantages from one another, therefore the understanding of educators in understanding and mastering a curriculum is needed so that between educators and curriculum goals are in line so that the goals of the educational curriculum can be achieved at that time. It is not an easy matter to prepare an ideal teacher like the hope of the 2013 curriculum in a short time, especially to change the mindset of the teacher from the original task of only teaching while in the 2013 curriculum the teacher must be able to direct students to be active, productive, creative and think critically. In an effort to renew and improve the quality of education, the Government ensures the implementation of a new curriculum, namely the 2013 curriculum, which is an improvement from the previous KTSP.

The 2013 curriculum brought about a fundamental change in the role of teachers in learning. Administratively, the central government has prepared learning implementation tools that teachers no longer need to prepare. However, teachers are required to play an active role as motivators and facilitators of learning so that students will become learning centers. This is an obstacle in itself for teachers because not all teachers have these competencies. In addition, teachers are required to be ready to implement the curriculum in a relatively short time while the tools have not been properly prepared. So the community has hopes of teachers, because teachers are directly involved in creating learning to form core competencies and basic competencies.

The concept of the 2013 Curriculum requires teachers to implement integrative thematic-based learning. In implementing the 2013 curriculum, teachers must understand various guidelines, both teacher and student guidelines, all of which have been prepared by the government, both in relation to the national curriculum and regional curricula. In the 2013 curriculum, teachers are required to make the learning process fun, in its development learning that is able to develop students' attitudes and creativity is not much different from what is known as paikem.

The problems that occur are related to changes in the curriculum for education actors such as teachers and students, for example, who become victims of these changes. The ritual that always occurs when there is a curriculum change has a systemic impact on the passion for learning in Indonesia. From several cases of curriculum changes presented in Indonesia in the last few decades, there is dissatisfaction from various parties, the burden of students and the burden of teachers who are part of the educational instrument to feel how the curriculum change policy is presented in front of them today.

Father Benny Susetyo explained that there was a burden on students and teachers due to the emergence of the latest curriculum in 2013, according to him, the curriculum change this time would increase the burden on students. The reason is, the integration of subjects with other themes or subjects makes the material being taught biased so that further explanation is needed (Perdana, 2013: 5). This polemic is getting hotter in the midst of public anxiety that there will be a major change in learning methods and the results achieved will be the same as in previous years. Special socialization is needed in terms of curriculum reform, so that the goals to be achieved are also clear (Allen, 2006).

According to the Indonesian Teachers Union Federation, the low quality of national instructor knowledge as the core trainers of teachers who are prepared to run the 2013 curriculum will become a stumbling block when the new curriculum must be implemented in an educational institution. Of course this can burden both the students themselves and the teaching staff. This is what causes the pros and cons between one party and another in the community. This also has positive and negative impacts due to the implementation of the 2013 curriculum.

Positive And Negative Impacts of Curriculum Change

As for the positive impact:
a. There is an increase and balance of soft skills and hard skills which include aspects of competence in attitudes, skills and knowledge.
b. Competencies that were originally derived from subjects turned into subjects developed from competencies.
c. Reduction of the number of subjects from 12 to 10.
d. Local content subjects can be integrated into Physical Education, Cultural Arts and Craft and Cultivation subjects.
e. Self-development is integrated in every subject and extracurricular activities.
f. The number of hours increased by 6 jp / per week due to changes in learning approaches etc.

Negative impacts are:
a. The curriculum is not made through in-depth research and evaluation.

b. It is burdensome to students, because the lesson hours are increased even though students have a maximum time limit for concentration in learning.
c. The teacher's unpreparedness because it seems sudden.
d. Too many hours.
e. Teacher preparation takes a long time. Not just one or two training sessions.
f. The time spent at school for students to study and take extracurricular activities is dissipated as required in the 2013 curriculum provisions.

Weaknesses and Deficiencies Due to Curriculum Changes

As for the weaknesses and drawbacks due to the change of the curriculum
a. Human resources (HR) of educators who sometimes have not been able to implement the curriculum comprehensively causes the replacement has not been maximally achieved. The most important component that must be considered in the success of the new curriculum is the availability of professional Human Resources (HR) to implement this curriculum. Because no matter how good the curriculum is designed, if the human resources who are required to be a model are unable to convey what the curriculum mandates, then the curriculum cannot run smoothly.
b. Inadequate facilities in some areas have become an obstacle to the unsuccessful curriculum. A curriculum that is designed, of course, must consider the existing facilities in the school. Unequal facilities in all regions in a country can be one of the obstacles in implementing the curriculum that does not run smoothly. Just imagine if in the curriculum there are demands for the use of technology as a learning medium, but in fact some schools don't know technology, then how can it be successful?
c. The dissemination of curriculum implementation that has not yet been able to understand educators, as curriculum implementers can make curriculum implementation less successful. Of course, the new policy must be disseminated to various parties who will later play a role in implementing the curriculum. If socialization has not been able to understand educators as curriculum implementers, they will not know what the curriculum wants and what achievements the curriculum makers will expect. The implementation of the curriculum cannot run smoothly. So it is better if before the curriculum is implemented nationally and thoroughly, there should be socialization to all regions and if necessary, there should be training in the framework of introducing the latest curriculum. This is important for the successful implementation of the curriculum in the future.

CONCLUSION

Modernization leads to renewal. Renewal occurs with two actions, namely detaching from traditional values and seeking new values that are oriented towards the future. The modernization of the pesantren has changed the system and education of the pesantren. For example, very basic changes occur in institutional aspects, curriculum and methodology. In this case many pesantren have not only developed madrasas in accordance with the pattern of the Ministry of Religion and have even established public schools and public universities.

Talking about madrasas as religious schools since the beginning of their existence which took place classically in their form as madrasas in their development process and the Department of Religion's policies are always sustainable, even though the curriculum has changed due to the demands of the times. The modernization of Islamic education, seen from the perspective of the development of world culture and civilization, seems to be something that cannot be avoided anymore.

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CLASSICAL TRADITIONS IN MODERN ISLAMIC EDUCATION: CURRICULUMS, METHODS, TEACHING MATERIALS, ACADEMIC CULTURES

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ABSTRACT

The discussion in this paper shows that Islamic education in the face of modernization still seeks to preserve various classical traditions related to the modern Islamic education system. The traditions that are still maintained in Islamic education institutions are related to curriculum, learning methods, academic culture, and materials. Teaching and others. In the curriculum element, the classical tradition, for example, is seen in the appreciation of the use of turats (yellow books) as teaching materials. On the other hand, modern Islamic boarding schools are also alive with the tradition of learning by using the mosque as a facility, which is one of the classical traditions that live in traditional pesantren. Another tradition that is still maintained in the world of modern pesantren is related to the academic culture practiced by students.

KEYWORDS: Tradition, Islamic Education, Modernization

INTRODUCTION

Modernization of Islamic education is a process of renewal carried out in the Islamic education system for the realization of an Islamic education system that is contextualized with the development of science and technology, modernization is a must and needs to be carried out continuously following developments in science and technology, until now Muslims need to keep pace with the development of science and technology. Islamic education system with the direction of the development of very fast modernization. Modernization is a change from traditionalization.

In reality, in responding to the consequences of modernization, the Islamic education system is very careful in responding to it. As is the case with Nor Huda's perception and analysis that traditional educational institutions / pesantren do not immediately and quickly change traditional / rapidly changing educational institutions into modern educational institutions. They accept the modernization of Islamic education in but not as a whole, that is, they only want the pesantren to survive and have high electability. Adaptation of pesantren in responding to modernization is carried out without reducing the essence and existence of traditional Islamic boarding schools.l(Huda 2015:314–15).

The motive of modernization has always been to break away from the traditional and conservative values of pesantren institutions. However, on the other hand, Islamic education institutions in the modern era are still bound by traditional values that still maintain conservative and fundamentalist concepts.

1. Research Problems

The research problem in this article is how the Islamic education system still preserves certain classical traditions.

2. Insights and Problem-Solving Plans

The problems in this study have been understood in detail from various information contained in journals, books and other sources so that to solve this problem the researcher adopts the Polya theory, where a problem requires several systematic steps to solve it, namely: understanding the problem, compiling a plan , carry out the plan and check back.

3. Formulation of Research Objectives

The purpose of this study is to determine how the Islamic education system still preserves certain classical traditions.

4. Summary of Theoretical Studies

To further refine this discussion, it is better to start with a brief explanation of the meaning of classical tradition, Islamic Education and Modernization. The classical traditions referred to in this discussion are habits that live and apply in traditional Islamic boarding schools - as indigenous Islamic educational institutions, in particular. relating to the curriculum, learning methods, and patterns of relationships between students and teachers / kiai(Harahap 2019:55).

Education in the Indonesian Dictionary is mentioned as "the process of changing the attitudes and behavior of a person or group of people in an effort to mature humans through teaching and training efforts."(Nasional 2007:263). Then Fadhil al-Djamali in his definition of education, namely; efforts to develop, encourage and invite humans to be more advanced based on high values and a noble life, so that a more perfect person is formed, whether related to reason, feelings or actions(Al-Jamaliy 1991:6). Meanwhile, Al-Toumy Al-Syaibani defines education as: the process of changing individual behavior in personal life, society and the surrounding environment, by means of teaching as a basic and professional activity among various basic professions in Islam.(Al-Syaibany 1986:3).

Thus Islamic education is generally defined as an effort to develop and develop human potential optimally according to their status, guided by Islamic syari'at conveyed by the Prophet Muhammad. In order for humans to act as loyal servants of Allah with all their activities in order to create the ideal conditions for Islamic life to be safe, secure and prosperous and of quality and to obtain life assurance in the world and guarantee for a good life in the hereafter(Jalaluddin 2002:74). In conclusion, education in Islam is defined as an institutionalized effort, which can be used as a means of developing individuals and communities through coaching and training to improve life in a broad sense.

Modernization, the origin of the word is modern, which means new, is then developed into modernization, which means a process of shifting attitudes and mentality as a citizen to be able to live in accordance with the demands of today's life.(Nasional 2007:751). The word modernization is very familiarly used in the context of revival in Islam. Some explained that the words modern and modernization are commonly used in society which give the impression of appreciation, progress, and differences from the usual things. Gazalba in his book "Modernization in Issues, How is the Attitude of Islam", describes the words of modernization in detail, which ultimately concludes that the essence of modern understanding is: the new, and the expression of modernization is called: renewal.(Gazalba 1973:5)

THEORITICAL REVIEW/METHOD OF RESEARCH

This research is a qualitative research (Zed 2004). In accordance with the object of this research study, this type of research is included in the category of library research, namely, first, by recording all the findings regarding classical traditions in the modern Islamic education system in each research discussion found in the literature and sources, and / or the latest findings regarding classical traditions in the modern Islamic education system. After noting, secondly, combining all findings, both theories or new findings regarding classical traditions in the modern Islamic education system, Third, analyzing all the findings from various readings, relating to the weaknesses of each source, strengths or relationships of each of the discourses discussed in it . To get all the data needs, it can be generated through libraries, bookstores, dictionaries and encyclopedias. Data collection techniques, in this case the writer will identify discourses from books, papers or articles, magazines, journals, web (internet), or other information related to the title of writing to look for things or variables in the form of notes,

transcripts , books, newspapers, magazines and so on relating to the study of classical traditions in the modern education system. Then take the following steps:

1. Collecting existing data either through books, documents, internet magazines (web).
2. Analyze these data so that researchers can conclude about the problem being studied.

In essence, there is no specific reference in collecting data in this method, but the collected data does not simply become the result of research, because human reason provides work guidance systematically and according to the object of study. Therefore we need certain techniques so that the research results are systematic and objective. Two research instruments were used in this data collection, first, data collection in verbal symbolic form, which is collecting texts that have not been analyzed. In collecting this data, researchers can use recording tools, such as photocopying and so on.

Second, the data card which functions to record the results of data that has been obtained in the field, besides that the data card provides a solution if the first instrument is difficult to operate, the data card can be used as a substitute for the first instrument, but with the consequence of the length of time being at the data source location .

1. The first thing that must be done in data collection is to determine the location for finding data sources, such as libraries and research centers. After determining its location, start looking for the data needed in the study. The data obtained at the location will be read by a researcher, because the main task of the researcher is to be able to grasp the meaning contained in the literature source. Therefore there are two stages in reading the data that has been obtained.

2. Read at a symbolic level. A researcher is unlikely to read all the sources obtained from the first to the end. If that is done, it will consume time and will reduce the efficiency of research time. This stage is not reading in its entirety but by capturing a synopsis of books, chapters, subsections to the smallest part of the book, this is very important to know the research map, the results will be recorded on a data card and coded according to the map and research category which is conducted.

3. Read at a semantic level. Read the data that has been collected in more detail, decompose and capture the essence of the data. This requires a lot of persistence and time. Each point that is read is analyzed in the data. Researchers must prioritize primary data, if it is deemed sufficient then collect secondary data.

After reading semantically, it is recorded on the data card, the stages of recording on the card include:

1) Quotation taking notes, namely by recording direct quotations without changing the data source editor at all or from the author of the work, usually to note key terms to develop a broader interpretation.
2) Take notes paraphrase, by capturing the essence of the data with word editors compiled by the researcher himself. This process can be done with verstehen analysis to get the essence of the data in the form of a long description, then the essence of understanding from the long description is taken into a short and concise sentence so that it is easily recorded on the data card.
3) Recording synoptically, noting this model is more on a summary, meaning that after reading a section or subsection of a certain category of data, then the researcher makes a summary or synopsis which must be exactly the same logically from the data read.
4) Take notes precisely. Noting this model is a continuation of noting synoptically. After recording synoptically, researchers will face the results of many synoptic notes, so it is necessary to categorize notes, for example elements of religious values, cultural values, epsithemology, axiology, ethics and other elements. Further investigators made even denser notes based on accumulated synoptic notes.

5) Encoding. This stage is the most technical stage in a study, the goal of which is to systematize irregular or stacked data. Through a data card, data is selected according to the respective data categories and figures listed in the data, including the issuer and place.

The technique used in this research is the data analysis model of Miles and Huberman. In this model, qualitative analysis activities are carried out interactively and continuously until it is deemed sufficient. According to Kaelan, there are two stages in the data analysis technique in this literature research. First, the analysis at the time of data collection is intended to better capture the essence or essence of the focus of the research to be carried out through the sources collected and contained in the verbal formulation of language, this process is carried out aspect by aspect, according to the research map.

Second, after the data collection process has been carried out, it is then reanalyzed after the data has been collected in the form of raw data which must be determined the relationship with each other. The data collected does not necessarily answer the problems raised in the research, therefore it is necessary to re-analyze the clarified data.

The data analysis activities of this model include data reduction, data display and conclusion drawing / verification.

a. Data reduction, at this initial stage, selects, focuses, simplifies, abstracts and transforms raw data into written records. The aim is to carry out findings which then become the focus of the research.

b. Display data, this stage the data that has been reduced is then displayed to provide an understanding of the data in order to determine the next steps a researcher will take in the research process.

c. Overview of conclusions, after data reduction is carried out, conclusions or conclusions are made from the data that has been studied, from these conclusions new findings from the research conducted are presented. However, these results can still be examined again and again done by reducing, displaying data and returning it will produce conclusions, and so on in order to get maximum results.

Furthermore, the technique used in this study is to use a hermeneutic approach. Hermeneutics as a method of understanding, as raised by Emilio Betti, is an activity of interpretation of *meaning–full form* with the aim of generating objective possibilities (Bleicher 1980:28).

To fulfill one of the requirements that must be carried out in researching a text that uses a hermeneutic approach, namely by using historical interpretation, which is an activity to establish ideas and provide interrelated meanings between the data obtained(Nugroho Notosusanto 1978:36), which relates to the personality of the author, as well as the events and cultural climate in which the author lives.

Because it analyzes the thoughts of characters who have lived in the past, methodologically this research will use a historical review known as *historical approach*.(Nugroho Notosusanto 1978)The next step is analyzing the data. In this case, the content of the data that has been obtained will be analyzed. Data validation is at least determined using three categories, first, trust, credibility of a researcher is very questionable whether the data is right in its focus, the accuracy of selecting informants and the implementation of data collection methods. Data analysis and data interpretation all require consistency with each other. Second, the transferability (transferbility) of the results of research which is later used as a reference back in similar research and studied further by other researchers. If a researcher understands and gets a clear picture of the results of previous studies, then the results of the study have met the transferbility standard. Third, the dependence of research on the data obtained, in other words, research is the result of a track record of data that has been traced in the field. Fourth, certainty, is to test the validity of research results on cases or phenomena that have occurred in the field either theoretically or applicatively, if this is proven, then the results of the research was valid.

RESULT AND DISCUSSION

A. Tradition and Modernization

Talking about modernization is the same as talking about tradition, because tradition is a habit that was entrenched before the advent of modernization. The presence of modernization in a country that is very intense with tradition will certainly give birth to a traditionalist movement that always maintains traditional concepts.

Fundamentalists are another term for traditionalists who always stick to transcendental (Al-Quran and hadith). They differ from Western philosophers who think that this world is dynamic, according to them the world is static. So that traditionalists find it very difficult to accept reforms as a result of modernization. Their ideology does not recognize all forms of renewal and development and claims that all true doctrine is the time of the Prophet.

Fazlur Rahman emphasized that the idea that useful modern technology can be introduced in a society while maintaining the integrity of the community's traditions is of course a naive idea. However, those with the opposite view, where technological modernization by itself involves massive westernization also is an idea that is no less naive (Fazlur Rahman 1985:57)

Traditional understanding always meets with modern Western civilization. That is, in Islam there is a tradition that religious thoughts and values, attitudes, aesthetics, and spiritual values cannot compose with modern Western-style values.

Al Jabiri argues that currently Muslims are in the confines of modern values which always create a space for separation between modern Western civilization and its traditional heritage. (Jabiri 2000:17–18). Still according to al Jabri, the gap between the classical traditions of Muslims and modern Western civilization continues to widen. This anxiety is what makes Muslims want to reminisce with the peace and comfort of the past tradition, even though there is hope and hope to forget that tradition.(Jabiri 2000:18).

Fazlur Rahman said that fundamentalists with their revivalist movements as parties always try to preserve tradition in the midst of renewal efforts. They are known as traditionalists / fundamentalists. According to him, the early phase of modernization of the modernist movement tended to be westernism rather than revivalism.(Fazlur Rahman 2017:334). Traditionalists believe that the emergence of modernists as a result of the birth of Western liberalism, they try to combine modernist ideas with verses of the Koran and hadith. So that the traditionalists objected because they were afraid that the traditional values that had been owned by previous Muslims would fade, for the sake of the advancement of Western culture. This situation is actually a form of failure of Muslim modernism which considers modernism the same as westernism. Whereas basically there is nothing wrong with modernists' efforts to use Western cultural patterns and variations, because this is what every growing and developing civilization does, and in ancient times this has been done by Muslims. However, there is a difference, namely that Islam in ancient times directly Islamized and integrated it into the reference to Islamic values and expanded if it was still not sufficient.(Fazlur Rahman 2017:349).

These traditionalists are also often opposed to liberals because liberals consider traditional understanding to be reformed in terms that do not violate the concept of the Koran and hadith. Many traditionalist scholars strongly object to this and tend to be reactive and oppose reform. However, there are also those who being passive and tend to think reformist. The reformist substance of the reformists is related in the social and political fields, and at the same time and space they limit traditional general understanding from changing.(Watt n.d.:11). Meanwhile, the liberals comprehensively want to change this traditional understanding and make reforms in all aspects.

On the other hand, Seyyed Hussein Nasr said that Islamic traditionalists tried to interpret Islamic tradition as part of the spiritual reality of medio modernism. According to

him, this traditional Islamic movement is in a change in the mind of the Muslim community as a whole(Seyyed Hossein Nasr 1994:91). For Nasr, traditional Islam maintains shari'ah as the true law of God and places Sufism as an important point of Islamic awakening in the modern era. (Seyyed Hossein Nasr 1994:92).

B. Modernization Negotiations and Efforts to Maintain Traditions in Islamic Education Institutions.

In the Islamic education system, the negotiation between efforts to maintain tradition and modernization is very clear even in the Islamic boarding school system. In this regard, according to Qodri Azizy, pesantren should balance the preservation of traditional heritage with the necessity of modernization. In the future, pesantren must combine traditional heritage and modernization, so that pesantren have a vision towards progress and modernity. According to him, variants of traditions that exist within the pesantren, such as independence, independence, and the excellence of religious thought are valuable assets to move forward. Meanwhile, the demands of modernization must be balanced and must not be in conflict. That is, to stay afloat and develop oneself in the future, combining its traditions with the progress of the times outside of Islamic boarding schools is one option.(Thonthowi 2008:163).

C. Classical Traditions in Modern Islamic Education

The classical tradition in modern Islamic education in this discussion is the persistence of traditions related to the classical system in modern Islamic educational institutions. Haidar Putra Daulay argues that the indications or characteristics of Islamic education institutions that are categorized as modern are: First, the integration of general lessons into madrasas. Second, the application of classical traditions with all its relations. Third, the arrangement of school administration with good management. Fourth, madrasas as the newest model for Islamic education institutions. Fifth, the use of several teaching methods besides the sorogan and wetonan methods which are commonly used(Daulay 2012:60).

If this category is used as a basis for thinking, it can be understood that the current position of pesantren can be classified as modern Islamic boarding schools. Therefore, what is meant by modern Islamic education institutions in this paper is not only pesantren whose name is' ashriyah pesantren, but also other pesantren. which are still considered as salafi / traditional pesantren, as well as in madrasas. In today's reality, certain classical traditions related to curriculum, methods, teaching materials, and academic culture are still preserved and become a culture in educational institutions. Islam.

Dayah Darul Munawwaroh as one of the modern dayahs in Aceh, to this day still preserves the classical tradition of the halaqah method. In the application of this method, a teungku sits in a balee surrounded by his students, starting with reading the eyes of the book then explaining and finally asking and answering questions.(Zulfikar Ali Buto Siregar 2015:189). In the application of the halaqah method in Dayah, it is usually combined with modern methods, such as the cooperative learning method (group study). In certain learning and discussions the teacher assigns assignments to the students within a few days and after the specified time the students are asked to present group assignments together- with other friends and teungku. This means that the cooperative method is a group learning method to discuss together according to the steps in the method then the group leader presents to other santri(Zulfikar Ali Buto Siregar 2015:190) .

In the curriculum element, the classical tradition is still preserved and the culture of reading turats (yellow books). This can be seen for example in Dayah Mudi Mesjid Raya Simalanga Bireuen Aceh. In the dayah curriculum, especially at the third level *(Takhassus Ma"had „Ali)* where besides teaching general knowledge, it also maintains religious knowledge by requiring "yellow books" as teaching material (Zulfikar Ali Buto Siregar 2015:148). This shows that in the midst of the modernization negotiations emerged the efforts of Islamic educational institutions to maintain the classic traditions that were cultured before.

The preservation of this classical tradition is still actualized in the curriculum of the Gontor Ponorogo Modern Islamic Boarding School. This boarding school applies a curriculum with a curriculum structure and content with a percentage of "100% general and 100% religious". This means that students of this Islamic boarding school are equipped with general school knowledge and are taught religious knowledge as well as learning in traditional Islamic boarding schools. In addition, there are also subjects that are highly emphasized and must become the characteristics of the educational institution, namely Arabic and English (Ismail Suardi & Mat Busri 2012:93). Learning the yellow book as a classical tradition of traditional Islamic boarding schools is still being maintained in the modernization process in Dayah Samudera Pase, North Aceh. This can be seen from the motivation for the birth of the dayah which is oriented towards the birth of students who are able to explore the Turast (yellow book) books, in addition to mastery of the Mu'asarah (contemporary) books. Therefore, the curriculum used in the dayah is based on a combined system. between the salafiyah dayah with the use of the Talaqi method to deepen turats (yellow books) and the Al-Azhar system of Cairo in Egypt which uses the exploration method in discussing contemporary Islamic problems by providing information or explanations and accompanied by question and answer sessions and in-depth discussions with reinforcement apperception of the current condition or phenomenon(Zulfikar Ali Buto Siregar 2015:204–6).

In general, modern pesantren still preserve the turats (yellow book) reading culture which is the identity and symbol of traditional pesantren. To broaden the knowledge and insights of students regarding classical books, the KMI of the modern Islamic boarding school Mawaridussalam also usually holds a Fathul Polar event. Maybe the students are not yet able to determine the law of a contemporary problem, but they are required to be able to solve religious problems that exist in society. To deal with these problems, the students in the final grade of KMI Mawaridussalam were trained in Bahtsul Masail or had discussions by opening the yellow book (turats) under the guidance of the musyrif. The problems that are usually discussed in these activities include interpretation, fiqh, and hadith(Harahap 2019:9).

The preservation of the tradition of turats (the yellow book) in the midst of modernization has also emerged in the form of a non-absolute relative standardization of the religious curriculum in Islamic boarding schools. Efforts like this are based on the line of thought that on the one hand pesantren are required to adapt and play a role in reform, but on the other hand, pesantren also do not want to lose their identity as a center for the development of religious sciences (turats). in the world of pesantren, it is related to the pattern of relationships between kiai and santri which is maintained and has even become the key word for the peculiarities of the pesantren. The relationship in question appears in the form of a spiritual-spiritual / inner relationship that exists between kiai and santri. Such relationships spread in the forms of strong inter-pesantren networks, both family-geneakological, intellectual, social and even family networks. can be seen on the surface is a network of political interests. Almost all pesantren in Indonesia, especially in Java, have a tradition of this form of network. The existing Islamic boarding schools such as those in Cirebon, Kudus, Demak, Rembang, Tuban, Banyuwangi, Surabaya, Kediri, Jombang, Pasuruan, Jember, Tulungagung and pockets of other santri areas are interwoven in such traditional-primordial relationships.(Thonthowi 2008:163).

This spiritual bond between kiai and santri continues throughout the ages (Daulay 2012:60). This tradition still persists in various modern pesantren, as found in the Mustafawiyah Purba Baru Mandailing Natal pesantren. In this pesantren, there is a very strong spiritual bond between the kiai and other kiai, as well as between the kiai and the students. In fact, it is in slightly "mystical" language that some of the kiai there supervise their students through mental supervision. This inner supervision is what makes it rare to find santri who have run away from the pesantren, even though in reality the pesantren environment is not fenced off like other pesantren in general.(Lubis 2017:262).

Another side of the classical tradition that still survives in modern Islamic educational institutions is the tradition of positioning the kiai as a central leader. In traditional pesantren, the kiai's relationship with his followers is not just a relationship between a leader and his people, but also in the form of a relationship between a teacher and his student who always says "sami 'na wa atha'na" which means we hear and we obey.(Effendi

practice religious knowledge tends to be treated only as a complement to maintaining the distinctive characteristics of Islamic schools. This then creates a low image of the madrasa in the eyes of the people(Huda 2015:123). On the other hand, to overcome the problems that occurred in the madrasah, the Madrasah Aliyah Special Program (MAPK) was created. This can also be seen as an effort to maintain the classical tradition of pesantren which is deliberately opened to face the fact that madrasah graduates, especially those with state status generally the responsibility is in general knowledge, and also superficial in the mastery of religion. Therefore, in its concept, MAPK is intended as a non-pesantren formal education institution that acts as a connector (at least part of) the 'pesantren tradition' whose purpose is to tafaqquh fiddin, with trade mark and its main element is studying the yellow book. Substantively, the relationship between MAPK and tafaqquh fiddin is like a container and content, MAPK is a container while its content is tafaqquh fiddin. On the other hand MAPK is part of the existing madrasah (MA) with the structure curriculum program with 70% portion of religious lessons(A"la 2006:324).

CONCLUSION

From the explanation above, we can conclude that the Islamic education system in facing the current of modernization still preserves and becomes the culture of various classical traditions, some of which give positive values, but others give negative values in order to advance Islamic education institutions in the modern era. learning methods, academic culture, teaching materials and others. Classical tradition is a tradition that cannot be abandoned because it is a reflection of the Islamic tradition which is full of sacred values ordered in the Qur'an and hadith.

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Zahro

AQIDAH LEARNING MODEL IN THE ALQURAN

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ABSTRACT

Aqidah learning is an important aspect in shaping quality human resources (HR). HR determines the quality and progress of a nation, a strong creed needs to be formed. Aqidah learning is a never-ending process, it is necessary so each individual becomes a person, citizen, citizen, abdullâh and the better khalifatullah. Therefore, all parties work very hard needed to optimize programs that have a contribution great towards the process of learning a creed. There are two problems examined in this study, namely: 1) How is the Aqidah Learning Model according to the Alquran? 2) How are the benefits of Aqidah learning on contemporary Islamic education? This type of research is literature research (library research), with the *mawdhu'*i interpretation method and use the language / Lughawi approach.

KEYWORDS: Aqidah, Learning, Model

INTRODUCTION

Aqidah essentially arises from within the human soul in the form of movements, words and even actions, steps to a beating heartbeat. The heart is the place to depend on Aqidah steadily. As for the problems now there are gaps and even so many problems that arise related to Aqidah, so that people have deviated from the straight path. Even the deviation of Aqidah can lead a nation to the brink of destruction. Most of them adhere to the sect Asy'ariah. This Aqidah is so popular in society, because it is taught in formal and informal educational institutions, so that many people do learn the creed.

Basically, the aqidah adopted by Indonesians is patterned traditional and fatalist causes: (1) to acknowledge the weakness of reason to know something, (2) acknowledging the lack of freedom and powerlessness of humans willing and acting, (3) acknowledging the uncertainty of sunnatullâh and law causality because everything that happens in this universe is according to will absolute Allah Swt. which is unknown to humans.

Muslims must make corrections and improvements to their Aqidah, so that an understanding of the Aqidah is formed according to the correct concept according to nature. the creed is a form. Moreover, it is the foundation of Aqidah in Allah SWT. When humans have the right creed, they will have a stable soul and can easily observe divinity, social interactions, laws, behavior, and mentality. The learning of Aqidah is the right solution to be taught to Muslims.

This Aqidah learning model is expected so that each individual becomes a better person. Islamic education requires the concept of Aqidah learning model that is easily taught to the community so that they always believe and fear Allah SWT. The Aqidah learning model should be designed to be a guideline for the implementation of the Aqidah learning process that is centered on the activities of students in an atmosphere that is more motivating for inspiration, imagination, creation, innovation, work ethic, and enthusiasm for life.

Islamic education requires a concept of a learning model of a creed will be an alternative in responding to existing problems and challenges, in accordance with the needs of development in the global era.

Moreover, Islamic education in educational institutions has weaknesses due to much concentration on religious theoretical issues which are cognitive and lack concern on the problem of how to change the cognitive knowledge of Islam into "Meanings" and "values" that need to be internalized in students in various ways, media, as well as forums. Apart from that, from the aspect of Aqidah, there is a tendency towards understanding fatalistic. (Abdul Majid, 2012: 10)

The learning of Aqidah is very relevant to the 2013 curriculum, which has been implemented since 2013/2014. Even when viewed from the characteristics of the 2013 curriculum, this learning develops balance between spiritual and social attitudes, curiosity, creativity, cooperation with intellectual and psychomotor abilities. Based on the aspects of the 2013 curriculum objectives that learning Aqidah can prepare Indonesian people in order to have the ability to live as individuals and citizens Aqidah, productive, creative, innovative and affective and able to contribute to life society, nation and state in world civilization. As for the curriculum structure 2013 saw the existence of the first Core Competency / KI-1 is a spiritual attitude, KI-2; social attitudes, KI-3: knowledge and KI-4; Skills. How urgent is the spiritual attitude, so that it is placed on KI-1 in all learning processes, the Aqidah learning model is indispensable implementation of this 2013 curriculum. (Kemendiknas, 2013: 6-9).

Aqidah Learning Model in the context of education, is the core from Islamic education and it is hoped that by knowing the nature of Aqidah, all human potential can be explored actualized in life and in turn can help him to face the various challenges of life in the full modern era competition. Aqidah learning model is what is needed currently.

The Alquran has a very distinctive and different characteristic compared to other documents which are the creation of mankind. The Alquran has a historical dimension, different space and time. Therefore, our reading of the Alquran requires knowledge of an interdisciplinary. So, The Alquran came down to respond to life's problems social that occurred in Arab society at that time, gave an answer to the questions asked of the Prophet. The Alquran was also revealed to provide provisions regarding which Aqidah Muslims should follow.

Concept of the learning model referred to in this study is a design concept, pattern or design of a learning process describes the real form of the learning process, including: (a) the goals and assumptions of learning creed, (b) the principle of reaction, between educators and students, (c) syntax: The steps of the learning process are good in the form of approaches, strategic methods and learning techniques, (d) systems supporters: namely means, media and materials, (e) social systems: namely situations, atmosphere, environment and norms that apply when the process occurs aqidah learning, and (f) aqidah learning assessment

According to the author, learning Aqidah is one of the fields Islamic studies are well known both by academics and by the public in general. This is because of the involvement of this knowledge in explain various problems that arise in society.

Based on this case, Islamic education requires the concept of Aqidah learning model and this learning should be practiced in the community so that they always believe and fear Allah SWT. The Aqidah learning model should be designed according to the perspective of the Alquran so that the implementation of Aqidah learning can be centered on student activities in an atmosphere that is more motivating for inspiration, imagination, creation, innovation, work ethic, and enthusiasm for life. Based on the above statement, it is very important to study and find information and a clear picture of the Aqidah Learning Model in the Alquran.

There are several problems examined in this study, namely:
1. How is the Aqidah Learning Model according to the Alquran?
2. How are the benefits of Aqidah learning on contemporary Islamic education?

LITERATURE REVIEW/METHODOLOGY

In this study, the research used a qualitative, because this research described the meaning of Aqidah Learning Model in the Alquran. This research is a manuscript study because it aims to find the credibility of the data by using authentic texts. The method used by researchers to discuss the content of this research is the *mawdhu'i* interpretation method. (Soehartono, 1999: 35).

The *mawdhu'i* tafsir method is used to find the texts of the Alquran that are in accordance with the theme of the research title in order to obtain a conclusion regarding the Aqidah Learning Model in the Alquran. While the approach used in this research is the linguistic /

language approach (*lughawi*). This approach is used because the Alquran is the message of Allah which is packaged in language media. It is necessary to know the messages in the Alquran by matching the words with linguistic knowledge, so that the meaning of Aqidah Learning Model in the Alquran is found. The *Mawdhu'i* interpretation method uses the following steps

1. Looking for themes in the Alquran to be studied *mawdhu'i*.
2. Collecting Quranic verses related to Aqidah Learning Model in the Alquran
3. Give knowledge about *asbâbun nuzûl*
4. Explaining also the correlation (*munâsabah*) in these verses.
5. The theme of the discussion is arranged in an appropriate and systematic framework
6. This discussion is supplemented with hadith, so that the discussion becomes clear.
7. The verses are studied thematically and the verses with the same meaning are gathered to meet in one discussion. (Al-Farmawi, 1996: 51).

Data sources on research are materials that must be available when researching. Usually data sources can be written and non-written. The data source is a reference for conducting a study. In qualitative research, the data source consists of written material consisting of primary data sources and secondary data sources.

The explanation is as follows:

1. Primary data sources Primary data sources are data that are obtained directly from research subjects. This data is information from the research that will be sought. This data is commonly called first hand data. Data is also directly related to objects and research. The Alquran is the primary data source that researchers use in research, because researchers are looking for verses related to Aqidah Learning Model in the Alquran. Apart from the Alquran, the researcher also uses the Hadith of the Prophet which is relevant in this study.
2. Secondary data sources The secondary data sources are data obtained through other parties. This data can complement and even support this research. Usually this data is taken from various literatures related to the title of this research such as Tafsir Alquran, the book *al-Mu'jam al-Mufahras li al-Faẓ Alquran al Karîm*, the book Alquran Dictionary, books -books, scientific articles and also from journals. This data is also used to see this relevance.

In this study, there were six steps that the researcher used in this study, namely from points one to six. According to the researcher, the six steps are relevant to what the researcher is researching. The research stage that the researcher goes through to study it.

This research is a qualitative study of manuscripts. This research has the following characteristics: First, when conducting research, you must immediately look at the text and data available because the results of this study are not obtained from direct knowledge during the field or eye witnesses who know the incident. Second, this research library data must be ready to use. Third: literature data is generally not original data that can be obtained firsthand in the field. Fourth: pustakanay data condition is not limited to space and time. The steps that the researchers took to collect the research data were:

1. Search and select verses in the Alquran that are related to Aqidah Learning Model in the Alquran by using the book *al-Mu'jam al-Mufahras li al-Faẓ Alquran al Karîm*.
2. Looking for the meaning of Aqidah Learning Model in the Alquran from the dictionary of the Alquran.
3. Looking for references related to this research either from books or books that discuss this research.
4. Looking for the relevance of Aqidah Learning Model in the Alquran in new Islamic education.

Data analysis includes data presentation and discussion done in a conceptual qualitative manner. Data analysis is also connected to the ontext and construct analysis. The context must have a link to the structural matters of the work, while the construct consists of the concept

building given the analysis. When analyzing the data, do the compression of the words in which there is meaning. After that, the words collected are entered into common reference elements, to make it easier to build the concept. The data obtained must be able to accommodate the content or message of the work in a comprehensive manner. So that in this study, researchers used content analysis techniques. Descriptive data like this can be analyzed according to its content. (Suryabrata, 1983: 94).

When conducting this analysis, there are several steps that the researcher will take, the first is that the researcher will determine the theme of the keywords that are searched for in the document that the researcher will study, namely the verses about Aqidah Learning Model in the Alquran . The meaning of the theme must be understood and the last is to make an internal interpretation. After the data was collected and analyzed, the researcher arranged it according to the thesis research technique contained in the book "Research Guidelines for Postgraduate Dissertation at UIN SU"

RESULTS AND DISCUSSION

A. Aqidah Islam In The Alquran

The Islamic creed consists of the words Aqidah and Islam. The word Aqidah comes from *aqîda*) is a *mashdar* from the verb 'aqada, or can also comes from the word (*al-'aqdu*), means (al-ihkâmu) which is to strengthen the bonds *at-tautsîqu*) which means strong belief or belief and (ar-rabthu biquwwah) means to tie tightly. (Manzhur, t.th: 9). In KBBI, Aqidah is defined as the content of basic beliefs, core beliefs, ties, concern, faith, cread and creed. (KBBI, 2002: 20)

Akidah is defined as the content of basic beliefs, core beliefs, ties, attachments, iman, cread and creed. A creed is a bond that connects two corners so that they meet and continue to be strong. (Shaliba, t.th: 82). The bond is different from the translation of the word ribath which also means bond, but the bond is easy to open, because it will contain harmful elements.

Aqidah is a number of truths that can be generally accepted by humans based on reason, revelation and nature, imprinted in the heart and are certain to be true and rejected by everything that is contrary to that truth. (Al-Jazâiry, 1978: 21).

Based on the explanation above, it can be concluded that creed is faith, belief, firm and definite belief, strong in the heart, maintained, believed to be true, the soul can be calm and steady and not influenced by doubt and prejudice.

Meanwhile, in the terminology of the Alquran, lafadz Aqidah is called Iman. (Al-Ashfahâniy, 1992: 91). The term Iman consists of three components, namely justifying with the heart, pledging with the tongue, and practicing with the members. The term faith in various forms is found 718 times in the Alquran and the pronunciation of Iman is often coupled with righteous deeds. (Al-Baqi', 2010: 14-23).

Faith is not formed through heredity. In the story of the Prophet Noah as. It is said that even though he had tried hard to get his son to get on the ark, his son was rebellious. In the story of Prophet Ibrahim as. it is also known that he had tried to get his father to stop worshiping and making idols, still ignoring him. Aqidah is the main mission brought by Allah's Apostles. When humans hold on to Aqidah which is a human obligation for life, then humans will get safety in this world and also in the Hereafter.

Every apostle always calls at the beginning of preaching so that his people worship Allah Almighty and also not require Him. The call was uttered by Prophet Nuh (as), Prophet Hud (as), Prophet Salih (as), Prophet (SAW) as., And all the apostles. Likewise the Prophet. inviting people to monotheism and faith for 13 years in Mecca, because this is the building block of Islam.

Meanwhile, the etymological meaning of the word Islam comes from the Arabic "*salima*" which means safe, from the word "*aslama*" is formed which means to surrender or submit to and obey the will of Allah SWT. (Munawwir, 1984: 699). If you see Q.S. al-Baqarah [2]/87:112, *aslama* is formed by the word Islam, its adherents are called Muslims, people who embrace Islam mean submitting to Allah SWT. and ready to obey His teachings. In terminology, Islam is

the religion taught by the Prophet Muhammad, guided by the holy book of the Alquran, which was sent down to the world through the revelation of Allah. (Ibnu Katsir, 2012: 139).

Al-Baqi' (2010: 114), says the word Islam is mentioned eight times in the Alquran in Q.S. Ali Imrân [3]/89:19 dan 85, Q.S. al-Mâidah [5]/112:3, Q.S. al-An'âm [6]/55: 125, Q.S. az-Zumar [39]/59:22, Q.S. ash-Shâff [37]/56:7, Q.S. al-Hujurât [49]/106:17 dan Q.S. at- Taubah [9]/113:74. Islam has seven teaching characteristics and if you see Q.S. Shâd [39]/38:9, Q.S. al-An'âm [6]/55:98, Q.S. al-Baqarah [2]/87:208, 269, Q.S. ar- Ra'd [13]/96:3, Q.S. an-Najm [23]/53:39, Q.S. az-Zâriyat [51]/67:19, Q.S. al-Fâtihah [1]/05:2, Q.S. al-A'râf [7]/39:158 and Q.S. al-Anbiyâ [73]/21:107, namely: (1) its teachings are simple, rational and practical, (2) unity between matter and spirituality, (3) Islam provides guidance for all aspects of human life, (4) balance between individuals and society, (5) universality and humanity, (6) permanence and change, (7) the Alquran as a guide Muslims. Aqidah Islam, is the basic Islamic faith or belief that must be believed by every Muslim. And the discussion of Islamic Aqidah generally revolves around the *arkânul of Iman* and is centered on the two beliefs of the creed, namely one of the basics of Islam.

So, Islamic creed is the basic principles of belief or belief in the heart of a Muslim which is derived from the teachings that must be adhered to by a Muslim as a source of binding belief, the basis of all actions or deeds. A person is seen as a Muslim or not a Muslim, depending on his creed.

The discussion of Islamic Aqidah consists of three parts, namely Islam, Iman and ihsan. According to the language of Iman, it means to believe or believe and in syar'i Iman is to justify with the heart, to say it orally and to practice with the members of the body. Islam is being obedient and obedient and fully surrendering to Allah Almighty. Ihsan literally means to do good, while according to the term *ihsan*, you should worship Allah Swt. as if you look at Him and if you are not able to transcend Allah Swt. or looking at Allah Swt., then you should feel seen and heard by Allah Swt. (Jaelani, 1996: 13)

The scope of the Islamic creed consists of four parts, namely: (1) *al-Ilâhiyat* (Divinity), which contains a discussion of God with all His attributes, names, and *hisâb.* (2) *an-Nubûwat* (Prophethood), namely discussing the prophet, regarding their traits, their infidelity. (3) ar-Ruhâniyat, which contains discussion of matters relating to the immaterial nature, such as angels, jinn and spirits. (4) *as-Sam'iyat* (problems heard from the Shari'at), which contains a discussion of the signs of the Last Day, the grave, the barzah, ba'ats (resurrection from the grave), *makhsyar, hisâb* and *jazâ* (retaliation). (Asshiddieqy, 2009: 46)

Believe in Allah swt. is knowing, believing and believing in things that are obligatory, impossible and which must be for Allah SWT. Faith in Allah swt. also intends: 1) to confirm with certainty that Allah swt. 2) justifying with confidence in the Oneness of Allah Almighty, both in His actions to make nature and all creatures as well as in accepting the worship of every creature. 3) justifying with certainty that Allah swt. with all the qualities of perfection, holy from all deficiencies, and holy also from resembling everything that is new.

Al-Jazâiry, (1978: 45) said that faith in Allah swt. deliver ma'rifah to Allah SWT. There are several levels of *ma'rifatullâh*, namely: 1) *ma'rifatullâh* of the scientists. 2) *ma'rifatullâh* people who believe based on imitation. 3) *ma'rifatullâh* scholars of syari'at experts. 4) *ma'rifatullâh* the apostles and prophets. And he said Tauhid is divided into three, namely: (1) *tauhid fî adz-dzât, al-asmâ and ash-shifât*, (2) *tauhid fî ar-rubûbiyah*, (3) *tauhid fî ulûhiya.*

The division of tawhid in this discussion is based on Q.S. Maryam, verse 65, it is known that there are three kinds:

1) Tauhid rubûbiyyah, namely affirming Allah Almighty. in his actions, namely to believe and believe that only Allah swt. who created, controlled and controlled this universe. Q.S. al-Mulk [67] / 77: l. Allah says which the author understands that universal power covers the entire universe, and Allah swt. Who Regulates according to His will.

2) Tauhid *Ulûhiyyah* is affirming Allah SWT. in worship, namely worshiping only to God Almighty. and because of Him alone, does not make anything that is worshiped with Him. And because of this Tauhid, Allah swt. created his creatures. Dalil in the Q.S. al-Anbiyâ [21] / 73: 25.

3) Tauhid *al-asmâ 'wa as-sifât* is affirming Allah swt. in Asmâ and His attributes, it means to believe that there is no creature similar to Allah SWT. in *dzât, asmâ* and nature. (Al-Jurjani, 1889: 34) says defines the word Allah as the name which denotes the real God (Allâh al-Haqq), which is a collection of meanings for all His good names (*al-asmâ al-Husnâ*). Believe in His good names and His noble attributes, which are written in the Alquran and as-Sunnah which are valid.

Based on the explanation above, it can be concluded that the discussion of the first Islamic Aqidah is the heart's belief in something that is contained in the pillars of faith, namely belief in Allah swt., His angels, His books, His messengers, the Last Day, and good and bad destiny.

B. Aqidah Learning Model In The Alquran

Aqidah learning is a systematic and systemic activity (process) consisting of several components. Each component is not partial (separate), but must run in an orderly, interdependent, complementary and sustainable manner. The Aqidah learning model can be described in the following explanation.

The model is viewed from the etymological aspect, namely: examples, types, imitations, patterns, references, forms, or variations, of something that will be made or produced. (b) the person being used as an example to be painted or described. (c) the person modeling the sample. (d) small counterfeit articles with the shape (form) exactly as imitated, or the basis of the main pattern. (KBBI, 2002: 751).

There are several terms that are synonymous with models, found in the Alquran, namely: Qudwah, uswah, tamtsîl and isyârah. Lafadz qudwah is defined as an example, an example or following. The qudwah in the Alquran is mentioned with two derivations, found in, and Q.S. az-Zukhruf [43] / 63: 23. In the Q.S. al-An'âm [6] / 55: 90, explains that the apostles are the people who have received the guidance of Allah swt. Therefore, Allah swt. ordered Rasulullah saw. emulate and follow their ways in providing learning especially from the aspect of noble beliefs and morals. (Az-Zuhaili, 2009: 296)

The order to follow the previous apostles also applies to all the people of Rasulullah saw., Especially those who are knowledgeable and do good deeds. (Ibnu Katsir, 2012: 299)

Rasulullah saw. was also ordered to convey to his people, that he did not ask for a reward in the delivery of the learning of faith found in this Alquran. Al-Jazâiry (1992: 417) explained that it is haram to take wages for the delivery of Islamic da'wah.

Qudwah learning model assumes that a person needs an example, example or something that can be followed in creativity, initiative, ideas and innovations from potential learners of life learners. creativity and hard work to dig and understand exemplary figures, both from scriptures, history books and more. In addition, this learning model is more suitable for adult learning, especially focused on educators based on androgogical principles.

The term uswah is meaning "role model", "example or something that can be in the example and mentioned 3 times in the Alquran, namely: Q.S. al-Ahzâb [33] / 90: 21, and Q.S. al-Mumtahanah [60] / 91: 4 and 6. In The meaning Q.S. al-Ahzâb [33] / 90: 21 of the above verse, in the person of Rasulullah saw. there is a good example and should be emulated, for those who want the pleasure of Allah swt., heaven, and His mercy on the Day of Judgment, as well as many remember Allah swt. in a state of fear and security, war and peace. (Az-Zuhaili, 2009: 21).

There are two possibilities for the meaning of the example found in the apostle himself. First in the sense of his personality as a whole is exemplary. Second in meaning there is in his personality things that are worthy of imitation. The first opinion is stronger and is the choice of many *Ulama'*.

Q.S. al-Mumtahanah [60] / 91: 4 and 6 explain Indeed in Ibrahim as. and those who believe with him are good examples, good speech and deeds, especially their attitude towards the polytheists. But, it is not a good example when the prophet Ibrahim as. asking for forgiveness for his polytheistic father to Allah swt., this should not be imitated, because Allah swt. does not allow believers to ask for forgiveness for unbelievers. (Al-Jazâiry, 1992: 326).

In verse 6 it is explained that in fact Ibrahim as. and those who believe with him there is a good role model, that is for those who hope for the reward of Allah swt., the gift of the hereafter, and safety from the punishment. Whoever refuses to imitate them, then Allah is Rich and Most Praiseworthy.

Once again the above verse emphasizes the need to emulate the Prophet Ibrahim as. This repetition also aims to describe that imitation is a very important thing for those whose views go far beyond present life as well as for those who crave ukhrawi happiness. (Az-Zuhaili, 2009: 501).

This means that not imitating him is threatened not to attain that happiness. Therefore, the concept of learning with the term uswah assumes that to strengthen and beautify one's faith needs an example. There are two figures commanded by Allah swt. to be emulated and followed by the Prophet Muhammad saw. and Prophet Ibrahim as. The concept of *uswah* model can be applied at all levels of education, and is suitable for children, teenagers and adults.

Tamtsîl comes from matstsala-yumatstsilu, meaning to give or make an example or parable, mentioned in the Alquran 147 times, with various derivatives. Tamtsîl is also known by the term amtsâl which is the plural form of matsal. The words matsal, mitsl and matsil are similar to syabah, syibh and syabih, both lafadz and its meaning. The term tamtsîl or amtsâl in the Alquran has three types, namely:

1. Amtsâl *musharrahah*, which is something that is explained with lafadz matsâl or something that shows tasybih (similarity). For example: Q.S. al-Baqarah [2] / 87: 17-20, about the hypocrites with fire and water and Q.S. ar-Ra'd [13] / 96: 17 on right and wrong, with water and fire.

2. Amtsâl *kaminah*, which in it is not clearly mentioned lafadz amtsal, but it shows a beautiful meaning, interesting, in its short and concise editorial, and has its own influence when transferred to similar ones. Example: The best of things, not excessive, fair and balanced (Q.S. al-Baqarah [2] / 87: 68). Alimony (Q.S. alFurqân [25] / 42: 67). Prayer (Q.S. al-Isrâ [17] / 50: 110). Infaq (Q.S. al-Isrâ [17] / 50: 29). He who hears is not the same as witnessing himself (Q.S. al-Baqarah [2] / 87: 260). As you have done, then you will be rewarded (Q.S. an-Nisâ [4] / 92: 123). Believers will not enter the same hole twice (Q.S. Yûsuf [12] / 53: 64 and Q.S. al-Isrâ [17] / 50: 84).

3. Amtsâl *mursalah*, which is free sentences that do not use lafadz tasybih clearly. But the sentences apply as matsâl, as in: Q.S. Yûsuf [12] / 53:41 and 51, Q.S. an-Najm [53] / 23: 58, Q.S. Hûd [11] / 52:81, Q.S. al-An'âm [6] / 55: 67, Q.S. Fâthir [35] / 43: 43, Q.S.al-Baqarah [2] / 87: 216 and 249, Q.S. al-Mudatstsir [74] / 04: 38. Q.S. arRahmân [55] / 97: 60, Q.S. al-Mukminun [23] / 74, Q.S. al-Hajj [23] / 103: 73, Q.S. al-Shâffât [37] / 56: 61, Q.S. al-Mâidah [5] / 112: 100, and Q.S. al-Hasyr [59] / 101: 14. (Al- Qaththan, 2004: 266-285)

Tamtsîl learning model assumes the importance of explaining abstract meanings through concrete things. In addition tamtsîl has a very strong psychological impact, so it can affect a person's emotional and spiritual condition.

The concept of this learning model can also be used in accordance with the conditions and situations of the community and the nation and can preserve local cultural values, by utilizing the surrounding media.

Term isyârah. Only once, that is in the Word of Allah SWT. Q.S. Maryam [19] / 44: 29. This verse, among other things, indicates a prolonged quarrel and doubts that occur among Christians regarding the fact of Nabi Isa. In Christian history the role of Constantine the Roman

Emperor (280-337 AD) is widely known which brought together the bishops of Christianity to solve the problem of understanding the birth of Nabi Isa as

Based on the explanation of the verse, then the concept of isyârah learning model assumes that at some point the gesture is stronger and has a trace than the word in the process of learning the faith.

Based on these terms, the understanding of the model from the general terms as well as the concept of the model in the Alquran, there is no significant difference, except the concept of the model in the Alquran is full of spiritual nuances. It can therefore be concluded that the model is an example, pattern or design that is a brief description of an explanation with the aim of describing an actual form.

There are ten terms that are synonymous with learning in the Qur'an, namely: *Ta'lîm, tadrîs, tahfîzh, taksyîf, ta'rîf, tarsyîf, ta'thiyah, tadzkîr, tau'îzh and taslîf*. But This Research, explain *Ta'lîm, tadrîs, tahfîzh.*

The term ta'lîm has the connotation of learning, which is a kind of knowledge transfer process. Lafadz ta'lîm comes from the word 'alima, in various forms it is found 531 times in the Alquran. (Al-Ashfahâniy, 1992: 580)

The word álima comes from the letter 'ain-lam-mim, which means to indicate a mark on something so that it distinguishes it from others. In the verses related to learning focused on wazan 'allama-yu'allimu with various derivations mentioned 39 times. learning with the term ta'lîm assumes that learning is the transfer of knowledge that can increase the IQ, EQ and SQ of students.

Tadrîs means learning comes from the root word dal-ra-sin, found in the Alquran 6 times (Al-Baqi', 2010: 496-497). Word (darasta) comes from the word (darasa) which means you learn, that is, read carefully to memorize or understand. There are also those who read by lengthening the dâl letter, namely

4. Support system learning of faith includes media and learning materials. Media learning faith: faith, prayer, fasting, alms, hajj, umrah, jihad and ribath, reading the Alquran, dzikir and tasbih, salawat to the Prophet, istighfar, do 'a, do' a Believers, Asmaul Husna, do good deeds and stay away from that prohibited.

The learning material of Iman is divided into three stages, namely: Material Iman for the basic level, namely planting, this creed material is sourced directly from the Alquran and Hadith, according to one's potential and condition in general so that it is not accompanied by any arguments, either textual or contextual. The second stage of the material is faith material for the intermediate level, in the form of stabilization, the material is taught with the Alquran and its interpretation, the hadith with understanding, carrying out worship intensively, reading a lot of the Alquran and hang out with pious people. The third stage of the material, namely the material of faith for high level of appreciation and reflection with ma'rifah, covering all the material of faith that is believed, practicing sulûk, namely doing charity / worship intensively, obey personally, refrain from indulging in the atmosphere lust and intensify *riyâdhah* and *mujâhadah*. Fifth, the social system learning Iman, namely the natural environment (nature), the cultural environment in the form family and community and religious environment. Sixth, assessment Learning of faith includes assessment of learning outcomes and assessment of processes learning Iman with *qadrun, sya'nun, hisâb, su'l, ibtalâ* and slander and *an-nazhr*.

C. The Benefits Of Aqidah Learning On Contemporary Islamic Education

Aqidah Learning On Contemporary Islamic Education made humans as creatures that have civilization, meaning that humans have the ability to develop themselves. Humans to develop themselves and form civilized is by developing reasoning and creation. Humans must be able to develop reasoning in the form of modern science. Even though the era is getting modern, no matter how sophisticated it is, it must be intrinsically tied to the values of Islamic Aqidah. Without the bonds of value, modern science will have a negative impact on human life and the environment. Moreover, the ability to manipulate and develop knowledge from the viewpoint of Islamic creed comes from the potential of Ilâhiyah. On the basis of that thought, the status of humans is only as mandate bearers in the engineering of modern science, not the absolute owner and creator of them.

The Islamic creed should be the main basis for devoting oneself to Allah Almighty and also developing science, especially in the field of Islamic Education. On this basis, Aqidah Islam places learning, developing and utilizing modern science at the level of human activity with religious values. In principle, studying Aqidah in a modern era like this can increase faith in Allah and use it in order to obey Allah's mandate, namely as an effort to prosper life in the world, fulfill the responsibility of the status of the *Khalifah* of Allah Almighty.

Moreover, Islamic Aqidah in this context is a teaching system that reflects the existence of unity (al-wihdah, unity), namely unity of creation, unity of mankind, unity of guidance, unity of life goals. (unity of purpose of life). All of this unity is a derivation of the unity of Godhead. So that the ontological, epistemological and axiological pillars in the modern world will have a direct relationship with the values of Islamic Aqidah.

CONCLUSION

As for the various concepts of Aqidah learning models that can be understood from the verses of the Koran: 1. The concept of qudwah learning model. 2. uswah. 3. tamtsîl. 4.isyârah. Aqidah Learning On Contemporary Islamic Education made humans as creatures that have civilization, meaning that humans have the ability to develop themselves. Humans to develop themselves and form civilized is by developing reasoning and creation.

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EFFECTIVE COMMUNICATION: EFFORT TO IMPROVE THE STUDENTS CHARACTER

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ABSTRACT

Higher education institutions must be able to give birth to smart people, but they must not eliminate self-awareness of the importance of moral values, courtesy in social life, and the courage to convey opinions well. This can be started with effective learning communication. In fact, the learning process and communication are still dominant in the cognitive dimension, so that the humanities dimension is neglected, or in other words, academic achievement is prioritized, human development as a person is neglected. Many things are lacking and inappropriate for students to do. Learning communication is very important because communication can respect and increase the dignity of students as individuals who have various potentials that must be developed, which ultimately lead to individual awareness and change so that they are able to make the right decisions in life and have superior character.

KEYWORDS: Effective Communication, Student, Character

PRELIMINARY

The era of digitalization and automation produces innovations that make life more comfortable to be limitless, but the challenges that are solved are also very complex. including the complexity of the skills required. This era focuses on expertise and skills required including creativity, critical thinking, communication and collaboration *collaboration* (C.C. Morocco, et al, 2008).

Communication skills are indispensable for the future and career of students towards success. In today's competitive world, communication skills are the qualities most educated people covet (Kumar, 2014). Reading, writing and listening carefully are the three most important communication skills for students. This skill, like most communication skills, sounds too familiar to be taken for granted. This skill must not only be possessed by students, but educators must also have it. As a model for students in developing their skills.

Higher education institutions must be able to give birth to smart people, but they must not eliminate self-awareness of the importance of moral values, courtesy in social life, and the courage to convey opinions well. This can be started with effective learning communication. In fact, the learning process and communication are still dominant in the cognitive dimension, so that the humanities dimension is neglected, or in other words, academic achievement is prioritized, human development as a person is neglected. Many things are lacking and inappropriate for students to do. Learning communication is very important because communication can respect and increase the dignity of students as individuals who have various potentials that must be developed, which ultimately lead to individual awareness and change so that they are able to make the right decisions in life and have superior character.

LITERATURE REVIEW

A. Definition of Effective Communication

Communication is the transfer of information from one person to another person (Pradhan and Chopra, 2008). Kumar (2014) states that communication literally means to inform, inform, show, or spread information. Thus, it can be interpreted as an exchange of thoughts or information to generate understanding and trust for a good reciprocal relationship. Koontz and O'Donell (Kumar, 2014) define communication as defined as "the transfer of information from one person to another, regardless of whether it creates trust or not.

In essence, communication includes elements of the communicator as the messenger, the communicant as the recipient of the message, the message itself as something that is conveyed in the form of symbols and images and sound, channels as a means of conveying messages, and feedback which is expected to appear as an effect of the message. that was conveyed.

Communication is the transfer of information from one person to another person (Pradhan and Chopra, 2008). Effective communication means that communication is able to deliver the message conveyed appropriately to the recipient of the information so that the person concerned can understand the message.

The following are aspects that need to be considered so that communication can be said to be effective, as stated by Lestari in Khairani (2015):

1. Clarity. This means that in communication must use language and package information clearly, so that it is easily accepted and understood by the communicant.
2. Accuracy. This accuracy or accuracy concerns the use of correct language and the correctness of the information conveyed.
3. Context. Context or often called a situation, the meaning is that the language and information conveyed must be in accordance with the circumstances and environment in which the communication occurs.
4. Groove. The language and information to be presented must be arranged in a clear flow or systematics, so that the party receiving the information is responsive.
5. Culture. This aspect not only concerns language and information, but also relates to governance and ethics. This means that communication must adapt to the culture of the person being invited to communicate, both in the use of verbal and nonverbal language, so as not to cause misperceptions.

For this reason, communication must be carried out by paying attention to the above aspects, so that communication becomes effective so that finally the objectives of the communication can be achieved. When communication is done well, the process of delivering messages in learning will also be well received by students.

B. Definition of Character

Characters are unique values, both in character, morals or a person's personality which are formed from the internalization of various policies that are believed and used as a way of seeing, thinking, behaving, speaking and behaving in everyday life. A person with character means a person with personality, behavior, character, character, or character. With a meaning like that, it means that character is identical to personality or morals. Personality is a characteristic, characteristic, or characteristic of a person that comes from formations received from the environment, for example family in childhood and congenital (Kesuma, 2011).

Lickona: A reliable inner disposition to respond to situations in a morally good way." Selanjutnya dia menambahkan, "Character so conceived has three interrelated parts: moral knowing, moral feeling, and moral behavior" (Lickona, 1991).

Character is a person's character, character, morals, or personality, which is formed from the internalization of various virtues that are believed and used as a basis for point of view, thinking, behaving and acting. Virtue consists of a number of values, morals, norms, such as honesty, courage to act, trustworthiness, and respect for others (Kemendiknas, 2010).

Character is a relatively stable personal trait in an individual that forms the basis for the appearance of behavior within high standards of values and norms. Relatively stable, which is a condition which, if it has been formed, is difficult to change. The foundation, namely the power which has a very large / dominant and comprehensive influence on matters that are directly related to the power in question (Prayitno & Manullang, 2010).

Based on the above, it can be stated that good character is supported by knowledge of goodness, the desire to do good, and do good deeds. Therefore character is related to the sum of

all personal characteristics which include things such as behavior, habits, likes, dislikes, abilities, tendencies, potentials, values, and thought patterns.

C. Source of Character Education Values

the source of the values of character education as contained in the Training Material Book for the Development of National Culture and Character Education (Kemendiknas, 2010) are:

1. Religion: Indonesian society is a religious society. Therefore, the life of individuals, communities and nations is always based on the teachings of their religions and beliefs. Politically, state life is also based on values that come from religion. On the basis of these considerations, the values of cultural education and national character must be based on values and principles derived from religion.
2. Pancasila: the unitary state of the Republic of Indonesia is upheld on the principles of national and state life called Pancasila. Pancasila is contained in the Preamble of the 1945 Constitution and is further elaborated in the articles contained in the 1945 Constitution. This means that the values contained in Pancasila become values that regulate political life, law, economy, society, culture and art. Cultural and national character education aims to prepare students to become better citizens, namely citizens who have the ability, will, and apply the values of Pancasila in their lives as citizens.
3. Culture: as a truth that there is no human being who lives in a society that is not based on cultural values recognized by that society. Cultural values are used as the basis for giving meaning to a concept and meaning in communication between members of the community. Such an important cultural position in people's life requires that culture be a source of value in the education of the nation's culture and character
4. National Education Objectives: as a quality formula that every Indonesian citizen must have, it is developed by various education units at various levels and channels. The aim of national education contains various human values that must be possessed by Indonesian citizens. Therefore, the goal of national education is the most operational source in the development of national culture and character education.

It can be concluded that the sources of value from character education are religion, Pancasila, culture, and the goals of national education. The four sources are not mutually contradictory and hierarchically support each other.

The four sources above give birth to four types of characters that have been known and implemented in the educational process, namely character education based on religious values, based on cultural values, based on environment and based on self-potential.

D. Effective Communication to Enhance Character

Pianta et al., (2005) said is "The quality of teachers' interactions with children is influenced by a variety of teacher characteristics". Teachers are expected to have sufficient knowledge, attitudes and skills in facilitating and guiding students. The physical and mental health of teachers must also be continuously improved, not to weaken or to a level of depression and stress. Because teachers who are physically and mentally weak will have an effect on the way the teacher communicates which is less than optimal so that it also influences changing the character of students.

In order for the learning message to be transformed to be well received, an educator must design learning messages by paying attention to the principles: 1) Readiness and Motivation, 2) Attention tools, 3) Active student participation, 4) Repetition, 5) Feedback , 6) Avoiding irrelevant material (Gaffur, 2006).

For this reason, learning communication is said to be effective, if the message, in this case a subject matter, can be accepted and understood and received positive feedback from students. Effective competence in learning must be supported by personal competences that must be possessed by an educator.

As McCorskey & McVetta (1978) views that the success of teachers and students in learning requires effective communication in the classroom. Effective communication will work well if the teacher masters these skills.

Ann Browne (quoted by Roscoe: 2009) that in improving children's ability to communicate, they must explore speaking and listening in depth, using real-life examples from conversations to clearly illustrate how it is possible to expand and develop a broad context in speaking.

For this reason, teachers as bearers of educational responsibility for their students, which direct their students towards a better life, and to raise a higher degree of humanity, require effective communication in learning, and are able to increase students' motivation to learn so that their character is expected to increase.

As Sucia found that learning motivation that arose in students was due to aspirations or encouragement to get the expected results (Sucia, 2016). This encouragement cannot be separated from the communication skills of educators in learning.

Educator communication skills are very influential in developing the potential of students. As the result of Urea's research, it is found that the classroom atmosphere must be conducive and create a sense of security that is appropriate and adequate for the development of students. In a comfortable environment, each student will be able to develop their potential (Urea, 2013).

Regarding the importance of communication in influencing one's behavior, a study in China found that crimes committed by teenagers are influenced by wrong parenting styles. Where parents often say harshly, disrespect their children, make screams with abusive words and make children feel unwanted (Maulidiyah, 2018).

Bochner and Kelly are of the view that communication must emphasize openness, empathy, a supportive attitude, and create interactions that are meaningful, honest and satisfying (DeVito, 1997). The fact is the communication carried out by educators in learning often has problems. As found by Stevens and Hisle (1996) that there are 3 (three) main communication problems, namely: difficulty communicating with superiors; lack of feedback from their own messages; and cross-cultural barriers. Communication problems are usually characterized by message distortion, missing information, and misinterpretation. If information does not flow properly, as much as 80% of the information is lost.

Words or text can be something that stimulates human psychological responses, and it is caused by several things: 1) The beauty of language, 2) Clarity of information, 3) Strong logic, 4) Give hope, 5) Give a warning (Saragih, 2015).

For this reason, the effective communication carried out by the teacher in learning will greatly help influence and guide students to be better. As Allah says in the Qur'an surah An-Nahl: 125:

"Meaning: Call (humans) to the way of your Lord with wisdom and good lessons and argue with them in a good way. Indeed, it is your Lord who knows better about who has strayed from His ways and He who knows better those who are guided".

A person's communication can be influenced by several factors including, a) Knowledge, the level of depth of one's knowledge will certainly affect the vocabulary he has. With a lot of knowledge, the communication process will be easy to do, b) Experience, the more experience a person has, the more used he is to face something, c) Intelligence, someone whose intelligence is not high enough also affects the communication process because his vocabulary is also limited, d) Personality, someone who has a shy nature and is not sociable, usually does not speak

fluently, e) biological factors, this can be caused by disturbances in speaking, causing difficulty in communication (Khoiruddin, 2019).

The learning process between educators and students must have interaction, and the interaction requires communication. The dynamic interaction between educators and students will create a dynamic learning climate as well, so that students can follow all the activities and lessons being taught. Learning interactions must be able to explore the child's personality, stimulate intelligence, and hone talents.

In order for the learning message to be transformed to be well received, an educator must design a learning message by paying attention to the principles: readiness and motivation, attention-grabbing tools, active participation of students, repetition, feedback, avoiding irrelevant material. This is inseparable from the communication carried out in learning

CONCLUSION

Educators must strive to create conducive classroom conditions, so that students feel free to develop their potential, both emotionally and intellectually but not beyond social and religious values. Learning is carried out with harsh, harsh and abusive communication, then it results in a mental condition. Children will tend to be lazy and liars, gloomy and insecure and have a bad attitude and say something that is not in accordance with the actual situation because he feels afraid and is not appreciated. For that, the patterns of interaction and communication between lecturers and students must be changed. Where, education must foster trust and a sense of security. Learning must be able to humanize humans, respect and respect human rights, so that students avoid fear and will foster creativity and character improvement.

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THE POSITION OF TEACHER AS EDUCATOR

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ABSTRACT

Teachers as professional educators are in charge in educating, teaching, guiding, directing, training, assessing, and evaluating students in formal early education. In performing these duties, the teachers are responsible for the students, parents, nation and religion. In carrying ou their task, they also have the right to have salary, promotion, opportunities to improve their competence, as well as have an obligation to plan good instruction, and developing qualification and competence sustainably. The teachers who perform their duties are called professional that is, having some expertise or competence including pedagogy, personality, and social, professional. Interwoven with one another.

KEYWORDS: Teachers, Educators, Duties and Responsibilities, Competence

PRELIMINARY

Teacher is a term for a position, position, and profession for someone who devotes himself to the education sector through patterned, formal, and systematic educational interactions. In the Republic of Indonesia Law Number 14 of 2005 concerning teachers and lecturers in chapter I article 1 it states that:

Teachers are professional educators with the main task of educating, teaching, guiding, directing, training, assessing and evaluating students in early childhood education through formal education, primary education, and secondary education. (Redaksi Sinar Grafika, 2009: 3).

A professional teacher will be reflected in the performance of the service implementation which is marked by expertise, both in material and method.

Besides his expertise, the figure of a professional teacher is shown through his responsibilities in carrying out his entire service. Professional teachers should be able to assume and carry out their responsibilities as teachers to students, parents, society, nation, state, and religion.

As a teacher or educator, the teacher is one of the factors determining the success of any educational effort. That is why any educational innovation, especially in the curriculum and improvement of human resources resulting from educational efforts, always boils down to the teacher factor. This shows how existing the role of teachers is in the world of education.

The teacher is a factor that determines the quality of education because the teacher deals directly with students in the learning process in the classroom. In the hands of the teacher, the quality and personality of students are formed. Therefore, it is necessary to have a teacher who is competent, responsible, skilled, and highly dedicated. The teacher is a running curriculum. How good is the existing curriculum and education system without being supported by the ability of teachers, everything will be in vain. Teachers are competent and responsible, especially in controlling the development of students to a maximum point. The ultimate goal of the entire teacher mentoring process is the growth of a complete adult personality.

Along with the rapid advancement of information technology, teachers are no longer merely acting as information presenters. Teachers must also be able to act as facilitators, motivators, and guides who provide more opportunities for students to find and process information by themselves (Uno, 2009: 16-17). Thus, teachers must also continually improve their skills and always keep up with developments in science and technology so that they are able to face various challenges.

The development of the world of education which is in line with technological progress and globalization that is so fast needs to be balanced by the ability of the main actors of education, in this case teachers. For some teachers, coping with rapid changes in education can lead to anxiety and fear. Change and renewal in general brings a lot of anxiety and discomfort.

The implications of change in the world of education are not easy matters, because they contain technical and practical, as well as psychological consequences for teachers. For example, changes in curriculum or changes in educational policies. Change is not just a change in the structure and content of the curriculum. Or simply changes in the content of learning, but changes that require changes in attitudes and behavior from teachers. For example, changes in character, mentality, methods, and strategies in learning.

Teachers in carrying out their professional duties have tasks and responsibilities that are not light. For that, teachers must have and master their competences and at the same time know their rights and obligations so that they become truly professional teachers.

Based on the description above, this article will discuss:

1. Understanding teacher
2. Duties and responsibilities of a teacher
3. Rights and obligations of a teacher and competence of a teacher.

While the expected objectives of this article are as follows:

1. Able to understand the meaning of the teacher.
2. Able to understand the duties and responsibilities of a teacher.
3. Understand the rights and obligations of a teacher and their competencies.

DISCUSSION

Understanding Teacher

Teacher in the Big Indonesian Dictionary means a person whose work (livelihood, profession) teaches (Center for Language of the National Education Department, 2005: 509). This understanding gives the impression that the teacher is a person who carries out activities in the field of teaching. The term guru is synonymous with the word guru and is often distinguished from the term educator. This difference is in the view of Muh. Said in Rusn (2009: 62-63) is influenced by the habits of thinking of Western people, especially the Dutch, who distinguish the word onderwijs (teaching) from the word opveoding (education). This view was followed by educational figures in the East, including Muslim education figures.

Nata (1997: 61) suggests terms related to the naming of educational and teaching activities. He then concluded that all of these terms were assembled in the word educator. This is because the whole term refers to someone imparting knowledge, skills or experience to others.

Furthermore, teachers according to Zahara Idris and Lisma Jamal in Idris (2008: 49) are adults who are responsible for providing guidance to students in terms of physical and spiritual development to reach maturity levels, fulfill their duties as God's creatures, independent individual beings, and social beings.

Al-Gazali does not distinguish between the words teaching and education so that teachers and educators are not differentiated (Rusn: 63). This is in line with the view of Abi Salih (1410: 10). He views that in fact the terms tarbiyyah and ta'lîm in Islamic education are the same. This opinion is due to the fact that in the Koran these two words are used to express teaching and educational activities which cover all aspects of human development. Thus, teachers and educators are the same.

A person who is active in the world of education must have a personality as an educator. The demands for personality as educators are sometimes felt to be heavier compared to other professions. Because, a teacher is someone who must be digested and imitated. Digugu means that everything that is conveyed is always believed and believed to be the truth by all of his students. All knowledge that comes from the teacher is used as a truth that does not need to be proven or researched again. Imitated means that he becomes uswatun hasanah, becomes a role model and role model for his students, both the way he thinks and speaks and behaves daily (Mulyasa, 2008: 48). Thus, teachers have a very large role in the implementation of learning or education.

Duties and Responsibilities of Teachers

A person can be called a responsible human being if he is able to make choices and make decisions based on certain values and norms, both those originating from within himself and those originating from his social environment (Hamalik, 2008: 39). Thus, it can be said that humans are responsible if they are able to act on the basis of moral decisions.

Every professional teacher must fulfill the requirements of being a responsible human being in the field of education and at the same time developing a number of responsibilities in the field of education. Teachers as educators are responsible for passing on values and norms to the younger generation so that a process of preserving and passing on values occurs. Even through the educational process, efforts are made to create new values.

The presence of teachers in the learning process as a means of passing on values and norms still plays a very important role. The role of the teacher in learning cannot be replaced by the results of modern technology such as computers and others. There are still too many human elements, attitudes, value systems, feelings, motivation, habits, etc. that teachers must have and do. A teacher will be successful in carrying out tasks if he is a professional in his teaching field. Besides that, the duty of a teacher is noble and gets a high degree given by Allah SWT. because they teach knowledge to others.

One of the most determining factors in the learning process in the classroom is the teacher. The main task of the teacher is to teach and educate. As a teacher, the teacher plays an active role (medium) between students and science. (Muhaimin et al., 1996: 54). In general, it can be said that the duties and responsibilities that must be carried out by the teacher are to invite others to do good. This task is synonymous with Islamic preaching which aims to invite Muslims to do good. Allah SWT. said in QS Ali Imran / 3: 104:

Translation:
And among you a people who call on virtue, command the unrighteous and prevent evil, they are the lucky ones. (RI Department of Religion: 50).

The profession of a teacher can also be said to be a helper for others, because he conveys good things in accordance with Islamic teachings so that other people can carry out Islamic teachings. Thus, it will help other people to understand Islamic teachings. Sayyid Qutub said that the verse requires a group of people to order good deeds and forbids doing evil. (Qutub: 410). In the Al-Azhar Tafsir, it is explained that a people who provide themselves to invite or call people to do good, order to do what is proper, that is, what is proper, appropriate, polite, and prevents what is wrong (Hamka, 1983: 31).

Based on the above verses and interpretations, it can be understood that in carrying out their duties and responsibilities, the teacher is obliged to assist the development of the child towards maturity in accordance with Islamic teachings. In the purpose of education, there is an element of religious purpose, which is to form human beings who believe and fear God Almighty.

Religion comes to guide humans and introduce what is wrong and what is wrong. Therefore, let the teacher shake students towards the moral and away from the unrighteous, so that they will increase in value, both in the human side and in the presence of Allah.

If we look further, the duties and responsibilities that should be carried out by the teacher as explained in the word of Allah above are essentially inviting humans to carry out Allah's commands and stay away from His prohibitions. Ja'far emphasized, "The duties and responsibilities of teachers according to the Islamic religion can be identified as tasks that must be carried out by the ulama, namely ordering the correct and preventing the unrighteous (Ja'far, 1992). This shows the similarity of tasks carried out by teachers with muballigh / preacher, carrying out their duties through non-formal education. Rasulullah saw. said:
Meaning:

From Abdullah bin Amr, he said, 'The Prophet. said, "Convey from my teaching even though one verse". (Narrated by al-Bukhari).

Based on the hadith above, it can be understood that the duties and responsibilities that must be carried out by people who know, including educators / teachers, are to convey what they know (knowledge) to people who don't know. Teachers are educational leaders in carrying out the learning process.

Based on the above hadith, it can be understood that responsibility in Islam is personal and social. In formal education, the teacher is a leader in the classroom who is responsible not only for his actions, but also for the actions of those who are under his command and supervision, namely students.

When viewed from the details of the duties and responsibilities that must be carried out by the teacher, al-Abrasyi (1979: 150-151) cites al-Ghazali's opinion that:

1. Teachers must have compassion for students and treat them as if they are children.
2. Do not expect repayment or thanks, but intend to teach it to seek God's pleasure and draw closer to God.
3. Give advice to students at every opportunity, even use each opportunity to advise and point it out.
4. Prevent students from bad morals by means of sarcasm if possible and by being straightforward, by being gentle, and not criticizing.
5. A teacher must carry out his knowledge and do not differ in words from his actions.

Ahmad Tafsir, 1994: 79) divides the tasks carried out by the teacher, namely:

1. Obligatory to state the existing traits of the child in various ways such as observation, interviews, through association, questionnaires and so on.
2. Trying to help students develop good traits and emphasize bad traits so they don't develop;
3. Show students the task of adults by introducing various skills, skills so that they have them quickly.
4. Conduct evaluations every time to find out whether the development of students is going well;
5. Provide guidance and counseling when students go through difficulties in developing their potential.

Based on the opinion stated above, it can be seen that the duties and responsibilities of the teacher are not only teaching or conveying obligations to students, but also guiding them as a whole so that a Muslim personality is formed.

In this regard, Zainal Abidin (1989: 29) emphasizes that the main duties and responsibilities that must be carried out by teachers, especially Islamic religious education teachers, are to guide and teach all personality development of students in Islamic teachings. According to al-Gazali, teachers must have good morals because students always see their educators as an example that they must follow (Zuhairini et al., 1995: 170).

Meanwhile, Uhbiyati (1997: 72) states the duties and responsibilities that must be carried out by educators (teachers), including:

1. Guiding students to the path in accordance with the teachings of Islam.
2. Creating a situation of religious education is a condition in which educational actions can take place with satisfactory results in accordance with the demands of Islamic teachings.

On the other hand, Nizar (1993: 44) reveals a series of teacher duties in teaching, namely a series of teaching, encouraging, praising, punishing, giving examples, and getting used to. Barnadib (1993: 40) adds that the teacher's duties are related to orders, prohibitions, caution, gifts, giving opportunities, and closing opportunities. Thus, it can be understood that the teacher's job is not just teaching. In addition, he serves as a motivator and facilitator in the learning process, so that all potential students can be actualized properly and dynamically.

Rights and Obligations of Teachers

Teachers as professional positions that are required to have special expertise are expected to really direct all their attention so that they can always carry out their professional duties with full responsibility. For that, teachers must be given certain rights so that they can fulfill their duties and responsibilities.

In RI Law no. 14 of 2005 concerning Teachers and Lecturers Chapter IV Article 14 paragraph 1 states that in carrying out professional duties, teachers have the right:

1. Obtain an income above the minimum necessities of life and social welfare security;
2. Get promotions and awards in accordance with work assignments and achievements;
3. Receive protection in carrying out duties and intellectual property rights;
4. Get the opportunity to improve competence;
5. Obtaining and utilizing learning facilities and infrastructure to maintain smooth professional duties;
6. Have the freedom to provide assessments and participate in determining graduation, awards, and / or sanctions to students in accordance with educational principles, teacher code of ethics, and laws and regulations;
7. Obtain a sense of security and safety guarantees in carrying out tasks;
8. Have the freedom to associate in professional organizations;
9. Have the opportunity to play a role in determining education policy;
10. Get the opportunity to develop and improve academic qualifications and competencies; and / or
11. Obtain training and professional development in their field.

Professional teachers are required to have special competencies. In addition, teachers are also required to carry out the obligations imposed on them. In article 20 of the RI Law no. 14 of 2005 concerning Teachers and Lecturers, it is stated that teachers in carrying out their duties have several obligations, namely:

1. Plan lessons, carry out a quality learning process, and assess and evaluate learning outcomes;
2. Improve and develop academic qualifications and competencies on an ongoing basis in line with developments in science, technology, and arts;
3. Acting objectively and not discriminating on the basis of considerations of gender, religion, ethnicity, race, and certain physical conditions, or family background, and socioeconomic status of students in learning;
4. Uphold the laws and regulations, and the teacher code of ethics, as well as religious and ethical values; and
5. Maintain and cultivate the unity and integrity of the nation.

By carrying out the obligations as mandated by the law above, a teacher will still be able to exist in the midst of the increasingly rapid development of science and technology. Likewise, students will respect him even more because they see their teacher as someone who can always be imitated and digested.

Teacher Competence

In the Big Indonesian Dictionary, it is stated that competence means the authority (power) to determine (decide) something. (Ministry of National Education Language Center: 795). Houston quoted by Mujib and Mudzakkir (2006: 93) said that competence is an adequate task or possession of knowledge, skills and abilities demanded by one's position. From this understanding it is understood that a job that is professional in nature requires several fields of knowledge which must be deliberately studied and then applied for the public interest. Professional jobs require special abilities and expertise in carrying out their profession.

Teachers as a professional job also require special abilities and expertise in carrying out their duties which are commonly called teacher competencies. Teacher competence is in the form of a set of knowledge, skills, and behaviors that a teacher must possess, live and master so that he can carry out his professional duties. By mastering these competencies, it is hoped that the achievement of national education goals can be realized.

In RI Law no. 14 of 2005 concerning Teachers and Lecturers, it is stated that competence includes pedagogical competence, personal competence, social competence, and professional competence. Furthermore, in the explanation of the law, it is explained that pedagogic competence is the ability to manage student learning, personality competence is the ability of a solid personality, has a noble character, is wise, and is authoritative and is a role model for students. It is further argued that teacher professional competence is the ability to master subject matter broadly and deeply, while social competence means the teacher's ability to communicate and interact effectively and efficiently with students, fellow teachers, parents / guardians of students, and the surrounding community.

The four competencies can theoretically be separated from one another. However, practically the four competencies cannot be separated. The four of them are integrated together in a teacher.

Pedagogical Competence

Pedagosis competence is a set of abilities and skills (skills) related to the interaction of learning between teachers and students in the classroom. This pedagogical competence includes the teacher's ability to explain material, implement learning methods, ask questions, answer questions, manage classes, and carry out evaluations.

Personality Competencies

Personality competence is a set of abilities and personal characteristics that reflect the reality of teacher attitudes and behavior in carrying out their duties in everyday life. This personality competence gives birth to teacher characteristics, namely, patient, calm, responsible, democratic, sincere, intelligent, respectful of others, stable, friendly, assertive, courageous, creative, initiative, and so on.

Social Competence

Social competence is a set of abilities and skills related to relationships or interactions with other people. This means that teachers must be required to have the skills to interact with the community, especially in identifying, analyzing, and solving community problems. In the reality of society, teachers are still figures of community elites who are considered to have considerable moral authority. One of the consequences for that role to remain attached to the teacher is that the teacher must have the ability to relate and communicate with others.

Professional Competence

Professional competence is a set of abilities and skills for mastering subject matter in a deep, comprehensive, and comprehensive manner (Muchith, 2008: 148-149). Teachers who have professional competence not only have formal mastery of the material, but must also have the ability to deal with other scientific materials that are related to the subject matter of certain subjects. For example, a fiqh teacher who teaches the subject of marriage does not sufficiently master material related to fiqh normativity, but must also master and understand marriage material related to population development. Consequently, the teacher must master the material related to demography. An interpretation teacher who teaches the subject of damage on earth, it is not enough to just explain the normative terminology of damage. However, the damage must be seen from the sociological, psychological, geographic and cultural aspects. The teacher will be able to explain the material if they master sociology or anthropology material.

CONCLUSION

Teachers are professional educators with the main task of educating, teaching, guiding, directing, training, assessing, and evaluating students in early childhood education through

formal education, basic education, and secondary education. Professional teachers should be able to assume and carry out their responsibilities as teachers to their students, parents, society, nation, state and religion. The teacher's duties and responsibilities are teaching or conveying obligations to students. Besides that, it also guides them as a whole to form a Muslim personality.

In carrying out their duties and responsibilities, teachers have rights in the form of income, promotion, opportunities to increase competence, utilize learning facilities and infrastructure, freedom to provide assessments, gain a sense of security, freedom of association, opportunity to participate in determining educational policies, develop qualifications and competence, and training and professional development.

With these rights, teachers are obliged to plan their learning well, develop their qualifications and competences on an ongoing basis, act objectively, uphold the rules, maintain national unity and integrity.

As a professional teacher, he must have a special skill called competence in carrying out his professional duties. These skills include pedagogical competence, personality competence, social competence, and professional competence. The four competencies are integrated with each other in a teacher.

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LITERATURE STUDY ON JOURNAL OF BRAINSTORMING METHOD IN SMA / SMK / MAN

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ABSTRACT

The success of the learning process will certainly be obtained by students based on the appropriate methods used by educators. In fact, educators still apply the lecture method even too monotonous in the learning process. his is certainly not in accordance with the demands of the 2013 curriculum, where students are expected to play a more active role in the learning process in order to obtain good learning outcomes. This study aims to select several literature journals about the Brainstorming method in an effort to improve student learning outcomes, especially at the SMA / SMK / MAN levels. Of the 157 literature journals from 2005 - 2019 on the brainstorming method, there are 37 literature journals that use the Brainstorming method in an effort to improve learning outcomes. For SD / MIN level there are 13 journals, SMP / MTs as many as 7 journals, SMA / SMK / MAN as many as 14 journals, and students as many as 2 journals. he object of this research only focuses on the SMA / SMK / MAN level and only 10 journals or literature articles that are considered to fulfill the effect of the brainstorming method in an effort to improve student learning outcomes are considered. Meanwhile, 4 journals or more are only used as a comparison with other methods. The results showed that 82% of the influence of the brainstorming method on student learning outcomes increased in the learning process and increased learning achievement. Meanwhile, another 18% of students who have not shown an increase in learning outcomes are due to the lack of communication between teachers and students and peer tutors and students' courage in issuing ideas and asking questions.

KEYWORDS: Influence, Brainstorming, Learning Outcomes

INTRODUCTION

The learning process requires several methods of how the atmosphere and learning conditions become active. So in education there is always renewal - renewal in the learning process along with the times. For this reason, education is very fundamental to the survival of every human being to improve the quality of his education. According to Soekidjo Notoatmodjo, education is all efforts planned to influence other people, be it individuals, groups, or communities so that they do what is expected by education actors.

Meanwhile, according to the National Education System Law No. 20 of 2003 that education is a conscious and planned effort to create an atmosphere of learning and the learning process so that students actively develop their potential to have religious spiritual strength, self-control, personality, intelligence, noble character, and skills needed by themselves, society, the nation and country.

From the explanation above about the meaning of education, a conclusion is drawn that education seeks to direct someone or students to develop their talents and abilities in accordance with what is desired for educators through an active learning process. Therefore the educational process, especially in schools, in terms of learning activities is the most important activity. This means that the success or failure of educational goals depends on how the learning process experienced by students themselves as students. Likewise, the teaching and learning process must also pay attention to how the students are in the classroom. In fact, studies show that students learn more if the lessons are satisfying, challenging and friendly and they have a say in decision making. This shows a relationship and trust in teaching. Given a direct correlation between emotions and student achievement, emotional involvement is no longer just a grandiose idea that pleases people's hearts. (2003:6)

In essence, the learning process involves students in an effort to change their behavior through their interactions with teachers with various methods used by teachers or educators. The connection with the teaching methods that are always used and the benefits obtained in learning are good learning outcomes for students. The success of the application of learning methods is inseparable from the role and ability of the teacher in designing and combining them in the teaching method seen from the student's condition. One such method is the Brainstorming method which has been researched by several educational researchers.

According to Roestiyah (2003:8), the Brainstorming method is a technique or teaching carried out by the teacher in the classroom, namely by raising a problem to the class by the teacher, then students answer or express opinions, or comments so that maybe the problem develops into a new problem, or it can be interpreted as one a way to get lots of ideas from a group of people in a short amount of time.

The Brainstorming method is also known as the method of brainstorming or brainstorming. According to M. Sobry Sutikno (2001:73) the Brainstorming method is a form of discussion in order to gather ideas, opinions, information, knowledge, experiences, from all participants ". In contrast to discussions, where someone's ideas can be responded to (supported, complemented, reduced, or not agreed upon) by other participants, the use of the Brainstorming method, the opinions of others are not to be responded to.

From the explanation of the meaning of the Brainstorming method, it can be concluded that the Brainstorming method is a form of discussion in which participants are encouraged to issue ideas, opinions, information, knowledge, experiences and new ideas from problem solving. Related to some of these definitions, according to some experts about the notion of the Brainstorming method, it has led to several scientific papers, articles, or research journals from the Brainstorming method that relates them to learning outcomes that are as expected.

Based on this, the researcher selected several journals related to the Brainstorming method on student learning outcomes as the object was SMA / SMK / MAN students. The purpose of selecting these journals is to see the extent to which the Brainstorming method affects student learning outcomes as well as understanding appropriate and efficient sources of information and can be used as examples in classroom application.

RESEARCH METHOD

This research uses literature study research, where this research only requires the data needed from library sources or other documents without having to go to the field and meet with respondents. According to Zed about library research, literature search is not only the first step to prepare a research framework however at the same time utilizing library sources to obtain research data. Based on the literature study research, the researcher has selected or analyzed from 37 journals that use the Brainstorming method about student learning outcomes at all levels ranging from SD / MIN, SMP / MTs, SMA / SMK / MAN to the student level.

RESULTS AND DISCUSSIONS

Brainstorming Method

The Brainstorming learning method is one of the learning methods implemented so that learning objectives are achieved quickly through the independent learning process and students are able to present them in front of the class. For this reason, every learning process requires renewal efforts with appropriate methods used in learning according to the student's situation. Morgan also argues that "Brainstorming is a form of creative thinking so that consideration provides an avenue for creative initiatives by encouraging participants to pour out all the ideas that arise from their mind within a certain period of time regarding some problems, and are not asked to judge them during the brainstorming lasts until the assessment. will be carried out in the next period where all ideas are selected, evaluated and possibly implemented ". It can be concluded that the brainstorming learning method is a detailed way for students to discuss

problems with classmates based on an exchange of opinions so that they can be easily directed to the material being taught in class.

Purpose of the Brainstorming Method

In terms of the purpose of the Brainstorming method according to M. Subana is to drain everything that is thought of by students in responding to problems posed by the teacher to him by paying attention to the existing rules. Of course this is intended so that the Brainstorming method can run effectively and efficiently and is also in accordance with the expected goals so that it can be realized. Likewise there are also rules that must be considered in the Brainstorming method, including:

a. Freedom in giving ideas

The child does not need to hesitate to come up with any ideas, which are "strange" or "different from the others". Nor does he need to feel attached to what has been valid until now, to old habits.

b. Emphasis on quantity

In the Brainstorming technique, as many ideas as possible are desired, because the more ideas there are, the greater the possibility that some of the ideas are very good and original.

c. Criticism is suspended

During the stage of expressing ideas, criticism by both members and the chairman should not be justified. New criticism can be raised after the idea generation stage is over. After this stage there is an idea assessment stage, where all the ideas that have been recorded are reviewed one by one and then the best ideas are selected.

d. Combination and enhancement of ideas

Students can add or continue ideas that have previously been expressed by other students. Several ideas can be combined into one better idea.

e. Repeating ideas

Repeating seemingly the same ideas does not matter, because in reality they may be somewhat different. Reprimanding that the idea has been conveyed beforehand will hamper the spontaneity of students in expressing ideas. Moreover, if there are similar ideas, they can be issued at the appraisal stage.

With the rules applied in the Brainstorming method, their application in the classroom will be smooth and active.

Steps for Using the Brainstorming Method

According to Sudjana, the steps for using the Brainstorming method include:

a. Educators compile questions about learning needs, resources and our possible learning barriers.

b. Educators submit questions sequentially to all students in the group. Before answering the questions, students were given about 3-5 minutes to think about alternative answers.

c. Educators explain the rules that students must pay attention to, such as: everyone expresses an opinion or idea quickly, delivers answers directly and avoids criticizing or interrupting (interrupting) other people's opinions.

d. Educators tell the time to be used, for example, about 15 minutes, namely to convey each question and ask students to present answers. Then the students submit an opinion that comes to mind and are carried out in turns and sequentially from left to right or vice versa, or from the front row to the back or vice versa. Students should not comment on ideas put forward by other participants either comments.

e. Educators may appoint a writer to record the opinions and answers submitted by students and can also appoint a team to evaluate how the process and results of using this technique. Educators can lead groups so that the group can evaluate the answers and opinions collected.

Educators avoid dominating a participant in conveying ideas and opinions. With these steps it will be easy for educators to apply this Brainstorming method to students.

Barinstorming Method Literature on Learning Outcomes

The following is a brief explanation of 11 literature journals the Brainstorming method on student learning outcomes that have been previously researched, namely:

1. Journal of the Application of the Role Playing Model with the Brainstorming Method to Improve Learning Outcomes of Accounting by Siti Nur Halimah, Sudiyanto, and Binti Muchsini.

   The Journal of the Application of the Role Playing Model with the Brainstorming Method to Improve Accounting Learning Outcomes was researched by Siti Nur Halimah, Sudiyanto, and Binti Muchsini from the FKIP Accounting Study Program, Sebeleas Maret University, Surakarta through the Journal of "Tata Arta" UNS, Vol. 3, No. 1, pages 14–27 in April 2017.

   Based on his research, the subject was students of class XI accounting 2, totaling 30 students. The research used Classroom Action Research method which was conducted in two cycles and each cycle consisted of planning, implementing, observing, and reflecting. Data collection conducted in this study consisted of student activity observation sheets for affective and psychomotor learning outcomes data, as well as evaluation tests for cognitive learning outcomes data. The validity of the instrument used the content and construct validity tests. The data analysis technique used is the comparative descriptive statistical analysis technique by comparing the percentage of completeness and the average value of student learning outcomes, and the critical analysis technique by comparing the weaknesses and strengths of teacher and student performance during the action process.

   The results of the study are as follows. First, there is an increase in student learning outcomes in the cognitive realm, namely the acquisition of a percentage of student completeness in the first cycle of 70% (21 students) with an average value of 72 and in the second cycle an increase of 83.3% (25 students) with an average student score of 76.Second, there is an increase in student learning outcomes in the affective domain, namely the percentage of student completeness in the first cycle of 63% (19 students) and in the second cycle it has increased with an acquisition of 77% (23 students) . Third, there is an increase in student learning outcomes in the psychomotor domain, namely the acquisition of a percentage of student completeness in the first cycle of 67% (20 students) and in the second cycle it has increased with an acquisition of 80% (24 students).

   From this research, it turns out that the application of Role Playing and the Brainstorming method can improve student learning outcomes in accounting for class XI AK 2 students of SMK Negeri 1 Surakarta with an average increase of 80%.

2. Article Application of the Brainstorming Method with a Problem Based Instruction Learning Model to Increase Students' Activity and Learning Outcomes in Class XI IS SMA Negeri 3 Medan for the 2012/2013 Academic Year by Surya Darma Saragih.

   Article *Penerapan Metode Brainstorming dengan Model Pembelajaran Problem Based Instruction untuk Meningkatkan Aktivitas dan Hasil Belajar Akuntansi siswa di Kelas XI IS SMA Negeri 3 Medan Tahun Pembelajaran 2012/2013* ini diteliti oleh Surya Darma Saragih pada sebuah skripsi jurusan Pendidikan Ekonomi, Program Studi Pendidikan Akuntansi, Fakultas Ekonomi UNIMED Tahun 2013.

   This research was conducted at SMA Negeri 3 Medan in the even semester of T.P 2012/2013 with the research subjects were 40 students of class XI IS 3. This research is a classroom action research (PTK) which consists of 2 cycles, in which each cycle consists of 4 stages, namely planning, acting, observing and reflecting. Data collection techniques used

tests and observations. while data analysis techniques are quantitative data and qualitative data.

The results of the study in the first cycle obtained classical completeness was 40%. In the second cycle the percentage of classical learning completeness was 82.5%, indicating an increase in classical learning completeness of 42.5%. Student activity has increased, namely in the first cycle 2.5% of students who are classified as inactive, 32.5% of students who are classified as less active, 37.5% of students who are classified as quite active, 22.5% of students who are classified as active and 5% of students which is classified as very active. Whereas in cycle II there were no more students who were classified as inactive and less active, 15% of students who were classified as quite active, 67.5% of students who were classified as active and 17.5% of students who were classified as very active. And from the results of testing the significance of student accounting learning outcomes is done using statistical tests or t test with df = n-1 = 40-1 = 39. With df 39 and an error level of 5%, then t table = 2.02 the test results show tcount> ttable, namely 9> 2.02. In other words, student learning outcomes are significant.

Based on the description above, it can be concluded that the brainstorming method with the problem-based instruction model can increase the activity and learning outcomes of students in class XI IS SMA Negeri 3 Medan with an average result of 75%.

3. Article The Effect of Brainstorming Learning Method Using Visual Media on History Learning Outcomes by Dani Frengki Simanjuntak, Wakidi and Yustina Sri Ekwandari

Article The Effect of Brainstorming Learning Method Using Visual Media on History Learning Outcomes were researched by Dani Frengki Simanjuntak, Wakidi and Yustina Sri Ekwandari from FKIP Unila Bandar Lampung on November 7-28 2015. The sampling technique used was simple random sampling so that one class was obtained. experiment and one control class. The instrument used for data collection was a test. The test is a multiple choice which contains 6 cognitive aspects, namely knowledge (C1), understanding (C2), application (C3), analysis (C4), synthesis (C5), and evaluation (C6). This test is in the form of a posttest which is carried out at the last meeting (fourth meeting).

This study uses a Hypothesis Test with a positive effect Eta test and a significant effect is carried out using the F test formula. Hypothesis test of statistical data obtained F0 for a Posttest value of 10.732 ≥ Ftable of 4.08. 0.435. Based on the Posttest average calculation using the F test formula, the result is 10.32 which means significant, because Fcount> Ftable = 4.08. The positive value here means that the Brainstorming Learning Method using visual media with cognitive learning outcomes in the History Subject of Class X students of SMA Negeri 1 Sukoharjo in the 2015/2016 Academic Year with a percentage of 95%.

4. *Jurnal Pengaruh Penggunaan Metode Brainstorming Terhadap Hasil Belajar Siswa Pada Materi Keanekaragaman Hayati Kelas X Di Man 1 Meulaboh* oleh Citra Yolantia

The Journal of the Effect of Using the Brainstorming Method on Student Learning Outcomes in Class X Biodiversity Material in Man 1 Meulaboh was researched by Citra Yolantia through the Scientific Journal of Biology Education Vol.3, No.1, 2016. Based on her research on the effect of the brainstorming method on student learning outcomes in class X biodiversity material in MAN 1 Meulaboh is using quasi-experimental research (Quasi Experimental) then using a quantitative approach and the design form nonequivalent control group design. The population used was all students of class X MAN 1 Meulaboh in the academic year 2015/2016, while the research sample consisted of 20 students for the experimental class who came from class X-1 and 20 students for the control class who came from class X-3. The sampling technique used is simple random sampling. This research was conducted for about 6 months starting from January to July 2016.

The research data were obtained through questionnaires and tests in the form of pretest and posttest. The type of statistical data analysis in this study is a type of parametric

statistics. Data analysis calculations were performed using SPSS (Statistical Packaged for Social Sciences) version 16.0. In the prerequisite for data analysis, the researcher used the normality, homogeneity and linearity test. Data analysis in this study used simple linear regression while hypothesis testing used t-test. The results obtained by the value>> and the sig value <0.000 <0.025), it can be concluded that there is an influence between the use of the brainstorming method and student learning outcomes on the material of class X biodiversity in MAN 1 Meulaboh. If taken, the average student result is 75%.

5. Journal of the Application of the Brainstorming Method in the Context of Increasing Activities and Learning Outcomes in Economics Subjects for Class XI IPS 1 Students at SMA Negeri 1 Sukasada in the 2016/2017 Academic Year by Nyoman Tri Wardani

The Journal of the Application of the Brainstorming Method in the Context of Increasing Activities and Learning Outcomes in Economics Subjects for Class XI IPS 1 Students of SMA Negeri 1 Sukasada was researched by Nyoman Tri Wardani from the Economic Education Study Program, Faculty of Economics, Ganesha Singaraja University of Education, Indonesia through the Journal of the Economic Education Study Program Vol: 8 Number: 3 Year: 2016. Based on the results of the research, this research is a classroom action research conducted in two cycles with the stages of each cycle including planning, action, observation and evaluation, and reflection. Learning activity data were collected using the observation method and learning outcome data were collected through the test method.

The data that had been collected were analyzed using quantitative descriptive analysis. The results showed that, (1) the application of the brainstorming learning method could increase student learning activities as indicated by the average score of learning activities in the first cycle of 15.75 with a fairly active category, which then increased to 18.75 in the active category in the second cycle. (2) The application of the brainstorming learning method can improve student learning outcomes as indicated by the average score of learning outcomes in cycle I of 72.13 with a moderate category, then increasing to 81.37 with a good category in cycle II. From the results of cycle I and cycle II, the Brainstorming method can improve the results with an average of 85%.

6. Journal of the Influence of Cooperative Learning Model Type Investigation Group (Group Investigation) with Brainstorming Method on Student Learning Outcomes in Dynamic Fluda Material Class XI Even Semester at SMA Negeri 1 Parbuluan T.P 2015/2016 by Yuni Theresia Br.karo and Eva Marlina Ginting.

Journal of the Influence of Cooperative Learning Model Type Investigation Group (Group Investigation) with Brainstorming Method on Student Learning Outcomes in Dynamic Fluda Material Class XI Even Semester at SMA Negeri 1 Parbuluan was researched by Yuni Theresia Br.karo and Eva Marlina Ginting through journals Medan State University Physics Alumni Association, Vol. 2, April 2, 2016.

This research is a quasi-experimental study with a population of class XI SMA Negeri 1 Parbuluan and the sample consists of two classes, namely class XI IPA 2 as an experimental class and class XI IPA 3 as a control class, each of which consists of 30 students and is determined by cluster random sampling technique. . So that the research was obtained from the results of data analysis and hypothesis testing, it was concluded that the average student learning outcomes in the experimental class used the cooperative learning model type investigation group (group investigation) with the Brainstorming method on dynamic fluid material in class XI SMA Negeri 1 Parbuluan learning outcomes. average 71.30%

7. Journal of Efforts to Improve Student Learning Outcomes in Physics Subjects through the Brainstorming Method in Class XII IPA 3 Students of SMAN 1 Pasaman by Maryules Hendra

Journal of Efforts to Improve Student Learning Outcomes in Physics Subjects through the Brainstorming Method in Class XII IPA 3 SMAN 1 Pasaman Students was researched by Maryules Hendra through the Journal of Educational Management Vol.03.No.01 Year 2018.

This research is an action research. class. Research procedures in this study include planning, observation, observation and reflection. This study consisted of two cycles with four meetings. The research subjects consisted of 36 students of Class XII IPA 3 at SMAN 1 Pasaman. The research data were collected using observation sheets and daily tests. Data were analyzed using proportions.

Based on the results of his research, the Brainstorming Method can improve student learning outcomes in sub-physics subjects Applying the concepts and principles of wave symptoms. By obtaining student learning outcomes from cycle I to cycle II has increased. Student learning outcomes in cycle I was 57.85 (Enough) increased to 84.77 (good) in cycle II with an increase of 26.92%. So the average learning outcomes obtained 84.77%.

8. Article Application of Brainstorming Learning Methods to History Learning Outcomes of X-1 Class Xaverius Pringsewu High School Students in Lampung Academic Year 2018/2019 by Robertus Febrima Yulianto, Syaiful M and Muhammad Basri

Article The application of the Brainstorming Learning Method to the History Learning Outcomes of the X-1 Class Xaverius Pringsewu High School Students in Lampung was examined by Robertus Febrima Yulianto, Syaiful M and Muhammad Basri FKIP Unila Bandar Lampung. This study used a Quasi Experimental design method. The design in this study uses a time series design. Then test the hypothesis, after testing the hypothesis about the presence and absence of the influence of the brainstorming method on learning outcomes with a significant level of 0.05 and the number of students 29 it is known that the t-table value is 1.69 and the arithmetic value is 2.91. So that a significant effect is drawn. The level of significance of the effect of learning outcomes is 0.47 which if included in the interpretation is included in the Enough category.

Based on the results of the study it was stated that the cognitive learning outcomes of students using the application of the Brainstorming learning method in history subjects could improve the cognitive learning outcomes of students at Xaverius Pringsewu High School with an average result of 80%.

9. Journal of the Effect of the Application of the Brainstorming Method on Student Learning Outcomes on the Main Material of Pollution and Environmental Change at Langkat Binjai Private High School by Nadriyah

The Journal of the Effect of the Application of the Brainstorming Method on Student Learning Outcomes on the Main Material of Pollution and Environmental Change in Langkat Binjai Private High School was researched by Nadriyah Lecturer at STKIP Asy-Syafi'iyah Internasional Medan, North Sumatra. The population in this study were all students of class X SMA Private Langkat Binjai with a sample taken of one experimental class and one control class each of 40 students. The results of this study obtained an increase in learning outcomes in the experimental class (Brain-storming method) by 27.49%. The increase in learning outcomes also occurred in the control class (lecture method) by 17.59%. Then the learning outcomes of these two classes, the efficiency of the increase in learning outcomes in the experimental class against the control class is obtained by 56.28%.

This statement indicates that the Brainstorming method is much more efficient and effective than the lecture method on the subject matter of Pollution and Peru-Environment materials. This statement is strengthened by t count (0.49) <t table (1.986) in the pre-test results of the two classes at α = 0.05, which means that there is no significant difference. While t count (3,918)> t table (1,986) in the post-test results of the two classes at α = 0.05, even at α - 0.01 obtained t count (3.91)> t table (2.63) which means there is a real difference. The learning result if averaged to 60% means that brainstorming is more effective than the lecture method.

10. Article Efforts to Improve Mathematics Learning Outcomes Through the Application of Brainstorming Learning Methods in Private Bandung-2 Junior High School Students 2017/2018 Academic Year by Firdaus and Disky

Article Efforts to Improve Mathematics Learning Outcomes Through the Application of Brainstorming Learning Methods in Private Junior High School Bandung-2 Students was researched by Firdaus and Disky in 2018. This type of research is classroom action research. This research was conducted in two cycles. This study aims to determine whether the application of the brainstorming learning method can increase the activity and learning outcomes of students in class X TKR SMK Swasta Bandung-2. The research instruments used were tests and observations.

The test used was a written test in the form of an essay test consisting of 3 tests consisting of 5 items for the initial test, 5 items for the first cycle test and 5 items for the second cycle test. While observations are made by observing student learning activities. The subjects in this study were 25 students in class X TKR SMK Swasta Bandung-2 in the 2017/2018 academic year, while the object in this study was to apply the brainstorming learning method to improve student learning outcomes.

From the research results, it can be seen that the increase in learning outcomes, namely the level of learning completeness using the Brainstorming learning method on the initial test only 5 students (20%) have completed while 20 students (80%) have not finished. In the first cycle the number of students who completed increased to 13 students (52%) who had completed while 12 students (48%) had not. Then in the second cycle it increased again to 23 students (92%) who had finished while 2 students (8%) had not. This means that this study shows a significant increase in success by achieving an indicator of research success, namely by 85%.

From the description above, it can be stated that the effect of the Brainstorming method on learning outcomes from research that has been researched by several researchers based on existing journal literature or articles is very significant in the learning process. This shows that the learning outcomes from an average of ten studies of the Brainstorming method on the learning outcomes above are 70.63%.

CONCLUSION

Literature journals from 2005 - 2019 concerning the Brainstorming method on student learning outcomes at the SMA / SMK / MAN level have 10 journals or literature articles that are considered to be references for further research.

The brainstorming learning method is a detailed way for students to discuss problems with classmates based on an exchange of opinions so that it can be easily directed to the material taught in class which aims for the learning process to run effectively and efficiently and in accordance with the expected goals.

The rules that must be considered in the Brainstorming method include:
a. Freedom in giving ideas
b. Emphasis on quantity
c. Criticism is suspended
d. Combination and enhancement of ideas
e. Repeating ideas

The steps for using the Brainstorming method include:
a. Educators compile questions about learning needs, resources and / or possible learning barriers;
b. Educators submit questions sequentially to all students in the group;
c. Educators explain the rules that must be considered by students;
d. Educators tell the time to be used;
e. Educators may appoint a writer to record the opinions and answers submitted by students.

The effect of the Brainstorming method on learning outcomes from studies that have been studied by several researchers from as many as ten journals or articles with an average result of 70.63%.

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ACADEMIC SUPERVISION OF MADRASAH HEAD IN IMPROVING TEACHER PEDAGOGIC COMPETENCE IN MIN 11 MEDAN

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ABSTRACT

This study aims to describe the academic supervision of madrasah heads in improving teacher pedagogical competencies both in terms of planning academic supervision programs, implementation of academic supervision, evaluation of academic supervision and knowing the supporting factors and obstacles in the implementation of academic supervision. This research is qualitative research using phenomenology approach. The research informants numbered 4 people, namely: The Head of Madrasah, Deputy Head of Madrasah Curriculum and two engineering teachers used in collecting data, namely interview techniques, observation, and documentation. Data analysis techniques that researchers use using miles and huberman models are data reduction, data presentation and conclusion drawing. While determining the validity of the data that researchers use with a level of trust, alienation, dependency and certainty. Based on the results and discussion of this research revealed four findings, namely (1) Academic supervision program planning activities carried out by madrasah heads are not arranged correctly and systematically (2) Academic supervision activities carried out by madrasah heads tend to use individual techniques compared to group techniques. (3) evaluation of academic supervision conducted by the head of madrasah in improving the pedagogical competence of teachers by monitoring the learning process continuously against teachers. (4) The supporting factors in the implementation of supervision are the existence of good working relationships with madrasah heads and teachers, and the inhibition factor is the lack of madrasah facilities and the existence of dissent. evaluation phase of the teacher, with it can improve the competence of teachers in terms of teaching.

KEYWORDS: Teacher Pedagogical Education and Competency Supervision

INTRODUCTION

In an effort to improve the quality of human resources, teachers are components of human resources that must be built and developed continuously, teachers are also one of the important components of the education system., because teachers are the components of education that are in contact with learners. To be able to carry out their duties and responsibilities, a teacher must have a number of competencies or master a number of knowledge, attitudes, and skills related to the field of duty.

Competencies that must be possessed by teachers can include pedagogical competencies, personality competencies, social competencies, and professional competencies. Pedagogical competencies are related to the ability to manage learning, while personality competencies are stable personal abilities, noble character, arif, and authoritative and become role models of learners, social competencies related to the ability of inter-personal relationships and in people's lives.

To develop these competencies, a teacher needs help in the form of planned guidance from a supervisor. In providing assistance to teachers about the learning process in class, the Head of Madrasah is the most important thing in helping teachers when managing class learning. The head of madrasah as the leader of madrasah has a very heavy task in order to improve the quality of madrasah. The Head of Madrasah is also the sole leader in Madrasah who has the responsibility and authority to organize, manage, and organize activities in Madrasah, so that what madrasah aims can be achieved.

In general, the duties and roles of madrasah heads have five dimensions, in Law No.14 of 2005 on teachers and lecturers Article 10 paragraph 1 is confirmed that there are four competencies that must be possessed by teachers as learning agents. The four competencies are pedagogical competencies, personality competencies, professional competencies and social competencies. All competencies are mandatory and must be owned by the Head of Madrasah in order to realize quality learning in order to achieve quality education in Madrasah.

In Permendiknas Regulation No. 13 year 2007 concerning Standard Head of Madrasah / madrasah also mentioned that the Head of Madrasah must have expertise in leadership, expertise in educating, expertise in management, administrative expertise, Head of Madrasah as a manager, motivational skills, and supervision skills, Ambarita (2015:95).

Academic supervision is a supervision that focuses observation on academic problems, namely things that are within the scope of learning activities carried out by teachers to help students while in the process of teaching and learning. Academic supervision is carried out to find out how the learning process takes place in the classroom. In line with that, Sutisna in Mulyasa (2012:240), described that supervision as an aid in the development of better teaching and learning situations. In other words, supervision is a learning activity that is provided to help teachers in carrying out their work to be better. The supervisor's role is to support, help, and divide, not command.

In the discussion about the supervision of education, moreover discussed is supervision according to the islamic perspective, then it can not be separated from the basic verses of the Qur'an that strengthen. The verses of the Qur'an that form the basis of supervision are contained in surah Al-Ahzab verse 21 as follows:

$$\text{لَّقَدْ كَانَ لَكُمْ فِي رَسُولِ ٱللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا۟ ٱللَّهَ وَٱلْيَوْمَ ٱلْءَاخِرَ وَذَكَرَ ٱللَّهَ كَثِيرًا ﴿٢١﴾}$$

Means: "There has certainly been in the Messenger of Allah a good example for you (i.e.) for him who hopes for Allah and the Last Day and he mentions Allah a lot".

From this verse can be concluded that a supervisor should be able to be an example or suri example for teachers who are supervised as the Prophet Muhammad SAW who became a suri example for the ummah. Judging from the objectives, according to Arikunto (2004:40) Stated that the general purpose of supervision is to provide technical assistance and guidance to teachers (Madrasah staff) so that the personnel are able to improve the quality of their performance, especially in carrying out the learning process.

Mulyadi and Swastika, (2018:31) Revealed that the purpose of academic supervision is to develop the teaching and learning situation in a better direction. The purpose of academic supervision is none other than to increase student growth and from here at the same time prepare for the development of society.

The duties of the Head of Madrasah in accordance with its functions include:

1) To raise and stimulate madrasah teachers and employees in carrying out their duties as best they can.
2) Together with teachers trying to develop, find, and use teaching methods that are more in accordance with the current curriculum requirements.
3) Trying to organize and equip madrasah equipment including instructional media needed for the smoothness and success of the teaching and learning process.
4) Foster good and harmonious cooperation among teachers and other madrasah employees.

5) Trying to improve the quality and knowledge of madrasah teachers and supervisors, among others by holding group discussions, providing madrasah libraries, and sending them to follow the administrations, seminars, with their respective fields.

6) Fostering cooperation between madrasahs and committees and other institutions in order to improve the quality of student education.

The task of madrasah heads is to stimulate teachers to have the desire to solve teaching problems and raise the curriculum. According to Oliva in Sagala (2012:103), there are several things that must be done by the head of madrasah:

a) Helping teachers make lesson planning.
b) Helping teachers to present learning.
c) Helping teachers to evaluate learning.
d) Helping teachers to manage classes.
e) Helping teachers develop the curriculum.
f) Assist teachers in evaluating the curriculum.
g) Assist teachers through training programs.
h) Helping teachers to cooperate.
i) Help the teacher to evaluate himself.

Daryanto and Rachmawati (2015:193), the academic supervision conducted by the Head of Madrasah are as follows:

1) Understand the concepts, principles, basic theories, characteristics, and development trends of each field in the development of creative learning, innovative, problem solving, critical thinking and entrepreneurial instincts.

2) Guiding teachers in preparing the syllabus of each development field in Madrasah or subjects in Madrasah based on content standards, basic competency standards and competencies, and ktsp development principles.

3) Guiding teachers in choosing and using strategies, medical, learning techniques, guidance that can develop various potential learners.

4) Guiding teachers in carrying out learning activities / guidance in the classroom, laboratory and in the field / outside the classroom. For the development of potential learners.

5) Guiding teachers/educators in managing, caring for, developing and using educational media and learning facilities.

Furthermore Daryanto and Rachmawati (2015:194) Competency of academic supervision is essentially to foster teachers in improving the quality of the learning process. The objectives of academic supervision are teachers in carrying out learning, syllabus and RPP preparation, selection of learning strategies/methods/techniques, use of media and information technology in learning, assessing learning processes and outcomes and assessing class actions.

Indicators of madrasah heads as seen from the competence of academic supervision written in the Regulation of the Minister of National Education of the Republic of Indonesia No. 13 of 2007, on the standards of academic supervision competencies are described as follows: Planning academic supervision programs in order to increase teacher professionalism, Implementing academic supervision of teachers using supervision approaches and techniques, Following up on the results of academic supervision in order to manage the professionalism of teachers

Academic Supervision Planning

Planning is the process of determining what should be achieved and how to make it happen in reality. Means in the planning will be determined what will be achieved by making a plan and ways of doing the plan to achieve the goals set. Rusdiana (2015:81) As for one of the duties of the Head of Madrasah is to plan academic supervision, so that the Head of Madrasah can carry out his duties properly, then the Head of Madrasah must have the competence to

make a plan for academic supervision program. The steps implemented in the academic supervision planning are:

1) Collecting data through class visits, private meetings, and staff meetings, data is objective (data as is).
2) Processing data by correcting the data collected.
3) Classifying data according to existing problem areas.
4) Draw conclusions about the target problem in accordance with the actual circumstances.
5) Establish the right techniques used to improve or improve the professionalism of teachers.

Implementation of Academic Supervision

Implementation activities are real activities that are directly carried out in improving or improving the ability of a teacher. Implementation activities in academic supervision is the activity of providing assistance from supervisors to teachers. In order for the implementation to run effectively must be in accordance with the established planning. The techniques carried out by the head of madrasah in conducting academic supervision using two techniques, namely individual techniques and group techniques. Individual techniques are the way supervision is carried out against one teacher. Through this individual technique supervisors can intensively recognize the teacher through both conversation and observation.

Furthermore, it is mentioned according to Sahertian (2010:55) that there are six kinds of individual supervision techniques, namely:

a) Class visit.
b) Observation class.
c) Private conversations.
d) Intervisitation.
e) Selection of various sources for teaching.
f) Self-judging.

Group supervision techniques are one way of implementing a supervision program aimed at two or more people. There are 4 techniques of group supervision according to Purwanto (2005:222) namely holding meetings, holding group discussions, holding administrations, seminars.

a) Holding meetings, a good Madrasah Head generally carries out his duties based on the plan he has drawn up. The planning includes holding periodic meetings with teachers.
b) Holding group discussions, group discussions can be held by forming teacher groups of similar fields of study. The groups that have been formed are in the program to hold meetings / discussions to discuss matters related to development efforts and the role of the teaching and learning process.
c) Conducting management, group supervision techniques carried out through the management- management has been done a lot, for example the management for teachers of certain fields of study, management of teaching methodology. And education administration. Given that the management is generally organized by the center or region, the task of the Head of Madrasah is to manage and guide the implementation of follow-up and the results of the management, in order to be pratekkan by teachers.

Evaluation of Academic Supervision

Evaluation needs to be done to see if everything has gone well and has achieved the goals it wants to achieve. If it still does not go well as desired then it can be repaired. Mukhtar and Iskandar (2009:45) The head of madrasah as evaluator can help teachers in assessing the results and learning process, can assess the curriculum that is being developed, he also learns to look at himself, he is assisted in reflecting himself. Namely the concept of self concept, self idea, self reality. For example at the end of the semester he can conduct self-evaluation by obtaining feedback from each student that can be used as material to improve and improve himself.

Follow-up of supervision results are carried out immediately after completion of observation. This feedback meeting is an important stage to develop teacher competence by providing a certain feedback. A supervisor in the activities of carrying out follow-up supervision results are carried out as stated in Permendikbud No.65 Year 2013 on Process Standards including:

a) Strengthening and rewarding teachers who demonstrate performance that meets or exceeds standards.
b) Providing opportunities for teachers to participate in sustainable professional development programs.

METHODOLOGY

In this study using qualitative research with phenomenological approach. Thus it can be understood that qualitative research methods are based on phenomenology using four empirical truths, namely: 1) sensory empirical truth, 2) logical empirical truth, 3) ethical empirical truth, and 4) transedental empirical truth, Danim (2002:51). The data observed are data on how the planning of madrasah heads in academic supervision, implementation of academic supervision, evaluation and follow-up of academic suopervisi and know the supporting factors and factors inhibiting the implementation of academic supervision.

The research informants numbered 4 people, namely: The Head of Madrasah, Wkm Curriculum and two Engineering teachers who were used in collecting data and information, namely interview techniques, observation, and documentation. Data analysis techniques that researchers use using miles and huberman models are data reduction, data presentation and conclusion drawing. While determining the validity of the data that researchers use with a level of trust, alienation, dependency and certainty.

RESULTS AND DISCUSSIONS

Planning of Academic Supervision Program of Madrasah Head

After conducting research in MIN 11 Medan, researchers obtained the results that the planning of academic supervision program conducted by the head of madrasah in MIN 11 Medanthere are several activities, namely: a) determining the meeting schedule, b) holding a meeting with teachers at the beginning of the new school year, c) arranging a roster, d) positioning teachers in the right position according to their skills.

Analyzed based on the fact that there is conformity in this study shows that the planning of supervision programs carried out by madrasah heads in improving the pedagogical competencies of teachers does exist, but in the view of the planning researchers have not been arranged correctly in accordance with existing provisions.

According to the results of interviews from the head of the madrasah planning in academic supervision conducted, the first head of the madrasah set a goal, the second held a meeting with teachers and madrasahs at the beginning of each new school year, the third carried out a schedule of academic supervision once a month. The schedule of academic supervision is part of the supervision program planning prepared by the head of madrasah together with waka curriculum and senior fields. The schedule in question is the schedule of the implementation in the class visit.

In planning the supervision program, the head of the madrasah paid special attention to the development of pedagogical competencies of teachers, namely: the head of the madrasah focused on the teaching and learning process of teachers in the classroom, the Head of madrasah placed the teacher in accordance with his skills and the subjects to be taken and in the field of learning administration such as the RPP, subject syllabus, annual program and semester program.

Implementation of Academic Supervision of Madrasah Head

Activities on the implementation of academic supervision in MIN 11 Medan, there are several activities, namely: a) conducting individual techniques including conducting class visits, classroom observation visits by examining the completeness of teacher learning plans and guidance to teachers personally at the office b) with group techniques including holding regular meetings or meetings every month.

However, according to the researchers, it is known that supervision techniques performed by madrasah heads tend to be individual techniques, in the form of visits to classes, private conversations and more internally. Based on the facts in the field, researchers revealed that madrasah heads tend to be less active in conducting supervision and fairly less maximal, seen from the lack of supervision to the classrooms every day at precisely the time of morning, while the head of the madrasah only cendrung only pay attention to a glimpse of the teacher teaching from outside the classroom, not necessarily see how the teacher teaches in the classroom. Supervision techniques that madrasah heads do tend to use individual supervision techniques, in the form of private conversations with teachers in the office.

Evaluation of Academic Supervision Program of Madrasah Head

Evaluation activities of academic supervision of madrasah heads in MIN 11 Medan, namely activities: a) monitoring the learning process continuously against teachers, b) conducting evaluations after learning is over, c) holding meetings with teachers by providing solutions to existing problems, d) and by conducting coaching in the form of trainings. From the results of interviews with madrasah heads that, madrasah heads help and guide teachers continuously, especially in the evaluation of teacher learning in the classroom, assessing teacher RPP, and follow up by conducting coaching on teachers in the form of trainings, as for the training that has been carried out in MIN 11 Medan in the form of training to make RPP, training makes practice questions, and training manages a good class, only there are still some shortcomings that are still lack of training conducted in MIN 11 Medan , last held training in the previous 2 years.

Supporting Factors and Fenghambat Factors of Academic Supervision

This research on the factors that influence akaemic supervision in MIN 11 Medan is based on the results of interviews and observations there are two kinds, namely, a) the supporting factors are: the formation of a solid work team in Madrasah, has a good relationship between the Head of Madrasah and teachers, b) while the inhibition factor is: the occurrence of differences of opinion and arguments between teachers, still the lack of facilities contained in MIN 11 Medan so as to cause a lack of implementation of academic supervision evaluation.

Based on the observations carried out, there are complaints from teachers that there are still shortcomings in terms of facilities in the form of halls and multimedia rooms, in this case teachers say if there are lessons related to computers will be difficult, because there are no such facilities. And based on observation observations that researchers do, at the time of conducting supervision evaluation meeting, the room used according to the researcher is too inadequate. Based on the observations and observations that the meeting was held in the classroom, of course this shows the limitations of facilities in the implementation of supervision, this is due to the lack of halls to conduct supervision evaluations properly and effectively. While the supporting factors found were the formation of good communication between the Head of Madrasah and teachers, and the formation of a solid work team.

CONCLUSION

Based on the results and discussions above it can be concluded that: 1) Academic supervision program planning activities carried out by the head of madrasah in MIN 11 Medan, in the form of activities: a) determining the meeting schedule, b) holding a meeting with teachers at the beginning of the new school year, c) arranging a roster, d) positioning teachers

in the right position in accordance with their expertise, 2) Academic supervision activities conducted by the head of madrasah in MIN 11 Medan , in the form of activities: a) conducting individual techniques including conducting visits to the classroom, classroom observation visits by examining the completeness of teacher learning plans and guidance to teachers personally at the office b) with group techniques including holding regular meetings or meetings held every month, 3) Evaluation of academic supervision of madrasah heads in MIN 11 Medan, namely activities: a) monitoring the learning process continuously against teachers , b) conduct evaluation after learning is over, c) hold a meeting with teachers by providing solutions to existing problems, d) and by conducting coaching in the form of trainings, 4) Factors that influence akaemic supervision in MIN 11 Medan there are two kinds, namely, a) the supporting factor is: the formation of a solid work team in Madrasah, has a good relationship between the Head of Madrasah and teachers , b) while the inhibition factor is: the occurrence of differences of opinion and arguments between teachers, still the lack of facilities contained in MIN 11 Medan so as to cause a lack of implementation of academic supervision evaluation

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URGENTION OF WAKAF EDUCATION IN PESANTREN

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ABSTRACT

Pesantren is one of the official institutions of Islamic education in Indonesia, as a place to study religious knowledge in understanding Islamic law in kaffah. Waqf as Islamic law is also studied at the pesantren but the problem encountered is that the touch of waqf material is very minimal, almost not even be understood by the santri unless they only understand the general definition and the law, do not explore the history and benefits of success in the management of the waqf. And students in general do not know that waqf was one of the instruments in the development of Islamic economics in the classical era, even though starting from the time of the Prophet, Khulafa Al-Rasyidin, Bani Umayyah, Bani Abbasiyah to the Ottoman Turks, waqf was very popular, and Islam experienced rapid progress. and it is often called the golden age of Islam, through the method of managing waqf, so that at that time, waqf became a life style without expecting anything in return. Indonesia as an Islamic majority country also has an official institution in managing waqf, namely the Indonesian Waqf Board (BWI). With this, it is hoped that there will be cooperation with Islamic boarding schools in developing waqf education and making it one of the curriculums in the pesantren so that what the government hopes for the community to understand waqf departs from these students through their preaching, in this case waqf education is very urgent at the pesantren to support the Indonesian waqf body program. .

KEYWORDS: Education Urgency, Waqf in Islamic Boarding Schools.

PRELIMINARY

Pesantren is one of the official institutions of Islamic education in Indonesia, as a place to study religious knowledge in kaffah deepening Islamic law, Waqf as Islamic law is also studied at the pesantren but the problem encountered is that the touch of waqf material is very minimal, almost not even be understood by the santri unless they only understand the general definition and the law, do not explore the history and benefits of success in the management of the waqf. And students in general do not know that Waqf was one of the instruments in the development of Islamic economics in the classical era, even though starting from the time of the Prophet, Khulafa Al-Rasyidin, Bani Umayyah, Bani Abbasiyah to the Ottoman Turks, waqf was very popular, and Islam experienced rapid progress. and it is often called the golden age of Islam, through the method of managing waqf, so that at that time, waqf became a life style without expecting anything in return.

waqf as Islamic sharia is an obligation to study, understand and deepen it. As it is known, waqf in the classical period already existed and had a positive impact on global economic development and progress.

In the Koran Allah says: Meaning: "You will never get to the goodness (which is perfect), until you spend some of the treasures you love. and whatever you supply, then Allah is omniscient. "(QS, Ali Imran: 92).

From this verse, it can be concluded that there is a suggestion to use part of the property that is owned. And for that it is necessary to have in-depth knowledge related to waqf, starting from a legal perspective, history, management methods, and knowledge of what benefits will arise if waqf is managed properly and correctly. So that on the basis of knowledge and deepening of the benefits of waqf as sharia there is an urge to be aware of waqf. And it is hoped that it will become an instrument in advancing the economy of the people in building a civilization that makes a positive contribution to life. and as is known before the time of the Prophet Muhammad, namely the Masjidil Haram (bakkah / makkah) and the Masjidil aqsho

(Baitul Maqdis in Palestine) were waqf, then during the time of the Prophet and the khulafaurasidin, namely the Cuban mosque, the Nabawi Mosque was bought 800 dirhams, Umar ra's date palm garden in Khaibar , the well of Raumah Usman bin Affan ra is still there as a trace of civilization, Abu Tolha's palm garden dibairuha is also waqf And during the Umayyad dynasty, the waqf has become the capital to build educational institutions and build libraries and pay staff salaries, teachers salaries, as well as scholarships for students and university students. And as it is known, during the Umayyad dynasty, he pioneered the management of waqf under the supervision of a judge, namely Taubah bin ghar al-hadhramy as a Egyptian judge during the time of Caliph Hisham bin Abdul Malik (724-743 AD) from the Umayyah dynasty. and a waqf office has been established which functions as a place for registration and control of assets donated by the waqf institution during the Umayyad dynasty. It was recorded as the first in managing the administration of waqf in Egypt and the first in all Islamic countries.

And in the Abbasid dynasty, the existence of the waqf institution was continued and formed an institution called shadr al-wukuuf, this institution took care of administrative matters and selected staff to manage the waqf institution. then waqf during the Turkish Ottoman era, as it is known that 70% of the assets of the Usmaniyah Sultanate were waqf, namely living with waqf such as being born in a hospital, eating and drinking, schools, libraries, campuses, companies, non-profit institutions, marriage, buildings, factories, city infrastructure, markets , shopping stores, mosques, security systems, hospital hospitals, cemeteries are all managed with the system and the results of waqf and have made waqf an instrument for the welfare of the people of its time. And as it is known until now, we can still see the phenomenon of world waqf, namely the Al-Azhar Cairo Campus of Egypt, which is managed using the waqf system.

Talking about waqf is of course not new knowledge, Indonesia as a Muslim majority country has an official institution in the management of waqf, namely the Indonesian Waqf Board (BWI), the BWI institution has a representative structure to urban and district areas.

From some of the discussions above, it can be concluded that waqf has succeeded in becoming an instrument for the welfare of the people from time to time. So studying waqf in depth is an obligation so that it can generate and increase awareness of the importance of waqf and traditionalize it so that it has a positive impact on development progress, be it educational institutions or infrastructure. This means that if the level of awareness has been born, it can be ascertained that there is an increase in one's faith and waqf will contribute to the improvement and welfare of the general public.

LITERATURE REVIEW / METHODOLOGY

The method used in this research is descriptive analysis method, which is a method that aims to describe, record, analyze, and interpret conditions that exist or are happening in the field and aim to obtain information about the current situation. The approach used in this writing is an empirical approach, which is based on data from observations, interviews and experiences in the field, as well as secondary data by reading, studying, and reviewing the results of literature studies.

RESULTS AND DISCUSSION

A. Waqf education

Education means (regarding) education (KBBI. 2015: 351), Education is all efforts planned to influence other people, whether individuals, groups or communities so that they do what is expected by education actors (Notoadmojo, 2003). Education is a learning process from those who don't know to know something. Waqf education is an effort to influence other people to learn about waqf in depth.

  1. Waqf

The word "wakaf" besal from the verb "wakafa" (fi'il madhi), yaqifu (fi'il mudhari '), waqfan (isim masdar) which means to stop or to stand (Alabiji, 1989; 23). According to "fiqh

science" the word "waqafa" means to hold, stop, or restrain (Director General of Development, 1986: 207).

"Waqf is Islamic law, namely the legal act of wakif (the party who donates his property) to be used forever or for a certain period of time in accordance with his interests for the purposes of worship and / or general welfare according to sharia. refers to (Law 41 of 2004 concerning waqf) "

2. Waqf according to scholars and scholars

The opinions of scholars about waqf are:

a. Abu Hanifah (Imam Hanafi)

"Waqf is the holding of an asset in the hands of the owner of the waqf and the income of an item which can be called aria or comodate loan for the purpose of sholeh charity"

b. Abu Yusuf and Imam Muhammad

"Waqf is the holding of an object under the law of the object of God who is almighty so that the right of ownership of the waqf ends and moves to an almighty god for a purpose whose results are used for the benefit of his creature"

c. Imam Shafi

"Waqf is a required form of worship. Wakap is valid, if the person with waqf (wakif) has stated with the words, "I have donated (wakaftu)" even without being decided by the judge ".

d. The Maliki School

"Waqf is making the benefits of the objects owned, either in the form of rent or the proceeds, to be delivered to the rightful person, with the form of delivery with a timeframe as desired by the person donating it"

e. The Shafii School

"Waqf is to hold assets that can be taken advantage of while the goods remain intact, and the goods are free from wakif control and are used in something that is permitted by religion"

f. The formulation in the compilation of Islamic law (KHI)

"Waqf is a legal act of a person or group of people or a legal entity to separate a part of their property and institutionalize it forever for the purpose of worship or other public needs in accordance with Islamic teachings".

g. Formulation of government regulation No. 28 of 1977

"Waqf is a legal act of a person or a legal entity that separates part of the assets in the form of land owned and institutionalizes it forever for the purpose of worship or other public purposes in accordance with Islam"

h. Formulation of Law No. 41 of 2004 Article 1

"Waqf is a legal act of wakif to separate and / or hand over part of his property to be used forever or for a certain period of time in accordance with his interests for the purposes of worship and or general welfare according to sharia".

3. Understand the conception of waqf

1. The dimension of faith

According to the Koran

In general, there is no verse of the Koran that clearly explains the concept of waqf. Because waqf is included in the infaq fi sabilillah, the basis used by the scholars in explaining the concept of waqf is based on the generality of the verses of the Koran that explain infaq fi sabilillah. Among these verses include:

Al-Qur'an

That the owner of the waqf extends his hand to help the welfare of others.

d. Waqf terms

As for the terms of waqf (Siah khosyiah, 2010: 31):

1. A durable object
2. The object was handed over directly
3. There are provisions
4. Not accompanied by false conditions
5. Statement of waqf

e. The pillars of waqf waqf in the legislation in Indonesia

1. Wakif (individual, organization, legal entity, with adult requirements, sensible mind, not obstructed by legal action, legal owner of property)
2. Nazir (individuals, organizations, legal entities with the condition that Indonesian citizens, are Muslim, mature, trustworthy, physically and mentally capable, not prevented from doing legal actions)
3. Waqf assets (immovable objects: land, buildings, movable objects: money, precious metals, securities, intellectual property rights, lease rights, other movable objects in accordance with sharia provisions and applicable laws and regulations).
4. Waqf pledge (pledge pronounced by wakif to nazir before PPAIW witnessed by 2 witnesses, stated orally and / or in writing and set forth in the waqf pledge deed by PPAIW).
5. Allocation of waqf objects (religious facilities and activities, educational activities, assistance to poor people, neglected children, orphans, scholarships, economic progress and improvement of the ummah and other public welfare advances that do not conflict with sharia and statutory regulations).
6. The term of waqf.

B. The Urgency of Waqf Education in pesantren

The word pesantren comes from the word santri, with the prefix pe and the suffix which means the residence of the santri (Dhofier, 1984: 18), while a santri is someone who studies Islam. hence the meaning of pesantren is a place where people gather to study Islam (Poerbakawatja, 1976: 233). From the above understanding, it can be understood that the pesantren is a place for students to study religion, namely classical sciences. And Islamic boarding schools are developing all over the region in Indonesia, because Indonesia has a majority Muslim population, so it is undeniable that Islamic boarding schools are spread and develop in Indonesia.

Indonesia as an Islamic majority country also has an official institution in managing waqf, namely the Indonesian Waqf Board (BWI). So far the development of waqf in Indonesia continues to improve and move as evidenced by the birth of the Indonesian Waqf Movement (GERAKIN) at the National Coordination meeting of the Indonesian Waqf Board on Monday 14 September 2020. It is hoped that as the Awakening of Productive Waqf Towards a Golden Indonesia 2045 which was inaugurated by the Vice President of the Republic of Indonesia, Prof. Dr.KHMa'aruf Amin. With the birth of the Indonesian Waqf Movement, it is hoped that there will be cooperation with pesantren in developing waqf education and become one of the curricula in the pesantren so that what the government hopes for the community to understand waqf departs from these students as social beings who will be in direct contact with the community through their preaching, in this case waqf education is very important in pesantren to support the Indonesian waqf body program. Santri are students who take education and deepen the science of Islamic Religion in Islamic boarding schools, who are educated by kiai, kiai is an educator who has the

competence of Islamic religious science who acts as a figure, role model and / or caretaker of the pesantren.

In this case related to waqf education at the pesantren, information was found from several people representing pesantren in Indonesia who had been students, namely:

a . Abdul gani jamora nasution: at the Musthofawiyah Purba Baru pesantren which is located in Mandailing Natal, North Sumatra, that the Musthofawiyah pesantren has a classical curriculum, and related to waqf in Musthofawiyah pesantren there is waqf material, but it is limited to knowing waqf and the types of waqf, the matter of the depth of the material is limited to know the legal status of fiqh only. This means that conceptually it has been studied which becomes the next problem, the elaboration of the meaning and practice of contemporary waqf in its management has not been touched, so it is considered urgent, especially when the yellow book has an explanation of waqf so that waqf becomes one of the Islamic treasures that the students understand deeply, so that after entering the community it is true -You can really socialize the waqf to provide waqf education through the media of da'wah.

b. Muhammad Nuh: at the Musthofawiyah Purba Baru pesantren located in Mandailing Natal, North Sumatra, that the Musthofawiyah pesantren has a classical curriculum. Waqf lessons in Islamic boarding schools are very urgent, especially now that the emergence of waqf platforms and institutions is increasing. It's just that waqf lessons in Islamic boarding schools, especially salafi (traditional) pesantren, need to open up by using the books or laws that apply, especially in Indonesia and the Islamic world in general. Because it is in accordance with the times and that is why the issue of waqf is expanding its discussion is not like what is in classical books such as those used in pesantren. On that basis, it is hoped that the students will not miss the information and have broader insight in responding to the problem of waqf. Thus, a santri is up to date with contemporary problems, especially in the issue of law enforcement.

c. Muhammad sapii harangkap: Al Abrar Modern Islamic Boarding School, Kec. Siais, Kab. Tapanuli Selatan, the curriculum for this pesantren refers to the curriculum for the modern boarding school Gontor Ponorogo, there is no special subject for formal waqf from the education office / Ministry of Religion, but if the pesantren exists and is instilled in students / Wati that pesantren is waqf and has non-personal people, Therefore, it is very important to educate waqf, but this requires support from the government.

d. Masrizal: Pondok Pesantren Musthafawiyah Purba Baru, curriculum typical of the yellow book pesantren and SKB 3 minister packages. There is a fiqh lesson, I have studied a special chapter of waqf in the Shafi'i School of Fiqh Al Bajuri and syarqawi ala tahrir and Ianatul Thalibin. And for education, the terms and conditions of waqf are quite good. Only specifically in the Shafi'i School. Not discussed or discussed about the compilation of Islamic law even though the Presidential Instruction KHI number 1 of 1991 was published and during the lecture period 1994 to 2001 there was no waqf law number 41 of 2004 regarding waqf. Looks like it must have its own curriculum.

e. Zulfahmi Hasibuan: Modern Pesantren Darussalam Gontor Ponorogo, East Java, Kulliyatul Muallimin Curriculum - Al-islamiyah (Gontor / Modern), There is waqf material in pesantren. Waqf is very Urgen in the pesantren Santri must know what the function of waqf, pesantren waqf, waqf for houses of worship, and others - Other, actually waqf leads to very important goals, namely regeneration, regeneration and development of human resources. Because, humans pay waqf for

the purpose of doing good, everything does not go out of the corridor of the purposes of Islamic law, including: Religious spirit, which is charity due to the safety of my servant at the end of the day. Thus, the waqf becomes the cause of salvation, additional merit, and forgiveness of sins. And also encourage social spirit, namely human awareness to participate in community activities. Thus, the waqf issued is evidence of participation in community development. Family motivation, namely maintaining and maintaining the welfare of the people in their lineage. A person donates his property to ensure the survival of his offspring, as a reserve when they need it.

From the results of the interviews above, it can be concluded that the pesantren has studied waqf material, but it is only just an introduction, such as about the law, its types, objectives and also explains some examples of waqf in the classical period.

So it is considered very urgent that this waqf education is in the pesantren and has its own curriculum so that students who are scattered throughout Islamic boarding schools in Indonesia understand, explore and practice this waqf as a service to Allah, and also increase awareness of waqf for social interests. And it is hoped that understanding is not only conceptual, but later the elaboration of the meaning and practice of contemporary waqf in its management can be touched as well, and in the future the yellow book will also find an explanation of waqf so that waqf becomes one of the Islamic treasures that are understood deeply by santris in the pesantren, so that in When working in the community, they can really socialize the waqf to provide waqf education through da'wah media.

It is in line with the spirit of the Indonesian waqf body (bwi) which has launched the Indonesian Waqf Movement (GERAKIN) towards a golden Indonesia in 2045. It is hoped that Islamic boarding schools as an official institution that studies Islamic knowledge will work together to socialize waqf to santri through waqf education and make waqf education a curriculum in pesantren. And considering the existence of a law on waqf, namely number 41 of 2004 concerning waqf. This means that, as mandated by the law, Islamic boarding schools should take part in implementing these laws and regulations.

In this case, it is hoped that there will be regulations on the waqf curriculum in pesantren so that the pesantren is obliged to implement the curriculum so that the acceleration of the development of waqf in Indonesia can be realized immediately to provide welfare to the community.

So far, students only get knowledge about waqf in general in classical science, it is hoped that with the waqf curriculum in the pesantren, students will know, explore how to properly and properly manage waqf according to sharia and the waqf law in Indonesia.

In terms of developing waqf there must be government cooperation with pesantren as educational institutions. Because in terms of this waqf developer apart from being sharia, the existing regulations must have human resources (Human Resources) who understand, deepen the waqf so that there is a high level of awareness for the practice of sharia and the implementation of these regulations increases on the basis of faith in Allah, and also as implementers Constitution.

CONCLUSION

1. Pesantren is an official Islamic education institution in Indonesia, with the issuance of the Islamic boarding school law no 18 of 2019 concerning Islamic boarding schools.
2. Waqf is Islamic law
3. Waqf is an instrument in the development of Islamic economics from the classical period
4. Waqf in Indonesia has a regulation, namely law number 41 of 2004 concerning waqf.
5. Pesantren as a place to study Islamic sciences
6. Santri are those who study the knowledge of Islamic law

on that basis waqf education is very important in Islamic boarding schools, as the practice of Islamic law and also as an implementer of laws to improve understanding and development of knowledge as a treasure trove of Islam. so that the pesantren began to open up about Islamic laws in accordance with the demands of the times.

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LEARNING EARLY CHILDHOOD SPEAKING SKILLS ONLINE AT RUSYDA KINDERGARTEN MEDAN

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ABSTRACT

During the Covid-19 pandemic, learning speaking skills became difficult because it required alternative learning approaches and strategies. The purpose of this study was to analyze the online-based learning of early childhood speaking skills at TK Rusyda Medan. The research method used is qualitative research methods, with descriptive studies. The data collection techniques used were semi-structured interviews and documentation studies. The data analysis used Miles and Huberman's theory, which consists of data reduction, data presentation, and conclusion drawing. The results showed that the problems of speaking skills in early childhood at Kindergarten Rusyda Medan included difficulty expressing vocabulary when telling stories, difficulty expressing feelings, difficulty using rebuttal or refusal sentences, difficult to convey experiences. The learning strategies implemented to improve student learning skills are listening to stories and retelling, *one week one story,* virtual singing activities, reading fairy tales with parents. And the learning media used are picture story books, fairy tale books, video chases, audio recordings.

KEYWORDS: Leaning, Skills, Speaking, Online

INTRODUCTION

Speaking skills are basic skills that must be mastered by early childhood. This is a big asset that he will bring when he grows up. (Siska, 2011). According to Suhartono, there are five general objectives in the development of speaking, namely so that children have sufficient vocabulary so that they can be used for daily communication, so that children are able to listen and understand words and sentences, so that children are able to express opinions and attitudes with proper pronunciation, so that children are interested in using good language, and so that children are interested in combining spoken language with written language. (Suhartono, 2005). However, mastery of these skills varies from one individual to another. There are children who easily and quickly master speaking skills, and there are children who have difficulty and even take a long time to master these skills. (Azizah, 2013).

Of course there are many factors that influence it, from physical, psychological aspects to the environment and social interactions. Physical factors may not really influence it, but environmental factors and social interactions certainly do. In this case, the family is the main factor in determining the child's speaking ability. It is not an exaggeration if Islam says that the family is the first educational institution (*madrasatul ula*), then parents will automatically become the first teachers for their children. In early development, parents are of course a very influential figure on children's development, including the development of their speaking skills.

In general, the development stage of children's speaking skills can be classified into several parts, namely: (1) Naming stage, at this stage the child associates sounds he has heard with objects, events, situations, activities and so on that have been known through their environment. At this stage the child is only able to use sentences consisting of only one word. The words he utters refer to the objects that are around him. At this stage the child is able to pronounce but not able to recognize the word. The pronunciation of the words "mama, papa, eat, drink" by a child is due to a pattern of sound imitation that he has heard (from his own mother and siblings or family members). (2) The telegraphic stage, at this stage the child is able to convey the message he wants in the form of a sound sequence in the form of two or three words. Children use two or three words to replace sentences that contain a specific purpose and

have something to do with meaning. The speech is very short and concise. Therefore this kind of child speech is also called telegraphic. At this stage the child is about two years old. (3) The transformational stage, at this stage the child is able to dare to ask, order, argue, and tell something. At this stage the child has begun to dare to transform his ideas to others in different sentence forms. Various activities of the children, the activities are communicated or pronounced through sentences. At this stage the child is already five years old. (Suhartono, 2005)

The stages of a child's development will not be able to fully occur at home or in the family alone, the child needs a wider environment and relationships besides that. This environment is then called an educational institution. This container is the second institution after families that teach children's speaking skills. Even educational institutions are called second homes for children. In school children will be trained in speaking skills through learning activities that have been *set* or designed by the teacher. (Choiri, 2017). Face-to-face interaction between teachers and students is one of their ways to teach speaking skills. In this face-to-face case, there are many activities to support children's speaking skills such as listening to stories, reading fairy tales, telling experiences, role playing, and direct interaction with friends. (Khadijah, 2020).

In general, learning speaking skills at AUD in educational institutions is carried out in two forms, namely directly (programmed) or indirectly (not programmed). Directly means through learning activities that have been planned by and using specific learning methods and media. This indirectly means through activities outside of unplanned learning. Such as socializing between students, playing activities during recess, communication with the teacher. This activity is not programmed and takes place naturally, but actually this activity is also a way for students to practice their speaking skills. (Azizah, 2013).

However, since the emergence of Covid-19, the learning atmosphere has changed significantly, learning that was initially carried out face-to-face has now changed to learning that is carried out remotely or online. This change in learning certainly has an *effect* on all aspects of student development including in this aspect of speaking skills. Speaking skills may be easy to teach face to face, but certainly not easy to do online. Because when using the internet as a container, of course there are many things that must be faced, not only facing the difficulty of children's speaking skills, but conditioning the application, agreeing on the management of learning, of course, also wasting the energy, thoughts and time of the teachers. Of course in this case the teachers must be creative and innovative.

Innovation in education involves renewal, improvement, or development. It is not said to be an innovation if learning cannot accommodate the atmosphere or conditions during the Covid-19 period. In other words, innovation is a must in the midst of this pandemic. The learning innovation referred to in this research is innovation in speaking skills. (M. Lubis et al., 2020). A pandemic period does not necessarily make teachers shrink from teaching children's speaking skills, or instead wait until the pandemic ends. Of course, even with any conditions teachers must be able to overcome these problems by looking for alternatives or updating existing learning models, this activity is what is called educational innovation. (RR Lubis et al., 2020).

During the Covid-19 pandemic, teachers were not the most important figure in terms of children's learning achievement, because when they were at home there were other figures who were also responsible for children's learning. This figure is a parent, either mother or father. (Putro et al., 2020). Moreover, in this case the level is still in early childhood, of course these children need intense assistance from parents, not even a few say that during the Covid-19 pandemic, children learn more together with their parents. Learning speaking skills in early childhood based on online practice require intense collaboration between teachers and parents. Because children are close to their parents, while teaching is the duty of the parents. Early childhood is not someone who is skilled at learning independently, he needs other people for the development of his intelligence, including the ability to speak skills. (Damanik et al., 2020).

With regard to the explanation above, TK Rusyda Medan is one of the AUD educational institutions that conducts its learning online. As with the initial research conducted at this institution, there were several problems in the implementation of learning speaking skills, including difficulty pronouncing vocabulary pronunciation, difficulty choosing words according to the context of the conversation, lack of confidence in speaking, lack of ability to ask, respond, and refuse. or refute other people's opinions. This difficulty becomes difficult to overcome because online learning does not allow students to be able to interact with their friends, in the sense that natural learning is no longer obtained by them online.

For this reason, an alternative is needed in the form of innovation in learning special speaking skills during the Covid-19 pandemic. Learning alternatives designed by TK Rusyda Medan teachers are expected to be suitable for the situation and conditions during the pandemic, and still be effective in achieving learning objectives, especially the learning goals of students' speaking skills. This learning is certainly not standardized, in the sense that this learning is only applied during the Covid-19 situation and conditions, but even though this is only a substitute or alternative, it is thought to be able to produce the same learning objectives. Kindergarten Rusyda Medan has designed several learning strategies, especially for early childhood speaking skills, during the Covid-19 pandemic.

This type of research has been carried out by several previous researchers in studying the improvement of speaking skills through playing brave (Ayuningtyas, 2013), increasing speaking skills through puppet games (Shofa & Suparno, 2014), the achievement of early childhood development during the Covid-19 pandemic (Wulandari & Purwanta, 2020), increasing speaking skills during the pandemic (Zahra et al., 2020), Improving speaking skills through storytelling (Karyadi, 2018). From some of the literature reviews there is still room for discussion that has not been studied, namely specific learning strategies on the aspect of speaking skills. After this research was conducted, this research would be very useful especially for AUD teachers in choosing the right learning strategy for children's speaking skills, so that during this pandemic the learning objectives could still be achieved as they should.

For this reason, in general, the purpose of this study is to analyze the learning of speaking skills at Rusyda Kindergarten during the Covid-19 pandemic, and specifically the aim is to analyze the problematics of students' speaking skills, alternative learning strategies applied during the Covid-19 pandemic, learning media. Early childhood speech skills during the Covid-19 pandemic. This research is unique compared to other studies, if other studies only focus on learning models during the pandemic in general, this research offers specificity in the aspect of speaking skills.

METHODOLOGY

The method used in this study is a qualitative research method using a descriptive study approach. This research was conducted at TK Rusyda Medan which is located at Jalan Bromo Gang Setia Medan. The choice of this location was on the grounds that this kindergarten carried out full online learning during the full cofid19 period. In addition, the reason was also due to the research problems contained in the story. This research was conducted from October to December 2020 in other words, this research was carried out in about 2 months. Participants in this study were teachers who taught at Kindergarten Rusyd Medan, students and also parents. With details of the number of teachers as many as 6 people, students 40 people, and parents as many as 6 people (the number of parents is only taken as representatives).

Data collection methods using interview techniques, and documentation study. Interviews were used to dig up information related to the problems of speaking skills of early childhood in the kindergarten and to find information related to the alternative of learning speaking skills applied by teachers in the kindergarten. However, due to the covid-19 period which made it impossible to meet face to face, interviews were conducted using communication tools either telephone or via the WhatsApp application. The interview technique used in this research is structured art, meaning that the researcher determines several question items that

have been compiled before conducting the interview, but the question items allow for further questions. Meanwhile, the documentation technique is carried out to explore information related to the documents used in learning speaking skills, such as daily learning plans and learning syllabuses used by teachers when practicing speaking skills, and also documents related to the results of students' speaking skills assessment. From this data it will be known that the synchronization between learning activities and the agenda contained in the document, and the synchronization between the achievement of student learning outcomes and the evaluation results of students' speaking skills documents.

For data analysis, Miles and Huberman's model was used, where according to them the data was carried out through the stages of data reduction, data presentation, and conclusion drawing. Meanwhile, the data validity test was conducted through member check and data triangulation. If depicted into the research flow, it looks like this:
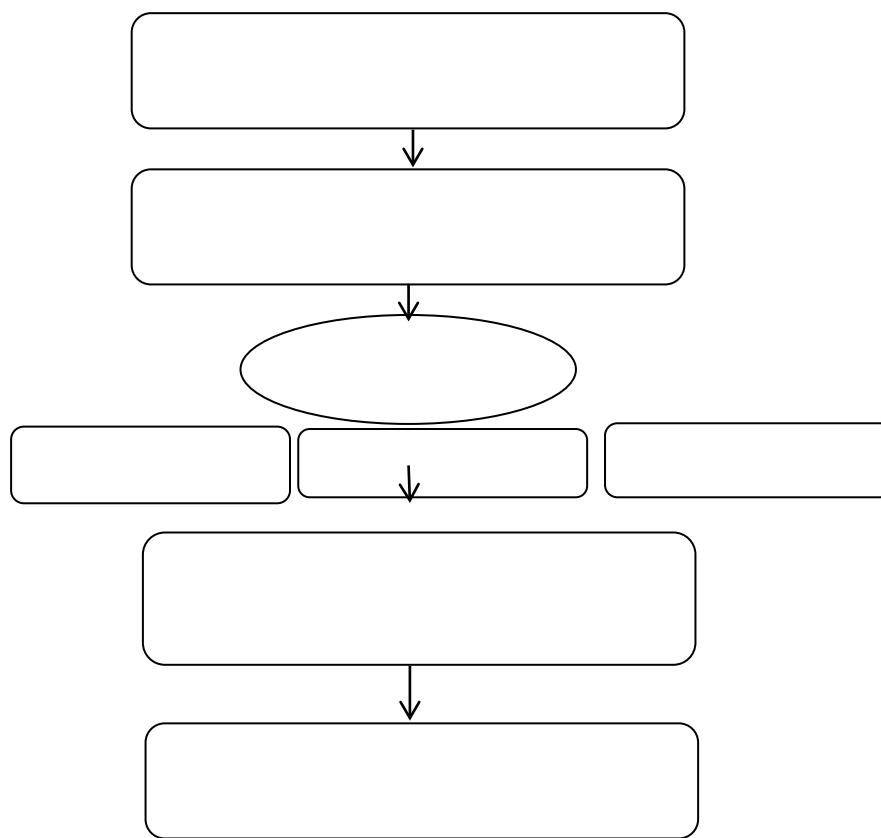
Chart 1. Research Flow of Learning Skills for Speaking

RESULTS AND DISCUSSION

The results of the research discussion will be adjusted to the research objectives as defined, namely the problems of learning speaking skills, online skills learning strategies, and learning media online speaking skills.as follows:

Problems in children's speaking skills at Rusyda Kindergarten Medan

The explanation isThe results of interviews conducted with TK Rusyda Medan teachers, there are several probabilities caused by non-physical factors of children, including the difficulty of children in expressing vocabulary when telling stories, this is as told by one of the teachers at TK Rusyda Medan, Mrs. Ria:

Problems in children's speaking skills at TK Rusyda Medan

The results of interviews conducted with Rusyda Kindergarten teachers in Medan, there are several problems caused by non-physical factors of children, including the difficulty of children expressing vocabulary when telling stories, this is as told by one of the teachers at TK Rusyda Medan, namely Mrs. Ria:

> *Anak- Children in Kindergarten Rusyda Medan. One of them is having difficulty in expressing vocabulary when talking to their friends, this can be seen from their inability to choose the right vocabulary to express feelings or convey things to the interlocutor. For example, a student wants to tell that he is collaborating with friends or with his parents then the student does not express cooperation but with the word helped.*

Another problem is that students find it difficult to express their feelings to others. This can be seen from some of the students' attitudes who prefer silence, rather than expressing their feelings about something they see or something they hear. This is as stated by one of the teachers in the kindergarten, namely Mrs. Regi:

> *There are some students who do not dare to express their feelings to others, for example expressing admiration for others, expressing dislike for others, expressing an attitude of agreeing or rejecting opinions of other people. some students may feel embarrassed to express it to the other person, but some students do not know how to express these feelings.*

Another problem is that students find it difficult to use rebuttal or rejection sentences to friends or other people around them. so that it appears that the student is more of a quiet person or chooses to agree with all the decisions taken. This is as said by one of the kindergarten teachers, Mrs. Ria:

> *Children in TKI sometimes seem difficult to refute or reject statements or opinions from their peers. Some students have indeed tried to refute or reject the statement but use sentences that are inappropriate or inaccurate. For example, a student refutes his friend's opinion in a harsh way, such as telling him to be quiet and not talking, there is also someone who rejects other people's statements by covering their ears or looking away. whereas in fact refuting or rejecting other people's statements should be done by using a certain sentence editor.*

Another problem is that students find it difficult to convey their experiences or things they have done before in front of others. However, this condition is not necessarily due to the difficulty of students in processing vocabulary, but it can also be due to psychological factors. However, related to the speaking skills, the narrative of one of the teachers in the kindergarten, namely Sahrah's mother, that:

> *When on Sundays the children certainly do many holiday activities with their parents, so on Monday we in kindergarten have a special program. which is named one week one story, this program is a program to train students' skills to speak, where every week students are asked to speak to convey experiences or things they have done on their days off. This activity is carried out in groups in the sense that it is carried out in front of other friends, and the teacher provides input or helps students in mastering vocabulary.*

Based on some of the problems described above, it can be concluded that the problem is the main factor not due to physical deficiencies or limitations but rather to psychological factors and the lack of strength in the applied learning strategies. Of course, as explained by the kindergarten teachers, it is a barrier to the achievement of students' speaking skills, but in this case the kindergarten teachers are not entirely to blame, because the speaking skills of students of course in this pandemic will more happens at home, then parents will be the main companion in terms of improving students' speaking skills.

Early Chilhood Speaking Skills Learning Strategies

There are several strategies for learning speaking skills of early childhood that were implemented in Rusyda Kindergarten during the Covid-19 pandemic, namely as follows:

1. Listening to stories and retelling

This strategy is applied by the teacher telling stories or reading stories about stories or fairy tales in front of students virtually or sometimes also done by simply recording it and then sending it to WhatsApp. Students are asked to listen to the story and are asked to recount the use of vocabulary or to edit the students' own sentences. Ibu Ria said that:

To practice speaking skills for early childhood, we apply the virtual storytelling method. Ask students to listen to the story, then ask the parents for help to guide their children to retell what the teacher has told by using their own sentence editor . In the sense that the story may be packaged in a short version by the students themselves.

Based on the above narrative, it appears that the strategy of listening to stories and retelling what students have heard can improve students' speaking skills. because in theory children learn by imitating. In Islam, it is explained that Allah provides children with the nature of *imitation*, in this case Allah designs the children's brains to work by imitating everything that is seen, heard, done, even spoken by those around them. The habit of vocabulary that repeatedly makes children always imitate and follow it, automatically the children's vocabulary will increase by itself.

2. One week one story one week one story

This activity is called activity, meaning that every 1 week there is a program devoted to students to tell their vacation experiences that they have done on the day. in other words, weekend holidays. This activity is intended to train students 'speaking skills in front of others. In fact, it is not only practicing speaking skills but also training students' social skills. as told by one of the kindergarten teachers, Mrs. Ria, that:

The one week one story program is a program devoted to students to train them to tell stories in front of others. During this pandemic, students were asked to tell their experiences to fill in virtual weekend holiday time by using the zoom or whatsapp application.

It is said that this activity trains students' speaking skills because students are trained to express things they have passed in the form of speech, so that students are skilled at choosing vocabulary, skilled in expression, and even skilled to speak fluently. It was also said that this activity had an impact on students' social abilities because this one week one story activity required courage and self-confidence in students to convey their experiences in front of others. Of course, in this case students will be accompanied directly by parents, the function of parents in this activity is when children find it difficult to choose the right vocabulary in telling their experiences, so parents can go forward to help children in choosing these vocabulary. In fact, not only that, in this activity parents also assist students to have self-confidence so that students who feel afraid or are not confident in telling their stories, when they are beside parents, these students will have confidence and freedom to share experiences that have been experienced during the holidays.

It is necessary to note that this activity in terms of assessment does not assess the content of experiences experienced by students, but in this activity the assessment focuses more on the students' ability to speak, process words, and their ability to express feelings or stories in front of others. Based on the author's interview with one of the teachers in the kindergarten, this one week one story activity for each student takes 5 to 7 minutes, although not all students go beyond that time, there are also some students who find it difficult to express their experiences, but not because inability to speak, however, tends to psychological disorders such as loss of self-confidence, insecurity, and cowardice.

3. Virtual

singing activities Singing activities are also considered as a strategy that can improve the speaking skills of students during the Covid 19 pandemic. If in face-to-face learning students are asked to ask questions in front of other students in front of the class, during the Covid 19 pandemic, students are asked to sing a song that has been determined by the teacher then record it then distribute it in the learning group. Singing activities are activities that are liked by children, therefore this activity indirectly trains students to be skilled in pronouncing the words

contained in the song lyrics. In fact, some of the songs ordered by the teacher were songs that were new to students, in this case the teacher gave examples of the song via a video link that was shared in the WhatsApp learning group. Of course these new songs force students to memorize the vocabulary or lyrics of the song, and force students to be skilled in pronouncing the vocabulary, but in this case it is sung.

This activity is not always carried out by the teacher, but this activity is carried out to increase the feeling of happiness in students. sometimes even singing activities are also carried out to arouse the enthusiasm of students who during this pandemic period, students often experience stress on the assignments given by the teacher. actually indirectly.

4. Reading fairy tales with parents The

The activity of reading fairy tales together with parents is also an activity to improve children's speaking skills. This activity indirectly stimulates students to recount what they have read or heard from their parents. According to the narrative of one of the kindergarten teachers, in this case not all students are able to read fairy tale books smoothly, but in this case the teacher asks parents to accompany their children in reading the tales. Some students really like this activity, because this activity is in accordance with the level of early childhood. Reading fairy tales will certainly improve students' vocabulary because in reading activities students will find new words that they have never heard before. So the function of the existence of parents in this activity is to emphasize new vocabulary and explain it to the rest.

Learning media for online-based eary chilhood speaking skills at TK Rusyda Medan

There are several learning media used to improve early childhood speaking skills during the Covid 19 pandemic. Some of the learning media in question are as follows:

1. Picture StoryPicture

Books Story books become learning media in terms of learning speaking skills because especially when the Teacher applies learning strategies to listen to stories and retell them. This learning media during the Covid 19 pandemic is sometimes lost in the form of PDF or JPEG files, which can easily be shared by the teacher to the student learning WhatsApp group. In addition to being used for students 'reading media, this picture story book is also used to stimulate students' thinking power to respond more quickly to the contents of the story in the book. (Wahyuni et al., 2014). Because if the story book is accompanied by pictures, it will certainly focus more on students' attention and make students better understand the plot of the story contained in the book. (Ruiyat et al., 2019)

Based on the documentation study conducted by researchers on this learning media, picture story books are also dominated by contrasting colors. According to researchers, this is indeed a characteristic of learning media at an early age level. children love contrasting colors. And with these colors, children will find it easier to express feelings or easier to respond to the contents of the story book.

2. Fairy tale tale

Fairy Books are also a learning medium for students in practicing their speaking skills. but these books are not in the form of online techniques, but this book is in print. This book is distributed to each student, as a handbook for practicing students' speaking skills. The content of the fairy tale books that are distributed to students among one another is of course the same, this is to make it easier for teachers to assign assignments to students and to facilitate the achievement of learning objectives. Because if it is different, it will certainly make it difficult for teachers to assess the abilities of each student. (Aris & Kusumaningrum, 2017).

The fairy tale books that were distributed by the teacher were also accompanied by pictures and contrasting colors. As mentioned above, these contrasting images and colors aim to stimulate students' thinking power to respond more quickly to the content or content of the stories contained in the book. It is the same as mentioned above, that if it is generalized, not all students are able to read fairy tale books correctly and smoothly. Based on the researcher's interview, only a few students were able to read it. However, this activity is still carried out at

home, because it considers parents to accompany the learning of students. Parents in this case help their children to read and understand the stories contained in the fairy tales, by giving freedom to each parent. What is meant by discretion here is that parents are allowed to read or teach reading the fairy tale either when they are going to sleep or when filling their children's spare time. But what is certain is the essence of this activity to train students in speaking skills.

3. Learning Video

Learning videos are also one of the learning media to improve children's speaking skills. These instructional videos may come from videos recorded by the teacher himself or videos that are deliberately taken from several sources. This learning video contains speaking exercises, ways or exercises to pronounce new vocabulary, which requires students to repeat or recite what the teacher has said in the learning video. This instructional video is easy in terms of effectiveness and use. This learning video can be played over and over again so that students who are unable to pronounce it in one lesson can repeat it at other times. (Hadi, 2017). The learning videos contain content that matches the learning theme. Based on the results of the researchers' observations of the learning videos, the content in the learning videos contains the pronunciation of words related to themes such as my family, myself, and plants

4. Audio recording

Audio recordings are also a learning medium to improve early childhood speaking skills. This audio recording was certainly made by the relevant teacher. This audio recording contains stories or stories read by the teacher who then asks students to repeat the story in a more concise version of the student's sentence. This audio recording is shared with students via the whatsapp group. This audio recording has advantages when compared to learning media, namely audio recordings that can be easily downloaded by students, in contrast to learning videos which sometimes cannot be downloaded by all students in this case related to limited internet quota or internet network. (Bali, 2019).

CONCLUSION

Based on the discussion of the results of the research above, it can be concluded that the problems of speaking skills in early childhood at TK Rusyda Medan include the difficulty of children in expressing vocabulary when telling stories, it is difficult to express their feelings to others, it is difficult to use rebuttal or refusal sentences to friends or to others in around him, it is difficult to convey his experiences or things he has done before in front of others. The learning strategies applied to improve student learning skills are listening to stories and retelling, one week one story, virtual singing activities, reading fairy tales with parents. And the learning media used are picture story books, fairy tale books, chasing videos, audio recordings.

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MARKETING MANAGEMENT OF ISLAMIC EDUCATION INSTITUTIONS

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ABSTRACT

slamic education institutions today are still faced with various problems, ranging from the formulation of educational goals that are not in line with the demands of society's needs, teacher problems, learning methods, curriculum, goals and so on. Efforts to improve educational conditions need to be seen from various aspects, including human resources (HR), the lack of true practice and the elaboration of various Islamic rules, management, and so on. This paper analyzes the study of marketing management of Islamic educational institutions in competing with other educational institutions. This study uses a qualitative approach with library research methods. Relevant studies and other reference materials from books and scientific articles test the validity of this paper. The results of this study indicate that the marketing management of Islamic educational institutions is in implementing marketing strategies for educational service offerings.

KEYWORDS: Marketing, Islamic Education Institutions

INTRODUCTION

Education in disciplines that cannot be returned to humans (Rasyid, 2015). For that, management or management efforts are needed so that Islamic education is carried out properly and in a balanced manner. In this case, marketing management is the main aspect that is managed to ensure the sustainability and existence of Islamic education institutions in competing in the business world of education. Marketing management for educational institutions (especially madrasah) is needed in line with increasingly competitive competition between schools. The right marketing strategy is needed for educational institutions to build a positive image. If the institution or school has a good image in the eyes of the community, it is likely that it will be easier to overcome competition. So, marketing is a process that must be carried out by madrasas to give satisfaction to stakeholders and society. Emphasis on providing satisfaction to stakeholders is something that must be done by every institution, in order to be able to compete (Muhaimin, 2011).

This marketing can be seen from the existence of various creative and innovative efforts by education providers to gain advantages from their schools so that they are more needed and interested by users of education services. To attract prospective students, a marketing strategy is needed that is not only selling educational services as they are, but how to approach the approach according to market wants and needs. An institution that wants to be successful for the future in competition, must practice the right marketing strategy continuously.

METHODOLOGY

This study uses a qualitative approach with a literature study method. The object of study is reading books and journals that are relevant to the concept of marketing management of Islamic educational institutions. Data analysis was carried out by examining the concept of marketing management. In data analysis technical research used is content analysis techniques). Content analysis techniques (content analysis) are techniques that can be accessed

to attract through an attempt to find messages, the process is carried out objectively and systematically.

RESULTS AND DISCUSSION

Marketing Strategy Concept

Marketing is a process of planning and executing the concept, pricing, promotion and distribution of ideas, goods and services to create exchanges that satisfy individual and organizational goals. According to The American Marketing Association:

"Marketing is the planning and executing the conception, pricing, promotion and distribution of ideas, goods and services to create exchanges that satisfiy individual and organizational goals"

Armstrong (2003) defines that there are at least three strategies. First, the Strategy is a declaration of intent that defines the means to achieve objectives, and considers the company's resources that are important for the long term and matches those resources and capabilities to the external environment. Second, strategy is a perspective in which critical issues and attitudes can be discussed, and strategic decisions aim to make a large and long-term impact on organizational behavior and organization. Resource-based strategy is about setting goals (strategic objectives) and allocating or matching resources with opportunities (resource-based strategies) so that they can achieve strategic fit and resource base.

Competition is natural in every particular business of educational institutions, so each institution must continue to survey market needs. According to Magretta, competition is a non-stop work process towards a company's ability to seek and maintain an advantage.

Marketing strategy according to Kotler (2000) is the main approach that will be used by business units in achieving predetermined goals, in which key decisions are determined regarding target markets, product placement in the market, marketing mix and the level of marketing costs required. It also means a social and managerial process in which individuals and groups get their needs and wants by creating, offering and exchanging something of value with one another.

According to Faisal (2020) Theoretically, in fact there are three basic components in the application of educational marketing, namely: (1) integrated marketing, (2) creating customer satisfaction, and (3) profit. Where we have to become an organization: (1) customer-impinging resources, (2) policy, (3) activities and (4) market segmentation, because these four factors will provide a reference to the choices of users of the products services produced.

Based on the above understanding, marketing is a management process that is responsible for fulfilling the desires, anticipating and satisfying or satisfying buyers' needs for profit. Irawan, defines marketing as an overall system of business activities that regulates, regulates, determines prices, applies, and implements goods and services that satisfy the needs of both existing and potential buyers. Marketing is a plan formulated systematically regarding marketing activities. to be used as software in implementing it by implementing marketing variables such as markets, market segmentation, positioning of the market and elements of the marketing mix.

Marketing Strategy Models in Educational Institutions

As part of an organization engaged in the service sector, the position of educational institutions is very strategic and very complex, because there are many elements that influence it, such as the internal madrasah system, the physical environment, personal contacts, bills and payments, word of mouth and so on. Therefore Ulil Multazam 2013 occurs that service marketing does not only require external marketing, but also internal marketing and interactive marketing.

External Marketing

This marketing model describes the normal activities carried out by educational institutions in preparing products, determining prices, distributing information and producing service products of superior value to customers. Customers of educational institutions, in this case, are guardians of students. If marketing is carried out optimally, then as customers,

guardians of students will have a strong bond with the educational institution, so that long-term benefits for the survival of the educational institution can be guaranteed.

Internal Marketing

The marketing model describes the tasks and functions carried out by educational institutions in order to train and motivate educators, educational staff, and students as the main assets of the organization in order to serve customers maximally. Equally important is gift or appreciation and recognition which is humane and commensurate. This aspect evokes motivation, work morale, a sense of pride, loyalty, and a sense of belonging to everyone in the organization, which in the group can make a big contribution to the organization and to the customers it serves.

Interactive Marketing

This type of marketing model illustrates the interaction between customers, in this case, the parents, with educators and education staff and with organizational managers (school / madrasah principals). It is expected that every human resource of the organization who is loyal, highly motivated, and empowered can provide total quality service to every customer and potential customer. When this is realized, then satisfied customers will establish ongoing relationships with related personnel and organizations, and can even become an organization's marketing vehicle and medium.

Islamic Education Institution Marketing Strategy

According to Machali, (2012) educational marketing strategy steps can be divided into 5 (five) stages, namely:

1. **Market identification**

    Identifying and analyzing the market that an Islamic education market research needs to do to see market conditions including the attributes of Islamic education which are the needs of educational consumers, including in this stage is a map of other educational institutions. Market identification and analysis is the first step in marketing educational services to the market so it is very important to do so. By measuring and analyzing the market, it will be able to find the needs of consumers of educational services in accordance with the wants and challenges of the times, market needs will continue to grow from year to year in observing daily life. Therefore, with indications and market analysis of Islamic education institutions must be able to adapt to the needs and desires of local, national and even international communities in order to be able to compete with other educational institutions.

2. **Segmentation**

    Market segmentation is dividing the market into groups of buyers based on needs, maps or behavior, which may require different products, democratic, socioeconomic, psychological, geographic, benefit, use and segmentation based on services. In other words, segmentation is related to how marketers choose markets (consumers) that are in accordance with the market for Islamic education service users.

3. **Positioning atau diferensiasi**

    Positioning (positioning) is a characteristic and differentiation (differentiation) of real products that make it easier for consumers to distinguish service products between an Islamic educational institution and other educational institutions. Differentiation is one of the three steps of a marketing strategy to compete with other educational institutions, namely.

    a. Differentiation is a strategy to offer different offers compared to those offered by competitors. For example, perceptions of work excellence, product innovation, better service, a superior brand image and others in Islamic educational institutions.

    b. Cost advantage (low cost) is a strategy to streamline all product costs so as to produce products or services that can be sold cheaper than competitors. Cheap is referred to

here as a cheap crisis, but the costs of producing a product or service are more optimally efficient so as to produce superior services for Islamic education institutions.

c. Focus (focus) is a strategy to work on a specific target market. Focus strategies are usually carried out for products or services of Islamic education institutions that do have a special relationship.

4. **Marketing communication**

Schools as scientific institutions will be more elegant in the forms of communication presented in a scientific form, such as holding competitions in fields of study, language, etc.) and the most effective is the publication of student achievements by independent media, through extra activities (scouts), khitabah practice and the appearance that students have while on vacation, distribution of report cards, graduation, sending services for students who have graduated, assistance from Islamic educational institutions and others. Forms and messages that are packaged elegantly but attract the attention of educational consumers so that educational institutions remain in the image of forming good character and values, so that it will lead to word of mouth (mouth to mouth) promotion. Marketing communication of Islamic education institutions can use a special pro-active communication strategy (proactive strategy) with an action strategy consisting of.

a. Organizational performance, convincing the public that the organization has the best quality for consumers, namely by proving or communicating that Islamic educational institutions are of high quality.

b. Audience participation, using two-way communication tactics and carrying out activities from the public with an interest in making direct contact with products or services produced by the organization, including by giving the audience the opportunity to provide feedback, for example by conducting a survey to find out people's opinions on educational institutions managed Islamic.

c. Special events, are a special strategy in communicating educational services to activities or even special ones, for example by holding seminars or workshops with speakers from educational figures to provide education about the importance of education or even by holding competitions for prospective graduates at the educational level below so that they are interested in These Islamic educational institutions, universities hold seminars, workshops and competitions for prospective graduates.

d. High school and equivalent levels, high school and equivalent for junior high school graduates and equivalent and so on, even without this kind of communication strategy, prospective graduates who attend seminars, workshops and competitions can immediately see the real conditions of educational institutions, of course this can also attract attention consumers of Islamic education institutions services.

e. Alliances and coalitions, educational services communication strategies by means of coalitions or collaborating with other institutions on educational services that can be cooperated. This is done to improve the quality of education as well as a special strategy in communicating the services of Islamic education institutions.

f. Sponsorship, for activities related to program goals or objectives, namely seeking sponsorships in activities to improve the quality of Islamic education institutions, such as performing arts, competitions and so on.

g. Strategic philanthropy, this is done to gain benefits in the form of a good reputation, namely providing scholarships in the form of full scholarships and scholarships in the form of 50% educational institution fees for outstanding students, scholarships that can be assisted to get scholarships from private companies and the government. This strategic philanthropy is a communication strategy for Islamic educational institutions that is sufficient to attract the attention of educational service consumers who have achievements but are weak in the economic field.

5. **Islamic education institution services**

Islamic education service institutions are seen as what consumers expect. The gap that occurs is the perception of perceptions and attributes of educational services. Therefore, in achieving a good educational institution there are five steps, namely, responsiveness, belief, empathy and tangibility towards better facilities.

CONCLUSION

Islamic education institutions from a marketing perspective are a type of non-profit organization. Islamic education is an activity that serves consumers, in the form of students, students and also the general public known as "stakeholders." The position of Islamic education institutions is essentially a service provider. Thus a marketing strategy in educational institutions means a comprehensive plan for the activities of educational institutions. Islam in providing satisfying educational services to users by paying attention to concepts, models, products, education costs and information distribution strategies for Islamic educational institutions services.Implementation of marketing strategies in Islamic educational institutions can be done by: market identification, market segmentation and positioning, product differentiation, as well as marketing communication. With the steps as mentioned above, it is hoped that Islamic education institutions can achieve a balance / equilibrium in the operationalization of teaching in conditions of fighting over the 'cake' of many educational institutions. lam. Thus the problem of Islamic education institutions that lack students or in managerial matters, can be overcome in such a way by carrying out marketing strategies effectively in healthy competition.

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APPLICATION OF DISCOVERY METHOD IN LEARNING PAI TO TRAIN STUDENT'S COGNITIVE ABILITIES

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ABSTRACT

Methods of discovery learning is defined as a method of the invention, said invention as a method of teaching is the discovery made by the students. In learning, students discover for themselves something new. To help students find the expected formula, teaching aids that are made and designed by the teacher are used. The purpose of discovery learning (Discovery Learning) is to lead to increased abilities in both cognitive, affective and psychomotor forms. So that an invention is created that can increase student creativity, train students' independence, increase memory in the material and create a sense of satisfaction for students. However, there are several weaknesses that are obtained when an educator applies the discovery method. That is the need for habits in which learning methods must be changed, students are not guaranteed to be able to study diligently, are full of activity and directed, there is a need for guidance from educators, not all students can find a solution / discovery of the problems faced and of course this method can take a long time .

KEYWORDS: Discovery Learning, Learning

INTRODUCTION

In the world of education, teachers have a role and function which is the most important factor in the learning process, whether in formal, informal or non-formal education. Therefore, the teacher is the most important factor in the success of the learning process. The teacher provides learning to students so that these students can realize their own responsibility for their education . One of the competencies that must be possessed by a teacher is processing, designing and evaluating learning. To be able to have these competencies, a teacher must learn and practice in order to improve their competences.

According to Law No. 14 of 2005 on teachers and lecturers article 1: Teachers are professional educators with the main task of educating, teaching, guiding, directing, training, assessing, and evaluating students in early childhood education through formal education, basic education , and secondary education . The teaching ability of a teacher is a skill improvement process based on professional knowledge, skills and attitudes. In addition to teaching skills. Choosing the method is also the duty of a teacher. Where the method will be used to teach and facilitate the achievement of learning objectives.

Isjoni (2009: 15) concludes that the cooperative learning model is a translation of the term *cooperative learning* . *Cooperative learning* comes from the word *cooperative* which means doing something together by helping one another as a group or a team. One of the *cooperative* learning models is Discovery, basically the discovery method is a way to help students, how to find answers, formulate questions in search of their curiosity. Or in short, the discovery method aims to develop the students' thinking and critical level.

PAI learning is a subject that can actually use a lot of different methods in every learning material. However, sometimes with the limited ability of the teacher, most of them only use the lecture method, which causes a passive attitude to students. With the application of the discovery method is very good at solving these problems. This method is used so that students can think critically and develop the students' curiosity. The method is used as a means of transfer to students for educational purposes.

THEORITICAL REVIEW

Discovery Learning Method

Suyitno (2004: 5) In simple terms, the discovery learning method can be interpreted as a way of presenting lessons that give students the opportunity to find information with or without teacher assistance. The discovery learning method is better known as the guided discovery method, where students are given short guidance to find the answer. Attempts must be made so that the answer or the final result is still found by students. The learning learning method is a method that departs from a view that students are as subjects as well as learning objects. They have the basic ability to develop optimally according to the abilities they have. The learning process must be viewed as a stimulus or stimulus that can challenge students to feel involved or participate in learning activities. The role of the teacher is only as a facilitator and guide or democratic teaching leader, so that students are expected to do more activities alone or in the form of groups solving problems under the guidance of the teacher.

In the discovery learning method, the teaching and learning situation shifted from a teacher dominated learning situation to a student dominated learning situation. With learning using the discovery learning method, the way of teaching involves students in the process of mental activities through exchange of opinions with discussions, seminars, reading on their own and trying on their own, so that children can learn on their own. Methods of discovery learning is defined as a method of the invention, said invention as a method of teaching is the discovery made by the students. In learning, students discover for themselves something new. To help students find the expected formula, teaching aids that were made and designed by the teacher themselves were used. (Suherman and udin, 2003: 212)

Sani (2013: 220) states that *discovery* is finding a concept through a series of data or information obtained through observation or experiment. *Discovery* learning is a cognitive learning method that requires teachers to be more creative in creating situations that can make students learn to actively discover their own knowledge. According to Suwangsih and Tiurlina (2006: 203) the *discovery* method is a teaching method that regulates teaching in such a way that children acquire previously unknown knowledge not through notification; partially or completely found by themselves.

In addition, according to Bruner (in Winataputra, 2008: 3.18) meaningful learning can only occur through *discovery learning* . In order for learning to be meaningful and have a strong information structure, students must actively identify the key principles they have discovered on their own, not just accept explanations from the teacher. Bruner believes that *discovery learning* is a learning process in which teachers must create problematic learning situations, stimulate students with questions, encourage students to seek their own answers, and conduct experiments. Another form of *discovery learning* is where the teacher presents examples and students work with them until they can find out for themselves the relationship between concepts.

Purpose of Application of Discovery Learning Method

The purpose of discovery learning (Discovery Learning) is to lead to increased abilities in both cognitive, affective and psychomotor forms. This is inseparable from the objectives of the planning (curriculum) of teaching, so that the objectives of teaching can be achieved in accordance with the selection of methods carried out. (Mulyasa, 2008: 76)

Harfiah and Suhana (2009: 78) The functions of the Discovery Learning method are as follows:

a. Building commitment (commitment building) among students to learn, which is manifested by involvement, sincerity, and loyalty to finding and finding something in the learning process.
b. Build an active, creative and innovative attitude in the learning process in order to achieve learning goals.
c. Build an attitude of confidence (self confidence) and openness (openess) to the results of his findings.

According to Syah (2004: 244) in applying *discovery learning* strategies in the classroom, there are several procedures that must be carried out in general teaching and learning activities as follows:

a. *Stimulation* **(stimulation / giving stimulation)**

First of all, at this stage students are faced with something that causes confusion, then proceed not to give generalizations, so that the desire to investigate on their own arises. In addition, teachers can start PBM activities by asking questions, suggesting reading books, and other learning activities that lead to problem solving preparation. Stimulation at this stage serves to provide conditions for learning interactions that can develop and assist students in exploring materials.

b. *Problem statement* **(statement / problem identification)**

After *stimulation,* the next step is for the teacher to give students the opportunity to identify as many problem agendas as possible that are relevant to the subject matter, then one of them is selected and formulated in the form of a hypothesis (temporary answers to problem questions) (Syah 2004: 244). Providing students the opportunity to identify and analyze the problems they face, is a useful technique in building students so that they get used to finding a problem.

c. **Data collection (data collection).**

When the exploration takes place the teacher also provides the opportunity for students to collect as much relevant information as possible to prove whether the hypothesis is true or not (Syah, 2004: 244). At this stage it functions to answer questions or prove whether a hypothesis is true, thus students are given the opportunity to collect (*collection*) various relevant information, read literature, observe objects, interview with resource persons, conduct their own trials and so on. The consequence of this stage is that students learn actively to find something related to the problems faced, thus students accidentally connect the problem with the knowledge they already have.

d. *Data processing* **(data processing)**

According to Syah (2004: 244) data processing is an activity of processing data and information that has been obtained by students through interviews, observations, and so on, then interpreted, and everything is processed, randomized, classified, tabulated, even if necessary it is calculated in a certain way. and interpreted at a certain level of confidence (Djamarah, 2002: 22). Data processing is also called coding coding / categorization which functions as concept formation and generalization. From these generalizations students will get new knowledge about alternative answers / solutions that need to be proven logically

e. *Verification* **(proof)**

At this stage students carry out careful examinations to prove whether or not the predetermined hypothesis is true with alternative findings, linked to the results of data processing (Shah, 2004: 244). Based on the results of processing and interpretation, or existing information, the previously formulated statements or hypotheses are then checked, whether they are answered or not, whether they are proven or not.

f. *Generalization* **(draw conclusions / generalizations)**

The generalization stage / drawing conclusions is the process of drawing a conclusion that can be used as a general principle and applies to all the same events or problems, taking into account the results of verification (Shah, 2004: 244). Based on the results of the verification, the principles that underlie the generalization are formulated. After drawing conclusions students must pay attention to the generalization process which emphasizes the importance of mastering the lesson of the broad meaning and rules or principles that underlie one's experience, as well as the importance of the process of organizing and generalizing those experiences.

Strengths and Weaknesses of Discovery Learning Methods

There are several weaknesses of the Discovery Learning method, namely:

a. Students must have mental readiness and maturity, students must be courageous and willing to know their surroundings well
b. Teachers and students who are already very accustomed to the old style teaching and learning process, the Discovery Learning method will be very disappointing
c. The class condition is in fact fat in the number of students, so this model will not achieve satisfactory results. (Literal and Suhana , 2009: 79)

Some of the advantages of the discovery method were also expressed by Suherman, et al (2001: 179) as follows:

a. students are active in learning activities, because they think and use the ability to find the final result;
b. students really understand the learning material, because they experience the process of finding it themselves. Something acquired in this way is long remembered;
c. Find yourself feeling satisfied. This inner satisfaction encourages wanting to make more discoveries so that the interest in learning increases;
d. students who acquire knowledge with the discovery method will be better able to transfer their knowledge to various contexts;
e. This method trains students to learn more on their own.

Students' Cognitive Abilities

Maharani (2019: 1-2) Cognitive ability is one of the domains that is the most important assessment in the learning process. Therefore, the cognitive realm must get more attention from each teacher. Every individual has different cognitive abilities. The diversity of students' cognitive abilities needs to be viewed from a gender perspective so that the results will be much more effective. In teaching and learning activities the teacher must follow the thinking of both male and female students.

Cognition is the whole process of thinking. There are five core cognitive functions that affect learning skills. It is the quotient of intelligence, focus factor, decision-making ability, creative quotient and cognitive capacity. Intelligence is the ability of the human brain to understand, understand and respond to situations in an effective and efficient manner. Factor focus is an indicator for collective focus and concentration in completing tasks given to the brain. This is one of the most prominent factors in achieving success. Decision-making ability is a measurement of the speed of decision making and the response time to complete the task assigned to the task. Creative outcomes are the capacity to generate ideas that the World can apply . Cognitive capacity is the overall efficiency of your Brain. The higher the cognitive .

Harianto and Agung (2019) The reality in the field is that there are many teacher teaching methods that are not optimal, especially in learning Islam, so that the student learning process is not effective. This study aims to determine the increase in learning Islamic religious education through discovery inquiry. This research is a classroom action research (PTK) or classroom action research, first in developing collaborative teacher work, so that teachers are expected to understand the method of learning, namely the discovery inquiry approach, and produce Islamic religious learning according to the principles of effective learning. Second, in carrying out the discovery inquiry approach, it is necessary to have clear steps and learning objectives, so that efforts in increasing Islamic religious learning are achieved well. Furthermore, this study used a two-way system, namely using the discovery inquiry approach, the subject of which was the fifth grade elementary school student of Way Halim Permai Bandar Lampung. In the implementation of the action of learning Islamic religious education, three meetings were made, except for the pre-cycle. In the first cycle, there was a moderate increase with student learning outcomes on average 53.34% or 16 students had not obtained an increase in ability. In the second cycle the number of students with problems was 16.67% or reduced by 5 students. With this it can be concluded that the improvement through the Discovery inquiry model on Islamic learning in class V SDN 2 Way Halim Betera Bandar

Lampung was achieved well so that the results of the student learning process experienced a significant increase.

CONCLUSION

M etode discovery is a method used in teaching and learning in the form of the invention. An educator presents a form of problem, and students must solve these problems. So that an invention is created that can increase student creativity, train students' independence, increase memory in the material and create a sense of satisfaction for students. However, there are several weaknesses that are obtained when an educator applies the discovery method. That is the need for habits in which learning methods must be changed, students are not guaranteed to be able to study diligently, are full of activity and directed, there is a need for guidance from educators, not all students can find a solution / discovery of the problems faced and of course this method can take a long time.

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THE ROLE OF INDEPENDENT LEARNING IN CHARACTER EDUCATION IN INDONESIA

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ABSTRACT

This paper aims to explore the meaning and substance contained in the overall role of independent learning in character education in Indonesia. The research method uses a qualitative approach to the type of research library. The data analysis technique uses content analysis. Seeing the current condition of students with a lack of positive behavioral attitudes such as disrespecting their parents, teachers and the environment even bullying their friends, this condition is very concerning for the progress and development of our nation of neraga so that it is cultured and civilized in accordance with Pancasila norms. . Through the concept of independent learning, students are expected to have good character (akhlakul karimah). The results showed that in an effort to form and realize independence in learning and produce students with character, special attention was needed to the learning atmosphere and the learning process so that students could actively develop their potential to have religious spiritual strength, self-control, personality, intelligence, noble morals, as well as the skills needed by him, society, nation and state.

KEYWORDS: Independent Learning And Character Education

INTRODUCTION

The world of education has entered a new world during the Covod-19 pandemic since the outbreak so that the government has issued a new policy to do everything from home including teaching and learning activities using online media and also a policy on independent learning in the current new era. Students at the basic education level unit to higher education need to adjust to the new situation in the learning process of the current independent learning era. The COVID-19 pandemic situation invites education to carry out learning and learning activities indirectly through online-based media by utilizing the sophistication of information technology resulting from the 4.0 industrial revolution. Education through online-based media provides opportunities for students to develop independently with coaching and guidance from educators and education personnel at the primary to higher education levels. Students need the right form of education in order to be able to adjust their personal conditions with the competencies needed in the free learning era. Critical thinking education and character education are alternatives for students to equip physical and psychological aspects in order to be able to adjust to education in their era of learning.

Education also has the aim of creating a generation that is intelligent and has a virtuous character. Not only that, education also encourages change for the better from generation to generation. Through education, it is hoped that it can produce innovative, creative things and create a generation capable of bringing about change.

(Hendri, 2020) in an article, he stated that independent learning is the absolute freedom that every learning citizen has in an essential sense. This term departs from many phenomena that occur in our country, such as the functions and duties of teachers and students, which are so many that they ignore their main functions because they lack focus anymore. There are many other problems that we actually witness and judge that colonialism has occurred in education. For this reason, the government together with stakeholders have agreed to launch the "Free Learning" program. Based on the explanation above, it can be concluded that the current independence of learning is one of the concrete solutions to overcome the complete problems of education.

(Ainia, 2020) Freedom of learning is an idea that frees teachers and students to determine the learning system. The goal of independent learning is to create a fun education for students and teachers. because so far education in Indonesia has emphasized the knowledge aspect rather than the skill aspect. Freedom of learning also emphasizes aspects of character development in accordance with the values of the Indonesian nation. Ki Hadjar Dewantara views education as a driver for student development, namely education teaches to achieve change and benefit the surrounding environment. Freedom to learn is one form of implementation of the values that shape the character of the nation starting from improving the education system and learning methods. It is hoped that independent learning can provide changes for the better and provide benefits to the environment.

LITERATURE REVIEW / METHODOLOGY

This study uses a qualitative approach with a research library type. The data analysis used in accordance with the nature of library research research is content analysis, especially on the meaning and substance contained in the overall role of independent learning in character education in Indonesia.

DISCUSSION AND RESEARCH RESULTS

A. Freedom of Learning

The word "freedom" has three meanings, namely: (1) Free (from slavery, colonialism, etc.), independent; (2) Not affected or free from prosecution; (3) Not bound, not dependent on certain people or parties, free. (Bahasa, 2016)

Meanwhile, "learning" according to (Sanjaya, 2010) is a mental process that occurs in a person, causing changes in behavior. Mental activity occurs because of the conscious interaction of the individual with his environment.

Furthermore, (Trianto, 2010) generally argues that learning is a change in an individual that occurs through experience and not because of the growth or development of his body or one's characteristics from birth.

(Djamarah, Bahri, & Zain, 2010), et al. Argued that learning is a process of changing behavior, both in terms of knowledge, skills and attitudes thanks to experience and training.

B. The Concept of Independent Learning

The concept of independent learning (Setiawan, 2020)
1. Various Times and Places
2. Free Choice
3. Personalized Learning
4. Project Based
5. Field experience
6. Data Interpretation

C. New Policy Regarding Freedom of Learning

There are four main policies of the Ministry of Education and Culture of the Republic of Indonesia (Kemendikbud, 2019: 1-5) in the journal (Mustaghfiroh, 2020), namely:
1. The National Examination (UN) will be replaced by the Minimum Competency Assessment and Character Survey. This assessment emphasizes literacy and numerical reasoning skills based on best practice PISA tests. Unlike the UN which is held at the end of the education level, this assessment will be carried out in grades 4, 8, and 11. The results are expected to be input for educational institutions to improve the further learning process before students complete their education (Kemendikbud, 2019: 1)
2. The National Standard School Examination (USBN) will be submitted to the school. According to the Ministry of Education and Culture, schools are given the independence

in determining forms of assessment, such as portfolios, papers, or other forms of assignments (Kemendikbud, 2019: 2).

3. Simplification of the Learning Implementation Plan (RPP). According to Nadiem Makarim, the RPP only needs to be made in one page. Through administrative simplification, it is hoped that the time taken by teachers for the administration process can be diverted for learning activities and competency improvement (Kemendikbud, 2019: 3).

4. In the admission of new students (PPDB), the zoning system is expanded (excluding 3T areas. For students who go through the affirmation and achievement channels, more opportunities are given from the PPDB system. Local governments are given technical authority to determine these zoning areas. (Ministry of Education and Culture, 2019: 4).

D.   10 Benefits of the Independent Learning Program for Teachers

Freedom to learn is an effort for independence in thinking and expression. This must happen to the teacher first and then spread to the students. The following are 10 benefits of the independent learning program for teachers that need to be known, including:

1. Reducing Teacher Burden
2. The lesson plan is simplified
3. Making Learning More Fun
4. Expression Free
5. Improve Teacher Competence
6. Teacher's Independence
7. Do not require students to be the same
8. Supporting Teacher Innovation in Teaching
9. Teacher Movers
10. Elimination of the UN

It is hoped that this program will improve the quality of Indonesian education and produce higher quality human resources (Pena).

E.   The Difference Between the KTSP Curriculum and the 2013 Curriculum

In the article, (Fadhil, 2020) mentioned that Mulyasa also added how the difference was between the previous curriculum and the current curriculum. The current concept is 75 percent of students who play an active role and the role of teachers is only 25 percent in learning activities.

The teacher's authority in the 2013 Curriculum is very limited, the teacher acts as a facilitator for students. This proves that students are given the freedom to think more critically and progressively. It is recommended that teachers' competency has proven knowledge but can use other media such as books. The freedom of teachers when using the 2013 Curriculum is enormous because they are only facilitators who facilitate their students.

Students are very free to find information from anywhere, especially from books that have been given by the government, students can access books, the internet and other facilities so that their knowledge is not limited to their teachers.

Based on this data, the teacher is only limited to the facilitator and the student who determines the direction of learning in the classroom. Long ago Ki Hadjar Dewantara had thought about a concept like this. According to Ki Hadjar Dewantara about independence is "The right of a person to organize himself by remembering the orderly and peaceful unity in public life", one of his thoughts about the concept of applying learning and teaching using 3 N.

The concept of 3N learning (Niteni, Nirokke, Nambahi) Niteni means paying attention, observing, or listening. In this case, students pay attention, make observations, read or listen carefully, feel, feel with their five senses. Niroke or niruaken means to imitate. Students imitate, imitate, do something the same with the thing or something observed. Meanwhile, Nambahi

means adding. Students try to add, adjust, make changes, or reduce the imitated model according to their respective creativity.

F. Character Education

(Rusmaini, 2017) Character Education teaches habits of thinking and behavior that help individuals to live and work together as a family, community and state and help them to make responsible decisions. Islamic Education Institutions as an educational organization are not only physically large, but also carry a large and noble mission to educate the nation's life, and shape the morals of the students, of course, requires professional management. Implementation of character education management in Islamic Education Institutions starts from planning, organizing, implementing and evaluating in each field of study.

According to (Sunarto & Hartono, 2006), the values contained in Pancasila, which are included in the principles of Just and Civilized Humanity, include:

1. Recognizing equality, equality of rights and equal obligations among human beings.
2. Develop an attitude of tolerance.
3. Not being arbitrary towards others, brave enough to defend truth and justice and so on.

Since 2010, character education has been used as a national movement at the peak of the National Education Day on May 20, 2010 which was proclaimed by the President of the Republic of Indonesia, President Susilo Bambang Yudhoyono. The background of the emergence of this character education is the increasingly eroded character of the Indonesian nation as well as an effort to develop Indonesian people with noble character and character. Based on this, there are also ideas about how the background and the importance of the mental revolution designed by the current leadership of President Jokowi's government (Arifin & Rusdiana, 2019).

To support the realization of the ideals of character building, as mandated in Pancasila and the preamble to the 1945 law and to overcome current national problems. The government has made character building one of the priority programs for national development. This spirit has been emphasized in the 2010-2025 national long-term development plan (RPJPN), which places character education as the foundation for realizing the vision of national development, namely realizing noble, moral, ethical, cultured and civilized people based on the Pancasila philosophy.

In the National Education System Law Number 20 of 2003, it is stated that faith and devotion to God Almighty are the core of our education. However, in reality, mastery of knowledge and skills is at the core of education. Character education is part of religious education and citizenship education (PKN), but character education is not one of the focuses of National Education.

The goals of national education in general have not been fully achieved. This is why the quality of graduates does not fully reflect the character expected by the national goals because current graduates tend to be pragmatic, secular, materialistic, hedonistic, rationalistic, that is, intellectually and physically intelligent but dry from spiritual and lacking emotional intelligence. Therefore, educational institutions or schools should not only be obliged to increase academic achievement but also be responsible for building good character. However, the economic and political demands of education cause the emphasis on academic achievement to defeat the ideals of the role of schools in character building.

Character is a person's nature in responding to situations morally which is manifested in real action through good behavior, honesty, responsibility, respect for others and other noble character values. Character education is related to moral education. However, character education has a higher meaning than moral education, character education is not only related to the problem of right and wrong, but how to instill habits about the good things in life. Thus students have a high awareness and understanding as well as concern and commitment to apply virtue in everyday life. Character education can be integrated in learning in every subject.

Character education has become a polemic in various countries, including in Indonesia, the pro and contra views have colored the character education discourse for a long time

because character education is an essential part of the task of educational institutions, but so far it has not paid attention. The lack of attention to character education in school children, as stated by Thomas Lickona, has caused the development of various social diseases in society, such as corruption and deterioration of morals, morals and ethics.

G. Independent Learning Efforts in Character Building

According to Amri, M., & et.al Islamic Religious Education is an important and inseparable part of the education curriculum in Indonesia. In addition to being an obligation for its adherents, Islamic learning can instill the values of faith and make students have high morals (Akhlakul Karimah).

Character are values shared by individuals and become role models in behavior. Therefore, these character values can come from the teachings of religion, state philosophy, norms and order adopted by society, customs, and science.

In the context of character education in schools, the Competency Standards for Graduates are actually a source of character that can be used to carry out character education through various subjects and educational processes in schools.

Character values are grouped into five main value categories, namely the values of human behavior in relation to God Almighty, oneself, fellow humans, and the environment and nationality. The following is a list of the main values referred to and a brief description (HADIYANTO, 2013).

1. Character value in relation to God

a. Religious

Religious is a condition in a person where a person's thoughts, words, and behavior or actions are always based on divine values and religious teachings.

2. Value character in relation to oneself

a. Honest

Behavior that is based on efforts to make himself a person who can always be trusted in his words, actions and work, both to himself and other parties

b. To be responsible

Attitudes and behavior of a person to carry out his duties and obligations as he should, towards himself, society, the environment (natural, social and cultural), the country and God.

c. Healthy Lifestyle

Every effort is made to apply good habits in creating a healthy life and avoid bad habits that can interfere with health.

d. Discipline

Actions that show orderly behavior and comply with various rules and regulations.

e. Hard work

Behavior that shows a serious effort in overcoming various obstacles in order to complete a task (study work) as well as possible.

f. Confidence

The attitude that will be self-sufficient towards the fulfillment of every wish and wish.

g. Entrepreneurial spirit

Attitudes and behavior that are independent and clever or talented in recognizing new products, determining new production methods, arranging operations for procurement of new products, marketing them, and regulating the capital of their operations.

h. Logical, Critical, Creative, and Innovative Thinking

Thinking and doing things in reality or logically to produce new and up-to-date ways or results from what they already have.

i. Independent

Attitudes and behaviors that are not easily dependent on others in completing tasks.

j. Want to know

Attitudes and actions that always seek to know more deeply and broadly than what they have learned, seen, and heard.

k. Love of Science

A way of thinking, behaving and acting that shows loyalty, concern, and high respect for knowledge.

3. Character values in relation to others

a. Be aware of the rights and obligations of yourself and others

Attitude to know and understand and implement what belongs to oneself and others as well as duties of one's own and other people's obligations.

b. Obey social rules

Attitude to obey and obey the rules of society and the public interest.

c. Appreciating the Work and Achievements of Others

Attitudes and actions that encourage him to produce something useful for society, and recognize and respect the success of others.

d. Polite

Nature is subtle and good from the point of view of grammar and behavior to everyone.

e. Democratic

A way of thinking, behaving, and acting that values the rights and obligations of oneself and others.

4. Character values in relation to the environment

Social and environmental care are attitudes and actions that always strive to prevent damage to the surrounding natural environment, and develop efforts to repair natural damage that has occurred and always want to provide assistance to other people and communities in need.

5. National Value

Ways of thinking, acting, and insight that place the interests of the nation and the state above the interests of themselves and their groups.

a. Nationalist

A way of thinking, behaving, and acting that shows loyalty, concern and high respect for the language, physical, social, cultural, economic and political environment of the nation.

b. Respect diversity

The attitude of giving respect to various kinds of things both physical, nature, custom, culture, ethnicity and religion. The grouping of character values above is only a sample of that conducted by the Directorate of Junior High School Development (2011).

CONCLUSION

The role of independent learning in an effort to form and realize a character education for a cultured country, namely through strengthening religious values, honesty, tolerance, discipline, hard work, creative, independent, democratic, curiosity, national spirit, love for the country, respect achievement, communicative, peace loving, fond of reading, caring for the environment, caring socially, and being responsible.

So it is necessary to instill these values. Therefore, the learning atmosphere and learning process need special attention so that students are actively able to develop their potential to have religious spiritual strength, self-control, personality, intelligence, noble character, and skills needed by themselves, society, nation and state.

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INTEGRATED QUALITY MANAGEMENT WITH THE PERSPECTIVE OF JOSEPH M. JURAN

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ABSTRACT

Education is an investment in the future. The quality of educational institutions is a guarantee for the quality of education in Indonesia, including education services and the quality of human resources. So, it is not surprising that educational institutions strive to achieve maximum accreditation to demonstrate the quality or quality of the institution. Likewise, the quality of graduates is also the main indicator in assessing the quality of an institution. Of course, quality management with an integrated concept is needed in educational institutions. This paper analyzes the concept of integrated quality management according to Joseph M. Juran. This research was conducted using the library research method. Libraries or references that are relevant to the main reference for research. The results of this study indicate that integrated quality management according to Juran is known as the quality trilogy theory, namely quality planning, quality control, and quality improvement. Through this research, it is hoped that it can display the high quality of education in Indonesia, so that in an integrated manner, starting from the aspects of planning, monitoring and improving the quality of education in Indonesia, accredited quality and superior in producing the nation's human resources (HR).

KEYWORDS: Joseph M. Juran, Total quality management.

PRELIMINARY

Education is a process of humanizing humans both physically and mentally. Outwardly, humans are physically protected and inwardly humans are given every right of their own. This shows the importance of education given to every child of the nation, even to become every human being.

Indonesia as a nation pays high attention to education. This is based on the mandate of the law to "educate the nation's life", which is implemented with an allocation of 20% of the APBN funds (Syafaruddin, *et.al.,* 2020) . This shows that in general Indonesia pays attention to education.

The reality on the ground seems different from the government's efforts to pay attention to education. How come? Compulsory education programs, ranging from the 9 year compulsory education to the 12 year compulsory education program, have not been realized significantly to change the number of children dropping out of school in Indonesia.

The problem of education is not only imposed on the economy, there are some Indonesians whose children do not want to go to school or study in a formal environment because they are "frustrated" with the future of education. In this context, questionable quality of education in Indonesia? Because, it still raises doubts about the nation's children to learn and take the educational process.

Quality is the main guarantee of education. In this context, quality is meant as the quality of service to all parties and the quality of graduates as the *output* of education. Management experts, conceptualize quality as something that must be managed and controlled properly (Alfiansyah, *et.al.,* 2020).

There are management figures who focus on the quality management aspect, namely, Jerome S. Arcaro with the quality pillar theory (Arcaro, 2015), William Edward Deming with the

PDCA cycle theory (Deming, 2010: 131-134), Joseph M. Juran with the quality trilogy theory (Juran, 1999), and Philip B. Crosby with Zero Defect theory (Crosby, 1990: 65-67). All of these theories view integrated quality management from various approaches, but in the end the theoretical foundation is based on the same basic principles.

Juran's perspective of integrated quality management is one theory that focuses on the quality control process. Uniquely, this theory presents quality control as a unit of 3 (three) components at once, which is known as the quality trilogy. The 3 qualities are *quality planning, quality control* and *quality improvement.*

In fact, the study of Juran's perspective integrated quality management has been studied by previous researchers. As for what is relevant to this research, namely the discussion of quality management from the aspect of quality management of madrasah based on local wisdom (Suwarno, 2020), the role of the madrasah committee (Umam, 2019) and the head of madrasah (Rohman, 2017) in quality improvement, implementation of integrated quality management (Syukron, 2017), and the application of TQM in Islamic educational institutions (Mubin & Arfeinia, 2020).

Judging from the literature review above, it is found that the empty side of the study of integrated quality management, namely the trilogy "pure" theory of management figure Joseph M. Juran. For this reason, it is important to conduct a more in-depth study regarding the concept of quality management, which is summarized in the research title, "Integrated Quality Management Perspective of Joseph M. Juran".

METHODOLOGY

This study uses a qualitative approach with a literature study method. The object of study is reading books and journals that are relevant to the concept of integrated quality management according to Joseph M. Juran . Data analysis was carried out by examining the quality trilogy . Thus, this study can find the concept of integrated quality management through quality planning, quality control and quality improvement of education . For this reason, checking the data in this study was carried out using reference materials (Prastowo, 2014).

The following shows the outline of the research flow.

(Joseph M. Juran)

Scheme 1. Research Flow Framework.

RESULTS AND DISCUSSION

The results of this study indicate that integrated quality management according to Juran is known as the quality trilogy theory, namely *quality planning, quality control,* and *quality improvement.* Through this research, it is hoped that it can show the high quality of education in Indonesia, so that in an integrated manner starting from the aspects of planning, monitoring and improving the quality of education in Indonesia, accredited quality and superior in producing the nation's human resources (HR). The following is a description of the discussion:

Juran's Quality Trilogy

Juran is a graduate in *electrical engineering.* He was born on 24 December 1904 in Braila-Moldova. As a character who focuses on quality, Juran argues that meeting customer or

customer expectations is an orientation that must be prioritized. For that, suitability with use is an important aspect. Furthermore, he also accommodates the importance of costs to support quality in two parts, namely the cost of assessing and preventing failure.

The importance of the quality of something is in line with the costs incurred. So, Juran thought that quality was expensive. For this reason, he really maintains the quality aspects from planning, supervision to continuous improvement. Furthermore, the quality assurance and control is known as the quality trilogy.

Quality Planning

Quality planning is the process of identifying customers in relation to the characteristics of the needs of service users. This is done as an effort to maintain the integrity and loyalty of an institution towards meeting community needs. To that end, an effective and efficient product development plan is carried out.

According to Asniwati (2015) , quality planning in integrated quality management in education is an effort to identify people's needs for educational institutions. This identification is done as material for analyzing the needs of the world of work with students studying at educational institutions. This is intended so that educational institutions are able to produce graduates who are competent and have factual quality in society (global).

Thus, it is understood that the aspect of quality planning in an integrated manner is the "main asset" in controlling and ensuring the quality of educational institutions. The main aspect that is considered is the alignment between the identification of community needs (service users / graduates) and graduates of educational institutions.

Quality Control

Quality control is an effort to control quality in an integrated manner in educational institutions. Students as *input* in education are very concerned about the process they go through (Assingkily & Mesiono, 2019) . In this stage, students are also monitored and their achievement evaluated through various tests to suit the needs of the wider community.

According to Suwarno (2020), quality control or control is an important stage in an effort to guarantee the quality of an institution. This is because monitoring and evaluation are simultaneously carried out in the learning process. In fact, students who are lagging behind in the learning process are immediately given special guidance in order to achieve the standardization of the quality of graduates that have been established in the planning process.

Thus, quality will be improved by an institution if process control is carried out and standardization is achieved. So, the established planning can be implemented properly through *quality control* measures . In fact, students as a whole will receive important attention in improving quality, both in the form of services and graduates of educational institutions.

Quality Improvement

Quality improvement is an absolute thing that must be done in an integrated quality control or management process. Because, education as a process will run dynamically, as well as the needs of society will change drastically dynamically. The dynamization of changes in society and also in educational institutions requires that all parties in an educational institution periodically make improvements.

According to Rohman (2017), quality improvement must be carried out continuously and sustainably. This is because quality is dynamic in accordance with the changing demands and needs of society. In fact, the need for quality graduates and educational services is currently directed at a broader scope, namely the world (globally).

The quality improvement includes the allocation of sources of funds, human resources and used natural resources. In addition, efforts to improve quality are also aimed at granting proper authority to individuals and teams to complete quality achievement projects, accelerate institutional accreditation and improve the quality of graduates.

CONCLUSION

Based on the explanation above, it can be concluded that integrated quality management according to Juran is known as the quality trilogy theory, namely *quality planning, quality control,* and *quality improvement.* Through this research, it is hoped that it can show the high quality of education in Indonesia, so that in an integrated manner starting from the aspects of planning, monitoring and improving the quality of education in Indonesia, accredited quality and superior in producing the nation's human resources (HR).

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IMPLEMENTATION OF INTERPERSONAL COMMUNICATION OF MADRASAH HEAD IN IMPROVING THE PROFESSIONALISM OF TEACHERS AT MTS AL-JAM'IYATUL WASHLIYAH TEMBUNG

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ABSTRACT

This study aims to find out the implementation of interpersonal communication of madrasah heads in increasing the professionalism of teachers in MTs Al-Jam'iyatul Washliyah Tembung. This research is descriptive qualitative research using naturalistic approach, using data collection techniques through observation, interview and documentation study. This research presents what is descriptive, with 3 research subjects, namely madrasah head, Indonesian language teacher and mathematics teacher. In data analysis techniques using Miles and Huberman methods consisting of data reduction and conclusions. As well as using data validity techniques that include credibility, transferability, dependability, and confirmability. From the results of the research it is known that the application of interpersonal communication of madrasah heads in increasing the professionalism of teachers in MTs Al-Jam'iyatul Washliyah Tembung includes: 1) the application of interpersonal communication of madrasah heads in MTs Al-Jam'iyatul Washiyah Tembung has been carried out routinely and continuously. Interpersonal communication between the Head of Madrasah and teachers is carried out in the form of direct consultation (face-to-face) or using media (mobile phones) that are utilized in providing tasks. 2) The efforts of the Head of Madrasah in improving the professionalism of teachers, the Head of Madrasah conducts a working group of teachers (KKG), conducts training (Training). 3) Factors supporting the implementation of interpersonal communication are: a good communication climate between the Head of Madrasah and teachers, communication media is available as well as the quality and dedication of each teacher. Factors inhibiting the implementation of interpersonal communication are: work barriers from the Head of Madrasah and each teacher so that it is difficult to determine the right time to determine the time of implementation of interpersonal communication.

KEYWORDS: *Interpersonal Communication, Head of Madrasah and Teacher Professionalism*

INTRODUCTION

Education is basically an effort to educate the life of the nation. In this regard education can be seen as public goods that can be enjoyed by all levels of society. In the context of development, education serves as a provider of quality human resources (HR) as input labor in development activities so that education can spur productivity in development.

Purwanto (2014:27) Education is a conscious effort made by certain individuals or groups through teaching and training activities, which take place throughout life in various learning environments in order to prepare people to play an appropriate role. The elements that must exist in education are: learners, educators, educational interactions, educational objectives, educational materials, educational methods, and educational environments.

In the world of education, teachers are one of the main elements in the educational process, especially at the institutional and instructional level. The position of teachers in the implementation of education is at the forefront of ensuring a quality learning process. The existence of teachers and their readiness to carry out their duties as educators is very decisive for the implementation of an educational process.Teachers have a position as professionals at the elementary, secondary, and early childhood education levels in the formal education pathway. The position of teachers as professionals is intended to improve the dignity and role of

teachers as learning agents so that it is expected to improve the quality of national education in general.

Hanafi (2017), Profession is a job requires expertise, using scientific techniques, as well as high dedication. Expertise is obtained from educational institutions specifically intended for it with a clear curriculum and accountable. The more required professionalism of a teacher, then the teacher as a professional must understand the figure of the professional teacher. In general, a teacher's professional attitude is viewed from outside factors. However, this does not reflect how good the teacher's potential as an educator, teacher, and trainer has.

Furthermore, Hadijaya (2017:235) Professionalism should be seen as a continuous process. In this case, pre-employment education, education in office including structuring, coaching from professional and workplace organizations, public appreciation of the teaching profession, enforcement of the code of professional ethics, certification, improvement of the quality of prospective teachers, rewards, and values together determine the development of professionalism of a person including teachers. "teacher professionalism" is everything related to a teacher's declaration of belief in accordance with his knowledge, experience, and values that shows an openness to be tested by others to ensure his/her truth. Teacher professionalism is still inadequate especially in terms of scientific fields.

A professional teacher means a teacher who works according to or in accordance with his or her area of expertise. So it's only natural that he's given a cell or salary as part of his appreciation. The appreciation they deserve. Simply put, a professional teacher is one who is able to control the functioning of his brain and heart for something useful and responsible. He deserves the title because he has set himself a good example for his students. He stood perfectly before his disciples as an icon of kindness, Abdul (2016:90).

Law No. 14 of 2005 concerning teachers and lecturers in CHAPTER II article 2, point (1) stated that teachers have a position as professionals at the level of basic education, secondary education, and early childhood education in formal education pathways appointed in accordance with the laws and regulations.

Mulyasa (2012:221), In the implementation of madrasah head leadership, the development of healthy inter-personal communication must always be developed, both by the Head of Madrasah and by teachers and other personal. Well-built internal communication will provide ease and lightening in carrying out and solving madrasah work that becomes a joint task.

The head of madrasah is an education leader at the level of the education unit who must have a strong leadership base. Therefore, each madrasah head must understand the key to leadership success, which includes the importance of madrasah head leadership, madrasah head leadership indicators, ideal madrasah head leadership model, future leadership of madrasah head, teacher expectations towards madrasah head. These dimensions must be owned, and integrated in each person of the Head of Madrasah, in order to be able to carry out management and leadership effectively, efficiently, independently, productively, and accountably.

Risamasu (2015:134) Basically communication has a broad understanding, both as a separate science and as a process. There are several definitions of readable communication and understanding of communication according to experts. Ferdinand's Carl I. Hovland suggests that communication is the process by which a person/communicator conveys arousal (usually symbols in the form of words to change the behavior of others/communion).

Winardi in Wijaya (2017:88) stated that communication is a process of conveying and receiving news or information from one person to another. A proper communication will occur, otherwise the news presenter conveys properly and the recipient of the news receives it not in the form of distrosy. However, communication in its in fact is not as it is said, there are many possible barriers (bloks), and filters in the communication channel.

Interpersonal communication is communication between people face-to-face, allowing each participant to capture the reactions of others directly, both verbally and nonverbally. In this communication, the amount of behavior involved can basically be more than two people as long as the message or information conveyed is private.

Muhammad (2014:158) Interpersonal communication is the process of exchanging information between a person with at least one other person or usually between two people who can be immediately known to the back. With the fact that people are involved in communication, it becomes more and more people's perception in the event of communication so that the communication becomes more complex. Interpersonal communication is forming relationships with others.

Interpersonal communication is behaviorally oriented, so the emphasis is on the process of conveying information from one person to another. In this case communication is seen as a basic way of influencing behavior and that unites psychological processes, such as perception, understanding and motivation of one party with language with the other. Thoha in Nasrul Syakur asserts that interpersonal or interpersonal communication is usually effective with five things: openness, empathy, support, positivity and equality, Chaniago (2011:97).In interpersonal communication there is a so-called self-concept that is our views and feelings about ourselves. The concept of self has two components: the cognitive component and the affective component. Cognitive components are called self image and affective components are called self esteem. The concept of self is a very decisive factor in interpersonal communication, because everyone behaves wherever possible in accordance with the concept of himself, Wijaya and Hidayat (2017:242).

It is understood that managerial activities carried out by managers require communication. Because managerial effectiveness can not be improved without the knowledge and communication skills that the manager has because by communicating well he will be able to cooperate with the group, Rifa'i and Fadhli (2013: 125). Furthermore, Rusmalinda and Saputra (2014:21) Every day humans always communicate well with themselves, family, friends or even their co-workers. And allah is all-er, all-knower. Communication maintains motivation by explaining to employees what can be done to improve performance if it is below standard. Communication conducted by two or more people in person or face-to-face is often referred to as interpersonal communication.

So is the case with communication in an educational institution. Interpersonal communication as a variable that comes from outside a teacher determines the performance of the teacher. Madrasah heads who have the ability to communicate interpersonally in carrying out their duties will realize that they have a great responsibility in achieving educational goals. Thus they will try to build good relationships with teachers. Conversely, if a madrasah head does not have interpersonal communication skills with teachers in performing their duties and obligations, it will have implications for the decrease in teacher performance, even further impacting the deterioration of the quality of human resources.

For example, in this case the Head of Madrasah does not provide information to teachers about when madrasahs will start after semester break and what areas of study should be taught by each teacher, so it is likely that teachers do not come to teach. As a result the students did not learn. This makes madrasahs not function properly. From the case it appears that with the lack of communication of the Head of Madrasah with teachers even just forgetfulness to give information alone has given a greater effect for madrasahs. Therefore, the importance of communication in an organization, especially madrasah, needs to be the attention of the manager in order to be able to help in its implementation, Muhammad (2014:158).

Parastika (2013:72) Interpersonal communication between teachers and madrasah heads can create: (1) individual relationships that are realized by respecting teachers' opinions, respecting teacher decisions individually, respecting freedom of creation (2) group relationships embodied by providing freedom of group discussion, respect for group opinions and attitudes, and (3) subordinate-superior relationships manifested by respecting and

respecting the activities and advice of the head of the leadership, willing to listen to all complaints and subordinate issues.

Thus interpersonal communication with the Head of Madrasah is needed especially in situations and conditions that require direct direction, decision making, and motivation from the Head of Madrasah as the highest leader and a more experienced person in a madrasah. Good and harmonious communication between the Head of Madrasah and teachers can create a good working climate and can motivate teachers.

Communication conducted by the Head of Madrasah becomes an important thing in Madrasah as an educational institution, as stated above regarding professionalism and communication. Researchers consider the implementation of interpersonal communication of madrasah heads in fostering the professionalism of teachers to be an inespiable thing. The development of professionalism consciously and planned to be the responsibility of the Head of Madrasah that must be implemented, of course many things can be done to foster the professionalism of teachers.

Related to the development of teacher professionism, communication conducted by the Head of Madrasah becomes one of the ways in fostering teacher professionolism to be in accordance with expectations. From the development of teacher professionolism through interpersonal communication conducted by the Head of Madrasah, it is expected that the teacher's performance can be even better in the running of Madrasah activities and teaching and learning process.

Based on the results of temporary observations in MTs Al-Jam'iyatul Washliyah Tembung found that, in the process of implementing interpersonal communication madrasah head has not shown an ideal communication implementation, there are still shortcomings such as the Head of Madrasah has not been able to carry out interpersonal communication to motivate the spirit of teachers in working. As found in MTs. Al-Jam'iyatul Washliyah Tembung sub-district Percut Sei Tuan Deli Serdang district that teachers who teach less communicate, so researchers consider this makes communication between the Head of Madrasah and teachers to be limited.

This makes the freedom in communicating face-to-face not optimal, furthermore, in MTs. Al-Jam'iyatul Washliyah Tembung is a madrasah in the form of foundations. The teacher who now teaches a long time ago is the teacher who became the Head of Madrasah. This phenomenon makes the head of madrasah currently have a sense of heart and very careful when communicating with seniors who have served as the Head of Madrasah.

METHODOLOGY

The focus of this research is the understanding and meaning of madrasah-based management implementation. Therefore, the approach that is considered suitable for use in reviewing the problems of this research is a qualitative approach that emphasizes on more descriptive data/ information, in the form of data in the form of subject descriptions, descriptions of words or sentences and not on data limited to numbers. Qualitative research is research that is descriptive and tends to use analysis with inductive approach. The process and meaning (perspective of the subject) is more highlighted in qualitative research.

The research location in MTs Al-Washliyah is located on Jl. Besar Tembung number 78 Environment IV Tembung, Kec. Percut Sei Tuan, Kab. Deli Serdang. Geographically, Percut Sei Tuan sub-district is located in Deli Serdang Regency and the administrative boundaries of Percut Sei Tuan SubDistrict are bordered by several sub-districts in Medan and also bordered by Labuhan Deli and Batang Kuis subdistricts.

The subject in the research concept refers to respondents, resource persons, or informants who want to be asked for information or dug up data. A resource person or informant is one who can provide the key information needed in our research. Another term often used to mention research subjects is respondents. That is the person who provides

information about the data desired by the researchers. The research subjects that will be taken are the head of madrasah and teacher MTs Al-jam'iyatul Washliyah Tembung.

In this study, the authors collected research data by going down to the field precisely in MTs Al-jam'iyatul Washliyah Tembung. In obtaining the data and information needed, the author uses several methods of data collection that are tailored to the objectives to be achieved.

Sugiyono (2014:14) Qualitative research is a study whose findings are not obtained through statistical procedures or other forms of calculation. Qualitative method is collecting data through interviews and observations. This qualitative motto can be used to reveal and understand something behind a phenomenon that is not yet known. This research approach, researchers use qualitative approach. Qualitative research is often called naturalistic research method because the research is done in natural setting.

RESULTS AND DISCUSSIONS

After researchers conducted research in MTs Al-Jam'iyatul Washliyah Tembung about Interpersonal Communication of Madrasah Heads in Improving Teacher Professionalism, then researchers have obtained maximum results in the study. Researchers have examined using a research methodology that is adapted to the research and data in the field, namely MTs Al-Jam'iyatul Washliyah Tembung. Researchers have obtained the results that there is harmony between existing theories and the results of research obtained in MTs Al-Jam'iyatul Washliyah Tembung in the application of interpersonal communication of madrasah heads in improving the professionalism of teachers.

The description in this discussion is based on the formulation of problems about "the application of interpersonal communication of madrasah heads in improving the professionalism of teachers in MTs AL-Jam'iyatul Washliyah Tembung" namely:

1. **Application of Interpersonal Communication of Madrasah Head in Increasing Teacher Professionalism In MTs Al-Jam'iyatul Washliyah Tembung**

Interpersonal communication between the Head of Madrasah /madrasah and teachers has been running as it should and felt by the teachers so that it has an impact on improving strong performance as well. Interpersonal communication is communication between people face-to-face, allowing each participant to capture the reactions of others directly, both verbally and nonverbally. In this communication, the amount of behavior involved can basically be more than two people as long as the message or information conveyed is private.

2. **Madrasah Head's Efforts in Increasing Teacher Professionalism In MTs Al-Jam'iyatul Washliyah Tembung**

Knowledge of teachers by attending educational seminars, holding discussions, deliberations of subject teachers, teacher meetings, group studies between teachers, using laptops during the learning process and conducting evaluations of student learning outcomes in the middle of the semester. In theory according to Aziz (2019:90) that Professional can be interpreted as an expert, or a person who works according to his area of expertise and then he gets an award (in this case a fee or monetary reward) for his work. A professional teacher means a teacher who works according to or in accordance with his or her area of expertise. So it's only natural that he's given a cell or salary as part of his appreciation. The appreciation they deserve.

3. **Factors Supporting And Inhibiting the Implementation of Interpersonal Communication In MTs Al-Jam'iyatul Washliyah Tembung**

Factors supporting the implementation of interpersonal communication in Madrasah include a good communication climate between the Head of Madrasah and teachers, the available communication media and the loyalty and dedication of each teacher. Efforts are made to overcome the barriers of interpersonal communication in Madrasah, namely the continuous efforts of the Head of Madrasah to create a relaxed atmosphere with teachers, the Head of Madrasah prefers to accept teachers (not civil servants) who are able to teach fully in Madrasah.

CONCLUSION

Based on the results and discussion above can be concluded as follows: 1) The head of madrasah always tries to encourage forms of communication in providing information either directly (face to face) or by using communication media (mobile phones). 2) In increasing the professionalism of teachers should first increase the knowledge of teachers by delegating teachers to educational activities aimed at increasing their professionalism both in the form of seminars and management, improving teacher creativity by stimulating the spirit of teachers in teaching. 3) The implementation of interpersonal communication between the Head of Madrasah and teachers is utilized to facilitate tasks and work in order to achieve the objectives in accordance with the vision and mission of madrasah. Good interpersonal communication will result in a good and harmonious cooperation relationship between the Head of Madrasah and the teacher. There are several factors supporting the implementation of interpersonal communication, including togetherness, openness, open communication between the Head of Madrasah and teachers. In addition to supporting factors, there are also obstacles in the implementation of interpersonal communication, among others, the difficulty of finding the appropriate time due to the work / duties of each teacher is different.

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MAKING EFFECTIVE SCHOOLS (ANALYSIS OF THE ROLE OF TEACHERS, CURRICULUM, AND LEARNING METHODS)

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ABSTRACT

Schools are institutions that are expected to be able to realize quality human resources, educational institutions that are able to produce quality graduates will greatly determine the extent of school effectiveness. To support the effectiveness of schools, there are several aspects that are very fundamental in the realization of an effective school, namely, the role of teachers, curriculum, and learning strategies.

KEYWORDS: The role of the teacher, curriculum and learning strategies

INTRODUCTION

Education is considered to have a central and strategic position in developing all individual potentials to be ready to live in an increasingly divergent life in the future. Education by itself does contain thoughts of the future, in fact it will never stagnate. Schools are now facing challenges that are far greater than before, especially with regard to the era of communication and information that is rolling in the 21st century. Schools that are able to adapt to this era are certainly not ordinary schools, but schools that are truly effective in bringing their graduates ready to face the changes that occur in the future.

School comes from the Latin skhole, scola, scolae or schola which means free time or leisure time. Krishnamurti in (Pora, 2015, p. 16) says that the meaning of leisure has the meaning of unlimited time for a person in studying science, history, mathematics or about himself. So we conclude, schools are institutions designed in the context of implementing the teaching and learning process to transfer knowledge and values to students who already have rules, curricula and other completeness.

According to the large Indonesian dictionary, the word effective means that there is an effect (consequence, effect, impression); effective or efficacious; can bring results; effective use; be in effect. So that it can be defined effectively an achievement of goals that are carried out appropriately in predetermined ways.

The success of a school is usually determined by the extent to which educational goals can be achieved in a certain period according to the length of education that took place at school. Therefore, there emerged effective schools and ineffective schools. Effective schools have a high level of conformity between what has been formulated to be done with the results achieved by the school.

Effective schools always perfect their programs every year so that they can develop student competencies that are adaptive to every development in science and technology and the global environment.

So an effective school is a school that has a level of conformity between the results achieved with the plan and the target results that are determined in advance. Effective schools are schools that have good, transparent and accountable management that are able to empower all components of the school to achieve school goals effectively.

School is an open system which has interrelated and interconnected subsystems. Bosker and Guldemon (Moerdiyanto, 2007) (in Moerdiyanto, 2007: 6) say that an effective school system consists of 5 components, namely; the first is Context, for example the needs of the community, the school environment and educational policies. The second is input, for example teacher resources and quality. The third process, for example school climate, curriculum and learning methods. The fourth is Output, for example student learning outcomes and overall achievement. And the fifth is Outcome, for example employment and income opportunities.

As described by Bosker and Guldemon about the five components of the Effective School. In this paper the author focuses on the analysis of the role of teachers, curriculum and learning strategies in realizing an effective school.

DISCUSSION

1. The Role of the Teacher

The word Guru is sometimes an acronym for people in "gugu" and "imitated", namely people who can always be obeyed and followed. In this case the teacher is a person who provides knowledge to other people who carry out education and learning in certain places, not necessarily in formal education institutions, but can also be in the mosque, at home and so on (2005., 2005).

In Law Number 14 of 2005 concerning Teachers and Lecturers, it is explained that teachers are professional educators with the main task of educating, teaching, guiding, directing, training, assessing and evaluating students in early childhood education through formal education, basic education and secondary education. This is in line with Pidarta's (1997: 265) explanation that teachers and lecturers are professional officials because they are given professional allowances.

Here are some experts related to the understanding of teachers:

1. Ahmad Tafsir said that gru is a person who is responsible for the ongoing process of growth and development of the potential of students, both coognitive potential and psychomotor potential.

2. Zakkiya Daradjat said that teachers have implicitly volunteered to accept and assume the responsibility for education that is borne by parents (Rusydi Ananda, 2018, p. 20).

3. In the journal (Makovec, 2018) Valenčič Zuljan (2001) defines a professional teacher *the process of meaningful and life long learning, in which teachers develop their conceptions and change their teaching practice; it is a process that involves the teacher's personal, professional and social dimension and represents the teacher's progress towards critical independent, responsible decisionmaking and behavior.*

The designation of teachers in government regulation No. 74 of 2008 concerning teachers includes: (1). The teachers themselves are either classroom teachers, field teachers, guidance and counseling teachers or career guidance teachers, (2). Teachers with additional duties as school principals, and (3). Teacher in supervisory position. In the explanation above, it can be interpreted that teachers are all teachers who are authorized and responsible for guiding and fostering students, both individually and classically, at school and outside of school. This explanation implies that teachers are professionals who have professional tasks in education and learning.

The role and function of the teacher affects the implementation of learning and the educational process. In particular, in learning the teacher has a role and function to encourage, guide, and facilitate students to learn. Ki Hajar Dewantara emphasized the importance of roles and functions in education with the expression Ingarsa Sungtolodo which means teachers are role models, Ing Madya Mangun Karso means teachers are in the middle of creating opportunities for initiative, and Tut Wuri Handayani means teachers from behind provide encouragement and direction. This concept is the guide in implementing education and learning in Indonesia. Observing the role and function of the teacher as stated by Ki Hajar Dewantara, the teacher's role is actually very broad.

The breadth of the teacher's role was explained by Adam's and Dickey as quoted by Hamalik (Hamalik, 2015, p. 123), namely that the role of the teacher is actually very broad which includes 4 major things, namely:

Teacher Instructure.

The teacher is in charge of providing teaching in the classroom, namely delivering lessons so that students understand well all the knowledge that has been conveyed.

Teacher As Conselor

Teachers are obliged to provide assistance to students in order to be able to find their own problems, solve their own problems, know themselves and adapt to their environment.

Teacher As Scienties

The teacher is seen as the most knowledgeable person. Teachers are obliged to develop knowledge and continuously cultivate the knowledge they already have.

Teacher As Person

As a person, each teacher must have characteristics that are liked by students, by parents, and society. These characteristics are necessary in order to carry out the lesson effectively.

According to Sudarwan (Khairil, 2017, p. 44) as a professional teacher with the main task of educating, teaching, guiding, directing, training, assessing and evaluating students in the formal education pathway, the teacher's role in school is as a designer, activator, evaluator, and motivator. In the future, the teacher's role will become more and more strategic even though it cannot always be interpreted as predominantly in the learning framework. Teachers are no longer limited to working manually, but must become more familiar with instruments with information and communication technology, computers, the internet and so on. The future teacher should be able to play the following roles:

1. As an advisor, where the teacher must collect data and information, and present it to students to improve learning
2. a producing subject, where the teacher is no longer only a channel and tap of knowledge but must be able to produce new experiences.
3. As a planner, it means that the teacher has a clear personal work program such as learning documents, media, and so on.
4. As an innovator, it means having the determination to carry out the intended renewal with respect to learning patterns such as teaching methods, learning media, systems, and evaluation tools.
5. As a motivator, where the teacher has the motivation to continue learning and learning, of course, will provide a motivational stimulus to students.

Therefore, reflecting on the role and function of professional teachers in a broad sense of course supports the sustainability of school effectiveness.

2. The Role of the Curriculum

The term curriculum has various interpretations formulated by experts in the field of curriculum development from ancient times until today. These interpretations differ from one another, according to the central emphasis and the views of the experts concerned.

The term curriculum which comes from the Latin "Curriculae" means the distance that must be traveled by a runner at that time. The definition of curriculum is the amount of educational time that must be taken by students who aim to obtain a diploma. In this case too, a diploma is essentially a proof that students have taken a curriculum in the form of a lesson plan. In other words, a curriculum is considered a very important bridge to reach the end point of a learning journey (Hamalik O., 2016).

Another interpretation of the curriculum, the curriculum is a number of subjects that must be taken and studied by students to acquire a number of knowledge. Another interpretation of the curriculum as a learning design is an educational program provided to teach students.

With this program students carry out various learning activities so that changes and developments in student behavior occur, according to education and learning.

According to Doglass (HAROLD HUNGERFORD, 2013) the curriculum is asbroad and fariet as the child's school environment. Broadly concited, the curriculum embraces not only subject matter but also various aspects of the phisical, subject matter, other children and teacher. From interaction or the childs with these elements learning results.

The curriculum can be likened to a human organism or other living things such as animals, which have a certain anatomical arrangement. The curriculum components are quoted in the journal (Flores, 2016) includes Five components, among others; Objectives, content or teaching material, learning methods, organization learning, and evaluation. The curriculum components; (1). Curriculum objectives, (2). Material, (3). Method, (4). Curriculum organization, (5). Evaluation

Curriculum objectives are formulated based on two things. First, the development of demands, needs and conditions of society. The second is based on thoughts and directed at the achievement of philosophical values, especially the philosophy of the state. We recognize several categories of educational goals, namely general goals and special benefits, long term, medium term and short term (Sukmadinata, 2012).

The curriculum objectives of each education unit must refer to the achievement of the national education goals, as stipulated in Law No. 2 of 1989 concerning the National education system. On a broader scale, the curriculum is an educational tool in the context of developing quality human resources. These objectives are categorized as general curriculum objectives. Subject objectives are grouped into several fields of study. Each field of study includes a number of specific subjects. Each subject has its own purpose and is different from the goals that other disciplines are trying to achieve. The objectives of the subjects are the elaboration of the curriculum objectives in order to achieve the goals of National education. Based on these objectives, both general and specific objectives, subject matter can be determined / planned (Hamalik O., 2016, p. 24).

In essence, curriculum material is curriculum content in accordance with the formulation of the national education system, curriculum content is developed and arranged based on the following principles:

1. The curriculum material consists of study material or subject topics that can be studied by students in the process of teaching and learning activities.
2. The curriculum material refers to the achievement of the goals of each educational unit. The differences in the scope and order of learning materials are caused by differences in the objectives of the individual educational units.
3. Curriculum materials are directed to achieve national education goals. Where, the goal of national education is the highest target to be achieved through the delivery of curriculum materials.

Methods are methods used to deliver subject matter in an effort to achieve curriculum goals. Learning methods or strategies occupy an important function in the curriculum, because they contain tasks that need to be done by students and teachers. Therefore, the compilation is based on task analysis that refers to curriculum objectives and based on student behavior. There are 3 alternative approaches that can be used, namely: (1). A subject-centered approach, (2). A student-centered approach, (3). Approach oriented to community life.

The curriculum organization consists of several forms, each of which has its own characteristics. (1). Separate Subjects (isolated subjects), (2). Eyes ajaaran correlated, (3). Field of study (Broad field), (4). Program that is centered on children (child the centered program), (5). Core program in the form of a unit or problem, (6). Eclectice program, a program that seeks a balance between a subject-centered and student-centered curriculum organization.

Curriculum evaluation is a curriculum component, because curriculum is a guideline for implementing teaching and learning activities. With evaluation, accurate information can be obtained about the implementation of learning and student learning success. Based on this

information, decisions can be made about the curriculum itself, the lessons, difficulties, and bombardment efforts that need to be made.

Curriculum development based on the principles of: (1). Goal-oriented, (2). Relevance in needs, (3). Efficiency and effectiveness in implementation, (4). Flexibility, (5). Sustainable, (6). Cohesiveness, and (7). Quality. (Hamalik O., 2016, p. 34)

3. **The Role of Learning Strategies**

Law No. 20 of 2003 concerning the national education system states that education is a conscious and planned effort to create an atmosphere of learning and the learning process so that students actively develop their potential to have religious spiritual strength, self-control, personality, intelligence, noble character, and the skills needed. himself, society, nation and state.

Through the concept of education according to the Constitution. First, education is a conscious effort that is planned, this means that the education process in school is not a process that is carried out carelessly but a process that has the achievement of goals. Second, the planned educational process is directed at creating an effective learning atmosphere and learning process. Third, the learning and learning atmosphere is directed so that students can develop their potential. Fourth, the end of the education process is the child's ability to have religious spirituality, self-control, personality, intelligence, noble character and skills needed by himself, society, nation and state, of course all of which must be carried out with the maximum possible learning strategy.

Learning strategy In education is defined as a plan, method or series of activities designed to achieve a parcular educational goal (J.R. David 1976). Thus, learning strategies can be interpreted as planning which contains a series of activities designed to achieve certain educational goals (Winasanjaya, 2016, p. 126).

There are 2 things that need to be kept in mind from the above understanding. First, the learning strategy is an action plan in learning which means the formulation of a new strategy until the work plan formulation process has not yet reached the action, second, the strategy is drawn up to achieve certain goals. That is, the direction of all strategic planning decisions is the achievement of goals. Thus, the preparation of learning steps, the use of various facilities and learning resources are all directed towards achieving goals. Because, the goal is the risk in implementing a strategy.

Kamp (1995) explains that the learning strategy is a learning activity that must be done by teachers and students so that learning objectives can be achieved effectively and efficiently. In line with the above opinion, Dickncare (1985) also states that the learning strategy is a set of learning materials and procedures that are used together to produce learning outcomes in students.

There are several learning strategies that can be used. The delivery strategy - discovery or exposure - discovery learning, and group learning strategies and individual learning strategies or groups-individual learning. The consideration of choosing the types of learning strategies as mentioned above certainly needs to prioritize the principles of developing learning strategies as described in the journal. (Levin, 1986) *Four cognitive principles of learning-strategy instruction are proposed. These principles call for strategy researchers to: (a) develop learning strategies that are appropriate to one's desired cognitive outcomes, (b) conduct routine component analyses of both learning strategies and learner processes, (c) take into account the match between the particular learning strategy and the learner's specific knowledge and skills, and (d) perform controlled empirical validations of learning-strategy effectiveness. A preliminary model that distinguishes among the processes of understanding, remembering, and applying is presented to amplify the first cognitive principle.*

There are four principles of cognitive learning-strategy proposed. These principles call on strategy researchers to: (a) develop learning strategies that are appropriate to one's desired cognitive outcomes, (b) carry out routine component analysis of both the learning strategy and the learning process, (c) take into account the fit between specific learning strategies and

knowledge and learner-specific skills, and (d) conducting controlled empirical validation of the effectiveness of learning strategies. An initial model distinguishing between the processes of understanding, remembering, and applying is presented to reinforce the first cognitive principle.

What is meant by principles in this discussion are things that must be considered in using learning strategies. The general principle of using learning strategies as stated by Killen is that teachers must be able to choose a strategy that is considered suitable in every situation. Therefore, teach ers need to understand the cognitive principles of strategy learning.

CONCLUSION

The role and function of the teacher affects the implementation of learning and the educational process. In particular, in learning the teacher has a role and function to encourage, guide, and facilitate students to learn. Ki Hajar Dewantara emphasized the importance of roles and functions in education with the expression Ingarsa Sungtolodo which means teachers are role models, Ing Madya Mangun Karso means teachers are in the middle of creating opportunities for initiative, and Tut Wuri Handayani means teachers from behind provide encouragement and direction. This concept is the guide in implementing education and learning in Indonesia.

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IMPLEMENTATION OF EDUCATION SUPERVISION IN IMPROVING TEACHER PROFESSIONALISM IN MTs NEGERI 3 MEDAN

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 ABSTRACT

This study aims to describe the application of managerial supervision of madrasah heads in improving the quality of educators, namely: 1) To know the role of madrasah heads as supervisors in MTs Negeri 3 Medan, 2) To know the role of madrasah heads as supervisors in improving the professionalism of teachers in MTs Negeri 3 Medan. Research method using descriptive qualitative method. Qualitative research as a scientific method is often used and carried out by a group of researchers in the field of educational sciences. Qualitative research enriches the results of quantitative research. Qualitative research is carried out to build knowledge through understanding and discovery. The reason researchers use skinative methods is because of the form of educational supervision conducted by the Head of Madrasah to increase the professionalism of teachers in MTs Negeri 3 Medan. Hasi research can be concluded that the role of the Head of Madrasah as a supervisor in MTs Negeri 3 Medan there are several activities, namely a) with individual techniques including conducting class visits, classroom observation visits and mentoring teachers personally at the office b) with group techniques including holding regular meetings or meetings every month. The Head of Madrasah develops the potential of teachers by conducting discussions between teachers and other staff and the Head of Madrasah provides guidance and guidance in choosing teaching methods, teaching in accordance with the curriculum used, conducting guidance or direction on problems that occur, and meeting the needs of teachers in teaching. Giving opportunities to teachers in making decisions, can foster a sense of responsibility and foster morale.

KEYWORDS: *Supervision of Education and Professionalism of Teachers*

INTRODUCTION

Education is a conscious effort that is deliberately planned to achieve a set goal. Education aims to improve the quality of human resources. In an effort to improve the quality of educational resources, teachers are human resources that must be nurtured and developed continuously. Not all teachers who are educated are well trained and qualified. The potential of the teacher's resources needs to continue to grow and develop in order to perform its function professionally, Sahertin (2010:32).

In addition, the rapid development encourages teachers to continue learning in order to adjust to the development of knowledge and can meet the needs of the community. This is where education supervision is needed in helping develop the teacher profession as an educator to be able to achieve the expected educational goals.

Education supervision generally refers to efforts to improve the teaching and learning situation, education supervision can be interpreted as professional guidance for teachers. Professional guidance is intended to provide all efforts that provide opportunities for teachers to develop professionally so that they are more advanced in carrying out their main task, namely improving and improving the learning process of students. In the context of education supervision in Madrasah, the head of madrasah is the head of madrasah. Because the head of this madrasah has a big influence on achieving the objectives of education itself, the government

sets 5 competency standards of madrasah heads, meaning that these 5 standards must be owned by the Head of Madrasah.

Head of Madrasah as in permendiknas No. 13 year 2007 is required to have five competencies, namely personality, managerial, entrepreneurial, supervision, and social competencies. With these 5 standards, it is expected that the objectives of education are achieved easily. Among the 5 competency standards of madrasah heads, among which there are supervision competencies, supervision can be formulated as a series of efforts to provide assistance to teachers in the form of professional services provided by supervisors (Madrasah Supervisors, Madrasah Heads, and other supervisors) to improve the quality of teaching and learning outcomes. Supervision according to Terry in the management basics book that supervision is a systematic effort in determining what has been achieved that leads to performance assessment and the importance of correcting or measuring performance and the importance of correcting or measuring performance based on previously set plans, Wijaya and Rifa'i (2016:46). In order to achieve all that, in the implementation of the task of educators need supervision, the purpose of supervision here is so that educators know clearly the purpose of their work in educating, about what to achieve from the implementation of education. And can carry out duties and responsibilities as an educator by knowing the function of the work correctly and well. This helps educators focus more on the goals they want to achieve in education and avoids the implementation of education that is not relevant to educational objectives through the learning process.

Regarding this in accordance with the following statement that the key word of supervision is to provide services and assistance to teachers, the purpose of supervision is to provide services and assistance to improve the quality of teaching teachers in the class which in turn to improve the quality of learning of students not only improve teaching ability but also to develop the potential of teachers, olive suggested that the goal of education supervision is: 1) develop the curriculum that is being carried out in Madrasah , 2) improving the teaching and learning process in Madrasah, 3) developing all staff in Madrasah, Sahertin (2010:19).

Any implementation of educational programs requires supervision or supervision. Supervision or supervision is responsible for the effectiveness of the program. Therefore, supervisors should examine whether or not there are conditions that will allow inhibiting the achievement of educational goals and then addressing them. Things that need to be considered and need to be developed in each teacher by the Head of Madrasah as a supervisor are the personality of the teacher, continuous professional improvement, learning process, mastery of the subject matter, diversity of teacher abilities, and the ability of teachers in working with the community.

A supervisor's job is to help, encourage and give confidence to teachers, that the teaching and learning process must be continuously improved and developed, both in terms of knowledge, attitude and skills. Teachers must be assisted professionally in this case so that the teacher can develop in his work that is to improve the effectiveness and efficiency of the teaching and learning process.

Supervision also seeks to make the teachers who become the object of supervision to become professional teachers in the education process, because teachers are the spearhead of educational success. Education is said to be successful if it can achieve its goals. Martamis and Maisah (2010:27) explain that "teachers have a very large role in education, on their shoulders burdened with a responsibility for the quality of education." Teachers are a profession, which means a position that requires special skills as a teacher and cannot be done by anyone outside the field of education". Furthermore, in Hamzah (2007:15) This is in line with Law No. 20 of 2003 on the National Education System which states that educators are professionals. " professionalism of a teacher is a must" However, many studies prove that the implementation of educational supervision is less mekasimal. Supervisors cendrung only correct existing errors but for continuous guidance is not carried out properly, most feel that teachers are reluctant to supervise especially teachers who are already civil servants, seeing the phenomenon of teachers

who fear when supervised will hinder the process of supervising education is carried out properly. The teacher's assumption or view of the supervisor should be changed by instilling the belief that he can be guided to become a professional teacher and can help overcome the problems faced when performing responsibilities as an educator.

To optimize supervision activities inMadrasah, the Head of Madrasah must first understand the concept of supervision, so as to provide understanding to teachers about supervision, where teachers still consider supervision as an activity that only seeks teacher errors without providing solutions to the problem, when on the contrary and if implemented optimally will certainly benefit the teacher himself.

LIBRARY REVIEW

Concept of Education Supervision

According to Alexander & Saylor in Harabuddin (2009:195), Supervision is an inservice education program and a joint group development effort. According to Carter in Mukhtar and Iskandar, (2009:135), Supervision is all the efforts of madrasah officers in leading teachers and other education officers in improving teaching, including developing the growth of teachers completing and revising educational objectives, teaching materials and teaching methods and teaching assessment.

According to Wiles in Rugaiyah and Sismiati (2011:100), Supervision is an aid in the development and process of good teaching and learning and explains supervision is a service technique whose main purpose is to study and improve together the factors that influence growth and development. According to P. Adam & Frank G. Dickey in Gunawan (2011:194), Supervision is a planned program for the improve ment of intruction," meaning: supervision is a program that plans to improve teaching. The understanding of supervision put forward by these two figures is to put the weight on efforts to improve teaching. Mulyasa (2012:240), Supervision as a systematic and continuous effort to encourage and direct the growth of teachers who develop themselves. More effectively in helping to achieve educational goals with students under their responsibilities.

That supervision is an effort to supervise, direct, coordinate and guide the continuous growth of teachers in Madrasah, both individually and collectively, in order to better understand and be more effective in manifesting all teaching functions so as to stimulate and guide the growth of each student in a contingency so that they can more quickly participate in modern democratic society. This understanding shows that supervision is not a momentary activity, but is a continuous and continuous activity so that teachers are always developing and working and addressing various educational problems that they face effectively and efficiently.

Purwanto (2012:76), Supervision is all assistance from madrasah leaders, aimed at the development of leadership of teachers and other madrasah personnel in achieving educational goals. This supervision is in the form of encouragement, guidance, and opportunities for the growth of teachers' proficiency skills, such as guidance in business and implementation of reforms in education and teaching, choosing better teaching tools and methods, systematic assessment of the entire stage of the teaching process, and so on. So in short, supervision is a sutu coaching activity planned to help teachers and other Madrasah employees in doing their work effectively.

The role of education supervision

Supervision serves to help provide support to teachers who need help, judging by their functions, clearly seen from the performance of supervisors who carry out the supervision. A supervisor can act as coordinator, consultant, group leader, and evaluator. the role of the supervisor is as follows: (a). As a coordinator, supervisors can coordinate teaching and learning programs, the duties of staff members of various activities that differ between teachers, (b). As consultants, spervisor can provide assistance, along with consulting problems experienced by teachers both individually and in groups. According to the use of supervision techniques, (c). As

a group leader, supervisors can lead a staff, teachers in developing the potential of the group, while developing the curriculum, subject matter and professional needs of teachers together, (d). As evaluators, supervisors can assist teachers in assessing results and learning processes, can assess the curriculum that is being developed. supervisors must also learn to look at themselves, Iskandar, (2012:45).

Wahyudi (2009:101), Head of Madrasah Leadership in Learning Organization said that the supervision of education plays a role in providing convenience and helping madrasah heads and teachers develop their potential optimally. Supervision should be able to improve the leadership of the Head of Madrasah so as to achieve the effectiveness and efficiency of the Madrasah program as a whole. Through supervision, teachers are given the opportunity to improve performance, trained to solve various problems faced. In formulating madrasah program, teachers are given the opportunity to give input and assessment of the program that is prepared. The full involvement of teachers can increase the sense of togetherness and have an impact on improving the spirit of work. Thus, the purpose of education supervision is to improve professional and technical skills for teachers, madrasah heads, and other madrasah personnel so that the education process in Madrasah is more qualified. And the most important thing is that the supervision of education is carried out on the basis of cooperation, and the way is more humane.

Head of Madrasah as supervisor

Daryanto (2008:80), Head of Madrasah is a madrasah personnel responsible for all madrasah activities, as well as full authority and responsibility to carry out all educational activities in the madrasah that he led. The head of madrasah is responsible if the learner does not get his/her rights properly because the teacher is not good, therefore the Head of Madrasah has an obligation to foster and guide the teachers continuously in order to continue to develop and the learners will get their rights well because the teachers are already good at educating.

Usman (2014:488), Before reviewing the supervision of the Head of Madrasah there are things that we need to know, namely about the Standard of Madrasah Head / Madrasah, namely there are 5 competencies of the Head of Madrasah, namely: Social Competency, Personality Competency, Supervision Competency, Entrepreneurship Competency, Managerial Competency. So in this study the author only focused on the competence of the third Madrasah Head, namely the Head of Madrasah as supervisor.

Coordinators are coordinating actors. According to Anonim, coordination is a system and interaction process to realize the integration, harmony, and simplicity of various inter and inter-institutional activities in the community through communication and dialogue between various individuals using information management systems and information technology.

Iskandar, (2012:49) Head of Madrasah as coordinator, he can coordinate teaching and learning programs, staff member tasks as activities that vary among teachers, concrete examples of coordinating teaching tasks or subjects fostered by teachers. It is understood that the role of the Head of Madrasah as coordinator is to communicate, the process of leading subordinates to be able to achieve goals, if it is associated with the task of the Head of Madrasah is to manage subjects in accordance with the field of teachers, teaching tasks in accordance with their skills.

Supardi (2014:85) Coordinates all madrasah efforts including: 1) coordinating the efforts of each teacher who presents ideas and ways of learning better; 2) coordinate madrasah's efforts in determining policy by intensifying madrasah objectives concretely; 3) teacher efforts to grow the profession through in-service tranning, ektension course, workshops for teachers. These coordinated efforts are the efforts of each teacher that does not allow different from each other, even though the teachers of the same subject, in coordinating ideas between teachers and others. This is one of the supervisory functions of the Head of Madrasah.

Supardi (2014:91-92) In general, activities or efforts that can be carried out by the Head of Madrasah in accordance with its function as a supervisor that refers to coordination include:

1. To raise and stimulate madrasah teachers and employees in carrying out their duties as best as possible.
2. Trying to organize and equip madrasah equipment including instructional media needed for the smoothness and success of the teaching and learning process.
3. Together with teachers berushaa develop, find, and use teaching methods that are more in accordance with the demands of the current curriculum.
4. Foster good and harmonious cooperation among teachers and other madrasah employees.
5. Trying to improve the quality and knowledge of madrasah teachers and employees, among others by holding group discussions providing madrasah libraries and or sending them to follow the administrations, seminars, in accordance with their respective fields.
6. Fostering cooperation between Madrasah and BP3 or POMG and other institutions in order to improve the quality of education of students.

It can be understood that coordination here forms the supervision activities of the Head of Madrasah communication, or cooperation with teachers and other staff to align the objectives to be achieved. Iskandar, (2012:61) The role of the Head of Madrasah as a consultant who can provide assistance, together with consulting the problems experienced by teachers both individually and in groups. Such as supervision techniques form consultation conducted by the Head of Madrasah.

Based on the theory above, it can be understood that the head of the school plays a role in providing some advice or assistance to teachers who have difficulty in dealing with problems either in teaching or other responsibilities, the form of this role is carried out by consultation either in person or in a group in the form of discussions together.

As educators teachers need supervisors. The teacher is a madrasah personnel who is always dealing with various things where he cannot solve the problem thoroughly without getting help from other parties, especially from the Head of Madrasah. Teachers are always faced with situations that change at all times such as curriculum, community demands, fulfillment of their needs, and so on. This can be the role of supervision of the Head of Madrasah as a consultant can help in various problems faced by teachers, then solved together through several techniques / strategies that can be done by the Head of Madrasah.

Arikunto (2004:54), in addition. because each madrasah must be different culture, it is necessary different ways in malakukan supervision. The following are various strategies /techniques of supervision of madrasah heads expressed by Ngalim Purwanto in Suharsimi Arikunto's book: individual techniques and group techniques.

Supardi (2014:89) The supervisory leadership function of the Head of Madrasah is: a) develop a joint plan and wisdom, b)include group members in various activities, c)provide assistance to group members in dealing with and solving problems; d) raise and cultivate the spirit of group members or foster high morale to group members; e)include all group members in the decision, f) increase creative power in group members; g) eliminate embarrassment and inferiorness to group members so that they dare to express opinions for the common good.

From the above exposure it can be understood that the role of group leaders in supervision of madrasah heads is to control all group activities and develop the effectiveness of groups whose goal is to increase the professionalism of teachers. The group in this case is like teachers and other education personnel who help facilitate the supervision activities of the Head of Madrasah.

Prasojo and Sudiyono (2011:28) While supervision of education is interpreted as professional guidance for teachers. The professional guidance in question is all efforts that provide opportunities for teachers to develop professionally, in order to be more advanced in carrying out the main task of improving and improving the learning process of students. Therefore, a teaching is very dependent on the teaching ability of teachers, so supervision activities pay special attention to improving the professional ability of teachers, so that it is

expected to improve the quality of the teaching and learning process. In the last analysis, the quality of supervision will be reflected in improving student learning outcomes.

Teacher Professionalism Concept

Syafaruddin, et al (2006:56) Teachers are educators in Madrasah. The teacher's job as an educator is to place the teacher as an expert in teaching because it has formal and scientific requirements, so teaching in Madrasah is called a profession. Friedson next in Sagala (2008:199), Says that prfesionalism as a commitment to professional ideas and careers. Operatically professionalism has rules and commitment to give the definition of technical science position and position to be given to public servants so that in particular the views of the office are corrected scientifically and ethically as an inaugural to professionalism. Professionalism cannot be done based on feelings, willingness, opinions, or the like, but is completely based on academic knowledge.

Professionals can develop into professional positions, in line with that komaruddin in syaiful sagala suggested that professionals come from latin which is profesia which means job, skill, position, position of professor. A person who involves himself in one of the skills that must be learned with a special, amateur opponent. Javis in syaful sagala also suggested that professionals can be interpreted as someone who performs a professional task as well as an expert what if he specifically obtains it from learning. Professional is a way of doing professional work very well, which is where it is obtained by going through a special stage of education or learning.

Qomar (2007:186) Professionalism of teachers is a level of appearance of a person in carrying out work as a teacher supported by skills and a code of ethics. Since they (teachers) are education leaders then it must be professional. The existence of a teacher is as a professional educator in Madrasah, in this case the teacher as uswatun hasanah, administrative position, and community officer.

Teaching is basically part of a profession that has its own science and theorists, skills, and expects its own professional ideology. Therefore, a person who works in an educational institution with teaching duties measured from the theory and practice of an underlying knowledge, then the teacher must also be professional in carrying out his duties, Sagala (2008:202). Because the establishment of Madrasah can not be separated from the support by teachers. The teacher profession has a relationship with the students. The teachers carry out their duties with passion, excitement, dexterity and varied methods in educating children. The emphasis of pofesi education is to provide complete assistance to students, so that professional teachers are not only concentrated in learning materials, but they will also pay attention to certain situations that make it easier for students to gain / capture knowledge.

Professional Teacher Role

Mukhtar and Iskandar, (2009:155), The role of professional teachers is as a designer (learning designer), educator (personality development), manager (learning manager), administrator (administrative technical implementation), supervisor (monitor), innovator (doing creative activities), motivator (giving encouragement), counselor (helping to solve problems), facilitator (providing technical assistance and guidance), and evaluator (assessing student work).

The role of professional teachers is very broad, and professional teachers will be able to easily overcome all problems related to their profession as educators or professionals that include the above. Like a doctor who easily heals his sick patients, because he has professionalism in his profession, as well as teachers, if there are many professional teachers in Indonesia, then it is very easy to achieve the educational goals stated in the education law.

The Nature of Professional Teachers

Roslender in Mukhtar and Iskandar, (2009:158), argues that there are 5 definitions of professional karateristics, namely: (1). It involves lengthy requirements, such as a variety of trening processes to improve professional proficiency with quality decisions, on a formal basis, accreditation of professional proficiency is known by the public as having authority and licensing for field silverware. (2). Can be guaranteed at the time of field practice, equipped with field facts that can be seen in the output. (3). Have an identifiable rustristic and have community sanctions and intuition for professional violations committed. (4). Have a code of ethics. (5). The observance of professional culture means that there are various dimensions of one's life experience according to their work.

The characteristics of teachers are all actions or attitudes and actions of teachers both in madrasahs and in the community. For example, teacher attitudes in improving service, improving knowledge, giving direction, guidance and motivation to learners, how to dress, talk, and connect well with learners, peers, and other members of society.

Thoha (2008:209), With the increasing character of professional teachers owned by every teacher, the quality of education will be better. Among them are the characteristics of professional teachers, namely: (a). Obey the laws and regulations, (b). Maintain and improve professional organization, (c). Guiding learners (experts in the field of science and educational tasks) and motivating, because motivation is the encouragement of a person to behave, (d) Love of work, (e). Have autonomy / independence and a sense of responsibility, (f). Creating a good atmosphere at work (Madrasah), (g). Maintaining relationships with peers (having a sense of care/ solidarity), (h). Obedient and loyal to the leader.

It is with this karateristic teacher that it can be seen whether he is a professional teacher or a teacher who is not yet professional, this is very helpful for supervisors either the Head of Madrasah or the supervisor of Madrasah to guide the right teacher, because with this karateristic supervisor easily knows which teacher needs to be guided or directed.

Professional Teacher Competency

Competence comes from English competency which means proficiency, ability, and authority. While the understanding of the competence of professional teachers is people who have special skills and skills in the field of teacher training, so that he is able to carry out his duties and functions as a teacher with maximum ability. Teachers and lecturers must have academic qualifications and competencies as agents of physical and spiritual healthy learning, have the ability to manifest national educational objectives, and have a professional sertifikan. So the qualifications and competencies must be owned by the teacher in order to be said by professional teachers.

A teacher in the teaching and learning process must have his own competencies as expressed by Cogan in Sagala (2008:209) Teachers must have competencies including: 1) the ability to view and approach educational problems and perspectives of golbal community, 2) the ability to work with others cooperatively and responsibly in accordance with roles and tasks in society, 3) the capacity of critical and aesthetic thinking ability , And 4) the desire to always improve intellectual abilities in accordance with the demands of an age that is always changing. All of that in order to be able to lead to a quality, effective, and efficient education, as well as achieve learning goals. To have these competencies teachers need to build themselves well, because the function of teachers is to foster and develop the ability of learners professionally in the teaching and learning process.

To achieve this goal, professional teachers must have four competencies, including:
a. Pedagogical competencies, namely the ability to manage learners' learning which includes understanding of learners, development of the potential of learners, planning and implementation of learning, as well as evaluating learning outcomes.
b. Personality competence, which is a personal ability that reflects a healthy and stable mental personality, mature, wise, authoritative, creative, polite, disciplined, honest, neat,

and become uswatun hasanah for learners. As stated by Ki Hajar Dewantara that a teacher should ing ngarso sungtulodo, ing madyo mangun karso, tut wuri hadayani.

c. Professional competence, namely the ability to master learning materials in depth and have a variety of skills in the field of education. These include: mastery of materials, understanding the curriculum and its development, classroom management, use of strategies, media, and learning resources, having insights on educational innovation, providing assistance and guidance to learners, and others.

d. Social competence, namely the ability of teachers to communicate and interact well with learners, parents of learners and the community, fellow educators / peers and can work together with the board of education / madrasah committee, able to play an active role in the preservation and development of community culture, as well as participate in social activities.

METODOLOGI

This research uses descriptive qualitative research method. Qualitative research as a scientific method is often used and carried out by a group of researchers in the field of educational sciences. Qualitative research enriches the results of quantitative research. Qualitative research is carried out to build knowledge through understanding and discovery. The reason researchers use skinative methods is because of the form of educational supervision conducted by the Head of Madrasah to increase the professionalism of teachers in MTs Negeri 3 Medan.

RESULTS AND DISCUSSIONS

The Role of Madrasah Head as Supervisor in MTs Negeri 3 Medan

The role of the Head of Madrasah as a supervisor in MTs Negeri 3 Medan there are several activities, namely a) with individual techniques including conducting class visits, classroom observation visits and mentoring teachers personally at the office b) with group techniques including holding regular meetings or meetings every month.

Based on the results of the interview with the theory comparison, the Head of Madrasah in MTs Negeri 3 Medan has been quite good in carrying out his role as a supervisor to the teachers, but from the results of the comparison of the theory there is an incompatipatipati ancompatiation based on the theory of Suharsimi Arikunto on individual supervision techniques carried out in four ways, namely conducting class visits, conducting observation visits, guiding teachers on ways of learning students' personal and overcoming problems experienced by students , and mentored teachers in matters related to the implementation of the Madrasah curriculum, Arikunto (2004:54). seeing from the theory, personal guidance is not carried out properly judging from some of the interviews showed that the Head of Madrasah did not do guidance and direction on the ways of studying the personal sisiwa because the Head of Madrasah said it was the teacher's job, then especially based on observation or the results of field tightening The Head of Madrasah cendrung only noticed a glimpse of the teacher teaching from outside the classroom, not necessarily seeing how the teacher was teaching even when the Head of Madrasah passed by or was watching the teacher cendrung stop doing his teaching , this can be analyzed the factor is fear of the Head of Madrasah.

Guidance is carried out more focused when already in the boardroom only or at the time the teacher's office is called in person. The head of madrasah also reminded the teachers everywhere when the head of the madrasah saw the gap that was done by the teachers. In the implementation of academic supervision with individual techniques that the Head of Madrasah always emphasizes is about the presence of teachers in teaching. Thus the teachers who teach in thisMadrasah will be more disciplined in teaching and will continue to increase professionalism.

Then in the next stage is the Head of Madrasah using group techniques in performing his role as a consultant as described above, based on the results of interviews and comparisons with the theory of Made Pidarta about the group's techniques of holding meetings or meetings,

holding group discussions, and conducting administrations. From the theory with the results of the interview there is a sufficient incompatipatipatipatipati something, that the Head of madrasah does not hold a group discussion or management but only a discussion at the time of the meeting, this will certainly narrow the experience of the teachers. and from the observations in the observation of the implementation was not carried out properly, such as when the meeting of the teachers were not all present because the teacher had a busy entrance hours, the procurement of cendrung meetings was shorter and the implementation was not included on the part of the teachers, but only the Head of madrasah who welcomed it. should be in the meeting all complaints in the face of problems submitted by the teacher and then broken together with the Head of Madrasah, assisted by the Deputy Head of Madrasah and carried out guidance for the future.

The Role of Madrasah Head as supervisor in Increasing Teacher Professionalism in MTs Negeri 3 Medan

The Head of Madrasah develops the potential of teachers by conducting discussions between teachers and other staff and the Head of Madrasah provides guidance and guidance in choosing teaching methods, teaching in accordance with the curriculum used, conducting guidance or direction on problems that occur, and meeting the needs of teachers in teaching. Giving opportunities to teachers in making decisions, can foster a sense of responsibility and foster morale. The activities of the Head of Madrasah as a supervisor in evaluators in MTs Negeri 3 Medanthere are several activities such as helping in assessing the results and teaching process, providing direction / opinion in assessing student learning outcomes, helping to provide the right methods in accordance with the curriculum. In this case the Head of Madrasah can be said to be capable, but the Head of Madrasah does not give space or opportunity to the teacher to look at himself to improve himself, but cendrung follow from the assessment of the Head of Madrasah, and assess directly.

CONCLUSION

Hasi research can be concluded that the role of the Head of Madrasah as a supervisor in MTs Negeri 3 Medan there are several activities, namely a) with individual techniques including conducting class visits, classroom observation visits and mentoring teachers personally at the office b) with group techniques including holding regular meetings or meetings every month. The Head of Madrasah develops the potential of teachers by conducting discussions between teachers and other staff and the Head of Madrasah provides guidance and guidance in choosing teaching methods, teaching in accordance with the curriculum used, conducting guidance or direction on problems that occur, and meeting the needs of teachers in teaching. Giving opportunities to teachers in making decisions, can foster a sense of responsibility and foster morale.

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THE ROLE OF COUNSEL COMMUNICATIONS IN IMPROVING THE QUALITY OF COUNSELING AND COUNSELING SERVICES

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ABSTRACT

Role or role is a concept that cannot be separated from one's role, status, position and position. Counselors are professional personnel who must have certification and license to provide professional services. Counseling guidance services will be of good quality if the counselor has skills in building communication while carrying out guidance and counseling services. This article aims to examine the role of counselor communication in improving the quality of guidance and counseling services.

KEYWORDS: Counselor Communication Role, Service Quality.

PRELIMINARY

Communication is important for personal formation and development and understanding social contact. Through communication, a person grows, learns, finds himself and others, socializes, makes friends, finds affection, or even hates or hates others.

Humans as social creatures certainly cannot separate their lives from other humans. It is no secret that all forms of culture, life order, and social systems are formed due to interactions and conflicts of interest between one human being and another. Likewise, his efforts to solve or overcome all the problems he faces, humans definitely need other people and will not be able to live without communicating or interacting with those around him. Therefore, in human life there is always interaction and communication. The success of a person's social life is very much influenced by the interpersonal communication process they undergo, without interaction there will be no life together.

Arief Rahman stated that communication between family members needs to be open and carried out in a stable condition. Such communication will produce children who are optimistic, active, and willing to be sociable, sociable, joyful, enthusiastic and have broad views. When communication is closed and the mental state is depressed, the child will be aggressive, feeling, stiff, cold, pessimistic, passive, and melancholy (Arief Rahman., 2002).

Counseling is one of the disciplines closely related to education (Napitupulu, 2017: 36). The educational process that takes place in schools is very limited. Limited in terms of educational content or material, lesson hours, practice of a knowledge given at school is also limited considering that children have more time outside of school than in school. It really depends on parents in creating the home environment to be a place for an effective educational process.

Role or role is a concept that cannot be separated from one's role, status, position and position (Supriatna, 2011). Counselors are professional staff who must have certification and license to carry out professional services.

Guidance is part of an orderly and systematic educational process to help young people grow on their strength in determining and directing their own lives, so that in the end they can gain experiences that can make a meaningful contribution to society.

The quality of services in guidance and counseling will be realized by means of effective communication. Services in counseling guidance activities are a process of providing assistance to individuals in need. The process of implementing services in guidance and counseling cannot be separated from the communication that is built between the counselor and the client. Thus the quality will increase if the counselor has the ability to build good communication with clients who take part in guidance and counseling service activities.

DISCUSSION

A. ROLE OF COUNSEL COMMUNICATIONS
1. Understanding the Role of Counselor Communication

Organizational and communication skills are not only required in institutions only, but in every aspect of life. Real every day, individuals always use communication and organization in their various activities. Once again, success in carrying out daily activities is also greatly influenced by communication and organizational ability (Napitupulu, 2019: 128). The role in the sense here etymologically is a part that plays a role or acts on the occurrence of an event. Meanwhile, according to the large Indonesian dictionary, it is a set of behaviors that are expected to be owned by people who are domiciled in society (Departemen Pendidikan dan Kebudayaan Republik Indonesia, 1994).

Meanwhile, communication in general can be interpreted as a consequence of social relations. Society consists of at least two people who are related to each other who, because they are related, give rise to social interactions. The occurrence of social interactions is due to intercommunication. In terms of communication, it can be interpreted as a process of delivering a statement by one person to another. It can be explained that communication involves a number of people, where someone states something to others (Effendy, 1986).

Paradigmatically, communication is defined as the process of delivering a statement made by one person to another as a consequence of social relationships. Communication in this case is often seen in the meeting of two people. Communication in this case contains a specific purpose, some are done verbally, face-to-face, or through various media. It can be concluded that communication is the process of delivering a message by one person to another to inform or to change attitudes, opinions or behavior, either verbally or through various media.

In the counseling process, at least two parties are involved, namely the counselor and the counselee. The party providing assistance has been widely agreed to be referred to as a counselor. However, in many references the counselor can also be referred to as a therapist or helper. In Indonesia, the Indonesian Guidance and Counseling Association (ABKIN) has agreed to mention the counselor as a helping party. This can be seen in the decision of the board of the Indonesian guidance and counseling association number: 010 of 2006 regarding the establishment of a code of ethics for guidance and counseling (Gantina, *et.al.,* 2011).

Based on the description above, it can be concluded that the role of counselor communication can be interpreted as an action taken by someone in a communication relationship to realize a goal in the process of providing assistance to individuals who need assistance.

2. Communication Process.

Johnson in his Supratik shows several roles contributed by interpersonal communication in order to create happiness in human life, as follows (Supratiknya, 1995) :

a. Communication helps our intellectual and social development.
b. Our identity and identity are formed in and through communication with other people.
c. In order to understand the reality around us and test the correctness of the impressions and understandings we need to have about the world around us, we need to compare

with other people's impressions and understandings and the same reality.

d.   Our mental health is also largely determined by the quality and our communication or relationships with other people, especially people who are significant figures in our lives.

In order to feel happy, we need confirmation from others, namely recognition in the form of responses from others that show that we are normal, healthy, and valuable. The opposite of confirmation is disconfirmation, which is a rejection from another person in the form of a response that shows that we are abnormal. Unhealthy and worthless. All of that we only get through interpersonal communication, communication with other people.

3.   Communication Functions.

The function of interpersonal communication or communication is trying to improve human relations, avoiding and overcoming personal conflicts, reducing uncertainty, and sharing knowledge and experiences of others. Communication is very necessary, especially in teaching and learning activities that overall use communication. Communication is one of the factors that can determine the success or not of a teaching and learning process in the world of education (Syafaruddin *et.al*, 2020: 228).

Communication can improve humanitarian relations between the communicating parties. In social life, a person can get the facilities in his life because he has many friends. Through communication, we can also try to build good relationships, so as to avoid and overcome conflicts between us, whether with neighbors, friends or with other people.

The function of communication is the goal in which communication is used to achieve these goals. The main function of communication is to control the environment in order to obtain certain physical, economic, and social rewards. As it has been shown, human communication, both non-interpersonal and interpersonal, is all about environmental control in order to get rewards such as in physical, economic, and social forms. Relative success in exercising environmental control through communication increases the likelihood of a happy, productive personal life. Relative failure leads to unhappiness which can eventually occur self-identity crisis.

Kumar explained that communication effectiveness has five characteristics, namely as follows (Wiryanto, 2008) :

a.   Openness (Openess). Willingness to respond with pleasure to information received in the face of interpersonal relationships.

b.   Empathy (Empathy). Feel what other people feel.

c.   Support (Supportiveness). An open situation to support effective communication.

d.   Positive Sense (Positiveness). A person must have positive feelings about himself, encourage others to participate more actively, and create communication situations conducive to effective interaction.

e.   Equality (Equality). A tacit acknowledgment that both parties value, are useful, and have something important to contribute.

Based on the explanation above, it can be concluded that communication functions to achieve the goals to be achieved. The achievement of a goal really depends on the application of a communication that is built when carrying out the activities carried out. In other words, communication is the key to the success of the activities carried out.

B.   THE QUALITY OF COUNSELING AND COUNSELING SERVICES.
1.   Definition of Quality.

Quality comes from the English word "Quality" which means quality. Quality means something related to passion and self-esteem. In accordance with its existence, quality is seen as the highest value of a product or service. Quality is the degree of excellence of a product or work, either in the form of goods or services (Edward Salis, 2014).

Furthermore, Edward Deming said that quality is: "What is quality? The basic problem anywhere is quality. What is quality? A product or a service possesses quality if it helps somebody and enjoys a good and sustainable market. Trade depends on quality. (Deming, 2010). In general, quality or quality is a comprehensive description and characteristics of goods or services that show its ability to satisfy needs and assist someone in enjoying a good and sustainable market that is expected or implied (Departemen Pendidikan Nasional, 2012).

Quality means the degree (level of excellence of a product (work / effort) in the form of goods and services, both tangible or intangible. Tangible quality means that it can be observed and seen in the form of the quality of an object or in the form of activities and behavior. For example, television quality because it has durability (not easily damaged), the color of the image is clear, the sound sounds good, and the spare parts are easy to find, the behavior is attractive, etc. Meanwhile, an intangible quality is a quality that cannot be directly seen or observed, but can felt and experienced, for example an atmosphere of discipline, intimacy, cleanliness and so on (Suryosubroto, 2010). While in Arabic it is called "juudatun". Something is said to be of good quality, it must be when something is of good value or contains a good meaning. On the other hand, something is said to be of inferior quality, if something has a bad value or has a bad meaning.

In essence, some of the definitions of quality are the same and have the following elements: First, it includes efforts to meet or exceed customer expectations. Second, includes products, services, people, processes and the environment. Third, it is a condition that is always changing. Based on these elements, quality can be defined as a dynamic condition related to products, services, people, processes and the environment that meet or exceed expectations.

Based on the definition of both conventional and more strategic quality, we may state that basically quality refers to the following main notions:

a. Quality consists of a number of product features, both immediate and attractive features that meet customer desires and thereby provide satisfaction with the use of the product.
b. Quality consists of everything that is free from deficiencies or damage.

The definition above confirms that quality is always customer focused (customer focused quality). This means that a product is said to be of quality if it is in accordance with customer desires. In the context of the quality of guidance and counseling services, the service is said to be of quality if the individual who gets help feels that his needs are met. According to Edward Sallis, there are three definitions of the concept of quality. First, quality as an absolute concept (absolute), second, quality in a relative concept, and third, quality according to customers (Gaspersz, 2005).

In this concept, the essence of the purpose of guidance and counseling is the satisfaction of individuals who expect help, so that quality is determined to what extent they are able to satisfy their needs and wants or even exceed. Because satisfaction and desire are abstract concepts, the definition of quality in this case is called "quality. in perception of quality in perception ".

2. Understanding Guidance and counseling

Guidance and Counseling is a translation of the English terms Guidance and Counseling. Guidance can be defined as providing assistance or demands, counseling means giving advice. Guidance is a term that is commonly used in the world of education. Guidance is basically an effort to help individuals achieve their optimal development. In addition, Good's broader guidance explains that guidance is (1) a dynamic personal relationship process, (2) a form of systematic assistance (other than teaching) to students, or others to help, assess their abilities and tendencies. and use that information effectively in everyday life (Budiamin, *et,al.,* 2009).

Counseling is a process that involves an interpersonal relationship between a counselor and one or more clients where the counselor uses psychological methods based on systematic

knowledge of human personality in an effort to improve the client's mental health (M. Luddin, 2012).

In addition, counseling is a process of assistance provided by clients in the form of a therapeutic relationship between counselors and clients so that clients can increase self-confidence, self-adjustment, or new behavior so that clients get happiness (Zulfan Saam, 2013).

Counseling Guidance is the process of providing assistance through a counseling interview (face to face) by an expert (called a counselor) to an individual who is experiencing a problem (called a counselee) which leads to overcoming the problems faced by the counselee and being able to take advantage of the various potentials that are owned and existing means, so that the individual or group of individuals can understand themselves to achieve optimal development, be independent and can plan for a better future to achieve a prosperous life (Syarif, 2014).

Quoting Tolbert's opinion in Prayitno and Erman Amti's book, they formulate matters related to counseling, including:

Counseling is carried out in a face-to-face relationship between two people.

Counseling is carried out by people who are experts (have special abilities in the field of counseling).

Counseling is a vehicle for the client's learning process, namely learning to understand yourself, making plans for the future and overcoming problems at hand.

Self-understanding and planning for the future is done using the client's own strengths

The results of counseling must be able to create welfare, both for individuals and for society (Prayitno, *et,al.,* 2004).

3. **Guidance and Counseling Purpose.**

Implicitly, the purpose of guidance and counseling is the process of providing assistance to individuals in order to achieve optimal development in the individuals being guided. In other words, so that individuals can develop themselves optimally according to their potential and capacity and so that individuals can develop according to their environment.

In more detail, the objectives of guidance and counseling or the objectives of counseling or the objectives of counseling as mentioned above are for the client to: first, gain a better understanding of himself. Second, directing himself according to his potential towards an optimal level of development. Third, being able to solve the problem itself. Fourth, have a more realistic insight and objective acceptance of himself. Fifth, be able to adjust more effectively to both himself and his environment so that he can get happiness in his life. Sixth, reach the level of self-actualization according to its potential. Seventh, avoiding the symptoms of anxiety and misconduct (Tohirin, 2013).

Based on the explanation above, it can be concluded that the purpose of guidance and counseling both in schools and madrasah is adjusted to the level of the school and madrasah concerned. The achievement of the aforementioned goals of guidance and counseling in schools and madrasahs must be based on the achievement of the vision, mission and objectives of the school and madrasah concerned.

4. **Guidance and Counseling Function**

The functions of Guidance and Counseling are as follows:

The function of understanding, which is to help individuals have an understanding of themselves (their potential) and their environment (education, work, and religious norms).

The function of maintenance and development, namely the function of counseling services to maintain and develop positive conditions, the counselor always strives to create a conducive learning environment, which facilitates student development.

Counselors and other school personnel work together to formulate and implement guidance programs systematically and continuously in an effort to help students achieve their developmental tasks.

The function of prevention, prevention is an effort to influence in a positive and environmentally wise way that can cause difficulties and losses that actually occur.

The alleviation function, namely the curative guidance function. This function is closely related to the effort to provide assistance to students who have experienced problems, whether related to personal, social, learning and career aspects.

Distribution function, namely the function of guidance and counseling in helping individuals choose extracurricular activities, majors or study programs, and establishing mastery of careers or positions that are in accordance with their interests, talents, expertise, and other personality traits.

Adaptation function, which is the function of helping education implementers, especially counselors, teachers or lecturers to adapt educational programs to educational backgrounds, abilities and individual needs.

The function of adjustment, namely the function of guidance and counseling in helping individuals to adapt themselves dynamically and constructively to educational programs, school regulations or religious norms.

Based on some of the descriptions above, it can be concluded that guidance and counseling are assistance provided by a trained and experienced counselor to the counselee or client to find or solve any problems they face, be they personal, career, learning and social problems.

5. Guidance and Counseling Service Scope.

Guidance and counseling services at schools or madrasas have a broad scope and can be seen from various aspects, namely:

First, in terms of function. In terms of function, the scope of guidance and counseling services in schools and madrasah includes the following functions: (1) prevention, (2) understanding, (3) alleviation, (4) maintenance, (5) distribution, (6) adjustment, (7) development, and (8) improvement.

Second, In terms of targets, in terms of objectives, the scope of guidance and counseling services in schools and madrasahs is intended for students with the aim that individual students achieve optimal development through the abilities: disclosure of recognition, self-acceptance, directing from and self-realization. In certain cases, according to the problems faced by students, there will be priority in the target of guidance and counseling.

Third, service point of view. In terms of the services provided, the scope of guidance and counseling services in schools and madrasahs includes the following services: 1). Data collection, 2). Providing information, 3). Placement, 4). Counseling, 5). Transfer cases and, 6). Assessment and follow-up.

Fourth, aspect of the problem. In terms of problems, the scope of guidance and counseling services in schools and madrasah includes: 1). Educational guidance, 2). Career guidance, 3). Personal-social guidance.

Nowadays, the scope of guidance and counseling services, especially in schools and madrasas, has developed. This development is due to advances in science and technology that have raised new problems, so that solutions also require new approaches and methods. The direct impact of the development of science and technology in the world of guidance and counseling is the need for adjustments in the scope of service.

CONCLUSION

Based on the explanation of the theories in the discussion above, the role of counselor communication has a very important position in improving the quality of guidance and counseling services. The quality of guidance and counseling services will improve if the counselor has the skills to communicate with the counselee during counseling services. Thus the counselor must be able to improve his ability to communicate. Because communication in guidance and counseling services is a tool that can be used in achieving the goals of guidance and counseling. Thus, the communication counselor occupies an important position in improving the quality of guidance and counseling services.

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EDUCATION OF AQIDAH AND MORALS IN THE KORAN

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ABSTRACT

The Koran is the word of Allah swt which is a miracle that was sent down to the Prophet Muhammad through the angel Gabriel, which contains perfect instructions and reads it is of worship value. The Koran contains a broad and perfect education. In the Koran, there are many ingredients that are needed by humans to maximize their life goals according to Allah's orders. Many of the contents of the Koran are various, including those related to education, aqidah, sharia, morals, history, science, technology, philosophy and others. The Koran is a holistic, comprehensive, broad and profound life guide that serves to underlie and guide the various dimensions of human life that provide the best direction for success and happiness in the world and the hereafter. As a Muslim, we are obliged to believe the truth of the Koran and guide it. The Koran is a true guide and can be verified by the development of modern science and technology so that the Koran is an absolute guide. The Koran provides guidance in various areas of human life, including in the field of education. In the Koran, there are many discussions regarding various kinds of education, including education in aqidah and morals. With the guidance of the Koran, it is hoped that education in aqidah and morals can be carried out properly and optimally.

KEYWORDS: Education, Aqidah, Morals and the Koran.

INTRODUCTION

The Koran contains many of the basic content guidelines for human life. Among the main contents of the Koran are aqidah, sharia, morals, history, science and technology, and philosophy. Some people, like Mahmud Syaltut, divide the main teachings of the Koran into two main teachings, namely Akidah and Sharia (Syaltut, 1966: 11). The points of the contents of the Koran are needed as human guidance to the right path.

M. Quraish shihab (2013: 57) explains that the purpose of revealing the Koran is different from scientific books. Therefore, it is necessary to investigate and research the period of the revealed revelation of Allah. Broadly speaking, the objectives of the Qur'anic being revealed according to him are:

1. Guidance of faith and beliefs that must be adhered to by humans who are encapsulated in the belief in the oneness of God and belief in the certainty of a day of retribution,
2. Guidelines regarding pure morals by explaining the religious and moral norms that humans must follow in their lives individually or collectively,
3. Guidelines regarding sharia and law by explaining the legal bases that must be followed by humans in relation to God and others. Or in other words shorter, "the Koran is a guide for humans the path that must be taken for the happiness of life in this world and in the hereafter".

The Koran is the word of Allah Almighty. The Koran is a guide and guidance for human life. The Koran becomes human evidence and compass in doing things to get the pleasure of Allah SWT. in achieving success and happiness in the world and the hereafter.

In the Koran, it discusses a lot about education of aqidah and morals. Aqidah is the science that teaches humans about the beliefs that every Muslim must have. The Koran teaches us the creed of monotheism, which is to instill faith in Allah SWT. the one who never slept and

did not procreate. Believe in Allah SWT. is one of the first pillars of faith. People who do not believe in the pillars of faith are called unbelievers (El-Masni, 2006: 54).

Meanwhile, morals are behaviors that are possessed by humans, both commendable morals or akhlakul karimah or those that are disgraceful or morals madzmumah. Allah SWT. sent the Prophet Muhammd saw. nothing but not to improve morals. With the education of aqidah and morals contained in the Koran, it is hoped that it can achieve happiness in the world and the hereafter.

LITERATURE REVIEW

1. Understanding the Koran

The Koran is a revelation from Allah Almighty. as instructions and instructions for carrying out the prophetic duties of the Prophet. when he reached the age of 40 (Aziz & Fatimah: 2018: 9). The Koran is a reliable guide and its truth can be proven as a light of guidance whose truth can be proven by supporting sciences so that a Muslim is obliged to believe in the truth of the Koran (Aziz & Nasution, 2019: 7).

The Koran, which literally means "perfect reading" is a name chosen by Allah which is truly correct. There is no reading like the Koran which is regulated in the reading procedure, which one is shortened, lengthened, thickened or refined (Shihab, 2013: 3). Believing in the Koran means acknowledging and justifying and following its contents (Aziz, 2020: 36). Studying the Koran is something that must be done in both intracurricular and extracurricular learning. This is because reading the Koran cannot be separated from learning Islamic Education and Islamic Education extracurricular activities which are very useful for students (Aziz, et al, 2020: 123). The first step that educators must take is that students must be able to read and write the Koran properly and correctly so that they can continue to the next level (Aziz & Nasution, 2020: 152).

The Koran as an integrated book, faces, and treats its students by paying attention to the whole human, soul, mind and body elements. On the other hand, so that students do not dissolve in material nature, the Koran uses natural objects, as a connecting line to increase humans to the presence of Allah Almighty, and that everything that happens the slightest is under the power, knowledge, and arrangement of God Almighty. (Shihab, 2013: 9).

One of the purposes of the Koran is to remind people, especially Muslims, that the teachings of the Koran are a unified unity that cannot be separated. The Koran takes various ways to lead people to the perfection of their humanity, among others, by telling factual or symbolic stories. The Holy Koran does not hesitate to tell the story of "human weakness", but it describes it with beautiful words, polite but invites applause, or evokes negative potential, but to underline the bad consequences of that weakness, or describe when human consciousness faces the temptation of lust and Syaitan.

M. Quraish Shihab (2013) explains that the purpose of bringing down the Koran is different from the scientific books. Therefore, it is necessary to investigate and research the period when the revelation of Allah was revealed. Broadly speaking, the aim of bringing down the Koran is an indication of the creed and belief that must be adhered to by every human being who is encapsulated in the belief in the oneness of God and belief in the certainty of a day of retribution. In addition, the Koran is an indication of pure morals by explaining the religious and moral norms that humans must follow in their life individually or collectively.

2. History of the descent of the Koran

The Qur'an was revealed to the Prophet Muhammad for the first time. on Monday night, the 17th of Ramadan coincides with the date, 6 August 610 AD. The length of time for the revelation of the Qur'an, according to Al-Khudlary's opinion in the Tasyri 'Date, stipulates that the duration of the Nuzul Qur'an from its beginning to its end, 22 years 2 months 22 days, namely from the 17th night of Ramadan, 41 from the Prophet's anniversary, to 9 Dzulhijjah, the

10th year of the Hajj day of Hijrah, or the 63rd year of the Prophet Muhammad's milad (Ansyory, 2012: 21).

The Koran is stored in Lauhul Mahfudz, after which it is sent down through 2 stages, namely the Koran going down at once and the Koran down gradually. The purpose of the Qur'an which is to come down at once is the descent of the Koran in the world of Baitul 'Izzah (the world's sky) on the night of Lailatul Qadar. As said by Allah swt. Q.S. Al-Qadr / 97: 1-3, namely:

1. Verily We have sent it down (the Koran) on the night of glory. 2. And do you know what the night of glory is? 3. The night of glory is better than a thousand months.

The opinion of Ibn Abbas and a number of other scholars said that the descent of the Koran was the descent of the Koran to Baitul Izzah in the heavens of the world to show His angels how great this event was. then the Koran was revealed to the Prophet Muhammad. gradually for twenty-three years according to the events that accompanied him from the time he was sent to his death. For thirteen years he lived in Mecca, and during that time the revelation came to him, after moving he lived in Medina for ten years. According to Ibn Abbas, the Koran was sent down to lailatul qadr on Ramadan to the world at once; then decreased gradually (Qaththan, 2004: 125). The date of the decline of the Koran is not clearly stated, but the Qur'an was revealed gradually.

3. Miracles of the Koran

According to the Quraish Shihab miracles can be divided into two main parts in outline. The two groups are miracles that are impermanent material senses and immaterial miracles, logical, which can be verified throughout the ages. The miracles of the earlier prophets are of a first kind. Their miracles are material and sensory in the sense that this extraordinary thing can be witnessed or reached directly through the senses by the community where the prophet delivered his message (Anwar, 2017: 192).

The Koran as the greatest miracle of the Prophet Muhammad has miraculous aspects as described by Anwar (2017: 71-72), namely:

1. The language structure is very beautiful, different from every language structure that is in the language of the Arabic people or verses,
2. There are strange uslubs that are different from all Arabic uslubs in general,
3. A great (extraordinary) quality which is impossible for a being to bring / sign such a thing,
4. The form of laws that are more detailed than any man-made law,
5. Describing unseen things or news that cannot be known except by revelation.
6. Does not conflict with general knowledge whose truth can be proven by science and technology,
7. Keep promises and threats that are informed in the Koran,
8. There is a wealth of knowledge contained in it,
9. Meet all human needs. In accordance with his nature,
10. Affect the hearts of followers and enemies, as happened to Umar bin Khattab.

Many scientific facts that have been issued by the Koran as a description of the scientific signs contained in the Koran have been revealed by modern research today and they are extraordinary miracles of the Qur'an. This proves that the miracles of the Koran are something special, not man-made.

RESULTS AND DISCUSSION

The content of the Koran About Aqidah Education

The Koran was revealed by Allah swt to mankind as a response to the solution to the problems of mankind in the world. The content of the Koran contains a lot of answers to human problems, both those concerning ideological (aqidah), politics, defense and security, social, economic, cultural, and others.

Aqidah is the foundation of a Muslim's faith. Like a building, aqidah is a solid foundation that will support the building above it. Without a strong foundation, buildings will easily collapse and collapse. Likewise humans, without aqidah, one's faith will easily waver and fall into error and immorality.

If we pay attention to the verses that came down in Mecca or are called the Makkiyah verses, we will understand that these verses came down regarding Aqidah. In the period of Mecca, Allah swt through the mouth of His Messenger, Muhammad PBUH corrected aqidah as the foundation of Allah's faith. Because the essence of aqidah is obeying the Sharia (Conforming Allah) which is the opposite of shirk (Syaibani, 2012: 16-17).

The content of the verses of the Koran related to this aqidah education, namely:

1. **1. Faith in Allah swt**

Faith in Allah swt means trusting and believing with all your heart that Allah exists (form). Faith in God is one of the first rules of faith. Every Muslim is obliged to believe in Him, even though we have never seen His form, heard His voice or touched Him. To know Allah SWT, we have to know His attributes. Humans will understand the greatness and majesty of Allah. This is useful as a means to get closer to God Almighty (Hudarrohman, 2012: 5).

Knowing Allah swt from His names and attributes can open horizons how great He is. This will encourage humans to always humble themselves and build a good relationship between the creator and humans as created beings, this is in accordance with the word of Allah Q.S. Al Isra '/ 17: 110.

> Say: "Call Allah or call Al-Rahman. Whichever name you call, He has Al Asmaul Husna (the best names) and do not raise your voice in your prayers and do not lower it and find a middle ground between the two.".

By believing in the attributes of Allah swt that He is All-Life with the Nature of Life, All-Knowing with the nature of 'Ilm, All-Powerful with the quality of Qudrah, All-Willing with the nature of Irada, All-Hearing with the same nature', All-seeing with Bashar's nature, All-reaching with Indark's character, Speaks with Kalam's character, orders with amar instruments, prohibits with nahy instruments, and notifies with khabar instruments.

Believing that Allah is Most Just in all His decisions and decrees, Most Generous and generous in His gifts and gifts, Most Initiating, Most Restoring, Most Reviving, Most Deadly, Most Creating something new, Most Torturing. He is the Most Gracious, who never keeps the slightest bit, Most Patient who never hurries in the slightest, The Most Patient who doesn't hurry in the slightest, The Most Recipient of Charity who never forgets, Most Aware who never catches his breath The supervisor who was never negligent for a moment. He is most grasping but also most stretches, laughs and rejoices, likes and hates, is satisfied and angry, angry and angry, but also loves and forgives, gives and refuses (Jailani, 2011: 13-14).

2. **Faith in Angels**

Angels created by Allah are made of light. Faith in angels is part of the second pillar of faith. The purpose of faith in angels is to believe in angels, even though humans cannot see angels. Angels worship Allah and always obey Allah and never commit sins. Even though humans have never seen angels, if Allah SWT wants humans to be able to see angels, then this can happen, as often happened to prophets and messengers. Angels always appear in male forms to the Prophets and Apostles. Like what happened to Prophet Ibrahim.

Angels are supernatural beings created by Allah SWT. and many are mentioned in the Koran. As for among the words of Allah SWT. who talked about this Q.S. An-Nisa '/ 4: 166, namely:

(They don't want to admit what was revealed to you), but Allah acknowledges the Koran that He revealed to you. Allah sent it down with His knowledge; and angels are witnesses (too). it is enough that Allah will admit it.

3. Faith in the Scriptures of God

Faith in Allah's books means believing with confidence that Allah has revealed His entire books to His Apostles, namely: the Torah, the Zabur, the Gospels and the Koran.

Indeed, Allah is Most Holy who has teachings and messages that were revealed to His Apostles and Prophets. The Word of Allah SWT Q.S. Al-Baqarah / 2: 213.

Humans are one people. (after a dispute arose), So Allah sent the Prophets, as a warning, and Allah sent down with them the true book, to give decisions among people about the matters they were in dispute with. do not dispute about the book but the people who have been brought to them the Book, Namely after coming to them real information, because of envy among themselves. So Allah guides those who believe in the truth about what they disagree with with His will. and Allah always guides people He wills on the straight path.

4. Faith in the Prophets and Apostles of Allah

Faith in the Prophets and Apostles of Allah means to believe and believe in the existence of Prophets and Apostles who receive His revelations and messages. Allah SWT. sending His prophets and messengers as role models for the people of their respective prophets and messengers. Prophet Muhammad SAW. sent to the people is to provide good role models. There are many prophets and messengers that Allah has sent down, but only twenty-five prophets and messengers that we must know and cannot be separated from other prophets we must believe in. Allah SWT. said on Q.S. Al-Baqarah / 2: 136.

Say (O believers): "We believe in Allah and what was sent down to Us, and what was sent down to Abraham, Isma'il, Ishaq, Ya'qub and his grandchildren, and what was given to Musa and Isa and what is given to the prophets from their Lord. We do not differentiate among them and We only submit to Him ".

Apart from having faith in the apostolate, we are also obliged to have faith in its obligatory, impossible and jaiz nature. The mandatory characteristics of the apostle are: Siddiq (honest), Amanah (trustworthy), tabligh (conveying), and fathonah (intelligent). Meanwhile the apostle's impossible nature is the opposite or opposite of his obligatory nature. The nature of jaiz rasul is that the apostle is the same as other humans that he needs to eat, sleep, and move (Aziz da Nasution, 2019: 132-133).

5. Faith in the Last Days (Doomsday)

The Doomsday is the secret of Allah, no creature knows it even the Prophet and His Messenger. They only give signs of coming doomsday. Doomsday is the destruction of everything in the world, all creatures will die except for what He wants them to live. Among the descriptions of the end in the Koran in Q.S. Al-Haqqah / 69: 13-16, namely:

Nothing befell the earth and (not even) yourself but it was written in the book (Lauhul Mahfuzh) before We created it. Verily this is easy for Allah.

The contents of the Koran About Moral Education

The word morality according to Abi al-Husain Ahmad bin Fāris bin Zakariya (1994: 329) comes from Arabic which is in the plural form with the mufrad form is khuluq. Named khuluq which usually means temperament because a person who has that character has already been determined (such a condition) upon him. the meaning of khuluq can be understood as an accurate description of the human mind (namely the soul and its characteristics), while khalq is a description of its outer form (facial features, skin color, height and body, etc.).

The essence of khuluq as stated by Mustafa is that the word khuluq contains aspects in accordance with the word khalq which means creation or event, and is closely related to khaliq which means creator and makhluq which means created. This pattern of formation appears as a mediator that bridges communication between the Khāliq (Creator) and the being (created) reciprocally, which is then referred to as habl minallāh. From the verbal product of habl minallāh, a pattern of relationships between humans is usually born which is called habl min al-nās (patterns of relationships between creatures).

Morals are behaviors that are possessed by humans, whether commendable or akhlakul karimah or morals or morals madzmumah. Allah SWT. sent the Prophet Muhammd saw. nothing but not to improve morals. Every human being must follow what He commands and stay away from His prohibitions.

This verse is considered as a pre-appointment of the Prophet Muhammad. become an Apostle. This verse is one of the highest praise without equal, given by Allah Almighty. to His Rasul Muhammad PBUH. Although physically and instinctively the same as ordinary humans, but in personality and mentally they are not like humans in general, because Allah's Messenger was sent by Allah to be a guide and role model for all mankind (Shihab, 1998: 68) Many examples of verses about morals and manners include the Word of Allah SWT. Q.S. Al-Baqarah /2: 83.

And (remember), when We took the promise from the Children of Israel (namely): do not worship other than Allah, and do good deeds to the mother and father, the relatives, the orphans, and the poor, and say good words. to humans, establish prayers and pay zakat. then you do not fulfill that promise, except for a small part of you, and you always turn away.

The Qur'an speaks a lot of morals. In general, at least the morals that are often conveyed in the Koran are:
1. Morals towards Allah include the Q.S. Al-A'la / 87: 1, Q.S. Al-Isra '/ 17: 44,
2. Morals towards Fellow Humans including Q.S. Al-Baqarah / 2: 83,
3. Morals towards the environment, including the Q.S. Al-A'raf / 7: 56.
4. and others.

CONCLUSION

The main objectives of Islamic education include strengthening aqidah and the formation of morals and manners that are capable of producing people with good morals and souls who are clean, strong will, true ideals and high morals. The Koran as the basis for Islamic education discusses a lot about education of aqidah and morals so that it becomes a guide in maximizing learning.

Aqidah education in the Koran includes: faith in Allah, faith in angels, faith in the book of Allah, faith in the Prophet and Apostles, faith in the Last Day and faith in the good and bad provisions of Allah. As for among the Moral education in the Koran, namely: Morals towards Allah, Morals towards fellow humans, Morals towards the Environment and others. In addition to the verses and the voiced discussion, there are many more Alquran that convey information about the education of aqidah and morals that cannot be expressed one by one.

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THE EFFECTIVENESS OF GROUP COUNSELING SERVICES TO IMPROVE PERSONAL CONFIDENCE FOR KIDAL CHILDREN AT SMA MUHAMMADIYAH 18 SUNGGAL

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ABSTRACT

Group guidance services are services that allow a number of students to collectively obtain material from certain sources (especially tutors or counselors) which are useful for supporting the daily life of individuals as students, family members and communities and to consider in decision making. The purpose of this study is to increase the self-confidence of children or left-handed students. This research was conducted at SMA Muhammadiyah 18 Sunggal which is located at Jalan Sei Mencirim, Medan Krio Village, Sunggal District, Deli-Serdang Regency. Research subjects and objects were students of class XI to increase the self-confidence of left-handed children or students. The data collection process was carried out for two weeks, namely in June 2020, using data collection techniques, observation, interviews. Based on the results of research carried out the effectiveness of group guidance services to increase the self-confidence of children or left-handed students carried out by researchers running optimally and successfully increasing the self-confidence of left-handed students seen from the results of observations and interviews of children or students committed by promising more confidence so that it is achieved service purposes. And this is evident in changes in the attitudes of students who used to be aloof and quiet in class, the attitudes of children or students who are less able to be active in socializing are able to control themselves and behave better. This change after receiving group guidance services in an effort to achieve goals is carried out jointly between the counselee and the counselor. Before I conducted group guidance services, I saw that the students' self-confidence still occurred in the classroom when I made observations, namely in class XI, then when I did group guidance services there was an increase of 85% of the students being more confident. Thus it can be concluded that the Group Guidance Service is Effective to Increase the Confidence of Left-Handed Children Class XI SMA Muhammadiyah 18 Sunggal in the 2019/2020 Academic Year.

KEYWORDS: Group Guidance and Increasing Confidence of Left-Handed Children

INTRODUCTION

Education is a conscious effort to prepare students through teaching and guidance activities or training from their role in the future. This is in accordance with Law No. 20 of 2003 concerning the National Education System in Article 3, which states that national education has the function of developing capabilities and forming dignified national character and civilization in the context of educating the nation's life. National education aims to develop the potential of students to become human beings who believe in and fear God Almighty, have noble character, are healthy, knowledgeable, capable, creative, independent, and become democratic and responsible citizens. With the development of the times in the world of education that continues to change significantly so that many educators change the mindset, from a rigid lay pattern to a more modern one. Education may start before the baby is born as many people do by playing music and reading to unborn babies in the hope that they can teach their babies before birth.

Counseling is carried out to develop the potential of a child or student optimally because counseling is part of education. With the guidance of counseling in schools, it will provide students with opportunities to develop their potential, interests and growth and development because children or students are more focused on their creativity.

Self-confidence is a person's belief and attitude towards one's own abilities by accepting what it is, both positive and negative, which are formed and learned through the learning process with the aim of self-happiness. According to Lina and Klara (2010: 15), self-confidence

is a positive attitude of an individual which enables him to develop a positive assessment of himself and the environment or situation he is in.

Self-confidence is the basic asset for a person to fulfill his / her own needs. One of the first and foremost steps in building self-confidence by understanding and believing that every human being has their own strengths and weaknesses. Left-handed people have problems with self-confidence.

Left-handed people do have a smaller population (+ 10% of the population) than right-handed people, so some designs are generally intended and used for right-handed people. Left-handed people in this case must adapt to devices / products specifically used for the right hand such as scissors, mouse, ruler, gas (motor), steering wheel, musical equipment (guitar, bass, and drums). Although in this case there are also products that are used universally both right and left. Left-handed people eventually learn to try using their inferior (right) hand more often than right-handed people (left).

Therefore, left-handed people tend to have less self-confidence in carrying out their daily activities because they feel different from others, both in terms of needs and reality. Left-handed people lack self-confidence is one of the main factors in carrying out daily activities, left-handed people who lack self-confidence are very, very disturbing in carrying out their next life.

Based on observations made by researchers at SMA Muhammadiyah 18 Sunggal, there are children or students who are predominantly left-handed with a tendency to be less active in socializing, feel anxious, afraid and avoid, verbally abusive, behave aggressively, lack of self-confidence and lack of skill development. In this case, the role of parents, caregivers and immediate family plays an important role in helping to increase the self-confidence of children or students who are facing students when doing activities.

LITERATURE REVIEW

Self-confidence is expressed through self-attitudes which are self-actualization of the person concerned. Confidence is also part of the subconscious mind and is not influenced by rational arguments. According to Lina and Klara (2010: 15), self-confidence is a positive attitude of an individual that enables him to develop a positive assessment of himself and the environment or situation he is in.

Left-handed is a term for people who dominantly use their left hand as their main hand to carry out activities such as writing, eating, grasping, and other activities. According to the Big Indonesian Dictionary, being left-handed means being more skilled about the left side of the body (hand) than the right side. Normatively, humans are taught from childhood to use the right hand in various activities because the right hand is considered good in accordance with existing norms. It is different with left-handed people who are more dominant in using their left hand because there are several factors that cause left-handed people to use their left hand more.

These factors include genetic factors, trauma factors, stress, and habits. According to Rigal (1992) in the journal "Adaptability of Left-Handed People to Right-Handed Environments in Writing and Drawing Activities," activities that are usually carried out by hands can generally be grouped into 6 types, namely reaching or grasping, operating equipment, throwing, lifting, pointing. and activities using both hands (bimanual activities) Left-handed children do have a smaller population compared to people who do activities with their right hands.

Group Guidance is a guidance service provided in a group setting, Prayitno (2004: 309). "Group guidance services are guidance services that allow a number of students to collectively obtain a variety of materials from certain sources (especially tutors or counselors) that are useful for supporting the daily life of individuals as students, family members and communities and to consider in decision making ".

METHODOLOGY

Data analysis is part of conducting research. In action research, guidance and counseling services, data analysis that has been encountered since the first time the research came to the

research location, was carried out intensively from the beginning of field data collection to the end of all data collected. Data analysis is used to give meaning to the data that has been collected. According to Moleong (2010: 32) "Data analysis is the process of organizing data affairs, organizing in a pattern and size to make a conclusion". So the analysis is based on data that has been obtained from open-ended research.

Qualitative research data collected is very large and can consist of any type of data, both in the form of field notes and research comments. Therefore, it is necessary to have data analysis work which includes work, organize, group, code and categorize them.

Based on the description above, the data analysis procedure used in this is as follows:

1) Data Reduction

Reducing data means summarizing, choosing the main things that focus on the important things, looking for themes and patterns and removing unnecessary.

2) Presentation of Data

The data presented can be in the form of brief descriptions, charts, relationships between categories, flow charts and the like. The data in this study are presented in the form of descriptive or anrative text which contains data related to the research problem for further analysis for the sake of drawing conclusions.

3) Draw Conclusions

The estuary of the conclusion of qualitative data analysis activities lies in the description or narrative of what is produced, understandable with respect to a problem under study. From here a conclusion or problem is born which is comprehensive and profound (Deeph).

In this case, it will depend on research ability in 1) detailing the focus of the problem which is really the center of attention to be studied in depth. 2) track, record, organize any relevant data for each focus of the problem that has been studied. 3) states what is understood in its entirety, about a problem under study.

RESULTS AND DISCUSSION

In research conducted at SMA Muhammadiyah 18 Sunggal is the application of group guidance services to increase the self-confidence of left-handed children or students at SMA Muhammadiyah 18 Sunggal. As for the objects of research are counseling guidance teachers and class XI students of SMA Muhammadiyah 18 Sunggal totaling 8 students. This is done so that the results of the research can be more focused on the problem to be investigated and achieve the desired goals in this study.

Discussion of Research Results

1. Implementation of Group Guidance Services at SMA Muhammadiyah 18 Sunggal

The implementation of counseling guidance services in schools is considered to be merely giving advice, even though the fact shows that counseling guidance services involve all student interests in optimal self-development. Besides needing. Advice in general, students in accordance with the problems they face require other services, such as providing information, placement and distribution, counseling, tutoring, distraction to more skilled and authorized personnel and so on. Furthermore, the fact proves that the supervising teacher faces various problems experienced by students at school. Concerning personal, social, study and career fields. One of the counseling services applied in solving student problems at SMA Muhammadiyah 18 Sunggal is to use group guidance services, namely by providing direct directions on problems that are being faced by students. The problem seen here is that students have less self-confidence experienced by left-handed children and the problem is the low self-confidence of left-handed students.

Based on observations made at SMA Muhammadiyah 18 Sunggal, it was found that 8 children had almost the same activities and attitudes, namely left-handed children and made them less confident. After doing research and seeing firsthand the situation of students who have problems in low self-esteem due to being left-handed, a group guidance service was

carried out for the first one to see what problems these students were facing. Then after finding the problem of lack of confidence that hinders their activities.

The results showed that the process of implementing group guidance services through stages, namely the stages before and after being implemented. The stage before implementing group guidance is collecting student data. While the stages after the counseling process is carried out consisting of the initial stages in the form of building relationships with students. The core stages include steps to obtain a self-image and the nature of the problem at hand and the factors causing the lack of confidence, finding alternative solutions to problems and the final stages, namely the assessment and follow-up stages and termination.

2. Application of Group Guidance Services to Increase Confidence of Left-Handed students

Counseling is needed to help solve conflicts in the form of student personal problems, especially in group guidance services. The counseling guidance teacher's communication style should be able to prioritize the concept of friendship, avoiding the ego and formality which can actually be an obstacle to the smooth implementation of this concept service placing students and supervisors in an equal position so that group guidance in learning activities can be more effective and bring changes to attitudes. , knowledge and become friends for assisted students and encourage left-handed students in order to increase self-confidence.

This is where the guiding teacher's role in providing counseling to students who experience problems in self-confidence, group guidance can be given to students by the supervisor after knowing the student's problem, which is believed to be lacking in confidence in left-handed students.

Group guidance services are one of the mentoring techniques that are attempted to help clients recover from the incidents that have left them in order to achieve optimal development and in accordance with their abilities, talents, interests and values.

In general, this group guidance service helps clients get out of past problems that still haunt someone and by doing this group guidance service will slowly stabilize feelings of fear or anxiety that haunt the client.

From the above opinion that group guidance is an effective way to increase student self-confidence, especially left-handed children, but there must still be attention from the supervisor. In this case, so that good learning activities can make students learn more seriously.

CONCLUSION

Based on the results of the research report above, in this chapter the authors can conclude that:

1. After the implementation of the first group guidance service at SMA Muhammadiyah 18 Sunggal the 2019/2020 Learning Year, it is going well and students can start to be active and earnest in learning.

2. The second implementation of group guidance services for student learning activities at SMA Muhammadiyah 18 Sunggal for the 2019/2020 Learning Year is on average getting better with the motivation of students to be more confident so that students are more qualified and open up to other friends.

After the implementation of group guidance services for the second time given to students, they began to be more active and dare to appear in frequent high-intensity learning activities so that self-confidence was getting better, it can be concluded that group guidance services are effective in increasing students' self-confidence. left-handed at SMA Muhammadiyah 18 Sunggal for the 2019/2020 Academic Year.

SUGGESTION

From this research the suggestions that researchers can give are:

1. Supervising teachers are expected to further improve their skills in an effort to increase the confidence of left-handed students, among others, through counseling services such as group guidance services.

2. Students who have problems, especially self-confidence, should further increase positive activities such as participating in extracurricular activities and other community activities
3. Based on the results of this research that have been tested to increase the self-confidence of left-handed students, the principal should develop group guidance services and other counseling services continuously in the context of personal development of students.
4. For parents, from some data from the research results of the researcher which states that parents are the foremost educators for children, if it is possible to give suggestions, parents should pay more attention to their children. Because a child does not only need material things, but attention and love are also very much needed by the child.
5. For further researchers, researchers are advised to use different and more intensive methods in conducting research and be more specific in conducting research so that the discussion is not too wide and does not seem to lead to the problem.

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ENRICHING COLLEGE INSTRUCTION THROUGH INTELLECTUAL CONFLICT TO INCREASE STUDENTS' LEARNING ACTIVITIES

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ABSTRACT

Intelectual conflict happens when students realize there is contrary between experiences and intellectual expectation. Conciousness to contrary which is followed by conciousness of need to make changes is the first step in conceptual change. Differences in opinion will create eagerness to find the truth" continiously. Conflict between peers is important cause in egocentric change to conform other's opinion. Both theoretical and practical reasons support the belief that arousing intellectual conflict is one of the most important and powerful instructional procedures available to college faculty. Yet most faculty avoid and suppress intellectual conflict, perhaps out of fear it will be divisive, or because they have never been trained in how to use instructional procedures that maximize the likelihood that intellectual conflict will be constructive, not destructive, or because the current societal and pedagogical norms discourage them from doing so. This situation needs to change, and intellectual conflict needs to become part of day-to-day student life in colleges and universities.

KEYWORDS: Intellectual Conflict, Learning Enrichment, Academic Controversy

INTRODUCTION

The rapid development in the field of science and information technology has an impact on the change of of human resources need in various scientific fields. To prepare professional human resources that can be absorbed by the world of work, universities are required to carry out developments, especially those related to changes in the learning process in the classroom. One of the development of learning models in the classroom is the application of learning models by implementing intellectual conflict method. Intellectual conflict method is considered to be able to increase student learning activities in accordance with the development phase of critical student thinking.

Creating conflict or controversy is an accepted way to get the attention of others. The power of conflict can be seen clearly in the arts, performers, performers, scriptwriters create conflict whenever they want, keep the audience's attention, create emotional appeal and engagement. In learning in college, intellectual conflict or controversy occurs when the ideas, information, conclusions, theories and opinions of students conflict with other students, and both seek an agreement.

The path to using intellectual conflict for instructional purposes lies primarily through academic controversy. Controversy exists when one individual's ideas, information, conclusions, theories, and opinions are incompatible with those of another. To engage in controversy and seek to reach an agreement, students must research and prepare a position, present and advocate their position, refute opposing positions and rebut attacks on their own position, reverse perspectives, and create a synthesis that all group members can agree to. Structured academic controversies are most often contrasted with concurrence seeking, debate, and individualistic learning. For instance, students can inhibit discussion to avoid any disagreement and compromise quickly to reach a consensus while they discuss the issue (concurrence

seeking) or appoint a judge and then debate the different positions with the expectation that the judge will determine who presents the better position (debate) or work independently with their own set of materials at their own pace (individualistic learning). How can this intellectual conflict method increase student learning activities to be more active with the presentation of topics and problems that cause pros and cons?

REVIEW OF LITERATURE

Conflict (Sarwono, 2005: 192) is a conflict between two or more groups. Some common causes of conflict include unequal individual interests, unequal strength or wealth, ineffective communication, differences in values and priorities, differences in perceptions in viewing situations, and due to different learning teachers and personalities. Campbell, 2002: 24).

The intellectual conflict method is also called the academic controversy structure method which is applied by presenting topics and problems that can lead to pros and cons. The debate will run actively if pro and contra groups are formed to express their speaking skills and convey ideas to others (Marno, 2008 in Hidayat, 2018: 27). According to David W. Johnson, the founder of the academic controversy structure method in Warsonono, 2017) the academic controversy structure method is an activity that talks about a problem in a group, a difficult situation in the topic of teaching materials that raises debates raised by the teacher. The structure of academic controversy is a learning process where students will investigate and discuss one or several controversial topics in the learning process then communicate to other groups systematically (Tavakoli, 2017 in hidayat, 2018: 27).

Intellectual conflict occurs when students realize that there is a mismatch between their experiences and intellectual expectations. Awareness of contradictions followed by awareness of the need for change is the first step in conceptual change. A conceptual change can occur when previous knowledge is matched with new information (conflicted). According to Piaget (1950), conflict is an event of an imbalance in the cognitive structure of students that encourages a transition from one stage of a cognitive event that considers one thing to another (Jefferson, 1996: 95). As for intellectuals, according to Dave Meier is the creator of meaning in the mind, the means by which humans think, unify experiences, create new neural networks and learn. Intellectuals connect mental, physical, emotional and intuitive experiences of the body to create new meanings. Intellectual aspects will be trained if students are invited to be involved in several activities such as: solving problems, analyzing experiences, working on strategic planning, generating creative ideas, seeking and filtering information and predicting the implications of an idea (Dave, 2002: 160). When students work together, controversy is bound to exist. Likewise, when students are asked to decide or handle academic issues, controversy is bound to occur. One source of controversy is heterogeneity.

Ideas, theories, information and conclusions about intellectual challenges and conflicts will occur as long as teachers try to encourage their students. Learning with a cognitive conflict approach (Setyowati et al., 2011: 90) is defined as a set of learning activities that involve students actively communicating two or more stimuli in the form of something that is opposite or different to students, so that intensive internal processes occur in order to achieve balance higher knowledge, by reorganizing the knowledge that has been stored in its cognitive structure and adapting in the form of assismilation and accommodation processes. With assimilation, students use the concepts they already have to deal with new phenomena. With accommodation, students change their concepts that do not match the new phenomena they face. This is in line with the theory of meaningful learning, meaningful learning occurs when students try to link new phenomena into their knowledge structures. This happens through learning concepts and changes in existing concepts will result in growth and changes in the structure of concepts that students already have.

Academic Controversy provides us with an understanding of how students can learn to participate in open and free discussions in class in a variety of ways that enrich their learning

and life based on individual characteristics. Lectures are no longer only presented in an attractive and entertaining form, while students just sit watching and taking notes, learning should also be enriched by presenting lecture material that creates an atmosphere of debate (Jefferson, 1996: 97). Differences of opinion will arouse the desire to seek, and continue to search for the truth. Peer conflict is an important cause of egocentric change to adjustment to the opinions of others. This is the benefit of intellectual conflict, where a person will be active in processing social information. The more proficient a person is in processing social information, the more able to respond to social situations appropriately. Kenneth Dodge and his colleagues formulated a theory that describes the mental processes involved in judging social information. The social information exchange model in children explains the social information process, namely how children receive social information to choose the right social response. Kenneth Dodge and colleagues (Dodge et al. Formulated a theory that describes the mental processes involved in assessing social information. The social exchange model in children (Bjorklund, 2005: 234). explains the social information process, namely how children receive social information to choose the appropriate social response.

1) The following is a model for exchanging information for children
2) The information exchange model above explains that social stimuli that arise when conflicts with peers occur are processed by children's thinking through five stages:
3) 1) Encoding. The first child must code / symbolize the social stimulus. This requires that children pay attention properly and adequately understand social signals. The child must know what cues are important to encode something. For example, whether the child welcomes / smiles back or frowns (showing dislike) is an important social cue.
4) 2) Interpretation. Once coded, social information must be translated. What does this information mean? To determine meaning / meaning, children must compare this information with what they already know. What does the child mean when he is greeted with a smile? This will depend on what the child knows about the other smiles in the same situation. "When I approach a group of kids I know who is ready to play, a smile is usually a sign of acceptance. But when Marvin smiles at me, it usually means he will give him the first chance he gets. " children develop rules for translating social signs. These rules may not be realized and carried out very quickly
5) 3) Response search. Once an interpretation has been made, the child must decide what to do next. The child must generalize various alternative / response options. With their age, children increasingly have the ability / intelligence to make choices, which behavior is a model to be considered as a child who has social competence.
6) 4) Response evaluation. Once responses have been generalized, they should be evaluated. For example hit him before he hit me, or could there be other wiser options? In what can be overcome by the child due to the behavior, the child will choose the best alternative response in the current situation.
7) 5) Enactment. Finally, children must carry out / implement the response they choose

Conflict creates an internal imbalance and an inability to accept experiences into cognitive structures. Furthermore, trying to find a balance by adjusting and accommodating the perspective of others, creating the need to organize cognitive structures in new ways. This happens because of social interaction and equilibration factors that occur in children (Monks, 2006: 230). In the course of development and in repeated and varied interactions with one's environment, a person is often faced with situations of conflict. In a situation like this, the balance that has been achieved before is disturbed because of the conflict. individuals will organize themselves through their cognitive abilities to achieve a process of balance (equilibration). Equilibration is a process of balance which refers to the four stages of cognitive development according to Jean Piaget. The balance of the stages that the child goes through is certainly a determining factor for the child's cognitive development (Monks, 2006: 230).

The process of intellectual conflict or cognitive conflict according to Lee and Kwon in Prasetyo (2009: 90) includes three stages, namely: (a) preliminary, which is carried out by presenting cognitive conflict, (b) conflict, namely the creation of cognitive conflict with assistance demonstration or experimental activities that involve assimilation and accommodation processes, (c) resolution, namely discussion activities and concluding the results of the discussion.

According to Kohlberg (1969) conflict has many positive benefits. Conceptual conflict creates epistemic curiosity, which encourages the search for new information and reconceptualization of knowledge. Maier (1970) demands that a higher quality of problem solving depends on the conflict between groups. According to Bruner (1961) conceptual conflict is needed to learn to discover (discovery learning) and can be created by presenting events that are inconsistent with what students know and understand, presenting "mysterious" events that seem difficult to explain based on their knowledge, which contradicting, and which the student disagrees with. Because the result of knowledge from social processes is "truth" that comes from the consensus that scholars seek through discussion, then conflicts between ideas, theories, and conclusions are an important part of building a conceptual structure that everyone agrees to be valid (Jefferson, 1996). : 97).

Academic controversy arises when students' ideas, information, conclusions, theories and opinions conflict with other students, and both seek an agreement. The controversy was resolved by what Aristotle called "deliberate discourse", namely a discussion / discussion of the advantages and disadvantages of the proposed action, which aims at a unifying final solution (or creative problem solving). For example, consider students in an English class who are studying the problem of civilian insurrection. They learn about the rights of the civilian movement, a person who opposes the law obtains equal rights for minorities. In the learning process, to produce conflict, students are asked to explain their reasons and analysis to challenge other groups whether the rebellion against the law is constructive or not. The purpose of group controversy is to reach the best solution or decision. In some studies, groups that are proposing solutions to problem solving, that opposing positions can make a creative contribution even if they are wrong. The value of controversy lies not in the correctness of opposing positions, but in the process of paying attention and thinking. More congenital processes occur when a person provides more than one point of view, even though sometimes the point of view is incorrect (Johnson, 1998 :3).

Learning according to the viewpoint of Cognitive theory states that learning does not just involve the relationship between stimulus and response. Learning is a change in perception and understanding that cannot always be seen as visible behavior (Asri, 2005: 34). Learning is a process activity, of course there are gradual changes. These changes arise through phases which are sequentially and functionally related to one another. According to cognitive psychology theory, learning is basically a mental event, not a behavioral event that is physical, even though behavioral things appear more real in almost every student learning event. Outwardly a child who is learning to read and write, for example, of course uses physical devices to say words and scratch a pen. However, these learning behaviors are not merely a response to an existing stimulus, but more importantly because of the mental impulses that are regulated by the brain. Learning behavior, in almost all its forms and manifestations, is not just an S-R bond event (the bond between stimulus and response) but involves more cognitive processes.

Gage (1984) in Wilis Dahar (1988: 15) suggests that there are five forms of learning behavior, namely: Respondent Learning, Continguistic Learning, Operant Learning, Observational Learning, Conitive Learning.

a. Learning Respondents

One form of learning is called respondent learning. In learning like this, a response is issued by a known stimulus. Some examples of respondents' studies are the results of research conducted by the famous Russian psychologist Ivan P. Pavlov.

b. Continguity Learning

Simple (contiguous) association between a stimulus and a response can produce a change in behavior. The power of simple continguity learning can be seen when someone responds to incomplete statements.

c. Operant Learning

Learning as a result of reinforcement which is another form of learning that is widely applied in behavior modification technology. This form of learning is called operant condition, because the desired behavior arises spontaneously, without being instinctively released by any stimulus, when the organism "operates" on the environment.

d. Observational Learning

The concept of observational learning shows that people can learn by watching other people do what they are going to learn.

e. Learning Connectivity

In cognitive learning says that cognitive processes that occur during learning, these processes involve "insight", or thinking and "reasoning", or using deductive and inductive logic.

There are many ways to learn that individuals can do to survive and overcome the various conflicts they face (strungle), namely:

a. Learning through imitation.

Early in its development, a baby only follows what its mother and those around her are doing. As adults, the level of human development is increasingly complex even though imitation is still one way of learning. However, the source of learning no longer comes from parents or people close to them, but people they already know, for example, famous people, writers, scholars and others. In Islam, this can also be found. Let's look at a pair of twin brothers, Qabil and Abel. There are also many in the Al-Qur'an that try to explain one such variant. Because human nature tends to imitate, a good example is very important in shaping human behavior.

b. Practical experience and trial and error.

Humans sometimes face situations that require them to be responsive to existing problems without any prior learning. So, humans sometimes try all kinds of ways to solve the problem.

c. Thinking / conditioning thinking

Thinking is a human choice to try to obtain information. By thinking, humans can learn by doing trial and error intellectually. In the process of thinking, humans often present several kinds of solutions to the problems they get before they finally choose one solution. Therefore, psychologists say that thinking is the highest learning process (Najati, 2005: 211).

Academic controversy, structured appropriately, results in increased achievement and retention, higher-quality problem solving and decision making, more frequent creative insight, more thorough exchange of expertise, greater task involvement, more positive interpersonal relationships among students, and greater social competence, self-esteem, and ability to cope with stress and adversity. The process from which these outcomes are derived involves an opposing point of view to an initial conclusion about an issue, a state of uncertainty or disequilibrium, which motivates a search for more information and a more adequate cognitive perspective, and the derivation of a new, reconceptualized conclusion. The procedure used to implement this process consists of five steps: (1) researching and preparing the best case possible for the assigned position, (2) making a persuasive presentation as to the validity of the position, (3) engaging in an open discussion by continuing to advocate

one's own position, attempting to refute the opposing position, and rebutting others' attacks, (4) reversing perspectives and presenting the opposing position as persuasively and completely as possible, and (5) creating a synthesis that is students' best reasoned judgment on the issue.

In an academic controversy, students are randomly assigned to groups of four, which are then divided into two pairs. Each pair is assigned a pro or a con position on an issue being studied. In step 1 of the procedure, each pair of students researches the assigned position, organizes its findings into a conceptual framework that uses both inductive and deductive logic to persuade the audience that its position is valid and correct, and builds a persuasive and compelling case for the position's validity. In step 2, students persuasively present the best case possible for their assigned position, listen carefully to the opposing presentation, and try to learn the data and logic on which it is based. In step 3, students engage in an open discussion, continuing to advocate their position while trying to learn the opposing position. They critically analyze the evidence and logic of the opposing position and try to refute both. At the same time, they rebut the attacks on their evidence and logic in an effort to persuade the opponents to agree with them. In step 4, the students reverse perspectives and present the opposing position as sincerely, completely, accurately, and persuasively as they can. In a controversy, students are asked to adopt a specific perspective (a way of viewing the world and their relationship to it) in preparing the best case for a position on an issue being studied. From preparing a rationale for the position and advocating the position to others in their group, students become embedded in the perspective. Adopting the assigned perspective is necessary to make sure that the position being represented receives a fair and complete hearing. To free students from their perspective and to increase their understanding of the opposing perspective, students reverse perspectives: Each pair presents the best case possible for the opposing position, being as sincere and enthusiastic as if the position were its own. Doing so has many benefits, including increasing students' ability to synthesize the best evidence and reasoning from both sides. The fifth step is synthesizing, which occurs when students integrate a number of different ideas and facts into a single position. Synthesizing involves putting things together in fewer words, creative insight, and adopting a new position that subsumes the previous two. Students must drop all advocacy and see new patterns in a body of evidence. They do so by viewing the issue from a variety of perspectives and generating a number of optional ways of integrating the evidence. The dual purposes of synthesis are to arrive at the best possible position on the issue and to find a position that all group members can agree to and commit themselves to. In achieving these purposes, students should avoid the dualistic trap of choosing which position is "right" and which is "wrong," avoid the relativistic trap of stating that both positions are correct, depending on one's perspective, and think probabilistically in formulating a synthesis that everyone can agree to (Johnson, 1998 : 2)

DISCUSSION

The development of the realm of copyright in the teaching and learning process is considered vital and strategic, because the most dominant psychological domain is the realm of creativity (cognitive). This is because the psychological domain which is based in the brain is the source and control of other psychological domains, namely the realms of feeling and intention. Students' creative domains can develop and function optimally if they apply the discussion method which is closely related to learning to solve problems. Learning to solve problems is basically learning to use the scientific method or to think systematically, logically, regularly and thoroughly. The goal is to acquire cognitive abilities and skills to solve problems rationally,

straightforwardly and thoroughly. A teaching model that can help increase thinking capacity, in its application it is directed at developing intellectual creativity, critical thinking, self-assessment, and socio-emotional development (Muhibbin, 2000: 190).

The application of the teaching model with the intellectual conflict method in which students are involved in debates to solve a problem. Intellect creativity and students' critical thinking are involved in finding solutions or solutions in finding common ground for differences of opinion that occur between students who are arguing with each other. In addition, students' socio-emotional development is also trained in the process of controversy or debate. The ability to empathize, cooperate and be proactive are the approaches used to handle conflict, overcome challenges and pressures that are not visible, so that students have more positive interpersonal relationships and better social skills. A properly structured academic controversy will result in higher achievement and memory skills, better problem-solving and decision-making abilities and more creative thinking, more careful exchange of skills, and greater involvement in assignments; have more positive interpersonal relationships; and better social skills, self-esteem, and coping skills.

Cognitively, students who are involved in debates are proven to improve their mastery and ability to remember material, are better able to express more correct thoughts, can transfer learning to new situations, and are able to use more complex strategies and a higher level of consideration in remembering and transferring information. learned. In addition, students who obtain a concept from conceptual conflict experience are better able to generalize the principles learned to a wider situation than people who do not experience conceptual conflict. Ultimately controversy tends to provide greater motivation to learn than to undertake agreement seeking.

Academic controversy allows for a higher level of thinking than simply seeking agreement. A cognitively immature person may be influenced to seek critical understanding, because they have misinformation that goes against their initial position which helps their cognitive growth. When prior knowledge conflicts with new information represented in an idea, we can call it a false belief. Faulty beliefs and correct information will contradict themselves. This learning model with a cognitive (intellectual) conflict approach can create dissatisfaction with students' thoughts about their alternative conceptions so that they can make it easier for students in the process of conceptual change to their alternative conceptions. This learning model will be able to make students really feel satisfied with the learning carried out (conceptual changes can occur) because there is a detailed discussion of confusing phenomena and it is shown how scientific conceptions can apply so that in the end, the learning carried out does not leave any misconceptions that can be become an obstacle to student learning achievement (Makrus et al, 2006: 21).

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does not leave any misconceptions that can be become an obstacle to student learning achievement (Makrus et al, 2006: 21).

Controversy has been shown to increase the ability to master and remember material as well as learning abilities rather than just seeking agreement = 0.68, arguing = 0.40 and 0.87 independent learning. For example, the subject expresses a way to remember information that is more correct, it will be better able to transfer learning to new situations, and use more complex reasoning strategies and at a higher level in remembering and transferring learned information. Controversy in learning tends to provide a stronger motivation to learn than simply seeking agreement, with a measure of influence = 0.75; argue = 0.45 and independent study = 0.71. In terms of quality of problem solving, it is proven that controversy within a group aims to achieve the highest ability to find solutions and make decisions. Subjects who express their views more to generalize a solution to a problem and try to find all that are true have better ability to resolve conflicts than subjects who only put forward a single, fixed view (Jefferson, 1996: 76). Other research also proves that the experimental class that gets cognitive learning, critical thinking skills and conceptual understanding is higher than the control class who uses conventional learning. This is because in learning with a cognitive conflict approach in students there is an intensive internal process so that a higher balance of knowledge is achieved. In addition, with the use of cognitive conflict, students experience a process of assimilation and accommodation so that students can direct their brain's ability to think and learn a new concept that has not been understood. This study shows that learning that uses a cognitive or intellectual conflict approach is proven to be effective if it is used in achieving cognitive learning outcomes, increasing critical thinking skills and understanding concepts (Setyowati, et al, 2011: 96). Controversy helps creative understanding by influencing a person to view the problem from a different perspective and reformulating the problem in a way that fosters new orientations towards solutions. Controversy provides a more accurate and complete understanding of the opposing perspective. Controversy also increases the emergence of ideas, feelings of stimulation and enjoyment and authenticity of expression in creative matters. According to Wiriatmadja, the advantages of using controversy issues are:

a. Teach students academic skills to make hypotheses, gather evidence, analyze data and present the results of inquiry
b. Train students to face a complex social life with communication skills, instill a sense of empathy, influence others, tolerant, cooperate, etc.
c. Because the issues discussed are useful for studying case studies by understanding the use of social science concepts, generalizations and theories (Henny, 2012: 64).

The successful use of this learning model has been proven in research to increase student motivation by 25 percent and student learning outcomes by 20 percent (Novita, 2011: 23). The elements in tertiary institutions that play the most role in the success or failure of an active learning model lies in the college management, especially the faculty manager and the lecturers. In practice, higher education managers feel that they are outside the system so that it is the lecturers who are considered to be the drivers of this active learning model. In fact, the manager plays a vital role in this active learning model. The elements driving active learning in higher education are:

a. College manager. Managers determine the types of active learning that will be applied in the university teaching system by determining the duration and schedule of lectures, an organized curriculum and the material will be focused so that it is not too abstract or conventional. Managers hold workshops to increase the knowledge of lecturers and managers of the latest instructional

methods. Managers also follow up on the results of the workshop for each academic community. Furthermore, university managers publish learning methods that have been successfully applied so that these successes can be shared with other faculties or universities. For lecturers who have successfully developed better learning techniques, they will be rewarded. Further information was held on what materials are being needed in the community and whether universities can hold them and create active learning curricula.

b.   Lecturers apply the learning model by creating an atmosphere of focused and interesting discussion so that each student can participate enthusiastically, prepare themselves by reading the results of research on current issues both about the material to be provided and about the learning method whether the method is still good or needs to be modified or replaced. Next, develop research on the latest learning methods and see if there are significant differences between the several learning methods that have been applied. A scientific basis is needed to develop or modify existing methods. It also conducts research on learning styles, gender, intellectual development, and explores the impact that was missed. In lectures, the lecturer should be able to get to know the diverse characteristics of students that affect the way of absorbing the information provided. Furthermore, the lecturer must conduct an evaluation. The evaluation referred to is not only in the form of a midterm or end of semester examination, but also an evaluation in the form of a short test at the end of each discussion to see the extent of student understanding.

The strength of conflict can be an important aspect of the teaching and learning process. However, students often avoid conflicts and are not visible in the learning process in higher education because:

a.   Fear prevents lecturers and students from intellectual conflict. Conflicts that are managed destructively create division and hostility, so when conflicts occur between students, lecturers and students, it will cause anxiety whether it will have constructive or destructive consequences. For example, the belief that fear of conflict will hinder good learning, encourages lecturers to have the courage to consider methods of intellectual conflict between students and between lecturers and students.

b. Ignorance of how to manage intellectual conflict will prevent lecturers and students from intellectual conflict. Until now, the lecturers did not know the order of teaching procedures to be used in various subject areas and for students of various ages. The growing controversy over the academic structure provided lecturers with clear teaching procedures that could be used to structure intellectual conflict between students to improve learning outcomes

c.   Lack of training programs to teach lecturers how to use intellectual conflict effectively. Many lecturers have not been trained on how to create intellectual conflict between students and how to use conflict to improve student learning and do not know how to take advantage of the teaching procedures

d.   Our culture is strongly against conflict because the lecturer does not see the possibility of intellectual conflict that will lead to progress, and sees that conflict is potentially a positive and very strong force towards learning that is culturally unacceptable. Generally, people think conflict is bad and should be avoided, in other words, many people believe that a class that is running well is a class where there is no conflict between students

e.   Educational norms can prevent lecturers and students from using intellectual conflict methods. Current education advocates the use of a doer-audience approach. Lectures are often presented in an interesting and entertaining form, students sit and watch and take notes. In an effort to cover all fields in one

semester or one year, students must capture / master the information repeatedly given during lectures.

The instructor's role in implementing structured intellectual conflict is an extension of the instructor's role in using cooperative learning. It consists of specifying the objectives for learning and social skills, making a number of decisions before beginning the process, explaining and orchestrating the academic task and the controversy procedure, monitoring students as they engage in the controversy and intervening when necessary to improve students' work as individuals and a team, and evaluating academic achievement by processing how well students used the controversy procedure. Academic controversies can be used in any subject area with any age student. But to implement academic controversies successfully, instructors need to teach students the interpersonal and small-group skills required to cooperate, engage in intellectual inquiry, intellectually challenge each other, see a situation from several perspectives simultaneously, and synthesize a variety of positions into a new and creative decision.

CONCLUSION

Learning theories provide us with an understanding of how a lecturer can provide students with procedures and competencies that will make learning more productive and successful. The challenge for teachers is to teach students how to manage intellectual conflict constructively and give students the opportunity to develop their own abilities. Creating a conflict is a tool that people accept but the strong status quo keeps lecturers from trying anything new. Lecturers prefer to be safe by only giving lectures because it has become a personal habit and the campus environment. This is a very big hurdle that must be overcome if the lecturer uses the power of intellectual conflict in teaching. Lecturers should have the courage to change their teaching practice and include conflict as the center of the beauty of teaching, must know what academic controversy is, the results given and the procedures that operationalize their usefulness in learning. Through learning models and approaches with intellectual conflicts, it will be able to hone and improve students' interpersonal intelligence so that one day they will not only be come scholars who are smart intellectually in overcoming life's conflicts but also have the ability to respect differences and think in a variety of ways.

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FORMING EARLY CHILDHOOD CHARACTER THROUGH FAMILY INVOLVEMENT IN AR-RAHMAN KINDERGARTEN, STM HILIR DISTRICT

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ABSTRACT

The purpose of this study was to reveal the involvement of parents in shaping children's character in Kindergarten Ar-Rahman, STM Hilir District. The method used in this research is a qualitative approach, so that the data subject to the subject and the information is carried out holistically which is an interpretive analysis of the observed phenomena. This qualitative research is then refletified in the selection of subjects and research, as well as the data technique and analysis approaches applied. The validity of the data is carried out through credibility, transferability, defense, and confirmability tests. The results showed that, (1) the attitude of the principal, teachers, parents, the head of the involvement of parents, administrators, and school caretakers had a positive statement on the involvement of parents in shaping early childhood character in Kindergarten Ar-Rahman, STM Hilir District, and (2) Support / participation of parents, both support of thoughts, energy, property, very supportive in ordering early childhood characters at Kindergarten Ar-Rahman, STM Hilir District In conclusion, Parents' Involvement in Forming Early Childhood Character at Kindergarten Ar-Rahman, STM Hilir District was successful.

KEYWORDS: Parental Involvement, Early Childhood Character

PRELIMINARY

Our education problems in general are (1) low quality of teachers, many teachers who do not meet the qualification standards mandated by law, (2) inadequate facilities and infrastructure, (3) low community support for education, (4) appraisation government towards teachers who are still low, (5) the low interest in learning of students.

In addition to the problems above, we are faced with the problems of our nationality today, (1) the low character of the nation's children, it is easy to blaspheme and spread slander, and even kill, (2) social media that is not educative, (3) problems of sara and differences in views that can solve the values of unity, (4) injustice in law enforcement.

If we are to be honest, is it true that this problem is a product of our education, even though the contribution is insignificant? Or the process of assimilation of the development of science and technology, and the influence of outside culture that is not well filtered ?

From the results of observations at Kindergarten Ar-Rahman in the process of providing education in an effort to form children who are smart and have character, they encounter several problems, including:

a. There are still parents who think that it is enough for children to be educated at school, then the school is responsible for educating them;

b. The low role of parents in involving school activities, both early-year, semester, and year-end activities;

c. There are still parents who are not yet active in providing reinforcement and support in co-curricular, extra-curricular, and other activities.

In connection with the above, the researcher wants to contribute to what actually happened, with the title, "Shaping Early Childhood Character Through Parental Involvement in Kindergarten Ar - Rahman, STM Hilir District"

LITERATURE REVIEW

A. Parental Involvement

According to the Big Indonesian Dictionary (2016: 824), the meaning of involvement can be interpreted as a way, the process of involving the younger generation in development.

Darosy Endah Hyoscyamina (2011: 144) The family is the first and foremost educational forum in the child's life history which is an important basis in the formation of human character itself. To create a strong character and good spirit in children in the family, it is necessary to create a harmonious and dynamic family atmosphere, this can be created if there is strong two-way coordination and communication between parents and children.

Leis Yigibalom (2013: 1) seen from the perspective of education that the family is an informal education center and at the same time is the first and foremost institution for children's education, where in this context parents are actually like teachers who have the role of educating their children and are responsible for the needs of life children and other family members. Because parents as primary teachers who are informal, it is imperative that they set good examples, guide, nurture them well, and invite them to interact so that children's behavior reflects values that can be implemented in family and community life

Masyithoah (2019: 6), that the involvement of parents is the key to the success of early childhood learning, because this education is not only the responsibility and duty of the government and the school, but parents as the first educators for children play a role in the success and failure of learning. in children at school.

Apstein, 2001, in the PAUD bulletin (2010: 16), the meaning of comprehensive parental involvement in education and care for children: (1) Caregiving, (2) Communication, (3) Voluntary, (4) Learning at home, (5)) Decision Making, (6) Cooperating with the community / school institutions

Helmawati (2016: 49) involving family education is an association of parents in an effort to develop the competence and capacity of children who are influenced by habits.

So that parental involvement can be interpreted as an intermediary medium to obtain important information about children in learning activities and activities at school as well as building synergy between parents and educational units to improve the culture of achievement (interests and talents) of students.

B. Character

Character means a person's character or personality, with personality attributes that are acceptable or unacceptable to society. Character is the overall nature and disposition that has been controlled in a stable manner which defines an individual in all his psychic behavior which makes it typical in the way of thinking and acting.

Samrin (2016: 4) states that character is synonymous with morals, ethics, and morals, so that character is the universal value of human behavior covering all human activities, both in relation to God, with himself, with fellow humans, and with the environment, which is manifested. in thoughts, attitudes, feelings, words and actions based on religious norms, laws, manners, culture and customs.

According to Abdul Jalil (2012: 8), in Islam, the closest word to show character is morals. Al-khulq (mufrad / singular form of the word morality) means the temperament, behavior, and mental image of a person. Basically, humans have two images, namely a physical image and an inner image.

From the description above, it can be concluded that character is the character / behavior of a child in thinking, acting, recognizing, caring, and internalizing self-values so that the child behaves as a perfect human being able to actualize himself into a complete human being.

C. Relevant Research Results

Based on a study of the theory and research title, in the following, the writer will reveal the relevant research : The role of parents in shaping early childhood character by Neneng Dariah, Journal of Comm-Edu Volume 1 No. 3 September 2018. The research results are;

(1) The importance of efforts to cultivate early childhood character, (2) The method of character development becomes a reference in the playgroup / PAUD, (3) Some students have understood the values of character education being taught.

The conclusion is that involvement / role / person / participation is really needed in building cooperation between schools and parents in an effort to shape children's character.

D. Place and Time of Research (Research Setting)

This research was conducted at TK Swata Ar-Rahman, Tadukan Raga Village, STM Hilir District. The research was carried out from the initial pre-observation at

E. Research Background

The background of this research was conducted at Kindergarten Ar-Rahman, which in fact is the principal, teacher, administrative staff, head of family and community involvement, in this case the parents or guardians of students with different social strata, different religions, different levels of livelihood and unequal educational qualifications.

The subjects of this study were the principal, teachers, and administration and parents from the involvement of the family association which were taken through purposive sampling and snowball sampling techniques.

F. Research Methods and Procedures

Based on the research problems raised, a qualitative approach is the main focus of the implementation of this research. Considering that this research uses a qualitative approach, data collection to research subjects and informants and analysis in a more holistic and comprehensive manner will be carried out using a qualitative approach, which is an interpretive and naturalistic analysis of the phenomena to be observed. This qualitative approach will then be reflected in the selection of research subjects and informants, as well as in data collection techniques and data analysis that will be applied.

According to Manab (2015: 4), the qualitative design stages start from a unique case problem, the process takes place inductively, theory is used as a tool to guide researchers to understand phenomena, emphasizes the breadth of studies and ends with a new theory.

The scope of the study under study according to the research title includes: First, therefore, a study of this reality must be carried out by analyzing the surrounding context, and this is only possible with a qualitative approach.

G. Data and Data Sources

Data sources are divided into two, namely primary data and secondary data. Primary data is data obtained by researchers directly (first hand), while secondary data is data obtained by researchers from existing sources. Examples of primary data are data obtained from respondents through questionnaires, focus groups, and panels, or also data from interviews of researchers with resource persons, in this case school principals and teachers, administrative staff, heads of family education associations and parents of student guardians. Meanwhile, secondary data is in the form of notes or documents, documentation / pictures and others. Sources of research data are subject sources from which data can be obtained. If the researcher uses a questionnaire or interview in collecting the data, then the data source is from the respondent, namely the person who answers the researcher's question, namely written or oral. This data source in the form of respondents is used in the study

H. Instruments and Data Collection Procedures
   1. Observation
   2. Focused Group Discussions (FGD)
   3. Interview
   4. Documentation

This research will also include searching for information and data that are relevant or that can help researchers understand the problem of phenomena in Forming Early Childhood Character Through Parental Involvement in Kindergarten Ar-Rahman, STM Hilir District. This search will be carried out on relevant sources such as books relevant to the research title, documents in school institutions and government policies, research reports, scientific journals, and online publications on the website.

I. Data Analysis Procedures

Analysis of the findings of this study will be carried out according to the type of data collected. Qualitative data obtained from observations, interviews, FGD and documentation will be analyzed qualitatively. This data analysis process includes three stages carried out in a cycle as suggested by Miles & Huberman, namely data reduction, data display and conclusion.

J. Data Validity Assurance Techniques

This study uses data validity assurance techniques commonly found in qualitative research, namely credibility and transferability. To ensure the reliability of the data obtained in this study, the writing team will do the following two things:

1. To the extent possible extend engagement in the research field in order to gain a better understanding of certain matters and to examine certain information that may be misinterpreted by authors or informants.
2. Triangulation of sources and methods. The data obtained was double-checked with different sources (informants, observation notes and documents) and by different methods (observation, FGD and interviews).

RESEARCH RESULTS AND DISCUSSION

A. Research Results

Reality shows that quality schools, with an educational concept that makes students the center of learning activities are still dominated by schools that are geographically located in urban areas. Limited resources, both educators and public understanding are one of the reasons. Schools that are geographically located in the periphery or even in the mountains are relatively left behind, both in terms of infrastructure and quality of education.

Based on the findings of research data through various research instruments, researchers can reveal the results of research in accordance with the focus and formulation of research problems as follows:

1. Attitudes of the Principal, Teachers, Staff, Parents, and Chair of the Parent Involvement Association in Efforts to Form Early Childhood Character in Kindergarten Ar-Rahman, STM Hilir District

Findings of data and field information about the attitudes of school principals, teachers, staff, parents, and the head of the Parental Involvement Association and School Carers. On one occasion, the researcher was able to interview the principal, Mrs. Syarifah SPd.AUD, that the involvement of family education was already running. In 2020 this is the second year. According to him, the involvement of family education is very positive in terms of teaching and learning activities in schools, in addition to existing regulations or rules, and the Deli Serdang District Education Office as a supporting agency has even created a working group (pokja) to disseminate it in the general education unit.

To see firsthand the attitude of the principal regarding the effectiveness of involvement of family education in improving the culture of achievement (interests and talents) of students can be described in the following interview (Monday, April 4 2020 at 9.10 WIB) as below:

> "I am positive and supportive of the family education involvement program in increasing the achievement of students' interests and talents in accordance with my responsibilities in two capacities, namely as a school principal and also as a parent. As the principal of the school, as long as the aim is to advance the school, that's fine, even I

am grateful because the school is also helped. If I am a parent / guardian of a student, the implementation of family involvement does feel a burden too, because I have to spend time, maybe even have to spend more "

On another occasion, the researcher asked how the attitude of the teacher, namely Mrs. Bangun Siburian, S.Pd (Tuesday, April 7, 2020 at 10:34 WIB) regarding the implementation of parental involvement, as revealed in the following interview :

"In my opinion, because this has become a program of the Deli Serdang Regency government, I will definitely support it. And with the involvement of the family, it will be able to help the progress of the school in shaping the character of children - children as the forerunner of future leaders. The point is I as a teacher be positive and just agree "

Sri Teja Ningsih, Ama.Pd, as a senior teacher who was interviewed (Thursday, 09 April 2020 at 9.32 WIB) had the same attitude about her opinion regarding the involvement of family education as follows:

"In my opinion, it is necessary to multiply the involvement of the family because the children who go to school here are their children too, so that parents are naturally responsible for being responsible. I think if parents take part in this activity it means that parents have paid attention to the development of their children so that it will lighten the burden on school too. Especially now that many teachers are burdened with administrative tasks. Anyway, we teachers agree and support "

To complement the data, the researchers also tried to extract data from the head of the association of family education involvement, Mr. jufriadi. One of the student guardians as well as the head of the school committee who was appointed as the head of the family education association confirmed his opinion regarding the implementation of parental involvement in schools. In an interview with him (Thursday, April 16 2020 at 11.15 WIB) in the healthy school canteen, he said as follows :

"Sir, as the head of the association for parents and guardians of students, I stated that this program has been running for two years. Activities that we have done, such as arisan for parents' meetings, formation of inspirational classes. And for the big day activities we organize. Even for non-academic achievement improvement activities, such as developing interest, there are some parents who also facilitate it. Just getting all the parents involved and the commitment to attend can't be 100% a bit difficult, it takes time, but I understand that. The point is that my attitude towards the implementation of parents' involvement in school I really support sir "

Another opinion of Mrs. Fitri Handayani, S.S, one of the teachers who can be asked for her opinion in an interview (Friday 17 April 2019 at 9.15 WIB), she expressed her attitude towards involving parents in school as follows :

"The parental involvement program in this school is very positive. This is evidenced by the activities that have been carried out, such as parents'monthly meetings, semester meetings, even in the development activities of parents' interests and talents. Anyway I agree, yes. "

To add to the research data findings, the researcher also interviewed Administration who had direct experience related to the implementation of the parental involvement program, namely Mrs. Dewi Yulistiana on (Tuesday, April 21, 2020 at 08.20 WIB). Excerpts of the interview are as follows:

"I, sir, really agree with the involvement of parents in our school. Because I know that the condition of our environment has a tremendous effect on our children. Anyway, I agree, so that the parents will also think about the condition of their children. With parents involved in family involvement activities it can be a counterweight, schools educate parents as well as educate, schools control, parents also control and supervise their children. So that children's achievements continue to progress and develop, both academic and non-academic achievements. The point is sir, we as educational staff in terms of administration support, yes-yes. "

To complement the data findings in the field, researchers interviewed the parents / guardians of Pak Bahtiar's students as well as the school guard (Thursday, April 22, 2020 at 7.25 WIB). In the interview he conveyed the following:

"Look sir, my capacity as a school caretaker with the involvement of parents has been greatly helped, why? Because in the activities of the meeting, the parents and guardians of the students also play a role in helping to clean and tidy up the school environment in mutual cooperation activities. And if my capacity as a parent is my attitude is supportive, the important thing is positive, the point is okay sir. "

Still regarding the attitude of parents towards the implementation of the people engagement program to shape the character of the child who took time to interview Mrs. Irmayani (Thursday, April 23, 2020 at 8.35 WIB) when accompanying her child, she said like this :

"For me, sir, the involvement of parents is basically suitable to improve children's achievement, development of interests and talents, because nowadays, with the advancement of technology, it is almost difficult to control our children. So with this program, our parents must come to school to carry out the activities that have been programmed by our chairman, Pak Jufriadi. So that at this school I could ask the homeroom teacher about the development of my child. Thus our children feel supervised and we are in control so that children do not do anything. So my core as a person really agrees, it's just that we have to divide our time for activities at home and at school "

On the occasion of the morning before noon, Tuesday, April 28, 2020 at 11.32 WIB) researchers can ask for time to interview Mr. M. B. Arsyadi Tambunan, a librarian and still have an honorarium, he said as the description below:

"Sir, I feel happy with the parental involvement program because besides helping our schools and children, the parents are also diligent in reading books about family education. Usually, books that are selling well are read with the title Being a Great Parent. The library becomes crowded with parents, and the guest book is full of their messages and impressions. The point is I really appreciate the program involving parents in shaping children's character "

Based on the findings of the research data above and the results of the interviews, the researcher can conclude that the attitudes of the Principal, Teacher, Chairperson of the Association for the Involvement of Families, Parents, Education Personnel, in this case Administration and Library Officers and School Guard all support the involvement of parents in an effort to form child character. To strengthen this conclusion, we need to refer to the opinion of experts that the involvement of effective family education can increase the achievement of students' interests and talents.

Strengthening the above concepts and conclusions, stated in research conducted in Hong Kong by Ho & Kwong (2013, p. 146), overall states that parental involvement has a significant effect on children's academic and non-academic achievement. The forms of contribution that are felt to be the most influential are cultural capital, parental communication and guidance at home.

Therefore, we as parents, prospective parents, teachers, prospective teachers, or others should be aware of this growing era. Where the teacher is unable to control and make students learn to fully characterize the child. There needs to be support from various parties, especially parents as the child's first environment to make several contributions to the child, be it a positive culture or material assistance that can support children's education. Our contribution to children indirectly also has a positive impact on schools, such as character building, the ease with which teachers guide them, and a more pleasant school atmosphere.

2. Parents' Support for Parental Involvement in Efforts to Form Children's Character in Kindergarten Ar-Arahman

In fact, the involvement of parents in TK Ar-Rahman provides benefits for all parties, both education units, the community, students and especially parents. The benefits for parents are (1) increasing parental expectations for children, (2) increasing parents to continue learning, (3) increasing cooperation with schools, so that good friendship is established.

The success of the family education involvement program in schools is when there is parental participation / support, there is a change in understanding of parents' attitudes / behavior towards children and schools, an increase in parental involvement in school programs, and an atmosphere that builds children's learning interest in increasing achievement. This is where the participation / support of parents for the school is demanded

Support / participation of parents / families according to Isbandi (2007: 27) is the participation of parents / families in the process of identifying problems and potentials in schools, selecting and making decisions about alternative solutions to dealing with problems, implementing efforts to overcome problems, and involving people. parents / family in the process of evaluating the changes that have occurred. That is, the elder views school as an inseparable part of his life. If there is a school problem, it is also part of the family problem that must be helped and resolved. This is where the importance of parental or family participation / support, both for school and for children.

For parental participation / support for children, a lot can be done at home in order to develop character and achievement of their interests and talents. Of course, every family has different ways of educating their children at home. The good methods certainly need to be continued. However, the way of care and education that is not appropriate, with the development of the child, and the development of the times must be changed and stopped. Therefore, parents must continue to learn.

The role of fathers and mothers to participate in providing support to their children at home through good habituation, creating a safe, comfortable, and pleasant home environment, preventing child abuse, explaining to children what should be prepared for puberty (adolescence). Good habits at home should be supported such as :

1. Worshiping (praying), reciting the Koran, these two things must be exemplified and given an example in order to form the religious character of our children so that their faith is always good and maintained;
2. Getting used to breakfast before leaving for school in order to strengthen his endurance, not to snack carelessly, increase the brain's working ability, and increase concentration;
3. Getting children used to saying goodbye when going to school to build emotionally between the child and the parents, so that the child is controlled where they go and where they go so clearly that they get the blessing of parents and family members;
4. Make it a habit to pick up and greet children when they come home from school so that children feel cared for, and know their feelings and experiences;
5. Provide a sense of security and comfort to support the process of growth and development, strengthen the relationship between parents and children, increase self-confidence, even at certain times, sometimes children need a hug, hug, holding or caressing parents so that children feel safe and comfortable;
6. Assisting when studying and watching television so that children watch television programs that are appropriate for their age, so that parents can explain what shows children watch;
7. Get used to live clean, wash hands before eating, wash hands after eating, brush teeth when sleeping and wake up, take a shower at least twice a day.
8. Parents are ready to be good listeners when our children talk so that they feel valued and cared for.

The things above need attention, need support, need participation as parents so that children feel they have the inner energy to continue learning, strive to increase the achievement of students' interests and talents. With regard to schools, the participation (support) that parents can provide is as follows:

a. Participation of thoughts, namely parents can provide and contribute ideas, ideas,

suggestions and opinions on how to advance the school, so that the school is superior and can increase the achievement of students' interests and talents;

b. Participation of labor, parents can provide energy when there are social activities, mutual cooperation activities, activities that require parental power such as helping to build ditches or culverts and so on for which the funding is not budgeted;

c. Participation of assets, parents can provide assistance in the form of material donations to help schools, for example building additional library rooms, healthy canteens for students and others, such as religious holidays;

d. Participation skills or proficiency, is participation related to the skills and skills of parents that can be applied in the school concerned. For example, parents have the skills to make plaits, make chopsticks for rice, bags and so on can be taught to students by working with local skills or content teachers. For example, parents are experts in raising fish, from hatching to rearing, and so on. The goal is none other than how to realize parental participation to continue and be able to increase the achievement of students' interests and talents.

To find out how parental participation / support for parental involvement in shaping children's character, researchers are grateful to be able to interview the principal, Syarifah, S.Pd AUD (Wednesday, April 29 2020 at 9.00 WIB). In the interview Mrs. Syariffah revealed the following :

I am positive and supportive of the family education involvement program in increasing the achievement of students' interests and talents according to my responsibilities in two capacities, namely as the principal and also as a parent"

It is incomplete if you have not received information or findings about parental participation / support for parental involvement. Luckily the researcher was able to meet Mr. Zamani as a parent who is also a member of the family association. In an interview with him (Thursday 30 April 2020 at 10.10 WIB) said the following :

"In my opinion, because this has become a program of the Deli Serdang Regency government, I as a civil servant will definitely support it. And with the involvement of the family, it will be able to help the progress of the school in shaping the character of the children"

On another occasion, the researcher was lucky to meet Mrs. Pamiem, S.Pd as a classroom teacher. On this occasion, the researcher interviewed him (Thursday, April 30 2020 at 10.15 WIB), he explained his opinion about parental participation and support through parental involvement, he said as follows :

In my opinion, it is necessary that family involvement be carried out because the children who go to school here are their children too, so that parents are also naturally responsible for being responsible

DISCUSSION

After obtaining data findings in the field and describing them in order to explore how the effectiveness of parental involvement in shaping children's character in Kindergarten Ar-Rahman was successful, the next step is to discuss or examine the essence and meaning of the research findings. Each of the findings in this study will be described and discussed based on expert opinion on the involvement of parents in shaping children's character in Kindergarten Ar-Rahman.

From the explanation of the research results above, there are several things that the researchers think are important for discussion, namely as follows:

1. Attitudes of the Principal, Teachers, Staff, Parents, and Chairperson of the Involvement Association in Shaping Children's Character

a. Attitude of the Principal.

The principal in the implementation of parental involvement actually shows positive things. This positive attitude is actually the basic strength and motivation and support for the

implementation of the parental education involvement program in shaping the child's character. The positive attitude and support shown by him are fundamental, because he is a manager and leader, whose existence determines policies and makes decisions as a reference and guide in carrying out activities even though deliberation is always prioritized.

b. Attitude Teacher

The teacher is a role model. The teacher is the spearhead of the learning process, both in class and outside the classroom. The existence of teachers will determine the future of students in the future. It is from the teacher that students get knowledge. From the teacher, students can develop their thinking patterns. It is from the teacher that students can interact well socially. It is from the teacher that we can live a noble life.

According to Mulyasa in Jejen Musfah (2017: 167) states, "The teacher's person plays a very important role in shaping the student's personality, because it is understandable that the teacher is an exemplary figure". Similar opinion was expressed by Ajami in Jejen Musfah (2017: 167), he said that: (1) Manusai influence each other through words, deeds, thoughts and beliefs. (2) Actions have a greater influence than words. (3) Exemplary method does not require explanation.

3. Attitudes of Administration, Librarians, Operators and School Guard

It cannot be ignored the existence of TU, library officers, school operators, and school guards who are nota bene are educational staff. Their existence really supports the process of learning activities in schools. Principals and teachers cannot do much in running the wheels of the educational unit organization without the assistance and support of educational personnel. The availability of educational personnel will facilitate the running of the educational unit organization.

From the explanation above, it can be concluded that when the attitudes of educational staff (TU, school operators, library staff and school guards) are positive, and support the implementation of Parental Involvement in Forming Children's Character

3. Attitude of Parents

We all understand that parents are the first and foremost educators for their children. The house is the first school for children before going to the educational unit. So that the existence of parents is really a teacher in the family. It is in the hands of the parents that the future of the child is at stake. Because children spend more time with their parents than with the teacher.

Based on Permendikbud Number 30 of 2017 concerning Technical Policies for Family Involvement in the Implementation of Education, it is very clear that education is a shared responsibility: government, society, and family. Therefore the conclusion obtained from interviews with parents, their attitudes are supportive, so that Parental Involvement in Shaping Children's Character will be successful.

From the explanation above, it can be concluded that when the attitudes of educational staff (TU, school operators, library staff and school guards) are positive, and support the implementation of Parental Involvement in Forming Children's Character

4. Parents' Support for Parental Involvement in Forming Children's Character in Kindergarten Ar-Rahman, STM Hilir District

Education in which our children go to school needs a touch of our participation and support, both for the participation of ideas, participation of energy, participation in skills and participation in material assets. At TK Ar-Rahman, there is already a community forum for the involvement of parents / family for parents. It is in this place that parents provide participation, support, children.

Based on Permendikbud Number 30 of 2017 concerning Technical Policies for Family

Involvement in the Implementation of Education, it is very clear that the involvement of parents / family in its implementation requires synergy between the education unit and the parents / family and the community. Success indicators of parental participation and support for Parental Involvement in Forming Children's Character are: (1) increasing parental care and responsibility for children in the learning process together, (2) Encouraging strengthening character education in schools, (3) building synergy between parents and school, (4) providing material support in every school activity event. (5) Even for the participation of parents, our children win in the field of non-academic achievement.

Thus, participation greatly influences children in improving achievement and character building in Kindergarten Ar-Rahman, STM Hilir District

CONCLUSION

Based on the research findings according to the problems and focus of the research, after discussion the researcher can conclude that the results of this study are the attitudes of the principal, teacher, chairperson of the Association for the Involvement of Families, Parents, Administration (TU), School Operators, Library Officers, and school guards Parents' support / participation in the involvement of parents in shaping children's character at Kindergarten Ar-Rahman was quite appreciated.

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IMPLEMENTATION OF CREATIVITY DEVELOPMENT OF STUDENTS IN EXTRACURRICULAR ACTIVITIES OF DA'WAH CADRE COURSE (KKD) IN MAN 2 MODEL MEDAN

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ABSTRACT

This study aims to find out (1) Programs for the implementation of creativity coaching in the extracurricular kegitan KKD in MAN 2 Model Medan and (2) Knowing the opportunities and obstacles in kkd extracurricular activities in MAN 2 Model Medan. This research is a qualitative descriptive research. The subjects of this study were madrasah heads, tutors and students. As for the results of the study that : (1) KKD extracurricular programs in the field of religion and Da'wah train islamic da'wah rhetoric, as well as study the Qur'an activities, Mentoring (Halaqoh), Tahsin Qur'an, Speech Training, Journalistic Training, Syarhil and Fahmil Qur'an, Silaturrahmi Ukhwah, Gebyar Creativity Muharram, Ramadan Safari, and Rihlah. (2) The great opportunity is proven by the great enthusiasm of the students who follow it and the strong support from the madrasah, so that they can develop their talents, especially the talents of da'wah rhetoric and KKD activities can be carried out properly and obstacles that are not very meaningful.

KEYWORDS: Extracurricular Course Cadre Da'wah, Fostering Creativity

INTRODUCTION

(Education aims to increase intelligence, skills, abilities, increase self potential and can form a responsible, intelligent and creative person. In accordance with the objectives of education in the Law of the National Education System (Sisdiknas) Chapter II Article 3 that: "National Education serves to develop the ability and form dignified national character and civilization in order to educate the life of the nation, aiming to develop the potential of learners to become human beings who believe and believe in God almighty, noble character, healthy, knowledgeable, capable, creative, independent and become democratic and responsible citizens."

Educational activities in madrasahs are divided into two parts, namely intracricular activities and extracurricular activities. Intracricular activities are carried out during school hours, while extracurricular activities are carried out outside of school hours. Both activities are equally important and complementary. The national education system recognizes extracurricular terms, namely activities outside academic hours as a forum for channeling the interests and talents of students. This is based on Regulation of the Minister of Education and Culture of the Republic of Indonesia Number 62 of 2014 concerning extracurricular activities in primary and secondary education. Extracurricular activities are curricular activities carried out by learners outside the study hours of intracricular and cocurricular activities, under the guidance and supervision of the education unit.

Extracurricular activities are one of the most appropriate programs chosen by learners in developing talent, interests, and uniqueness in a person to achieve achievements that are meaningful to one's self and future. One of the extracurricular religious nature is kkd which is carried out by providing knowledge to learners about religious sciences that aims to make students able to know the teachings of Islam and be able to apply it in daily life. KkD extracurricular activities are part of Islamic education activities. Islamic education is a conscious and planned effort in preparing learners to know, understand, live, believe, fear, practice noble character, practice the teachings of Islam from its main sources alqur'an and Al-

Hadith, through guidance activities, teaching, training, and the use of experience. (Ramayulis, 2005 : 21)

A learner is a human being who needs the help and help of others, he cannot live alone without help. Early help to him was part of his education. The help given to him is in two forms of assistance, namely: physical care in the form of providing nutritious food, taking good care of his physique, checking his health and taking care of him, providing a proper place, clothes that he deserves to wear, so on, and further providing mental education. In terms of human spirituality, it is an education of all the spiritual potentials of man that God has given him.

School or Madrasah is one of the educational institutions that can foster and develop students' creativity. In this school or madrasah, there are many extracurricular activities that are religious that can foster and develop students' creativity. It's just that in reality, there are still many schools or madrasahs that do not hold religious extracurricular activities, especially kkd, so that the potential of learners is not developed optimally. Similarly, madrasahs have formed kkd extracurricular activities, but have not been fully empowered as a center for islamic education studies. This can be seen from the pattern of management that has not been established, the strategy of learning that has not been implemented, the variety of media that is not used, various learning resources that have not been utilized, and the lack of spirit of learners in fostering their creativity in the KKD extracurricular.

THEORY STUDY/ METHODOLOGY

Based on Regulation of the Minister of National Education of the Republic of Indonesia Number 39 Year 2008 concerning Student Development extracurricular activities is one of the pathways of student development. Extracurricular activities that are participated in and carried out by students both in school and outside the school, aim to enrich and expand themselves. Expanding yourself can be done by expanding knowledge insights and encouraging the development of attitudes and values.

In general, extracurricular activities can be divided into two types, namely: Continuous extracurricular activities, namely the type of extracurricular activities carried out continuously for a certain period. To complete a single program of activities, usually this extracurricular takes a long time. Extracurricular activities that are periodic or momentary, i.e. extracurriculars carried out at certain times only. The scope of extracurricular activities, namely: As the development of knowledge and reasoning skills of students. As a skill development through hobbies and interests of students. As an attitude development that supports curricular and co-curricular programs. (Johar, 2012).

The purpose of the implementation of extracurricular activities in schools according to the Directorate of Vocational Secondary Education: Extracurricular activities should be able to improve the ability of students who have cognitive, effective, and psychomotor aspects. Develop students' talents and interests in personal coaching efforts towards positive human development. Able to know, know and distinguish between the relationship of one subject with another subject.

Da'wah Cadre Course (KKD). The meaning of da'wah in language or etymology comes from the Arabic language, namely da'a - yad'u da'watan, which means to invite, call and call. Warson Munawwir, mentioning da'wah is calling, inviting, inviting, calling, encouraging, and begging. Da'wah is the act of inviting people wisely to the right path according to the command of their Lord. In addition, according to Natsir, da'wah is an effort that calls and conveys to individuals about the views and purposes of human life in this world which includes-amr bi al-ma'ruf an-nahyu, an al-munkar by going through various ways and media obtained morals and guiding his experience in the life of society and state.

The purpose of da'wah globally is that people who receive the message or material da'wah get happiness in this world and in the hereafter. Abdul Halim Mahmud in Halimi, argued about the purpose of da'wah as follows: Helping people to worship Allah SWT in accordance with sharia. Helping people to get to know each other in social interaction in the community.

Changing the bad conditions experienced by Muslims into better and correct conditions. Educating The Muslim personality with the correct Islamic education. Provide a place and education for them in accordance with Islamic methods and management. Preparing a Muslim community that stands on the basis of culture and morality in accordance with the teachings of Islam. Trying to create an Islamic State based on Islamic law. Trying to realize the unity of Islamic Countries in the world, according to the unity of thought and culture, the unity of vision-mission, complementary economic unity, and political unity.(Halimi, 2008 : 36).

The course is a process of teaching certain knowledge and skills and attitudes so that a person is more skilled and able to carry out his responsibilities better, in accordance with standards (Syafri, 2003, 135). Cadres are people who are educated to be the extension of the relay stick of a party or organization (Maulana, 2004 : 194). While da'wah according to M. Arifin (2000: 6) is an activity of solicitation in the form of oral, written, behavior that is done consciously and planned in influencing others both individually and in groups in order to arise in him awareness, attitude, dreaming, and practice of religious teachings without any element of coercion.

Cadreization of da'wah is a process of decreasing and giving values containing knowledge and insight materials, organizational management and leadership about da'wah as part of preparing da'i cadres (muballigh) in the future. The process of cadreization of da'wah takes a long time and gradually to create a cadre of potential and qualified da'wah in order to continue the vision and mission of the organization concerned. Thus, the Kader Dakwah Course is an institution or organization that trains and provides knowledge about da'wah to print cadres or generations who can continue the Islamic da'wah.

This type of research is phenomenological research that researchers try to understand the meaning of various events in a certain setting with the researchers' own glasses. This approach begins with a silent attitude shown to study what is being learned. Phenomenological way emphasizes various subjective aspects of human behavior, then researchers try to understand how the subject gives meaning to events that occur around his life, the main task of phenomenological is to capture the process and interpretation.

The subjects in this study were madrasah heads, tutors and students, the object of which is MAN 2 Model Medan which is located at Jalan Williem Islandar No. 7 A, Sidorejo Village, Medan Tembung District, while what is wanted to be studied is kkd extracurricular activities in fostering student creativity. The main data collection techniques in this study are observation, interview, and documentation. In this research the method used in analyzing data is to use data analysis techniques based on miles and hubermen models, namely data reduction, data presentation, and then drawing conclusions.

To achieve the truth, use credibility, transferability, dependability, and confirmability techniques related to the data collection process. Credibility tests the validity of the data. Researchers apply credibility techniques that are triangulation methods. Researchers apply the Source Triangulation technique. Source triangulation technique is a technique used to search for similar data by checking data from various informant sources. From the data obtained, researchers will be easy to describe or categorize which views are the same, different, or specific. The way to ensure transferability is to do a detailed description of the data to the theory, so that the reader can apply it in almost the same context.

In this study dependability was built in the wake of data collection and field data analysis as well as when presenting research report data. The validity of this data and research report compared to using techniques, namely: consulting every step of activities to promoters or consultants since the development of design, refocusing, determining context and resource persons, determining data collection and analysis techniques and data presentation. Each interview and observation data was reconfirmed to a key informant, and other research subjects related to the veracity of the facts found.

RESEARCH AND DISCUSSION RESULTS

This research was conducted at MAN 2 Model Medan located at Jalan Wiliem Iskandar No, 7 A, Sidorejo Village, Medan Tembung District. MAN 2 Model Medan was accredited A, and is now led by Dr. H. Burhanuddin, M.Pd, as the principal. MAN 2 Model Medan continuously races in improving the quality of service and implementation of education in achieving its vision and mission goals. Until now, it has become one of the leading schools, the favorite in Medan Tembung subdistrict and attracted the interest of the wider community. In MAN 2 Model Medan, students are directed and built to be able to have stability in berakhlaqul karimah (Emotional Quotient), personal stability, character, achievement, and have the breadth of science and technology (Intelligence Quotient).

Discussion of research results begins from observations, interviews and documentation. Data that has been obtained from observations, interviews and subsequent documentation is studied and analyzed. In the research that researchers did analyze anything related to the implementation of creativity activities students in kkd extracurricular activities include:

1. KKD Extracurricular Activities Program at MAN 2 Model Medan

The program intended here is a type of extracurricular activities in the field of religion and Da'wah, including the Form of KKD activities in MAN 1 Medan that can develop students' talents, among others: Mentoring / Halaqoh Speech Training, Tahsin Qur'an Training, Public Speaking Training, Writing Training / Journalisttic Training, Silaturrahmi Ukhwah, Gebyar Creativity Muharram, Safari Ramadhan and Rihlah.

This is in accordance with the results of the researcher's interview with Mr. Muhammad Al-Haris Shihab as the Head of kkd in the school. In his interview, it is as follows: "The type of activities of KKD course consists of two, namely weekly and monthly. Weekly activities such as Mentoring / Halaqoh, Speech Training and Tahsin Qur'an. While the monthly activities such as Public Speaking Training, Writing Training / Journalism Training. Then there is also Silaturrahmi Ukhwah, both in schools that have Spiritual Islam (Rohis) and in other school. Then we also make creativity gebyar activities for the month of Muharram, Ramadan Safari, and Rihlah (Sightseeing)."

The same thing was also expressed by Mr. Wahyu as an educator on kkd extracurricular: "If the types of activities vary. That is certain from the individual development category that exists in the KKD itself. Such as the development of the scientific side and as it was only carried out 2 weeks ago, namely journalistic training, and then there are also activities to increase the spirit of individuals by conducting motivational training, then there are other activities such as speech, tahsin, fahmil Qur'an and others."

From the results of interviews that researchers conducted to the head of KKD and educators on KKD extracurricular, it can be concluded that kkd extracurricular activities program in MAN 2 Model Medan in fostering student creativity consists of two program activities, namely weekly and monthly. Weekly activities such as Mentoring / Halaqoh, Speech Training and Tahsin Qur'an. While the monthly activities such as Public Speaking Training, Writing Training / Journalism Training.

2. Opportunities and Obstacles of KKD Extracurricular Activities in MAN 2 Model Medan

Based on the results of interviews with several coaches and educators kkd extracurricular activities can be concluded that the opportunities in kkd extracurricular activities are very large, including: Being Da'i and Muallim in his area, Become Ulama Istiqomah, Become a National Figure, Motivator, Instructor Activities. And obstacles that are not very meaningful in KKD extracurricular activities, namely: Community apathy towards the da'wah movement, In terms of Membership Da'i Imaging.

This is in accordance with the results of a researcher interview with Mr. Muhammad Al-Farabi M.Ag as the head of KKD in the school. In his interview it contains the following: "If their opportunities are I believe in their sincerity and courage, they will be able to become the famous Da'i-Da'i in the community. At the same time it can also be a village muallim for those who have their hometown. Then they will also later Insha Allah can become the scholars who in the future istiqomah in holding the teachings of Islam. Then they also do not close the possibility that they

can also become figures in the city of Medan, as well as North Sumatra and even national. Because these people are equipped with various cross-abilities. So they can't just preach. They are also able to be motivators, become istruktur activities, and also able to write islamic scientific works and Islamic news. Then they are also able to socialize with the community and this is the main capital in self-development in the community."

"If the obstacles are not so meaningful. At most later when they enter the community they will face apathy from the community towards the da'wah movement. And what we need to be aware of is that da'i imagery in that society has begun to weaken after the issues that the Penda'i and Ustad-ustad are involved in terrorist networks and these are actually issues of the Jews and outsiders to damage the image of preacher in society. For example, although kkd is not done in the community, some spiritual Islam (Rohis) that developed in high school has been tarnished by irresponsible people who claim them as a group that has extreme understanding in the community. Actually it's just my mistake that can't be proven to be true. So the obstacle is when facing the mental attitudes of the community only. If MAN 2 is almost said to be non-existing. If the financial problems can still be resolved by the committee and school finances." This is in line with what researchers see in the field of KKD activities in implementing student creativity coaching, there is a very large opportunity and there are almost no definite obstacles in its implementation.

The process of discussing the research results begins by studying all available data from various sources of observation / direct observation, interviews and documentation. Discussion of research results also means continuous process during direct research. In this study, researchers have an analysis during the conduct of research on the extracurricular implementation of the Da'wah Cadre Course in fostering student creativity / i requires a long and sustainable process. The implementation of the extracurricular activities of the Da'wah Cadre Course is inseparable from the role of the head of madrasah, the extracurricular coach of the Da'wah Cadre Course, the extracurricular educator of the Da'wah Cadre Course, and the extracurricular chairman of the Da'wah Cadre Course in instilling Islamic teaching values that can add to their Islamic insights.

Not only that, the students of MAN 2 Model Medan who participated in the extracurricular Da'wah Cadre Course were also given training in the form of their life skills such as journalism, public speaking training, and motivation that can make them able to have knowledge that can support the smooth effectiveness of da'wah when they preach in the school environment and in the community. In this study, researchers have an analysis concerning the creativity of students who follow the implementation of extracurricular activities Kader Dakwah Course, namely the ability of creativity of students in preaching in accordance with the current problems related to Islam, in addition to the creativity of students in conducting journalistic trainings, public speaking training for their class siblings and while in the community.

In general, the implementation of extracurricular activities Of Da'wah Cadre Course in MAN 2 Model has been running well. This can be seen in terms of educators, learners, materials, methods and media. And researchers also observed that the opportunities for the implementation of extracurricular activities of the Da'wah Cadre Course are very large. This can be seen from the teachings contained in the extracurricular Da'wah Course supports the islamic scientific insights of the students. This is in line with madrasahs that have Islamic nuances in the implementation of their education. Whereas in the obstacles are not found such a large inhibitory things. In fact, it can be said that it can still be overcome by the school.

CONCLUSION

Based on the description above about the implementation of extracurricular activities Of Da'wah Cadre Course in fostering student creativity it can be concluded that: The extracurricular existence of The Da'wah Cadre Course is quite existential and good. Even the extracurricular Kader Dakwah Course is one of the favorite extracurriculars of the 48 extracurriculars in MAN 2 Model Medan. The types of extracurricular activities of the Da'wah

Cadre Course are also quite numerous. Among them are Mentoring, Tahsin and Fahmil Qur'an, Speech, Public Speaking Training, Journalism, and Motivation. And the execution is timed. That is on Fridays, Saturdays, and Sundays. The opportunities in the implementation of extracurricular activities of the Da'wah Cadre Course are enormous. This can be seen from the potential of students / inya and support from the madrasah. While the obstacles are not very dominant. In fact, it is said that it can still be overcome by the school.

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APPLICATION OF DISCOVERY METHOD IN PAI LEARNING TO TRAIN STUDENTS' ATTITUDES

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ABSTRACT

(Learning is an interactive process. Learning makes educators and students give and receive each other. Education delivers students with good personalities in the concept of human morality. The attainment of the peak of education as a human being that we can forge through the learning process. The learning mandated in this case is the learning of Islamic Religious Education. learning Islamic religious education is an habituation, exemplary and change in the mindset of students about the importance of the teachings of the Qur'an and Hadith in life. Islamic religious education learning is carried out communicatively through cooperation between students and educators. Learning Islamic religious education teaches planning in every activity (Asfiati, 2017). The method is a systemized way of working that can facilitate the implementation of an activity in achieving predetermined goals. Among the learning methods is the discoveri method, by which it provides opportunities for students to formulate problems, and find answers to problems that are formulated. The application of the Discoveri method in PAI learning is expected to be able to direct students' attitudes to be even better. So that students are able to apply good habits in their daily life. This paper intends to examine the application of the discoveri learning method in Islamic religious education (PAI) to train students' attitudes to conform to the demands of the Qur'an and the Sunnah.

KEYWORDS: Discoveri method, Islamic education, student attitudes

PRELIMINARY

Humans are the most perfect and noble creatures compared to other creatures created by God, because humans are equipped with reason and thoughts. So humans are always educated and directed to goodness, as Allah says in Surah Al-'Alaq 1-5 :

اِقْرَأْ بِاسْمِ رَبِّكَ الَّذِيْ خَلَقَ)

Education must shape the character of students for the better and lead this nation to achieve national goals, namely the achievement of progress in all its aspects. Education is not only from the physical aspect but also must include the spiritual aspect. In line with that, Islamic Religious Education is physical, spiritual guidance based on Islamic religious laws leading to the formation of the main personality, namely a personality who has Islamic religious values, chooses and decides and acts based on Islamic values, and is responsible according to the values. - Islamic values. There are many kinds of educational activities, among others due to the various aspects of personality that education has to foster. (Muis, 2018: 2).

2. Problem Solving Plan

To lead to effectiveness in managing education, teaching and learning activities in schools should ideally lead to the independence of students in learning. According to constructivism theory, students must be able to discover and transform complex information on their own. The effectiveness of learning is the success in the process and teaching and learning outcomes that have been planned or can be implemented properly, the teacher as the educator who teaches and the student as the learning subject. Effectiveness is closely related to the process of achieving these results.

The teacher's efforts must be supported by various teacher competencies in the form of the ability to master and understand the material, mastery of various learning methods, the ability to use and utilize learning media, the ability to evaluate learning. In a theoretical context, these abilities are encapsulated in four teacher abilities, namely pedagogical competence, professional competence, personal competence and social competence. Competence is a set of knowledge, skills, and basic values that are reflected in one's habits of thinking and acting and their application in work, in accordance with the performance standards required by society and the world of work (Rusminiwati, 2016: 42).

3. Research Objectives

Good learning must be able to connect the learning activities carried out by students with teaching carried out by the teacher. In this context, teachers must be able to strive for a learning process that is characterized by interaction and collaboration between student and teacher activities. The forms of interaction and collaboration between students and teachers are manifested in various approaches, models and learning methods that enable the achievement of learning goals, such as natural exploration, inquiry and problem-based project tasks. This paper intends to examine the application of the discoveri method in learning Islamic Religious Education (PAI), as well as the steps that teachers must take to improve the thinking power of students.

The formulation of the objectives in this study are: Formation of Student Attitudes through the Discoveri Method in PAI learning and how are the results of attitude formation after the application of the Discoveri Method through Islamic Education learning material Fiqh sub discussion of zakat.

4. Theoretical Studies

One method that can be used in Islamic Education learning is the Discoveri method. Discovery learning is a model for developing students' way of active learning by discovering themselves, investigating themselves, so that the results obtained are more meaningful, durable and not easily forgotten by students (Hosnan, 2015: 282). In discovery learning, students are encouraged to discover and transform complex information themselves, check new information with those already in their memory, and develop information or abilities that are appropriate to the times. (Tenti Anggreasi, 2019: 28). In this context, the teacher must be able to strive for a learning process which is characterized by interaction and collaboration between student and teacher activities. Learning Islamic religious education is a teacher's effort to carry out learning that aims to provide understanding, ability, and capacity of students in the field of Islamic

religious sciences. To achieve this goal, it is important for teachers to facilitate the learning process by using models, methods, media that are compatible with the objectives of Islamic Education learning.

LITERATURE REVIEW / METHODOLOGY

A. Islamic Education Learning Approach

The learning approach is a starting point or a person's point of view on the learning process. The learning approach accommodates, inspires, strengthens and provides a basis for learning methods with certain theoretical coverage. Judging from the approach, learning consists of two types of approaches, namely: (1) a student-centered learning approach (student centered approach) and (2) a teacher-centered approach to learning. (Asfiati, 2019: 47).

The learning method focuses more on the efforts made by educators in a way that has been prepared in such a way. The learning method takes place when the learning takes place. The learning method does not need to be designed, it is just adapted to the learning material that is delivered to students. Learning techniques are more likely to be educator skills. Techniques can be done at the beginning of learning. Learning techniques focus on the achievement of learning objectives. Techniques can be in the form of educators 'expertise in attracting students' attention so that they are interested in following the learning until it is finished. Learning techniques do not have to be designed, but as the ability of students to connect the learning objectives to be achieved with the atmosphere and classroom climate.

Learning tactics need to be done at the end of the lesson. Learning tactics make the learning process more complete. Learning tactics tend to make learning require follow-up. Learning tactics can be done by combining learning methods with learning strategies. (Asfiati, 2019: 34). The teacher's efforts above must be supported by various teacher competencies in the form of the ability to master and understand the material as in this study discussing the material of Islamic Civilization History, sub-material for the discussion of zakat, then the teacher must also master various learning methods, the ability to use and utilize learning media such as; Laptops, Projectors, VCDs, Textbooks, Whiteboards, Pictures, Internet, Scales and more.

From a human spiritual perspective, the most important thing is the education of all the spiritual potentials of man that God has given him. There are four spiritual potentials of man: mind, heart, nafs, and spirit. These four potentials need to be educated in order to become Muslim in the true sense. The task of education is to empower all of the existing potentials. Teachers must be able to manage classes, understand student characteristics, be able to foster interest in learning, develop talents, strengthen and empower intellectual, emotional, and spiritual intelligence, and so on. Human intellect is directed to obtain the maximum possible level of intelligence, filling it with various knowledge and skills, so that humans who are at the beginning of their birth do not know anything to know:

وَاللّٰهُ اَخْرَجَكُمْ مِّنْۢ بُطُوْنِ اُمَّهٰتِكُمْ لَا تَعْلَمُوْنَ شَيْـًٔاۙ وَّ جَعَلَ لَكُمُ السَّمْعَ وَالْاَبْصَارَ وَالْاَفْـِٕدَةَ ۙ لَعَلَّكُمْ تَشْكُرُوْنَ (٧٨)

Meaning: And Allah brought you out of your mother's stomach in a state of not knowing anything, and He gave you hearing, sight and heart, so that you would be grateful (QS.an-Nahl: 78).

Learning Islamic religious education is an habituation, exemplary and change in the mindset of students about the importance of the teachings of al-Qur'an and Hadith in life. Islamic religious education learning is carried out communicatively through cooperation between students and educators. Students are required to have creativity, then the teacher directs them with a number of learning innovations. Thus students are increasingly familiar with religious activities and become role models for their surroundings. (Asfiati, 2019: 33).

B. Definition of Discovery Learning Method

Discovery learning is the process of acquiring scientific knowledge and skills based on constructivist learning theory. Students can freely share their ideas with partners. Therefore,

students need to understand and be able to apply knowledge, solve problems, find things by themselves. During discovery learning, students explore and create their understanding through problem solving or investigative processes. Students accept their learning process while building their new knowledge based on previous learning in problem solving. The discovery process involves the development of many skills in the form of critical skills, observation, reasoning, measurement, numerical data manipulation, schedule preparation, graphing, and data interpretation. Through this process, students can explain, identify appropriate solutions, and make conclusions. Also, the focus of discovery discovery is learning how to analyze and interpret data in order to understand what is learned and not memorize. The purpose of discovery discovery is to acquire in-depth knowledge and to provide students with deeper learning opportunities. (Choiro, 2019: 3).

No	The first step:	Teacher activities	Student activities	Media
I. Introduction and Review Phase				
1	Orientation is a step to foster a responsive learning atmosphere or climate. In this step the teacher conditions students to be ready to carry out the learning process	Introduction and Review Phase The teacher opens the lesson by saying greetings, prepares students to open and search for topics of conversation, attracts students' attention, enlivens previous knowledge, explains sub-discussions such as the definition of zakat, scope, types of zakat, the benefits of zakat, people who entitled to receive zakat, zakat benefits, and midwives in the field of work / assets that must be zakat zakat. Furthermore, the teacher explains the benefits of the material discussed	Students answer teacher's greetings, prepare textbooks / textbooks. Students listen and pay attention to the teacher's explanation. Trying to remember his previous knowledge, and relate it to new experiences or those he had	Laptops, Projectors, VCDs, Textbooks, Whiteboards, Drawings, Internet, Scales
II. Open Stage				
2	Formulating a problem is a question that contains a clear concept that must be sought and found an answer to the problem	The teacher asks students to make questions according to the material being discussed	Students write down questions and try to make questions such as: what is the difference between zakat, shadaqah, why a Muslim should pay zakat, what are the benefits of zakat, what is the	Laptops, Projectors, VCDs, Textbooks, Whiteboards, Drawings, Internet, Scales

			difference between zakat mal and zakat fitrah	
3	Propose a hypothesis. Hypothesis is a temporary answer to a problem that is being studied.	The teacher asks the students to formulate a hypothesis according to the questions compiled by the students	Students try to make hypotheses, statements that still have to be proven. Such as: legal zakat is mandatory while shadaqah is sunnat, a person has to pay zakat to clean his property from what is subhat and haram, zakat mal is zakat that must be spent every harvest / year after reaching the nisab while zakat fitrah is issued in the month of Ramadan before Eid. natural.	
III.	**Convergent Stage**			
4	Collecting data is the activity of capturing the information needed to test the proposed hypothesis.	The teacher provides learning materials and resources, which discusses zakat, its definition, scope, types of zakat, who are entitled to receive zakat, encouraging students to prove the truth of the hypothesis.	Students try to test the truth of the hypothesis through tracking the references and learning resources provided. Learning sources can also be newspapers, the internet and others.	
5	Hypothesis testing is the process of determining which answers are considered acceptable in accordance with the data or information obtained based on data collection.	The teacher encourages and guides students to be able to test hypotheses by reading existing references and textbooks and looking for theoretical and practical data to determine whether the above hypothesis formulation is correct	Students look for explanations from textbooks and other references to find out whether or not the hypothesis is formulated, with which to draw conclusions.	
IV.	**Closing**			Laptops, Projectors, VCDs, Textbooks, Whiteboard s, Drawings,
6	Formulating conclusions is the process of describing the findings obtained	The teacher instructs students to formulate conclusions from data searches to test the above hypothesis	Students explain the conclusions and relate the examples to one another	

				Internet, Scales
	based on the results of hypothesis testing.			
7	Clarify logically and create new abstractions that are better understood by students.	The teacher asks students to formulate conclusions. The teacher is getting ready to end the lesson. say hello and end the lesson.	Students summarize according to their own understanding, then get ready to end the lesson. Students answer teacher greetings	

Discovery learning is a student-centered learning strategy. By involving students directly in the process of mental activities through brainstorming, discussion, reading by themselves and trying on their own so that students can learn on their own. According to Agus N. cahyo in his guide to the application of the most recent and most popular learning theories quoted by Mega Lestari, he states: "Discovery learning strategies aim to develop creativity, direct experience in learning, to develop rational and critical thinking skills, increase activeness. students, learn to solve problems, and innovate in the learning process. (Santoso, 2016: 18).

Discovery learning model trains students' creativity in thinking. Through creative learning, students are expected to be able to process abstract and complex chemical information into new and original knowledge. Then analytics, in the form of students' thinking skills in visualizing, articulating, and solving complex problems to make logical decisions based on the information obtained. Analytical thinking is part of a higher level of thinking that includes the ability to hone and apply information that can provide knowledge. (Syolendra, 2020: 2)

C.   Characteristics of Discovery Learning

Discovery learning has several types, namely pure discovery and guided discovery. Guided discovery is a learning model that emphasizes learning to discover but the teacher guides students during the process of discovery learning activities. Teacher guidance in learning is expected to instruct students in student discovery activities to achieve learning goals. However, teacher guidance is not a kind of obligation rule, but teacher guidance is in the form of instructions about work procedures. Through the discovery of a learning model, students are invited to learn independently and it is expected to make them understand real problems and train their cognitive, affective, and psychomotor skills. (Perwitasari, 2018: 3). The main characteristics of learning to discover, namely: (1) exploring and solving problems to create, combine, and generalize knowledge; (2) learner-centered; (3) activities to combine new knowledge and existing knowledge.

RESULTS AND DISCUSSION
A.   Application of Discoveri Learning Methods in Islamic Religious Education

The application of the discoveri learning method in Islamic Education learning can be done in all topics / material discussions. The application of this learning method, for example, can be done on the Fiqh material, the sub-material for the discussion of zakat. This application can be described as follows:

From the table above, it can be illustrated as follows:
a.   The teacher facilitates by providing encouragement (motivation) to students to carry out learning in accordance with the stages that have been formulated.
b.   The teacher gives freedom to students to choose statements that students can understand deeply the zakat material that is being discussed. The freedom of students in learning gives

students to strengthen their creativity and imagination in strengthening their understanding of zakat learning material.

c. PAI teachers interact with students that lead to the teacher's wishes to provide opportunities for students to think critically, empower curiosity, and this can train students to strengthen their thinking power. In the case above, the PAI teacher tries to make students understand the material for the discussion of zakat and the sub-material discusses zakat, its definition, scope, types of zakat, who are entitled to receive zakat.

d. Teachers facilitate students in achieving learning success. The teacher provides learning resources, in the form of text books / references and other references that discuss zakat, definitions, scope, types of zakat, who are entitled to receive zakat. Teacher facilitation can be seen when he explains the steps of learning using the discoveri learning model.

e. Teachers provide opportunities for students to be able to solve problems formulated by students related to zakat under the guidance of the teacher. In this case the teacher trains students to be able to formulate problems that arise and must be discussed and seek answers to these problems using scientific methods.

B. The formation of student attitudes / behavior in learning Discoveri

Formation means the process, way or action of forming. (Kbbi. Kemdikbud.go.id), which means making or making something with a certain form, also means guiding, directing, educating character, mind, personality and so on. In terms of the process and how it is formed, according to Walgito, the formation of behavior is divided into 3 ways according to the expected circumstances (Ansyori, 2018: 17), namely:

1. The formation of behavior by conditioning or habits

One way of forming behavior can be done by conditioning or habituation. By getting used to behaving as expected, this behavior will eventually form. This method is based on the learning theory of conditioning both put forward by Pavlov and by Thorndike and Skinner. There are several opinions which are not one hundred percent in common, but these experts have basic views that are not much different from one another. Pavlov Conditioning is known as classic conditioning, while Thorndike and Skinner conditioner is known as operant conditioner.

2. Behavior formation with understanding (Insight)

Behavior formation can also be pursued with understanding or insight. This method is based on cognitive learning theory, which is learning accompanied by understanding. If Thorndike's experiment in learning theory which is concerned with is a matter of practice, then learning in Kohler's experiment what matters is understanding or insight. Kohler is a figure in Gestalt psychology and belongs to the cognitive school

3. Behavior formation using a model.

The formation of behavior with this model is to make the leader a model or an example for the members he leads. This method is based on social learning theory or observational learning theory put forward by Bandura. As for Sarlito W. Sarwono, in a social psychology book, it is stated that a person's behavior can be formed in four ways:

1. Adoption

The events that occur repeatedly and continuously over time are gradually absorbed into the individual and affect the formation of behavior.

2. Differentiation

With the development of intelligence, increasing experience, along with increasing age, there are things that were previously considered to be of the same type and are now viewed separately. Against these objects can form a separate attitude as well.

3. Integration

The formation of attitudes here occurs gradually starting with various experiences related to certain things, so that finally an attitude is formed about it.

4. Trauma

Trauma are sudden shocking experiences that leave a deep impression on the soul of the person concerned, traumatic experiences which can also cause an attitude to form. The formation of behavior does not just happen but through a certain process, through continuous social contact between individuals and other individuals around them.
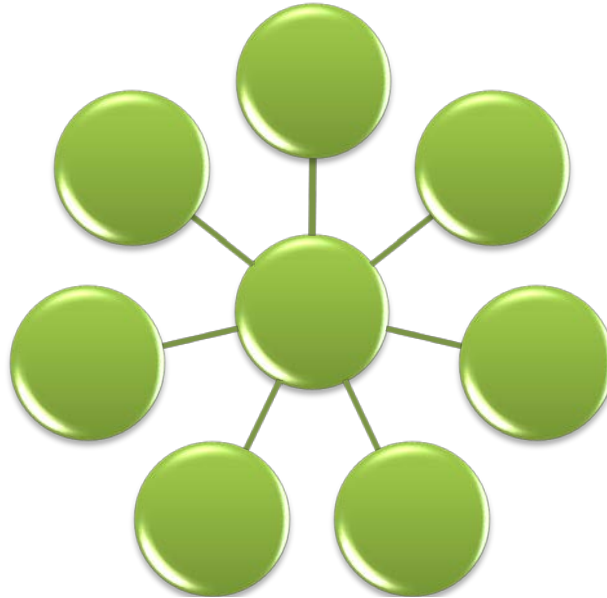
Figure 1. Forming Student Attitudes through the Discovery Learning Method

Result of the Formation of the Attitude of the Discovery Learning Method

Attitude				
Creative Thinking	Analytical	Discipline	Self	Self Confidence
Understand Processing of Information Solve the problem Analyze Reasoning	Distinguishing Arrange Summing up Linking	Engagement Active Targeted Be organized Social interaction	Discovering concepts & principles Without other people's help Solve problems by yourself	Express ideas, concepts and opinions Think freely Investigate and draw conclusions

CONCLUSION

Discovery learning is the starting point for active learning strategies developed by education experts in higher education who put forward the concept of discovery-based learning. With this method, students are faced with situations where they are free to investigate and draw conclusions. Guessing, intuition and trial and error should be encouraged. The teacher acts as a guide, he helps students to use the ideas, concepts, and skills they have learned previously to gain new knowledge. The teacher's asking the right questions will stimulate students' creativity and help them discover new knowledge.

In the Discovery learning strategy, it means a series of learning activities that maximally involves all students' abilities to seek and investigate systematically, critically, logically, analytically, so that they can formulate their own findings with confidence.

The application of the discoveri method is expected to be an alternative for teachers in giving freedom to students in discovering new knowledge, so that students are accustomed to thinking creatively, analytically, discipline, independently and confidently. The application of the discoveri method also fosters students' enthusiasm in expressing ideas, forming effective cooperation, sharing information, and making students more skilled through more meaningful discoveries.

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APPLICATION OF INQUIRY METHOD IN PAI LEARNING TO TRAIN STUDENT ATTITUDES

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ABSTRACT

This study aims to examine how the application of the inquiry method in Islamic Islamic education learning to train student attitudes. The formulation of the problems in this study are (1) the application of the Inquiry Method in Islamic Education learning (2) the Inquiry Method to train students' attitudes. This approach uses a qualitative research approach. Writing this journal begins with educational problems that we often experience, namely the decline in student attitudes when the learning process takes place. If this happens, learning outcomes will also decrease because attitudes are very influential on student learning outcomes. So the authors refer to using the inquiry method in training these students' attitudes. The Inquiry Method emphasizes the process of searching and finding. Subject matter is not given directly. The role of students in this strategy is to find and find their own subject matter, while the teacher acts as a student guide to learning. Inquiry learning strategies are learning activities that emphasize the critical thinking process to seek and find answers to a problem to be solved. Attitudes are all behavior that occurs or is carried out by students during the learning process. Attitudes are obtained from student success in learning.

KEYWORDS: Inquiry, Student Attitude, PAI Learning

PRELIMINARY

The Republic of Indonesia Law Number 20 of 2003 concerning the National Education System states that education is a conscious and planned effort to create an atmosphere of learning and the learning process so that students actively develop their potential to have religious spiritual strength, self-control, personality, intelligence, morals. noble, as well as the skills needed by him, society, nation and state (Law Number 20 of 2003 concerning the National Education System article 1, paragraph 1).

One of the problems in the field of education in Indonesia that is widely discussed is the low quality of education which is reflected in learning outcomes and student attitudes during the learning process. To overcome the low problems during learning, the role of the teacher is needed in an effort to renew and improve the learning process. This is of course done by selecting and using the right methods and media by considering the situation, conditions, learning resources, needs, and characteristics of the students faced in order to achieve learning objectives.

The teacher has a very important role in determining the quantity and quality of teaching that is carried out. Therefore, teachers must think and plan carefully in increasing learning opportunities for their students and improving the quality of their teaching (Usman, 2010: 21).

Islamic Religious Education is a subject that is intended to produce graduates who have strong character, skills and skills used in making reciprocal relationships with the surrounding social, cultural and natural environment as well as developing further abilities in the world of work or further education (Nasir, 2014: 109).

A teacher in delivering material needs to choose which strategies and media are appropriate to the circumstances of the class or students so that students feel interested in following the lessons being taught. The learning process is still centered on the teacher, so that here students only function as objects or recipients of treatment only. Therefore it is necessary to use a variety of strategies and media that place students as subjects (actors) of learning and teachers only act as facilitators in the learning process.

To overcome this problem so that it is not sustainable, the teaching staff of the PAI field of study continues to strive to develop and direct teaching models with various strategies and appropriate teaching media. One strategy can make it easier for us to carry out the learning process, namely the inquiry method. Inquiry method can be defined as a learning method that focuses on the learning experience where students are required to observe and still have to live and be directly involved and be responsible for the results obtained. The word inquiry is a word in English which means investigation or asking for a free translation of a concept, where students are asked to find and find answers to the problems they face

LITERATURE REVIEW

A. Inquiry Learning Method
   1. Definition of Inquiry Learning Method
      This Inquiry method developed from the idea of Jown Dewey's famous "Problem Solving Method" or problem solving method. The steps to solve the problem as stated are an approach that is considered quite scientific in conducting investigations in order to obtain a discovery. All steps taken, starting from problem formulation, hypotheses, collecting data, testing hypotheses with data and drawing clear conclusions guide students to always use a scientific approach and think objectively in solving problems. (Muhammad Ali, 2010: 86-87).

      Inquiry is basically a way of realizing what is going on. According to A. Tabrani Rusyam et al, the inquiry method is a method in which educators present the material not in its final form, but students are given the opportunity and opportunity to seek and discover for themselves through problem solving methods. (A. Tabrani, 2014: 347).

      Hamalik (2001: 63) suggests that Inquiry based teaching is a student-centered strategy in which groups of students are brought into a problem or looking for answers to questions in a required group structure and procedure. clearly. Based on the above definitions, it can be concluded that inquiry is a process that students take to solve problems, plan experiments, conduct experiments, collect and analyze data, and draw conclusions. So, in this model of inquiry students are mentally and physically involved in solving a problem given by the teacher.

      The main objective of Inquiry is to develop independent students who know how to develop their knowledge and skills from various sources of information used both inside and outside the school, but the teacher fully guides students in the learning process. In addition, Inquiry can motivate and encourage students to actively master the subject themselves. Students will be able to become active, independent and skilled people in Indonesia solving problems and have a deep understanding of the concepts being studied. (Hamidun, et al. 2017: 1)

   2. Characteristics of Inquiry Learning Method
      Inquiry method emphasizes the maximum student activity to seek and find. This means that the Inquiry strategy places students as learning subjects. In the learning process, students do not only act as recipients of the lesson through the teacher's verbal explanation, but they play a role in finding the essence of the subject matter itself.

      The purpose of using the Inquiry learning method is to develop the ability to think systematically, logically, and critically, or to develop intellectual abilities as part of a mental process. Thus, in inquiry learning strategies students are not only required to master the subject matter, but how they can use their potential. (Jumanta, 2016: 132-133).

   3. Steps of Inquiry Learning Method
      In accordance with the topics described above, the steps taken in learning using the inquiry model are:
      a. Orientation is a step to foster a responsive learning atmosphere or climate. In this step the teacher conditions so that students are ready to carry out the learning process. The teacher stimulates and invites students to think about solving problems.

b. Formulating a problem is a step to bring students to a problem that contains a puzzle. It is said that the puzzle is in the formulation of the problem to be studied because there is an answer to the problem, and students are encouraged to find the right answer.

c. Formulating a Hypothesis is a temporary answer to a problem that is being studied. As a temporary answer, the hypothesis needs to be verified. Estimation as a hypothesis is not just an estimate, but must have a solid basis for thinking, so that the hypothesis that is raised is rational and logical.

d. Collecting data is the activity of capturing the information needed to test the proposed hypothesis. In inquiry learning strategies, collecting data is a mental process that is very important in intellectual development.

e. Hypothesis testing is the process of determining which answers are considered acceptable in accordance with the data or information obtained based on data collection. In testing the hypothesis the most important thing is to find the level of student confidence in the answers given. In addition, testing hypotheses also means developing rational thinking skills.

f. Formulating conclusions is the process of describing the findings obtained based on the results of hypothesis testing. Formulating conclusions is the main goal in the learning process.

Sudjana cited by Trianto (2009: 172) states, there are five stages taken in carrying out inquiry learning, namely: 1. Formulating problems to be solved by students 2. Determining temporary answers or better known as hypotheses or problems 3. Seeking information, data and facts needed to answer a hypothesis or problem 4. Draw conclusions about answers or generalizations; and 5. Apply conclusions.

The inquiry learning model can encourage mentally active involvement in actual learning activities. The cooperative inquiry learning model enriches students' thinking and encourages them to emerge tentative knowledge and try to appreciate explanation (Paizaluddian, 2013: 220).

4. The advantages and disadvantages of the Inquiry Learning Method

Inquiry Learning Method is a learning strategy that is widely recommended, because this method has several advantages, including: This method is a learning method that emphasizes the development of cognitive, affective, and psychomotor aspects in a balanced manner, so that learning through this strategy is considered more meaningful. This method can provide space for students to study according to their learning style.

This method is considered in accordance with the development of modern learning psychology which considers learning to be a process of changing behavior thanks to experience. Another advantage is that this learning method can serve the needs of students who have above average abilities. This means that students who have good learning abilities will not be hampered by students who are weak in learning. Strengthening and increasing confidence in oneself with the process of self-discovery because learning is centered on students with a very limited role for teachers (Hanafiah and Suhana, 2012: 78).

Besides having advantages, this method also has weaknesses, including: If this method is used as a learning strategy, it will be difficult to control student activities and success because it requires a long time, requires regular and mature planning and is not effective if there are several students the passive (Khaerul Anam, 2015: 15).

B. Learning Islamic Religious Education

Islamic Religious Education is a conscious effort made by educators in order to prepare students to believe, understand and practice Islamic teachings through predetermined teaching or training activities to achieve predetermined goals. Islamic religious education in addition to covering aspects of knowledge also includes aspects of behavior and actions that are expected

to change for the better. In learning Islam, there is always an achievement that focuses on goals that lead to morals.

The purpose of education according to Ibnu Sina, as quoted by Abudin Nata, is that it must be directed at developing all the potential that a person must have towards perfect development, namely the development of physical intellectual and character. In addition, the purpose of education according to Ibn Sina must be directed at preparing someone to live in society together by doing work or expertise in accordance with their talents, readiness, tendencies and potentials. (Abudin Nata, 2001: 67).

And as for the purpose of Islamic religious education for the basic level, namely to put down religious beliefs as Muslims who lay the foundation of intelligence, knowledge, personality, morals and skills to live independently and follow higher education.

As PAI teachers, we must act according to the existing norms, both religion, law and customs so as to produce morals that can be used as role models directly by students. Competence that must be mastered in addition to pedagogy and personality is a professional. Islamic education teachers must master the concepts and mindset of a material well, can take advantage of educational technology for the learning process. The last competency is social competence that is able to adapt to its environment. (12``12 Failsuf, Fadli.2019: 21).

C. Students' Attitudes in the Learning Process

Attitude is an element of psychology, therefore the notion of attitude is related to psychological aspects. Besides that, attitude is a form of psychology. Attitude in English is said to be attitude, which is a way of reacting to a stimulant. A tendency to react in a certain way to something faced (Purwanto. 2006: 141).

Attitude is the desire to know and understand, question all statements, seek data and its meaning, seek verification, and consider consequences. According to Lawson (1982), learning requires an attitude to eliminate ignorance which will bring perspectives that lead to a better world. Attitude is consciously or unconsciously thinking and displaying common characteristics. It is the ability to do things based on real principles. (Rev. Meera. 2017: 63).

Attitude is a very complex and unique concept, which integrates many behaviors and has different domains (Zhang & Campbell, 2010). It is defined as a tendency to think, to apply the feelings a person has about an object, based on their beliefs about that object, which can be either positive or negative. (Kususanto. 2012: 89), To have a good attitude or character, a person is required not only to have a positive attitude towards knowledge but also to have the ability to form scientific abilities and cultivate themselves with scientific values in every dimension of life. If these aspects are possessed and reinforced by learning, a positive attitude towards science will be embedded in students. (Arief. Utari. 2015: 118)

So it can be concluded that the attitude referred to here is all the behavior that occurs or is carried out by students during the learning process, both before and when the subject matter is delivered by the teacher. Attitude is very important because it is based on the teacher's role as a leader in the learning process. What are the students' attitudes towards the teacher's teaching style, the material being taught, the tasks and goals achieved because they can affect the learning process and learning outcomes.

RESEARCH METHODS

This research is a qualitative research with a case study design. The type of data used in this study is a combination of primary data and secondary data. Primary data were obtained from interviews with Islamic education teachers at MIN 3 Medan, the principal and students. Primary data was also obtained from the results of observations by researchers on the learning process carried out by Islamic Education teachers at the Eclas. Secondary data were obtained from documentation related to school administration data and documentation during the research activities.

RESULTS AND DISCUSSION

Student background becomes the determinant at the beginning in applying the inquiry method to train students' attitudes in MIN 3 Medan. Training student attitudes is motivated by the role of teachers and parents who know the direct development of children's attitudes because they carry out direct communication every day. This is in accordance with the statement put forward by Mrs. Silvi, one of the Akidah Akhlak teachers at the Madrasah. "In training student attitudes, what we do is approach students directly, then we invite them to communicate and provide knowledge about what kinds of attitudes are best applied in life in accordance with the teachings of Islam. Each approach we take certainly has a difference in each child. This is where we as teachers must be careful to choose the right method so that the child can listen to us well. Example: Attitude to cooperate and help others.

Train students' attitudes by applying the Inquiry method so that students can live more regularly and directed so that they can become good children. Another factor that supports training student attitudes is the condition of students' different backgrounds. There are those who come from complete families so that their attitudes are good, but there are also many students who come from poor families. This condition shows the need for special attention from the school to equip students to grow into students who have the ability not only in terms of knowledge, but also have good attitudes. This will encourage students to grow up to be good children. As stated by Mrs. Silvi in the interview.

 "By applying the inquiry method to make changes to students' attitudes, it returns to the children's attitudes, whether they listen to advice from their parents and teachers about the importance of being kind. Cultivating praiseworthy attitudes / morals will shape students into better and useful personalities as a provision for plunging into society in the future, supported by the role of schools as schools based on Islam, of course attitudes are emphasized. "To be a good citizen, attitude is very necessary. (Below are the results of the interview with the Madrasah Principal).

Regarding the background, training students to live an orderly and directed life cannot be done instantly, but must be done continuously until the values of good attitude / good character are embedded in each student. Training attitudes in a sustainable manner can be done through learning Islamic Religious Education. This background is also closely related to the role of humans as social beings who cannot live alone and always need help from others. Likewise, to become a good citizen, of course, cannot be separated from interactions with other people, where in interaction requires good values and attitudes.

The process of training student attitudes through the application of the inquiry method in PAI learning is learning that discusses good morals and character carried out by a Muslim by providing understanding to students how important it is to maintain attitudes so that it will help students to have a good character, be able maintain speech with older people and can certainly be liked by parents, teachers and other communities.

The attitude values that are implanted are in accordance with the learning material to be studied and from this material, methods and learning media that are suitable for the material can also be determined and can support the process of training the student's attitude. What is clear is that the preparations made we have to participate in the curriculum, then the lesson plans, then arrive with the material. Well, usually the preparation is for example from learning, for example, commendable morals / interrupted morals, yes we have to look for suitable forms such as pictures, maybe examples of suitable events, then we also look for examples in the surrounding environment. Tailored to our students' circumstances and location.

As for other things that must be considered apart from the student's background, the role of the school and the existing infrastructure in the school as an important facility to support the successful application of the inquiry method in learning. Where the teacher must play an active role so that the method is successfully implemented as desired, namely training student attitudes to lead to the better.

Because basically forming and training attitudes cannot happen by themselves, but will be formed in relation to an object, person, group, institution, value, through relationships between individuals, relationships in groups, communications, newspapers, books, posters, radio, television, and so on. This relationship can be carried out through classroom learning activities, extracurricular activities, other routine activities at school, and school collaboration with other institutions.

CONCLUSION

The Inquiry method is a method that focuses on the application process to students so that when the learning process takes place using this method students are required to be more active because this method makes students the main role while the teacher is only as a facilitator in the classroom. So with the above research it can be concluded that the Inquiry method is a method that focuses on the application process to students where students are required to be more active, participate in solving problems, investigate systematically, logically and critically so that there are changes both in terms of knowledge skills and attitudes due to the method. This makes students the main role while the teacher is only a facilitator in the classroom.

The teacher as a facilitator which means facilitating students in determining good attitudes to achieve learning success. The teacher provides learning resources in the form of books and references. With this method the learning process is carried out in groups, as well as exchanging opinions or knowledge between one student and another.

The advantages of applying this method can make the learning process and students more active in expressing opinions from each group, then solving problems by seeking knowledge from other references so that gradually form student habit patterns to be better at accepting and following the learning process in the classroom.

The successful application of the Inquiry method to train student attitudes can be seen from the learning process carried out to what extent students can understand and explore the material being taught and students can issue opinions so as to produce new knowledge in their activities. If the learning process using the inquiry method is carried out in accordance with the steps, there will be a change in the attitude of the students, it can be a more active attitude in receiving lessons and obtaining increased learning outcomes.

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CHARACTER EDUCATION IN THE PANDEMIC ERA COVID19 (DESCRIPTIVE STUDY IN MTS. PAI MEDAN)

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ABSTRACT

This study aims to analyze character education during the Covid 19 pandemic, in terms of choosing strategies, and cooperation between teachers and parents. This research was conducted at MTS PAI Medan. The method used is a qualitative method with a descriptive study approach. Data collection used semi-structured interview techniques and documentation review. Data analysis techniques used Miles and Huberman's theory through the stages of data reduction, data presentation, and conclusion drawing. The results of the study show that the problematic character education experienced by students is a decrease in the quality of character, while the problems experienced by teachers are difficulties working with parents, difficulty supervising students completely, teacher difficulties in implementing character education cultivation strategies. The strategy is the integration of character education in the subject matter, the strategy for funds, giving *rewards* and familiarizing *modeling punishment,* giving advice. Whereas the form of cooperation between teachers and parents in cultivating character is cooperation in terms of supervision, cooperation in assessing the progress of student character, Cooperation in terms of strengthening advice and exemplary.

KEYWORDS: Character, Education, Covid-19

INTRODUCTION

Character education is a necessity that must exist in the world of education, because with it students can be directed to a noble character so that they have a complete and perfect personality. In the world of character education there is at every level of education starting from early childhood to higher education. (R. R. Lubis & Nasution, 2017). Starting early because the process of cultivating character starts at an early age. Character is not something that can be attached just like that, but something that is instilled gradually and continuously so that it can become embedded in students. That's why many experts say that character education is not just taught but internalized. (Cahyaningrum et al., 2017).

In the master design book character education version of the Ministry of National Education, it is stated that character education aims to achieve the goals of national education, namely to develop the potential of students to become human beings who believe and fear God Almighty, have noble character, are healthy, knowledgeable, competent, creative, be independent, and become democratic and responsible citizens. (Alawiyah, 2012). The same thing was said by Asmani that in the Ministry of National Education version of the master design book character education, it was stated that character education aims to achieve the goals of national education, namely to develop the potential of students to become human beings who believe and fear God Almighty, have noble character, healthy, knowledgeable, competent, creative, independent, and a democratic and responsible citizen (Asmani, 2013).

In Islam character (morals) has a very high position, even if a person's knowledge is very determined by their morals, the existence of morals will make that person more respectable. Likewise, someone who has no morals, his life will not be honorable. In fact, it is further emphasized in Islam that it is called "adab above science", meaning that the peak of one's knowledge is not in the possession of knowledge or cognition, it will remain on the moral side, the more knowledgeable a person is, the more civilized it will be (Adu, 2014).

Character education in educational institutions is carried out in three ways, namely integrated with learning, outside learning, or standing alone. Integrated with learning means character education that is integrated with the material of each lesson, while outside learning means character education is carried out outside of the learning material, usually carried out in the form of extra-curricular activities. (Maunah, 2015). Whereas standalone means that character education is carried out with the name character education which means a lesson called character education. (Dalyono & Lestariningsih, 2016)

In the period before the Covid 19 pandemic, character education was certainly carried out in three models. However, during the Covid-19 pandemic, there were certainly changes in the world of education, even in almost all aspects of education. including in this case changes in aspects of character education. During the Covid 19 pandemic, learning requires online or network-based learning (M. Lubis et al., 2020).. So that there are lots of obstacles faced by the teaching staff in instilling character in their students. If in the past it might have been easy to instill character by means of *control* direct both in class and outside the classroom, now *controlling the* character of students cannot be done in this way. Because students are no longer around the teacher but at their respective homes. (Hendayani, 2019). The condition of the Covid 19 pandemic is certainly not an excuse to make character education a hand or in the sense of stopping for a while. Good character education in any condition must still be carried out, because it will be very fatal if in the situation and conditions of the Covid 19 outbreak, educators leave character education. There will be many deviant characters appearing in students if character education is not carried out at this time. In short, however, the conditions and situations of character education are something that cannot be negotiated (Sari, 2020).

Many research results show that the greatest impact experienced by students is a change in character from what was good to bad, (Gumilar, 2019) or known as moral decadence. This is actually possible rationally, the situations and conditions of students who do not meet their teachers allow students to do things that are beyond the agreement of the teacher and students. If in class maybe the student is afraid to face the teacher and feels worried if he leaves his obligations, of course with a long distance the student will be more free to leave his obligations. Therefore, it is natural to say that during the Covid 19 pandemic, character education should be further improved, on the grounds that the level of moral deviation or student character was higher during the Covid19 period compared to before the Covid 19 pandemic period .(Batubara et al., 2020).

It's just that the condition of the Covid 19 pandemic which forces teachers and students to separate from the distance between school and home makes it difficult for teachers to plan, implement and even evaluate the achievement of a student's character. Even worse, the conditions and situation of the Covid 19 pandemic did not occur in a period of one or a few days, but until now the Covid 19 pandemic has reached nine months. Of course this drains the energy and minds of teachers and education managers to find alternative modes of character education that are suitable and acceptable to students (Sya'dullah, 2020).

MTS PAI is one of the madrasas that implements a full online learning system, what was mentioned above also happened in this Madrasah. The teachers become and instill character in their students. Based on the preliminary research conducted by researchers at Madrasahs, there were several problems with character education that were experienced during the covid-19 period, namely significant changes in students' character, these changes were more dominant in deviant behavior categorized as these behaviors did not appear before the Covid-19 pandemic. deviant or incorrect behavior includes such as not participating in learning in full or in other words leaving *the group* learning before the time runs out, disrespectful behavior when participating in learning, bad speech during the implementation of learning, inappropriate clothing during learning from taking place , in fact, not a few of the students rarely took part in online learning. This condition certainly makes teachers worry about the character of students in the future, because the change in character becomes something that will be embedded in

students and it is feared that it will be difficult to change. Many people suspect that this character only occurs during the Covid 19 pandemic, although of course teachers need to raise suspicions or concerns about the change in character.

In this case the teachers certainly become figures who must be creative and innovative in designing their learning, especially incorporating elements of character education in every process of implementing learning. (Syafaruddin, 2018). Even though the teacher is no longer the main figure to be close to the students (in this case the parents are the main companions during the learning process at home), the teacher is the person who is responsible for the change in the character of the student. For this reason, it is necessary to have free time to design character education that can be applied to these situations and conditions, so that whatever situations and conditions that occur, students will not be shaken in terms of character and morals.

For this reason, the main objective of this research is to analyze the character education side during the Covid 19 period at MTS PAI Medan, and specifically this study aims to analyze several things including the problem of character education during the Covid 19 pandemic, the strategy of cultivating character in children during the Covid pandemic. 19, the pattern of cooperation between parents and teachers in instilling character in children during the COVID-19 pandemic. This research will certainly be very useful for teachers and education managers, especially as *a platform* character education during the Covid 19 pandemic. The results of this study are also beneficial for the development of character education. especially for education managers who in the future try to implement-based education *online*.

This type of research has basically been carried out by several researchers with various studies such as studies on online-based character education (Santika, 2020), building genius characters during the Covid 19 pandemic (Suasthi & Suadnyana, 2020), an overview of character education in early childhood in during the Covid-19 pandemic (Rihlah et al., 2020, planting of special characters through learning during the pandemic (Satriawan, 2020), the role of parents in character education (Suardika, 2020), Character education models in the family environment during the pandemic period (Batubara et al., 2020).. From some of the literature reviews, it appears that there is an empty space for discussion, namely in terms of strategies and patterns of cooperation with parents in cultivating children's character during the Covid 19 pandemic.

Comparison of this study with previous studies, this study puts forward the strategic aspects that were deliberately designed by MTS educators PAI to continue to carry out character education in the midst of the Covid 19 outbreak. Therefore of course this research will be very significant to be applied to schools or madrasas with the same problem characteristics.

METHODOLOGY

This research uses qualitative research methods with a descriptive study approach. This research was conducted at MTs. PAI which is located at Jalan Pendidikan Gg. Pendidikan No. 8 Medan Timur . The selection of this research location was based on two things, firstly because this research location carried out full online learning during the Covid-19 pandemic, secondly because the research problems at the research location were related to the decline or moral decadence of students that occurred during the Covid-19 pandemic. This research was carried out in approximately three months starting from September to October 2020.

Participants in this study were divided into three, namely teachers, totaling 15 people, students who in this case were devoted to only grade VII and class VIII students, 42 people, while class IX was not included for reasons of permission from the school which did not allow it. Then the parents also became participants in this study. From the teacher, information will be obtained related to the problematic strategies and interaction patterns of teachers and parents during the Covid 19 pandemic learning period, while from students information is obtained related to student responses to learning during the Covid-19 antemic period, and synchronization of character education that has been carried out by the parties. School to date.

and parents obtained information related to the collaboration he had with the teacher in instilling character in students during the Covid 19 pandemic.

Data was collected using several techniques, namely interviews and documentation review. The interview in this case is semi-structured in the sense of an interview that uses guidelines but these guidelines will be able to develop in accordance with the conditions of participants in the field. However, due to the Covid 19 pandemic, the interview in this case was carried out using a telephone aid, like via WhatsApp. While the documentation section is carried out by analyzing documents related to the history of student personality records, or documents related to the achievement of student learning outcomes and to see the synchronization between the ways of implementing planning learning, the learning implementation plan will also be seen which contains the character education design in learning. .

The data obtained were then analyzed using the Miles and Huberman technique, namely through several stages starting from reducing data, presenting data, and drawing conclusions. To test the validity of the data, it is done by using two things member check and data triangulation. To further clarify the flow of this research will be presented in the form of a flow as shown in Figure 1:
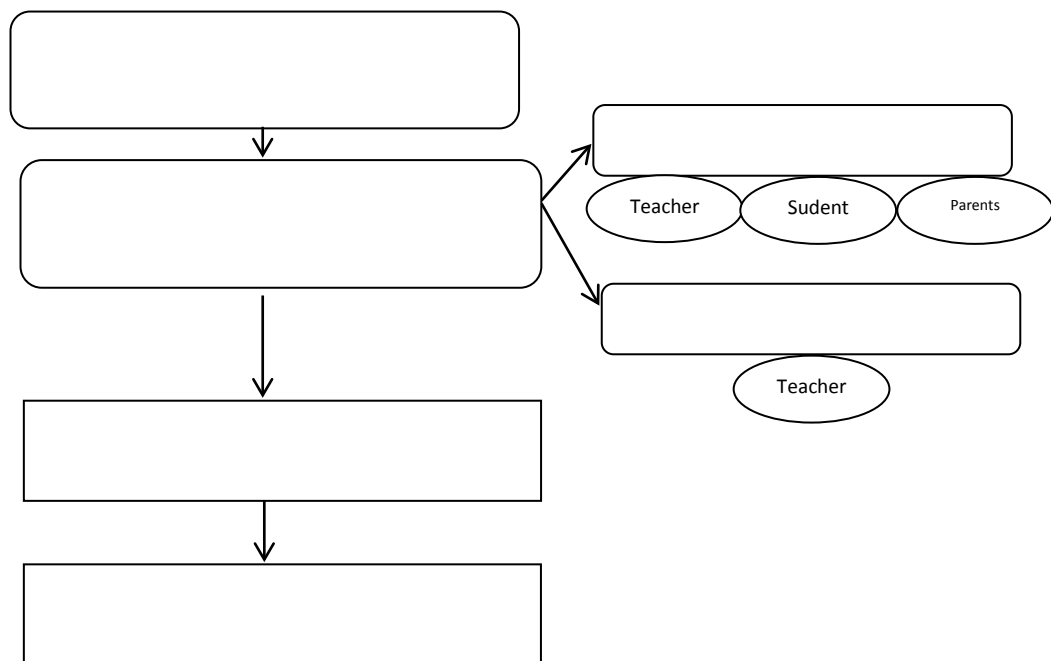
Figure 1.Character Education Research Flow during the Covid-19 Pandemic

RESULTS AND DISCUSSION

The results of research and discussion are sequenced based on the sequence of research objectives, namely the problem of character education during the period. Covid 19 pandemic, character education strategies during the Covid 19 pandemic, and the cooperation of parents and teachers in instilling children's character during the Covid 19 pandemic.

Character Education Problems During the Covid Pandemic 19

During the formation period 19 there were several problems in character education. referred to in this case concerns problems experienced by students, and problems experienced by teachers. The problems experienced by students were related to the decline in character quality during the Covid 19 pandemic. Based on the narrative of one of the teachers at the Madrasah, Mr. Ismail, that:

> *Before the Covid pandemic 19 children in this Madrasah had good characteristics and behavior. but when the covid 19 pandemic came the children's behavior changed, became bad. In the sense that the word changes drastically from a moral perspective, this may be due to learning that is carried out remotely, so that the distance between the teacher and different students makes students more courageous to do things that are actually prohibited by the teacher. However, we cannot fully blame the students because the conditions and situations do not allow the teacher to fully supervise students in this regard.*

This decrease in student character has a significant impact on the achievement of learning outcomes, especially achievement in terms of affective. Many of the characteristics students should have, but during the Covid 19 pandemic, students didn't even have it. Such as the character of independence that students should have, but because few students have this character. Then the characters respect each other, respect the situation, respect others, are able to maintain order or are conducive to learning.

The results of the researcher interview with other teachers at the Madrasah also talked about some of the problems experienced by students during the Covid-19 pandemic specifically in character education, namely significant character changes in students, these changes were more dominant in deviant behavior categorized as these behaviors did not appear. during the period before the Covid-19 pandemic, deviant or incorrect behavior included such as not participating in full learning or in other words leaving *the group* learning before time ran out, disrespectful behavior when participating in learning, bad speech during the implementation of learning, clothes that are not polite when learning takes place, not even a few of the students who very rarely participate in online learning are

related to the problems experienced by teachers in character education at the time of the covid-19 buyer, including the difficulty of teachers in working ja is the same as parents in terms of instilling character in children, the difficulty of the teacher in supervising students fully in cultivating character, the difficulty of the teacher in implementing the character education cultivation strategy through activities carried out independently by students. The problems experienced by these teachers certainly make teachers a dilemma in the implementation of character education. On the one hand, teachers have a responsibility to educate their students' character but on the one hand teachers have to struggle to find an alternative variety of learning in the midst of this difficult and special conditions in the presence of a virus outbreak covid 19.

The problems experienced by this teacher are Basically, it is not experienced by one or two teachers, but experienced by almost all teachers who teach at the Madrasah. Therefore, in terms of overcoming this, the teachers held deliberations or discussions related to solving the problem of character education during the Covid 19 pandemic. Even the problem of character education is a top priority in terms of improving the quality of learning during the Covid 19 pandemic, especially in MTS PAI. Eating from the results of research. Previous research shows that the problem of character education as mentioned in this discussion is not much different from previous studies which also discussed character education during the Covid 19 Pandemic. However, what is the difference between previous research and current research is that the problem of character education is not only felt by students but also by the teacher. The problems experienced by this teacher are of course very rarely mentioned in previous studies, previous research is more dominant to reveal character education problems from the point of view of students only. Looking at two points of view, namely problematic from a teacher's point of view and problematic from a student's point of view, will be a solid and complex foundation for problem solving to be chosen according to these two points of view. As a follow-up to the problems raised, this Madrasah through its teachers designed several learning strategies that could be applied to improve student character even though they were during the Covid 19 pandemic.

Character Education Strategies During the Covid 19 Pandemic

There were several character education strategies implemented by teachers at MTS PAI As an alternative strategy during the Covid 19 pandemic, namely as follows:

1. Integration of character education in subject matter

Character education can be done by integrating character values in student subject matter. Based on the study of the researchers' documentation of the lesson plan designed by the teacher, it was found that several character values were integrated into the student subject matter. such as for example, social studies subject matter, namely trade and buying and selling, it contains the values of honesty, mutual respect, and willingness to help others.

The integration of character values in subject matter is indeed a must for teachers; in fact this has become an instruction of the President through Presidential Decree Number 87 of 2017 concerning strengthening character education. Integration in this case means that the subject matter contains character values that cannot be separated from one another, so that when the teacher teaches the subject matter basically he also teaches character to his students. The subject matter is directed towards character ownership as integrated.

2. Habituation strategies for exemplary funds

This habituation strategy is commonly carried out in terms of character education; the teacher in this case provides habituation to students related to good behavior to accustom them to being good people. Related to the strategy of habituation, one of the teachers at the madrasa, named Pak Dani, said that:

> At the time of the covid-19 discoverers, with the learning system of our students, we ordered them to do praiseworthy activities so that they get used to being good people. This habituation is given to be done at home either individually or together with the family. The behaviors we habituate are, for example, carrying out congregational prayers with family, keeping a mask on when spending time, keeping a distance from other people, reading books frequently, always content activities with useful activities. We always remind our students.

Habitual activities are also carried out when online learning takes place. There are things that are always used by teachers to instill character in students. Because basically, theoretically, character is not something that is always taught, but rather something that must be instilled. Based on the researcher interview with one of the students at the Madrasah about the habits carried out in learning activities, it is told as follows:

> We sir …. Always accustomed to our teacher before learning to read a prayer first, sometimes even with dzikir or Salawat to the Prophet. We are also accustomed to always being disciplined and punctual in following lessons even though it is done virtually. We are also accustomed to respect each other's opinions when friends give opinions or arguments. We are also serious about taking part in online learning, our teacher will be angry if we do other activities while the lesson is going on, resentful that my friend used to eat while doing online learning, and he got a warning from the teacher.

According to the interpreter, this habituation strategy is indeed the most effective strategy to instill character in students. but of course this habit cannot be done without assistance from parents. Teachers and students are at a great distance, and it is not possible to supervise students one by one because learning is done online. In order to control the habituation, usually the teacher will do a question and answer when learning begins and ask the student's honesty by cross-checking with the parents of the students regarding the habituations that have been ordered to him. If it is found to students who do not perform these habits then a teacher will immediately give warning and ordered the parents to be more attentive to his son

3. Giving *rewards* and p*unishment*

Giving *rewards* made for students who have a character or good behavior, even more focused again to students able to change their attitude from bad to good. This is usually done

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by the teacher at the Madrasah, the teacher usually gives a warning to students who make mistakes or commit deviant behavior and ask them to correct these mistakes, student activities do good deeds in exchange for these wrong actions, in this case the teacher gives rewards or reinforcement of the actions he has done. During the time of the natives, the teachers also gave them noise. Giving rewards in this case is not always given in the form of material, but is done in the form of praise based on interviews with teachers; several teachers also give rewards in the form of giving certain symbols (*emoticons*) for answers or arguments expressed.

Punishment is also given to students who make mistakes or deviations. However, the punishment during the Covid-19 on average was in the form of verbal punishment in the form of reprimand and rejection of the bad attitude. as stated by the teacher that when learning takes place students often make deviations such as immodesty in wearing clothes, impoliteness in speaking ways, lack of mutual respect and respect for other people's opinions and so on. So when this happens the teacher usually immediately gives a warning, direction in the form of firmness, this is to show that the teacher does not like or agree with the action.

4. Giving Advice

Giving advice is also often done by teachers to educate the character of their students. before learning begins and after learning and finally the teacher usually conveys some advice related to the character of students. If some students are found to have wrong or incorrect characters, then usually the teacher will provide advice through the available groups. Usually the teacher records his voice which contains advice to divide into learning groups and asks students to listen to it. Advice is very good if the hearer is a wise person, while people who are not wise will feel unhappy to be advised. Giving advice also requires cooperation between teachers and parents, in this case the function of parents to provide reinforcement of the advice that has been given by the teacher. Sorry that all this time the teacher's advice is always overlapping with the advice of parents.

Collaboration between Teachers and Parents in Planting Character during the Covid Pandemic 19

The success of planting character education in students during the Covid 19 pandemic actually depends on the collaboration between teachers and people. In this Madrasah, there are several patterns of collaboration between teachers and parents that have been carried out during the Covid 19 pandemic, namely (1) Cooperation in terms of supervision, teachers work with parents in monitoring habits or behaviors carried out by students at home. This collaboration is established because the teacher does not have access to be able to directly monitor student behavior. Therefore, in this case, parents will usually be asked for reports on the development of student behavior during the online learning period. (2) Cooperation in assessing student character progress, assessing student character development is certainly not easy during the Covid 19 pandemic; character development cannot be assessed through multiple choice exams or essay tests. Character development will be better if it is assessed directly using observation or observation; of course in this case cooperation with parents is needed to be able to directly observe the behavior and character of children while at home. the same as the previous pattern, in this case parents provide reports to the teacher regarding the development of their child's character progress. (3) Cooperation in terms of strengthening advice and examples. Provide advice to students, and the form of collaboration between teachers and parents must provide reinforcement to the advice that has been delivered, coupled with the exemplary parents at home. Exemplary will be able to provide the Securities imitation to children and to necessarily want to emulate the good behavior displayed by parents and teachers. (Putro et al., 2020)

CONCLUSION

Based on the discussion of the research that has been described above, it can be concluded that the problems of education character during the Covid 19 pandemic, among which the problems experienced by students were a decrease in the quality of character, while the problems experienced by teachers were the difficulty of teachers in working with parents, the difficulty of teachers in supervising students fully in cultivating character, the difficulty of teachers in implementing cultivation strategies character building. The strategies applied during online learning are the integration of character education in the subject matter, strategies for modeling exemplary funds, giving *rewards* and punishments, giving advice. While the form of cooperation between teachers and parents in cultivating character is cooperation in terms of supervision, cooperation in assessing the progress of student character, cooperation in terms of strengthening advice and exemplary.

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COST BENEFIT ANALYSIS IN EDUCATION
IN SMA NEGERI 1 DOLOK KAB. PADANG LAWAS UTARA

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ABSTRACT

In education, cost benefit analysis has a major role in managing costs in education. The benefits of financing (budget) in education are very important and needed because they provide convenience in managing education. Evaluating sources of education financing is carried out by means of cost and benefit analysis (costs and benefits). This research aims to determine: (1) The application of cost benefit analysis in education at SMA Negeri 1 Dolok. (2) What are the supporting and inhibiting factors in the application of cost benefit analysis in education at SMA Negeri 1 Dolok. This research approach and method is qualitative. The application of cost benefit analysis in education at SMA Negeri 1 Dolok has not been going well in SMA Negeri 1 Dolok, which has caused a few problems with several new classrooms that have not been completed. There are several new classroom buildings whose construction is only half finished, and the construction takes too long, even though the costs and funds are already there, but it has taken too long to be built and reworked, which in fact happens outside of the work and construction time targets that have been set, so that the benefits, uses and advantages of the classroom cannot be felt and enjoyed by students, due to the slow process of delay. Therefore, it can be concluded that the cost benefits at SMA Negeri 1 Dolok are not going well, where the costs are already there, but the benefits or benefits have not been felt by the students.

KEYWORDS: Cost Benefit Analysis, Education

PRELIMINARY

Cost-benefit analysis in education, over the past decade, has often aroused suspicion or problems among teachers and education administrators. This kind of analysis is usually proposed by economists, who are not educators, in determining budget allocations for the education sector in the national budget (APBN).

The cost of education is the main factor that helps support the educational process, thus to achieve the goals of national education, one of the aspects that must be fulfilled is the issue of budget or education financing, this requires sufficient financial support so that education can achieve goals as expected. Setyawati (2009: 74) says in her book "ta'lim al-muta'allim" knowledge will not be obtained except with six conditions, one of which is cost.

Education funding is the most important component in the provision of education, preparing human resources, society and the government have a very basic role in financing education so that the expected educational goals can be maximized. Education financing as one of the complementary factors plays a major role in the management of education in Indonesia, where Indonesia as a developing country and other developed countries so that education can provide economic value and form capital for these humans. Hasan Laggulung (2000: 432) gave the view that the role of the economy in increasing achievement in education and furthermore the influence of education in the economic development of a country, especially in the formation of human capital.

To determine the level of financing efficiency in education, a cost and benefit analysis is used (analysis of costs and benefits). This cost benefit analysis is basically to evaluate the use of economic resources in the development programmed by the government. The number of projects that must be implemented requires carefulness to be implemented, while the availability of financing is very limited. Nanang Fattah argues that cost analysis is important to learn for education planning, this is due to the increasing pressure from policy makers in terms of reducing costs and increasing efficiency. (Fattah, 2008: 2).

So through this analysis the government can streamline its programs according to the criteria and ensure efficient economic resources. In the field of education, cost and benefit analysis is used in evaluating the use of sources of financing in education, this is so that these sources of financing can be used efficiently and can provide maximum benefits.

Based on the preliminary observations of researchers at SMA Negeri 1 Dolok, it shows that there is a problem that occurs, namely several new classrooms that have not been completed. There are several new classroom buildings whose construction is only half finished, and the continuation of construction takes too long, even though the costs and funds are already there, but it has taken too long to be built and reworked, which in fact happens outside of the work and construction time targets that have been set, so that the benefits, uses and advantages of the classroom cannot be felt and enjoyed by students, due to the slow process of delay.

Cost Benefit Analysis in Education
1. Definition of Cost Benefit Analysis in Education

Cost Benefit analysis is a methodology that is widely used in analyzing educational investments. This method can assist decision makers in determining choices among alternative allocations of educational resources which are limited but provide high returns. The cost benefit relationship (cost benefit) in education is seen as a form of investment (human investment). Cost Benefit is often defined as a benefit or financial benefit as a result of educational investment, by measuring income and the amount (total) costs used in education. The return value of educational planning is based on the rate of return approach (Supriyadi, 2004: 3).

Muliono argues that Cost Benefit Analysis is a methodology used in analyzing educational investments and this method can help decision makers make choices between alternative allocations of limited educational resources, but provide high benefits (Muliono, 2010). : 28).

According to Endang Soenarya, the cost benefit analysis approach is used to allow economic comparisons between investments given to other economic sectors. The main objective of this approach is to ensure that the allocation of resources between different sectors of the economy is adjusted according to the expected benefits. This approach has several difficulties, namely the maximum level of social benefits obtained from education at universities or other types of education at present and in the future is not always the same (Soenarya, 2000: 79).

So it can be concluded that the cost benefit analysis in education is an analysis used to calculate and compare the costs and benefits of a decision, policy or project made by the school. Benefit-cost analysis is an analysis used to determine the amount of profit / loss and its feasibility. In its calculations, this analysis takes into account the costs and benefits that will be obtained from implementing a program. In the benefit and cost analysis, the calculation of benefits and costs is an integral part that cannot be separated. This analysis has many areas of application.

If the cost benefit analysis is related to the world of education, then we will be dealing with the "benefit value" associated with human development which is not easily assessed in terms of money. In other words, an educational project that is fully oriented towards the development of human character will receive very high benefits.

2. Cost Benefit Analysis in Education

If the cost benefit analysis is related to the world of education, then we will be dealing with the "benefit value" associated with human development which is not easily assessed in terms of money. In other words, an educational project that is fully oriented towards the development of human character will receive very high benefits.

In its application in the field of education, cost benefit analysis can sharply calculate the cost (cost). The cost of education is one of the instrumental components (instrumental input)

which is very important in the delivery of education (in schools). Costs in this definition have a broad scope, namely all types of expenditures relating to the provision of education, either in the form of money or goods and labor or which can be priced in money (Harsono, 2007: 9).

In the basic concept of cost benefit analysis in education, there are two important things that need to be studied or analyzed, namely the total cost of education (total cost) and the unit cost per student. The unit cost at the school level is the aggregate cost of education at the school level both from the government, parents, and the community which are required to provide education in one academic year.

3. Purpose of Calculating Cost Benefit Analysis in Education

The purpose of cost benefit analysis in the field of education is to provide convenience, provide information to decision makers to determine steps / methods in making school policies, in order to achieve effectiveness and efficiency in the processing of education funds and improve the quality of education.

In particular, the analysis of the benefits of education costs for the government becomes a reference for determining the education budget in the RAPB, and also as a basis for improving the quality of human resources by improving the quality of national education. As for the community, the analysis of the benefits of education costs is useful as a basis for investing in education. This is felt to be important to know and study, because according to some in the education community it only wastes money without any guarantees / clear prospects for improving life in the future. The importance of this financing analysis is one of the steps to improve education management for maximum implementation both at macro level. and micro, from the center of education policy to educational units to achieve maximum benefits.

LITERATURE REVIEW / METHODOLOGY
A. Research Approach

In this study, researchers used a qualitative research approach. A qualitative research approach is a research method that produces a research and understanding process based on descriptive research in the form of written or spoken words from people and observed behavior. Descriptive research is a research conducted to study intensively about situations and circumstances. Qualitative research is often referred to as naturalistic research, because the research is carried out in natural conditions (natural setting). This research requires in-depth and thorough observation. The research location is SMA Negeri 1 Dolok. This research is intended to discuss and reveal the cost benefit analysis in education at SMA Negeri 1 Dolok.

B. Place and time of research
1. Research Place

This research was conducted at SMA Negeri 1 Dolok, which is located at Pijor Koling Village, Dolok District, North Padang Lawas Regency, North Sumatra Province.
2. Research Time

This research was conducted from January to February 2015, and if the results of this study still require data requirements, then there is a possibility that the research time will be extended until the research data is sufficient.

C. Research Subject

The subjects of this study were the principal, committee and madrasah treasurer in implementing and implementing cost benefit analysis in education at SMA Negeri 1 Dolok, through sampling techniques the researcher would take the subject with the following conditions:
1. The principal who plays a role and conducts cost benefit analysis in education at SMA Negeri 1 Dolok.

2. School committee and treasurer who play a role and conduct cost benefit analysis in education at SMA Negeri 1 Dolok.

D. Data Collection Techniques

Researchers use several techniques or methods in collecting data. The data collection techniques are :

1. Observation

In observations the researcher uses observation, in which the researcher acts as an observer, which aims to obtain and obtain accurate data and the circumstances that occur, which are related to cost benefit analysis in education at SMA Negeri 1 Dolok.

2. Interview or interview

This method is done by asking questions orally. In this case the researcher will conduct an in-depth interview or interview with the principal, administration and committee. In this interview, the researcher will conduct and select several question criteria, namely :

    a) Understanding and experience of school principals, committees and madrasah treasurers regarding cost benefit analysis in education at SMA Negeri 1 Dolok.

    b) Implementation and implementation of school principals, committees and madrasah treasurers on cost benefit analysis in education at SMA Negeri 1 Dolok.

3. Documentation

This research includes tracing and searching for concrete data, which can help research on cost benefit analysis in education at SMA Negeri 1 Dolok. Then in the document, researchers also use Literature. Literature is a source or guideline used for various types of activities in the field of education. The literature in this research is books relating to cost benefit analysis and efficiency in education.

E. Data Analysis Techniques

Data analysis is an effort made by working with data, organizing data, sorting it into manageable units, looking for and finding patterns, finding what is important and what is learned, and deciding what can be told to others. Based on the above definition, it can be concluded that the first step of data analysis is to collect existing data, arrange it systematically, then present the results of the research to others.

The data analysis technique is the most decisive step in a study, because data analysis serves to conclude the research results. The data analysis of this research was carried out qualitatively, which was obtained from observations, interviews, documentation and literature.

The summarized data is then compiled, to facilitate conclusions. As for doing this data analysis technique is done at SMA Negeri 1 Dolok.

As for the data analysis process in this study, researchers used the data reduction analysis process, data presentation and verification or conclusions from Milles and Huberman.

1. Data Reduction

Data reduction is defined as the process of selecting, concentrating attention, abstracting, and transforming data that arise from written records in the field. Data reduction was carried out during the study, after the researcher was in the field, until the report was compiled. Data reduction is a form of analysis that sharpens, classifies, directs, removes unnecessary data and organizes data so that final conclusions can be drawn and verified. Qualitative data can be simplified and transformed in various ways, selection, summary, categorization and even into numbers.

2. Presentation of Data

Data presentation is the description of a set of structured information that provides the possibility of drawing conclusions and taking action. The presentation of

qualitative data is presented in the form of narrative text, with the aim of being designed to combine information arranged in a coherent and easily understood form.

3. Verification or Conclusion.

Verification or conclusion is the final activity of qualitative research. Researchers must arrive at conclusions and carry out verification, both in terms of the meaning and correctness of the conclusions agreed upon by the place where the research was carried out. The meaning formulated by researchers from the data must be tested for truth, suitability, and robustness. The researcher must realize that in looking for meaning, he must use an emic approach, namely from the point of view of the key informant, and not the interpretation of meaning according to the researcher's view (ethical approach).

F. Data Validity Assurance Techniques.

In this study, using a technique to guarantee the validity of the data contained in qualitative research. As evidence of where the data were obtained in this study, two things were done, namely :

1. Looking for data and concluding data as accurate as possible by going directly to the research location, namely at SMA Negeri 1 Dolok, in order to avoid data inaccuracies.
2. After the data is obtained, the data is re-collected or rechecked.

To determine the validity of the data, a technique for checking or ensuring the validity of the data is needed. The implementation of data validity assurance techniques or checks is based on a number of certain criteria. There are four criteria used, namely :

1) Credibility (Trust)

These criteria serve: first, to implement in such a way that the trust level of the founders can be achieved. Second, demonstrating the confidence of the findings by means of proof by the researcher on the multiple realities being studied. In this case, credibility (trust) can be seen and proven from the data where the researcher goes directly to the field, namely to SMA Negeri 1 Dolok.

2) Confirmability (certainty)

Objectivity and subjectivity are things that refer to a certainty and depend on the individual. In addition, there are elements of quality inherent in the concept of objectivity. It is extracted from the understanding that if something is an object, it means that it can be trusted, factual, and can be ascertained. Subjective means untrustworthy, or off the mark. This last understanding is used as a basis for shifting the notion of objectivity into certainty. In terms of confirmability, it can be said that the data or files are certain and complete and accurate, because they were taken directly from SMA Negeri 1 Dolok. Researchers have directly observed the location, namely SMA Negeri 1 Dolok.

3) Dependability (Dependency)

The concept of dependency is broader than reliability. This is due to the observation from the point of view that the concept takes into account everything, namely what is in the reliability itself plus the other factors involved.

In terms of dependability, the researcher looks for knowledge, then observes directly into the field, which in this case goes directly to SMA Negeri 1 Dolok.

4) Transferability (Transferability)

Transferability as an empirical matter hinges on the similarity between the sender and receiver context. To perform this diversion, a researcher looks for and collects empirical events about similarities in context. It is therefore the responsibility of the researcher to provide sufficient descriptive data if he is to make decisions about such transfers. For this purpose, the researcher must conduct a small research to ensure the verification

effort. In terms of transferability, data is taken from SMA Negeri 1 Dolok, and other data is requested from the operator or administration of SMA Negeri 1 Dolok.

RESULTS AND DISCUSSION

The research data that will be presented is data on cost benefit analysis in education. This research was conducted to find out about cost benefit analysis in education at SMA Negeri 1 Dolok. Based on the findings of research data through various research instruments, researchers can reveal the results of research in accordance with the formulation of research problems and research objectives as follows :

1. **Application of cost benefit analysis in education at SMA Negeri 1 Dolok.**

The application of cost benefit analysis in education at SMA Negeri 1 Dolok has not been going well at SMA Negeri 1 Dolok, which has caused a few problems with several new classrooms that have not been completed. There are several new classroom buildings whose construction is only half finished, and the continuation of construction takes too long, even though the costs and funds are already there, but it has taken too long to be built and reworked, which in fact happens outside of the work and construction time targets that have been set, so that the benefits, uses and advantages of the classroom cannot be felt and enjoyed by students, due to the slow process of delay.

Therefore, it can be concluded that the cost benefits at SMA Negeri 1 Dolok are not going well, where the costs are already there, but the benefits or benefits have not been felt by the students. For this reason, of course, it is hoped that the school will immediately implement, work on and process cost management in terms of building some of these classes, so that the benefits and benefits of some of these classes can be felt by students. The source of the cost comes from the School Operational Assistance (BOS) fund.

Analysis of cost benefit and efficiency in education must be taken into account with two important concepts, namely the cost and benefit of education. In connection with the cost of education itself, there are four policy agendas that need serious attention, namely (1) the amount of the allocated education budget (revenue), (2) the aspect of justice in budget allocation, (3) the aspect of efficiency in budget utilization, and (4) education budget and management decentralization. Efficient use of the education budget; although the cost of education is not the only factor that determines the success of developing the quality of human resources, the size of the education budget is certainly useful for accelerating efforts to improve the quality of education if it is used efficiently. The education financing agenda is closely related to two technical efficiency concepts, namely (1) internal efficiency, effective use of funds on the basis of the most appropriate composition of expenditure items (for example energy, infrastructure, operational costs, management, to achieve the most productivity. high; and (2) external efficiency, namely the use of the budget according to the composition of the type or level of education (primary, secondary, high, general education with vocational, academic and professional education that has the most positive impact on SMA Negeri 1 Dolok.

In the interview with the principal, the researcher found and pointed out several things related to cost benefit analysis in education at SMA Negeri 1 Dolok, including the following :

1. Principal of SMA Negeri 1 Dolok is responsible and accountable for everything related to cost benefit analysis in education.
2. The principal of SMA Negeri 1 Dolok must be able and willing to make difficult decisions related to cost benefits in education. No organization runs smoothly without problems. Likewise, madrasas as an organization are not free from problems and difficulties. And if there are difficulties, the principal of the madrasah is expected to act as a person who can solve these difficult problems

3. The principal of SMA Negeri 1 Dolok is a leader who must be able to organize, manage and mobilize all elements related to cost benefits in education at SMA Negeri 1 Dolok, in order to create and achieve a good, superior and outstanding school.

4. The principal of SMA Negeri 1 Dolok must be able to make decisions in regulating assignments to people who are related and assist in making and implementing cost benefits in education at SMA Negeri 1 Dolok, for example, such as school committees and school treasurers.

5. The principal of SMA Negeri 1 Dolok must think analytically and conceptually. The principal must be able to solve problems through an analysis, which relates to cost benefits in education, then take a decision and solve the problem with a solution or a way out, and must be able to see each task as an interrelated whole.

2. Supporting and inhibiting factors in the application of cost benefit analysis in education at SMA Negeri 1 Dolok.

Based on the results of interviews with the head of SMA Negeri 1 Dolok, it was found that there were supporting and inhibiting factors. As for the supporting factors in this study, namely :

1. Factors for the principal who implement and apply cost benefits in education, where the cost benefits have been implemented and implemented quite well, which is seen from the investment analysis, where alternative sources of allocation are limited, but provide high benefits, and provide benefits or benefits for the school.

2. The principal is responsible and accountable for everything related to cost benefit analysis in education.

3. The principal always holds meetings or meetings with the committee, school treasurers, teachers and school operator staff in carrying out and implementing a cost benefit analysis in education, in order to create a good, superior and outstanding school. The principal also always provides guidance and direction and always works together.

As for the inhibiting factors in this study, namely :

1. There are several things that have not gone well regarding the cost benefit analysis in education at SMA Negeri 1 Dolok, where there are a few problems with several new classrooms that have not been completed. There are several classroom buildings whose construction is only half finished, and the continuation of construction takes too long, even though the costs and funds are already there, but it has taken too long to be built and reworked, which in fact happens outside of the work and construction time targets that have been set, so that the benefits , the use and benefits of the new classroom cannot be felt and enjoyed by students, due to the slow process of delay. Therefore, it can be concluded that the cost benefits at SMA Negeri 1 Dolok are not going well, where the costs are already there, but the benefits or benefits have not been felt by the students. For this reason, of course, it is hoped that the school will immediately implement, work on and process the management of costs in terms of building these classrooms.

2. The factor of lack of training or seminars on cost benefit analysis and efficiency in education.

3. Factors of differences of opinion in designing, implementing and implementing cost benefit analysis and efficiency in education.

CONCLUSION

As for the conclusions with respect to the findings of this study are as follows:

1. The application of cost benefit analysis in education at SMA Negeri 1 Dolok has not been going well in SMA Negeri 1 Dolok, which has caused a few problems with several new classrooms that have not been completed. There are several new classroom buildings whose construction is only half finished, and the construction takes too long, even

though the costs and funds are already there, but it has taken too long to be built and reworked, which in fact happens outside of the work and construction time targets that have been set, so that the benefits, uses and advantages of the classroom cannot be felt and enjoyed by students, due to the slow process of delay. Therefore, it can be concluded that the cost benefits at SMA Negeri 1 Dolok are not going well, where the costs are already there, but the benefits or benefits have not been felt by the students. For this reason, of course, it is hoped that the school will immediately implement, work on and process cost management in terms of building some of these classes, so that the benefits and benefits of some of these classes can be felt by students. The source of the cost comes from the School Operational Assistance (BOS) fund. Analysis of cost benefit and efficiency in education must be taken into account with two important concepts, namely the cost and benefit of education. In connection with the cost of education itself, there are four policy agendas that need serious attention, namely (1) the amount of the allocated education budget (revenue), (2) the aspect of justice in budget allocation, (3) the aspect of efficiency in budget utilization, and (4) education budget and management decentralization.

2. Supporting and inhibiting factors in the application of cost benefit analysis in education at SMA Negeri 1 Dolok.

As for the supporting factors in this study, namely :

a. The Principal factor who implements and implements cost benefits in education, where the cost benefits have been implemented and implemented quite well, which can be seen from the investment analysis, where alternative sources of allocation are limited, but provide high benefits, and provide benefits or benefits for the school.

b. The principal is responsible and accountable for everything related to cost benefit analysis in education.

c. The principal always holds meetings or meetings with the committee, madrasah treasurers, teachers and school operator staff in carrying out and implementing a cost benefit analysis in education, in order to create a good, superior and outstanding school. The principal also always provides guidance and direction and always works together.

As for the inhibiting factors in this study, namely :

1. There are several things that have not gone well regarding the cost benefit analysis in education at SMA Negeri 1 Dolok, where there are a few problems with several new classrooms that have not been completed. There are several classroom buildings whose construction is only half finished, and the continuation of construction takes too long, even though the costs and funds are already there, but it has taken too long to be built and reworked, which in fact happens outside of the work and construction time targets that have been set, so that the benefits , the use and benefits of the new classroom cannot be felt and enjoyed by students, due to the slow process of delay. Therefore, it can be concluded that the cost benefits at SMA Negeri 1 Dolok are not going well, where the costs are already there, but the benefits or benefits have not been felt by the students. For this reason, of course, it is hoped that the school will immediately implement, work on and process the management of costs in terms of building these classrooms.

2. The factor of lack of training or seminars on cost benefit analysis in education.

3. Factors of differences of opinion in designing, implementing and implementing cost benefit analysis in education.

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STRATEGY FOR IMPLEMENTING NIGHT WORSHIP FOR STUDENTS IN AL AZHAR MEDAN PERGURUAN

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ABSTRACT

The problem that the information wants to reveal is how to arrange the time, place and methods and materials taught in the implementation of the night of worship for students at the Al Azhar Medan. While the aim of this research is to reveal in depth the implementation of the night of worship for students at the Al Azhar Medan both in terms of implementation time, place of implementation and methods and materials of its implementation. So that it can provide information and knowledge for other educational institutions to increase the values of goodness for their respective students. The research design used in this research is descriptive qualitative research method. The results showed that in the arrangement of the implementation of the night of worship at the Al Azhar College in Medan, scheduling and waves were carried out, both the list of students who participated and the implementation schedule. Meanwhile, the place for the night of worship, namely in the Al Azhar College in Medan, is sometimes held outside the city. Furthermore, the methods for conducting the evening of worship are also various methods used, such as lectures, modeling, demonstrations, discussions and questions and answers. For the material of the implementation of the night of worship itself, namely aqidah, thaharah, morals, fond of reading the Al-Qur'an, love for the country, filial piety, Islamic association, proper use of digitization, obligatory worship and other sunnah worship

KEYWORDS: Strategy, Night of Worship

PRELIMINARY

As an educational institution, schools are obliged to provide educational guidance to students based on the beliefs and needs of the family and community environment. The learning process of Islamic Religious Education (PAI), especially the learning process in public schools, has not been implemented optimally, so that its role as a discipline that is oriented towards forming the values of faith and devotion to Allah SWT and noble morals has not been effective.

Therefore, schools of course have to compete over coaching activities outside of school learning. In this case the school can carry out night worship activities which are believed to increase the formation of the noble morals of students. Like Siti Aminah's research (2020), the results of this study are: 1) Worship at SMP Negeri 3 Turi includes: a) Obeying worship including compulsory prayer, sunah prayer, congregational prayer and tarawih prayer; b) Fasting includes compulsory fasting, fasting every Monday and Thursday, fasting of Shawwal, fasting arofah and fasting daud; c) Obeying prayer and devotion, including prayer after prayer and reading the Koran. 2) The school curriculum that supports religious activities includes pre-class teaching activities, social religious activities and class recitation. c) The factors that influence student worship and obedience are parents' motivation, teacher supervision, peer interaction and community activities.

In addition, the research of Wahyu Bogja Sulfemi (2018) Analysis of prayers in the subject of Islamic Religious Education, school environment and intelligence subjects shows the correlation coefficient of student learning outcomes is 0.865, the coefficient of determination is 73.67%, and the regression equation = -43.84 + 0.335 X1 + 0.283 X2 + 0.417 X3. Through the analysis test it is known that the correlation coefficient and regression coefficient are very significant. This proves that there is a positive and very important relationship between prayer discipline, environment and school intelligence and student learning outcomes.

This means that these two studies reveal that additional activities carried out by schools are very positive in building good values in students. Of course, the implementation as above and other activities need to be done in order to form the Islamic generation in the future.

Apart from the several implementations that have been carried out by the schools in the above research, there are also evening worship activities that have often been carried out in several schools. The night of worship is usually carried out at night either in the mosque or in places deemed appropriate for carrying out worship activities.

Worship Arabic abidaya'budu-'abdan-'ibaadatantan which means obedient, obedient, obedient and humble. Taimiyah said that includes everything that Allah SWT loves and makes happy. In the form of words and actions, internal and external (correct) behavior. (Wahyu Bogja Sulfelmi, 2018: 166-178)

Medan Al Azhar College is an educational institution in which there are SLB, SD, SMP, SMA and Higher Education levels. In this case the Al Azhar Medan college implements the night of worship at the SD, SMP and SMA levels. And the night of worship at the Al Azhar Medan teacher has been carried out for a long time and is consistent so that it is a good part of the views of the parents of students when they want to send their children to the college. Because he hopes that someday his child will also get knowledge in understanding and practicing Islamic teachings well. On another occasion the researcher made observations about students at the Al Azhar College in Medan, when it was time for prayer the students were always enthusiastically flocking to the mosque without any serious escort from their teacher, when taking ablution water all students both SD, SMP and SMA were very rarely seen. wrong in the stages of taking the ablution water. The thing that impressed the researchers again was that every time the students met the teacher, they always said hello and kissed their hands. While the people who are present in the school environment, students are always very rarely do not greet and smile.

From the description above, the authors make research questions, among others. 1). How is the timing of the implementation of the night of worship for students at the Medan Al Azhar College. 2). Where are the places for the evening of worship for students at the Al Azhar Medan. 3). What are the methods and materials taught in the implementation of the night of worship for students at the Al Azhar Medan

From the existing research questions, the author aims to reveal in depth the implementation of the night of worship for students at Al Azhar Medan both in terms of implementation time, place of implementation and methods and implementation materials. So that it can provide information and knowledge for other educational institutions to increase the values of goodness for their respective students.

LITERATURE REVIEW / METHODOLOGY

In general, strategy refers to a description of the direction of efforts to achieve predetermined goals. Strategies related to teaching and learning can be interpreted as a general pattern of teacher-student activities in achieving the goals outlined in teaching and learning activities. (Syaiful Bahri Djamarah & Aswan Zain, 2006: 5-6)

The strategy for organizing the night of worship plays a very important role in increasing the expected results. Implementing appropriate night of worship and strategies based on students' circumstances can help teachers deliver worship material to achieve learning objectives. (Mahyaeny, 2016: 39-46)

Worship is one of the lessons that can be learned in Islamic religious education, Ibn Taimiyyah defines worship as complete obedience and obedience to the person being worshiped, and full of love. To realize happiness and rewards in the hereafter. Allah created man just to worship him. In order to worship God, humans are directed by God. God's guidance is called Aden (religion). The word religion is easy to pronounce and easy to explain (especially for lay people), but it is difficult to provide precise definitions, especially for experts.

From a philosophical point of view, worship in Islam is not just to worship Allah, because he is worshiping or not, Allah is still Allah. If humans and everything in the universe do not worship Allah, then Allah's divine nature will not diminish. Worship is an effort to get closer to Allah. Allah is the Most holy existence, and only the Most holy can approach. Scholars, researchers or experts all acknowledge that one of the most important forms of worship in Islam is prayer. From the perspective of direct execution of orders, the status of prayer itself in religion and its influence or consequence, prayer has a special status. Place of prayer in Islam. (Siti Aminah, 2020: 212-216)

Worship has a main purpose and an additional purpose. Its main purpose is to show yourself to Allah SWT and focus on it in any situation. For this purpose, people will reach very high levels in the future. At the same time, another goal is to create benefits for humans and achieve good endeavors. For example, when praying, the main purpose of being sharia is to sincerely obey Allah SWT and remind yourself by doing dhikr. At the same time, among other things, another goal is to avoid evil (Ashif Az Zafi, 2020: 47-58)

The location of this research is the Al Azhar Medan college which consists of SD, SMP and SMA which is located at Jalan Pintu Air IV No. 214 Padang Bulan, Medan Johor City Medan District. Meanwhile, the time of this research starts from Monday, October 05, 2020 to Monday, November 16, 2020.

The research design used in this research is descriptive qualitative research method. Descriptive method is a method used to examine the current state of a group of people, an object, a set of conditions, a set of thought systems, or a series of events. (Andi Prastowo, 2020: 47-58)

As for the subjects in this study are administrators of the Islamic religious sciences development institute (LPIA) and Islamic religious education teachers at Al Azhar Medan both who teach in SD, SMP and SMA. Meanwhile, the informants were obtained randomly (random) who were considered to be able to provide information related to the formulation of the problem to be studied.

Validity or validity shows the accuracy of data collection or data collected is what the researcher wants to obtain. The effectiveness of collecting qualitative data includes two things: credibility and understanding. According to Guba's qualitative research, the reliability of data collection has the following characteristics: credibility, the ability of researchers to understand and collect data in complex situations and reveal patterns that are difficult to explain, transferability, that is, research results can be used or applied. Incident. Second, validity, which indicates that the data obtained is correct. After several checks, the results are almost the same and can be confirmed. This shows that the data obtained is neutral and objective, clearly and easily describes the real situation, rather than imaginary. (Lincon Y Vanna S and Guba Egon, 1985: 175)

RESULTS AND DISCUSSION

After the researchers conducted interviews with the Institute for the Development of Religious Sciences (LPIA) and several Islamic religious teachers at the Al Azhar College in Medan who were related to the timing of the evening of worship for students at the Al Azhar Medan, the results were as follows. First, at the elementary level, each student takes part in the night of worship when they are in grades 5 and 6. However, male and female students are separated in the implementation of their night of worship. Second, at the junior high school level, each student participates in night worship activities starting from grade VII to grade IX. However, male and female students are made separate in the implementation of the night of worship if it is held in the Al Azhar Medan college.

While the implementation outside the city all students are combined because of considering resources. Third, at the high school level, each student participates in the implementation of the night of worship starting from class X to XII. However, male and female students are separated in their evening prayers. However, male and female students are made

separate in the implementation of the night of worship if it is held in the Al Azhar Medan college. While the implementation outside the city all students are combined because of considering resources. The fourth night of worship is always held alternately on Saturday evenings and in waves according to a predetermined schedule. The schedule for the implementation of the evening prayer service for Al Azhar Medan is as shown in the table below:

Table. 1 Schedule of Implementation of the Night of Worship at School

DAY	TIME	ACTIVITIES
Saturday	16.30-17.00	Attendance
	17.00- 17.30	Wudu, preparation of the Tahiyyatul prayer at the mosque
	17.30-18.15	Read Al-Quran / Tadarusan
	18.15-18.30	Renew ablution.
	18.30-19.00	Maghrib prayer
	19.00-19.30	Opening of the Night of Worship
	19.30- 20.00	Isha prayer
	20.00- 20.30	Dinner
	20.30- 21.30	Worship materials
	21.30- 22.00	Discussion forum
	22.00-23.00	Muhasabah
	23.00- 04.00	Sleep at night / rest
Sunday	04.00 -04.15	Wudu, midnight prayer
	04.15-04.45	Tahajjud prayer
	04.45- 05.00	Muhasabah
	05.00- 05.30	Subuh prayer
	05.30 - 06.00	Lecture supervisor
	06.00-06.30	Gymnastics
	06.30- 07.00	Breakfast
	07.00- 15.00	Tajdidul ablution
	07.15-07.45	Duha Prayer
	07.45- 08.00	Closing of Mabid
	08.00	Return to their respective homes

Table. 2 Schedule of Implementation of Night of Worship Outside School

DAY	TIME	ACTIVITIES
Saturday	07:00-08:00	Departure preparation
	08:00-12:00	Buses Depart and Arrive at their Destination
		Accompanied by Dhuha Prayers in the middle of the journey
	12:00-12:30	Pack up and prepare for the midday prayer
	12:30-13:30	Rest, Pray and Eat
	13.30-14.00	Friendly Gathering and Preparation for the Islamic Competition
	14.00-16.00	Islamic Festival Contest

	16.00-16.15	Asr prayer
	16.15-17.45	Islamai Gebyar Competition
	16.30-18.00	
	18:00-18:30	Preparation for the evening prayer (Sunnah Ba'diyah)
	18.30-19.30	Rest, Pray and Eat
	19:30-20:00	Isha prayer '(Sunnah Ba'diyah and Qabliyah)
	20:00-20:10	Opening of Islamic celebrations
	20:10-20:20	Recitation of the Holy Quran
	20:20-20:25	Asmaul Husna
	20:25-20:30	Prayer
	20:30-20:40	Opening speech
	20:40-21:00	Distribution of Islamic Prizes
	21:00-21:30	Student Creative Appearances
	21:30:22:00	Tausyi'ah Religion
		Theory
	22:00-22:05	Closing
	22:15-23:00	Night of Worship Material
		Theory:
		1. Familiarize and understand Thaharah
		2. Likes to read the Koran / be devoted to parents
		3. Love for the Motherland, Religion and Maintaining a Sense of Brotherhood
		4. Puberty in Islamic View
	23:00-04:00	Night rest
Sunday	04:00-05:10	Tahajjud prayer
		Muhasabah
	05:10-05:35	Fajr Prayer (Qabliyah and Ba'diyah)
	05:35-06:00	Qultum
	06:00-06:30	Gymnastics and Sports
	06:30-07:30	Breakfast
	07.30-09.00	Study Tour (Field Trip)
	09:00:10:00	Preparation for Returning to Medan

	10:00-14:00	Bus Departing and Arriving in the city of Medan

Furthermore, the researcher interviewed the Institute for the Development of Religious Sciences (LPIA) and several Islamic religious teachers regarding the place for the evening of worship for students at the Al Azhar College in Medan. Then the results can be concluded that in the Al Azhar Medan college environment, the Al Azhar Mosque in Medan, the Raya Berastagi mosque, the Kaban Jahe mosque, the Siantar mosque, the Damanik mosque, the Langsa mosque, the Tanjung Pura mosque, Inalum, the Pangkalan Susu mosque, the Binjai mosque, the mosque Simalungun, Asahan mosque and Sergai mosque

Meanwhile, the researcher interviewed the Institute for the Development of Religious Sciences (LPIA) and several Islamic teachers regarding the methods and materials taught in the implementation of the night of worship for students at the Al Azhar College in Medan. Then the results can be concluded as follows. First, the method of conducting the evening of worship, namely lectures, discussions, demonstrations, modeling and question and answer. For the material of the implementation of night of worship, namely aqidah, thaharah, morals, fond of reading the Al-Qur'an, love for the motherland, devoted to parents, Islamic association, proper use of digitization, compulsory worship and other sunnah worship.

The discussion regarding this research, the researcher provides the following supporting theories. As people who are constantly learning, we have to get smarter and smarter and manage our time every day. Every day, we are faced with all kinds of work and activities that accumulate, every day we also try our best to manage time. Continuous learning should provide us with time management skills and knowledge, and this knowledge and knowledge is increasing every day. However, time management knowledge is indeed increasing. We know very well that time is very important and must be prioritized, and we realize that we often ignore and waste 1/4 of our time without productivity. (Akbar Zainudin, 2011: 245).

Goodman (1990: 22) also emphasized that for classroom teachers the most attention is the busy time, which is the time allocated to students so that students can pay attention and participate in appropriate learning tasks. However, the allocation of time and busy time is directly related to the realization of student learning outcomes. However, busy time (a more specific indicator that can be used to measure the time students actually carry out assignments) has a stronger relationship with their academic performance. It is important to realize that student time is an important and limited resource. When students get the opportunity to learn this is called the allocated time. When the teacher teaches, students can concentrate on the lesson. When students get written assignments or other assignments, they can learn by studying. The discussion follows some general habits that maximize the time allocated. The same thing was also expressed by Goodman, namely, for classroom teachers, time is a limited and vital resource. There is no time to complete a long list of educational and learning goals. Historically, there has been little change throughout the school day. However, the number of course requirements that must be included in the schedule has increased from year to year. (Andi Prastowo, 2019: 232)

More specifically, the learning environment is intended as an atmosphere that occurs and is felt in the place and place where learning activities are held, starting from the school study room, home study room to the school environment, home environment, and other usable environments. A place to learn. I hope the learning environment is safe and comfortable enough, so that students feel at home here. Temperature, light, cleanliness, area and location, as well as the quality of the building for learning a significant effect on student learning activities. A healthy and pleasant learning environment is like a healthy environment, according to the physical condition of the individual, and can effectively support one's appearance in life activities. (Prayitno, 2005: 57)

The teaching methods used by educators must make it easy for students to understand and practice knowledge and skills, as well as to recognize these knowledge and skills. Then, the activity of using teaching methods will be an ongoing process, not only in pursuing curriculum goals, but also ineffective methods used by educators, which will have a negative impact on students. This learning method must be used by a teacher or teacher with flexibility and dynamics, because with the flexibility and dynamics of the method, the use of the method by the teacher or teacher is not only monotonous but also focuses on one learning method only. The teacher can choose one of the learning methods that are deemed appropriate by the experts, namely in accordance with the material, student conditions, facilities and infrastructure, current environmental conditions, and atmosphere. (Halid Hanafi et al, 2018: 136)

Management of learning materials When managing learning materials, teachers need to plan challenging learning tools and tasks, provide feedback, and provide evaluation plans so that all students can demonstrate the ability to perform learning outcomes. In managing learning materials, teachers must have the ability to design productive questions and be able to ask questions so that all students can participate physically and spiritually.

According to Muslich (2007: 57) Teachers need to master the following strategies when managing learning materials. First of all, ask questions that encourage students to think and cause problems. One of the goals of teaching is to foster students 'thinking abilities, so the purpose of asking questions is to stimulate students' thinking abilities. What is meant by stimulating students to think is by stimulating students to use their own ideas to answer, rather than repeating the ideas put forward by the teacher. How to ask questions should allow students to predict (predict), observe (observation), evaluate themselves / their work (introspection) or look for patterns / interpersonal relationships or physical activity. Second, providing meaningful feedback is a response, or feedback that is meaningful is the response or reaction of the teacher to student behavior, process, or work. Punishment makes students dependent on the teacher, so they cannot or dare to decide / judge what they are doing for themselves. Although feedback does not condemn students, students feel that they are valuable, can think about and are responsible for evaluating the quality of their ideas. The third is to provide an assessment plan to encourage all students to undertake assessments to gather information about their learning progress. (Ajat Rukajat, 2018: 6-7)

CONCLUSION

From the results of the above research, the researcher concluded that in the arrangement of the implementation of the night of worship at the Al Azhar Medan college, scheduling and waves were carried out, both the list of students who participated and the implementation schedule. Whereas the place for the night of worship, namely in the Al Azhar college in Medan, is sometimes held outside the city such as the Raya Berastagi mosque, the Kaban Jahe mosque, the Siantar mosque, the Damanik mosque, the Langsa mosque, the Tanjung Pura mosque, Inalum, the Pangkalan Susu mosque, the Binjai mosque, the Simalungun mosque. , Asahan mosque and Sergai mosque. Furthermore, the methods for conducting the evening of worship are also various methods used, such as lectures, modeling, demonstrations, discussions and questions and answers. For the material of the implementation of the night of worship itself, namely aqidah, morals, thaharah, filial piety, Islamic association, proper use of digitization, compulsory worship and other sunnah worship.

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MANAGEMENT OF FACILITIES AND INFRASTRUCTURE AT MADRASAH AT MAS AL-WASHLIYAH KP. MOSQUE

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ABSTRACT

Facility and infrastructure management is an activity of managing facilities and infrastructure carried out by schools in an effort to support all activities, both learning activities and other activities so that all activities run smoothly. With the use and maintenance of facilities and infrastructure effectively and efficiently and always in ready-to-use condition when required by all school personnel.

This study aims to describe the results of research regarding: (1) planning of facilities and infrastructure; (2) procurement of facilities and infrastructure; Maintenance of educational facilities and infrastructure at MAS Al-Washliyah Kp. The mosque is a descriptive study with a qualitative approach method. The subjects of this study were the Head of Madrasah, Waka Sarpras and Sraf TU. Data interview techniques by interview, observation, document study. Test the validity of the data by triangulation of methods and triangulation of sources. Data analysis used Miles and Huberman's model, namely data reduction, data presentation, and withdrawal.

Based on the data analysis that has been carried out, the research results show the following: first, the planning of facilities and infrastructure in MAS Al-Washliyah Kampung Mesjid does not always look at existing needs, the implementation of planning needs selection by the Head of Madrasah. The second is the procurement stage, in this stage Mas Al-Washliyah Kampung Mesjid always adjusts to the plan that was drawn up. In accordance with the provisions of the plan,

The third stage is the maintenance of facilities and infrastructure at MAS Al Washliyah, Mesjid Village, to check the existing facilities and infrastructure, to see the condition and condition of the facilities and infrastructure that need to be repaired. cooperate with field staff.

KEYWORDS: Management, facilities and infrastructure

INTRODUCTION

Educational facilities and infrastructure play a very important role in creating a conducive atmosphere for the world of education. The education process will not run well without the support of good facilities and infrastructure. In order for these educational goals to be achieved, it is necessary to pay attention to everything that supports the success of these educational goals. Of the many factors that support the success of educational goals, success in the learning process is one of the dominant factors. Because in the learning process that is the direct initialization of values and cultural inheritance and norms.

For this reason, it is very necessary in the learning process to create a conducive atmosphere so that students are really interested and can follow the existing process. In relation to efforts to create a conducive atmosphere, educational facilities and infrastructure play a very important role so that the good and bad management of educational facilities and infrastructure will affect the learning process.

In Law no. 20 of 2003 concerning the National Education System Article 45 paragraph 1 states that:

> "Each formal and non-formal education unit provides facilities and infrastructure that affect educational needs in accordance with the growth and development of the physical, intellectual, social, emotional and psychological potential of students."

Furthermore, Government Regulation no. 19 of 2005 concerning National Education Standards concerning the standards of educational facilities and infrastructure nationally in Chapter VII Article 41 clearly states that Rahmad Hidayat dan Candra Wijaya (2017:130) :

(1) Every educational unit is obliged to have facilities which include furniture, educational equipment, educational media, books and other learning resources, consumables and other equipment necessary to support an orderly and continuous learning process.

(2) Every education unit is obliged to have infrastructure which includes land, classrooms, education unit leadership room, teacher room, administration room, library room, laboratory room, workshop room, production unit room, canteen room, power and service installation. sports places, places of worship, places to play, places to create, and other spaces / places needed to support an orderly and sustainable learning process.

Awaluddin dan Eki Syahputra (2016: 7) Management of facilities and infrastructure is an activity that regulates the preparation of all equipment / materials for the implementation of the educational process in schools. Management of facilities and infrastructure is needed to help the teaching and learning process run smoothly. Educational facilities and infrastructure are all movable and immovable objects needed to support teaching and learning activities, either directly or indirectly. Management of facilities and infrastructure is the entire process of planning the procurement, utilization, and supervision of facilities and infrastructure used so that educational goals in schools can be achieved effectively andefficiently. Facility and infrastructure management activities include planning needs, procurement, storage, inventory, maintenance, and elimination of educational facilities and infrastructure.

Barnawi dan M. Arifin (2012:7) In connection with the importance of the role and function of educational facilities and infrastructure, which are one of the resources in supporting the learning process in madrasah, it is necessary to increase their utilization and management so that the expected goals can be achieved effectively. So there is a tendency that the interest and attention to aspects of service quality in Indonesia is not maximal. It is proven that the educational facilities and infrastructure that madrasas have and receive as assistance, both from the government and the community, are seen in their not optimal use and cannot even be used. again used according to its function. This is caused by a lack of concern for the facilities and infrastructure owned and the absence of adequate management. The inaccuracy of the management of educational facilities and infrastructure involves the way of planning the procurement, the person in charge and management. Care and maintenance, and removal.

The importance of facilities and infrastructure to support the educational process, Government regulations governing standard of facilities and infrastructure are listed in Permendiknas No.24 of 2007 concerning standard of facilities and infrastructure which reads, Article 1 that: (1) Standard facilities and infrastructure for elementary schools / madrasah ibtidaiyah (SD / MI), junior high school / madrasah tsanawiyah (SMP / MTs), and high school / madrasah aliyah (SMA / MA) include minimum criteria for facilities and minimum criteria for infrastructure.(2) The standard of facilities and infrastructure as referred to in paragraph (1) is contained in the Attachment to this Ministerial Regulation Article 2 that: Providing education for a group of permanent and remote settlements whose population is less than 1000 (one thousand) people and who cannot be linked to the group the others are within 3 (three) kilo meters by foot path that is not dangerous can deviate from the standard of facilities and infrastructure as regulated in this Ministerial Regulation. Article 3 that: This Ministerial Regulation comes into force on the date of stipulation.

The educational facilities and infrastructure standards contained in this Ministerial Regulation include the minimum criteria for facilities and infrastructure that must exist and be managed in schools. With this standard, everything related to the management and utilization of educational facilities and infrastructure in the learning process is regulated. It is not permissible for the learning process not to be supported by the availability of adequate facilities and infrastructure in terms of number and quality.

Al-Washliyah Private Madrasah Kp. Mesjid Kec. Kualuh Hilir Kab. North Labuhanbatu is one of the oldest madrasas or schools in Kp. The mosque, which was founded in 1994 on Jl. Bilah Kampung Mesjid, North Labuhanbatu Regency, North Sumatra, Al-Washliyah Private Madrasah Aliyah Kp. The mosque still does not meet the standard of infrastructure, and its management is not optimal. In accordance with the educational needs of the Madrasah each year it experiences a decline in its development both facilities and infrastructure or other facilities. It is proven from the results of direct observations in the field on December 22, 2018, it was found that in fulfilling the needs for facilities and infrastructure there were still obstacles, including: (1) the implementation of facilities and infrastructure management was not optimal (2) the condition of the learning room at the Al-Private Al-Aliyah Madrasah Washliyah Kp. Mesjid can be said to be still inadequate. Likewise with the condition of the library and place of worship which are placed in one place, because the land or location of the building is not sufficient so that in one room it becomes two functions, the condition of the school environment, buildings and other facilities, and MAS Al-Washliyah Kp. The mosque is very lacking, including textbook assistance for students.

In accordance with the conditions of the existing facilities and infrastructure at Al-Washliyah Private Madrasah Aliyah Kp. Mosques that have not fully met standardization, in management or management are still not optimal and cause a decline in the quality of learning, seen from the decline in public interest in attendingMAS Al-Washliyah Kp. Mosques who prefer to go to school elsewhere. In addition, the role of the government is needed in an effort to improve or complement educational facilities and infrastructure and to carry out intensive supervision, as well as to what extent these facilities and infrastructure are managed and utilized in the efforts of madrasah goals.

LITERATURE REVIEW

A. Management

Muhammad Rohman dan Sofan Amri (2012:8) Management comes from the word "manus" which means "hand", which means handling something, arranging, making something as desired by utilizing all available resources. Theoretically, each expert gives a different view of the boundaries of management, because it is not easy to give a universal meaning that can be accepted by everyone. However, according to expert thoughts on the definition of management, most of the time it is stated that management is a process of utilizing people and other resources to achieve organizational goals effectively and efficiently.

The broad understanding of management in Husaini Usman's (2011:2) book is planning, organizing, directing and controlling (P4) organizational resources to achieve goals effectively and efficiently.

So from the definition of management according to the experts above, it can be concluded that management is the science of planning, organizing, directing, coordinating, and evaluating human labor with the help of tools to achieve common goals.

Basically, education management is the tools needed to achieve educational goals. The element of management in education is the application of management principles in education. Educational management is a series of processes consisting of planning, organizing, mobilizing, and monitoring related to the field of education

Subeki Ridhotullah dan Muhammad Jauhar (2015:8) The management function was first introduced by a French industrialist named Henry Fayol in the 20th century in the book Subeki Ridhotullah and Muhammad Jauhar.

1) Planning (planning). It is thinking about what the resources have to do. Planning is done to determine the overall goals of the company and how best to meet those goals. Managers evaluate various alternative plans before taking action and then see if the selected plans are suitable and can be used to meet company goals. Planning is the most

important process of all management functions because without planning, other functions cannot run.

2) Organizing (organizing). This is an effort to be carried out with the aim of dividing a large activity into smaller activities. Organizing makes it easier for managers to supervise and determine the people needed to carry out the tasks that have been divided. Organizing can be done by determining what tasks must be done, who should do them, how the tasks are grouped, who is responsible for the task, at which level decisions must be made.

3) Steering (directing). This is an action to ensure that all group members try to achieve goals in accordance with managerial planning and organizational efforts. So, this means moving people to be willing to work independently or consciously together to achieve the desired goal effectively. In this case, what is needed is leadership.

4) Evaluating (evaluating). This is the process of monitoring and controlling company performance to ensure that the running of the company is according to a predetermined plan. A manager is required to find problems that exist in the company's operations, then solve them before they get bigger.

B. Management of Facilities and Infrastructure

Rahmad Hidayat dan Candra Wijaya (2017:113) According to the Management Expert Team of State University of Malang, the management of facilities and infrastructure is a collaborative process of utilizing all educational facilities and infrastructure owned by schools in an effective and efficient manner. Mulyasa also added that the task of management of facilities and infrastructure is to organize and maintain educational facilities and infrastructure so that they can contribute optimally and meaningfully to the educational process.

Educational facilities are tools and equipment that are directly used and support the educational process, especially the teaching and learning process, such as buildings, classrooms, desks and chairs as well as teaching tools and media. What is meant by educational infrastructure is facilities that indirectly support the course of the educational or teaching process such as yards, school gardens, roads to schools but if used directly for teaching and learning processes such as school gardens for teaching biology, school yards as well as sports fields , this component is a means of education.

Muhammad Rohman dan Sofan Amri (2012:267) Management of educational facilities and infrastructure is tasked with regulating and maintaining educational facilities and infrastructure in order to provide optimal and meaningful contributions to the course of the educational process. These management activities include planning, procurement, supervision, inventory storage and deletion and arrangement. Good management of infrastructure is expected to create a clean, tidy and beautiful school so as to create pleasant conditions for both teachers and students to be in school. In addition, it is also hoped that the availability of learning tools or facilities that are adequate quantitatively, qualitatively, and relevant to needs and can be used optimally for the benefit of the education and teaching process by both teachers as teachers and students as students.

1. Educational Facilities and Infrastructure Management Planning

Kaufman says in Harjanto's book: Planning is a project about what is needed in order to achieve legitimate and valuable goals, which includes the following elements:

a) Identifying and documenting needs.

b) Determine the needs that need to be prioritized

c) Detailed specifications of the results achieved from each priority need.

d) Identification of the requirements for achieving each option

e) The sequence of results needed to meet the perceived needs

f) Identification of possible alternative strategies and tools or tools to complement each requirement in achieving each need, including detailing the advantages and disadvantages of each strategy and tools used.

Harjanto (2008:2) Thus, planning is concerned with determining what to do. Planning precedes implementation considering that planning is a process to determine where to go and identify the required requirements in the most effective and efficient way.

2. Procurement Management of Educational Facilities and Infrastructure

Barnawi and Arifin in the book Rusydi Ananda and Oda Kinata Banurea argue that the procurement of facilities and infrastructure is a series of activities that provide various types of educational facilities and infrastructure according to the needs to achieve educational goals.

Procurement is all activities to provide all necessary goods / objects / services for the purpose of carrying out tasks. In line with the discussion above, the provision of educational facilities and infrastructure is carried out as follows:

1. Land acquisition

Land acquisition can be carried out by buying, receiving grants, receiving usage rights or exchanging.

2. Procedures for receiving grants

Land received by grant can come from the government (central / regional) or from the private sector, by going through the handover process / handover certificate or a grant handover deed made by a Notary Public / PPAT. The deed needs to be further processed into a land certificate.

3. Procedures for receiving usage rights

Receipt of usufructuary rights from the government must be accompanied by a decree and handover minutes. Receipt of usufructuary rights from the private sector must be accompanied by a handover document from the private party concerned and known to the local official as low as the camat.

4. Procurement of buildings

The procurement of this building can be implemented by building / constructing new buildings, buying, renting, receiving grants or exchanging (in principle, the same as land acquisition).

5. Procurement of Educational Facilities, Office Equipment and Office Stationery (ATK)

Ari H. Gunawan (2011:45)Educational facilities (teaching aids, teaching aids, media and practicum tools), office equipment (typewriters, calculating machines, mimeograph machines, vacuum cleaners, brooms, sulak, etc.) and office stationery (paper, ink stencils, correcting ink, potlods, folders, etc.) can be procured according to the applicable provisions, namely for a certain large quantity through an auction / tender with a partner. A small amount of ATK deficiency can be acquired / purchased through tactical funds. Procurement of books or other graphic objects can be favors, gifts, grants.

3. Maintenance of Educational Facilities and Infrastructure Management

Maintenance is the activity of caring for, maintaining and storing goods in accordance with the types of goods so that they are durable and long lasting. In Rusydi Ananda and Oda Kinata Banurea's book, there are two types of maintenance of facilities and infrastructure at school, namely daily maintenance and periodic maintenance. Daily maintenance is a type of maintenance that is carried out almost every day so that the facilities and infrastructure are ready, safe, and comfortable used. For example sweeping floors, mopping floors, and cleaning computers from dust. Regular maintenance of educational facilities and infrastructure at school addressed to the types of facilities and infrastructure that do require periodic maintenance.

RESEARCH METHODS

A. Type of Research

This type of research is a type of qualitative research, research that is used to examine natural objects. Data retrieval in this study was carried out naturally, as it is in a normal situation that is not manipulated by circumstances and conditions.

B. Data Sources

1. Primary Data Sources

In this study, the primary data sources obtained by the researcher were: the results of interviews with the head of madrasah, the deputy head of madrasah in the field of sarpras and educators at MAS Al-Washliyah Kp. Mosque.

2. Secondary Data Sources

Secondary data sources are sources that do not directly provide data for data collection, for example through other people or documents. Sources of secondary data obtained by researchers are data obtained directly from related parties in the form of school data and various literature relevant to the discussion, such as the MAS Al-Washliyah Kp. Mosque.

C. Data Collection Methods

Cholid Narbuko & Abu Achmad (2013:84) Based on the methodological approach used is a qualitative method that relies on careful data collection to obtain valid research results.

1. Interview (Interview)

This method the authors use to interview principals, vice principals, teachers and students to obtain a comprehensive picture of the management of facilities and infrastructure at MAS Al-Washliyah Kp. Mesjid Kec.Kualuh Hilir Kab. Labuhanbatu Utara.

2. Observation (Observation)

The reason the researcher uses this non-participant observation method is because the researcher is not involved and is only an independent observer. This non-participant observation method is used to obtain a comprehensive picture of the research location in MAS Al-Washliyah Kp. Mesjid, Kec. Kualuh Hilir, District of North Pelabuhanbatu and to know the planning, implementation, maintenance of facilities and infrastructure in improving the quality of learning at MAS Al-Washliyah Kp. Mosque.

3. Documentation

. Sugiyono (2008:83) This documentation is done to obtain written data that already exists on the research object in the form of the establishment of MAS Al-Washliyah Kp. Mosque, school organizational structure, as well as the number of students, teacher data, student data, as well as the conditions and situations that occur related to the management of facilities and infrastructure in improving the quality of learning at MAS Al-Washliyah Kp. Mosque.

A. Data Validity Test (Triangulation)

Tringulation can be done using different techniques, namely interviews, observation and documents. This tringulation is not only used to check the correctness of the data, but also to enrich the data.

B. Data Analysis Method According to Miles and Huberman

Sugiyono (2011:337) According to Miles and Huberman in Sugiyono's book, they suggest that the activities in qualitative data analysis are carried out interactively and continue to completion, so that the data is saturated. Activities in data analysis, namely;

Figure 1. Research Steps

RESULTS AND DISCUSSION

Based on the findings of the research results and the theory above, it shows that the management planning of facilities and infrastructure in this school is in accordance with the provisions in the planning of management of facilities and infrastructure in schools, the first step of the principal is to hold a meeting with all the board of teachers and employees, and the guardian of the school principal asks suggestions from the teacher council for facilities and infrastructure in their class that are still lacking. Each teacher must propose what tools and facilities are needed, because the teacher best knows what needs they need for fluency in the

teaching and learning process. The teacher's proposal was then submitted by the manager of the goods to the principal. Then the next step is the principal, together with the entire teacher board and employees to discuss what facilities and infrastructure are urgent to be met. This step was taken because not all of the proposals could be fulfilled due to limited funds owned by the school.

The planning for the management of facilities and infrastructure at MAS Al Washliyah Kampung Mesjid is in accordance with Bafadal Ibrahim (2003:202) theory of infrastructure planning. According to Bafadal, the planning process for educational facilities and infrastructure is as follows: (1) To accommodate all proposals for the procurement of school supplies submitted by each work unit and or to make an inventory of lack of school equipment. (2) Arranging plans for school equipment needs for a certain period, for example for a quarter or one school. (3) Integrate the needs plan that has been prepared with the previously available equipment. (4) Integrate the needs plan with the available school funds or budgets. (5) integrating the plan (list) of urgent equipment needs with the available funds or budget, it is necessary to hold a selection again by looking at the priority scale. (6) stipulation of the final procurement plan. However, there are things that need to be improved, namely planning school facilities and infrastructure must be managed properly in order to meet the needs of school facilities and infrastructure.

Matin dan Nurhattati (2016:145)According to Barnawi and Arifin, there are several ways that can be done to provide educational facilities and infrastructure, namely: purchases; own production; receipt of grants; leasing; borrowing; recycling; exchange; rehabilitation. The second finding is in Mas Al Washliyah Kampung Mesjid, in the provision of facilities and infrastructure that MAS Al Washliyah Kampung Mesjid already uses general means of procuring facilities and infrastructure, purchases, grant recipients, and recycling. In order to fulfill the facilities at the Masjid Al Washliyah Kampung Mesjid, because not all learning facilities get assistance from the government, in the procurement of school facilities and infrastructure by asking for assistance funds from donations / impaq of pupils' guardians and taken from BOS funds a certain percentage. With the economic conditions of the parents who are on average with a weak economy, for the provision of facilities and infrastructure, the school holds a meeting in advance with the school committee and student guardians to both think about the urgent facilities and infrastructure that must be met for the smooth running of the teaching and learning process.

The third finding in MAS Al Washliyah Kampung Mesjid is that the results of the research show the suitability of the maintenance of facilities and infrastructure at MAS Al Washliyah Kampung Mesjid with the applicable provisions, (1) in terms of its nature, namely: maintenance is checking, prevention, minor repairs and heavy repairs , MAS Al Washliyah Kampung Mesjid conducts checks on existing facilities and infrastructure, to see the condition and condition of facilities and infrastructure that need repair.

Overall, from the results of interviews, observations and documentation of researchers with several sources that in MAS Al-Washliyah, Mesjid Village has carried out the maintenance stages but it is indeed maximal considering that there are several indicators that have not been implemented such as the absence of a structured maintenance implementation team, and not preparing historical worksheets. maintenance. (2) in terms of the maintenance time, namely: daily maintenance, for example after using sports equipment, it is immediately returned to its place, checking every month for those who have been entrusted are responsible for checking every month. However, the maintenance of school facilities and infrastructure at MAS Al-Washliyah, Mesjid village still has to be improved so that the school facilities and infrastructure are in good condition and ready to use.

CONCLUSION

Based on the results of the research that the writer did in the form of a thesis entitled "Management of Educational Facilities and Infrastructure at MAS Al-Washliyah Kampung Mesjid". Management of Facilities and Infrastructure implemented at MAS Al-Washliyah Kampung Mesjid which is led directly by the Head of Madrasah which includes: planning, procurement and maintenance can be summed up as follows: Demand planning is carried out before carrying out any procurement activities at MAS Al-Washliyah Kampung Mesjid. Planning for facilities and infrastructure at MAS Al-Washliyah, Kampung Mesjid does not always take into account existing needs. planning needs are not always programmed due to limited funds.

1. In the implementation of procurement, MAS Al-Washliyah Kampung Mesjid always adjusts to the plans that have been prepared.

2. Maintenance of existing facilities and infrastructure in MAS Al-Washliyah, Mesjid Village is carried out with a procedural stage which includes: Checking existing facilities and infrastructure, to see the condition and condition of facilities and infrastructure that are deemed necessary to be repaired.

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APPLICATION OF PROBLEM BASED LEARNING METHODS IN LEARNING PAI TO TRAIN ATTITUDES OF STUDENTS

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ABSTRACT

Problem based learning (problem based learning) is a learning model that involves the real world, associating with real events or problems to make learning with the aim of preparing and familiarizing students with problems to be faced in their lives so that they have solutions or solutions to problems. There are five stages of the problem-based learning model in order to encourage students to solve problems, namely: 1) Orienting students to problems, 2) Organizing student learning, 3) Helping students solve problems, 4) Assisting students in developing and presenting problem solving results, and 5) Analyze and evaluate the problem-solving process. Each lesson can be used through a problem-solving method, but first we have to look at the character of the material to be discussed. In the curriculum currently being implemented by the government, the 2013 curriculum requires students to be able to be active, creative and confident. In this way, this paper aims to examine the application of the Problem Based Learning method to train students' attitudes in Islamic Education learning.

KEYWORDS: Problem Based Learning Methods, PAI Learning, Student Attitudes.

PRELIMINARY

Learning Islamic Religious Education is a process to prepare humans to live perfectly and happily, to love their homeland, to be physically healthy, to have perfect mind (morals), to have regular thoughts, to be proficient in their work, sweet spoken and written words. Islamic education is physical and spiritual guidance based on the laws of the Islamic religion leading to the formation of the main personality according to Islamic standards (Muhammad Munjukibun Nafis, 2011: 23). The main objective of Islamic Religious Education is to foster and underlie the lives of students with religious values while teaching Islamic religious knowledge so that they are able to practice Islamic law according to their knowledge.

The Islamic Education curriculum is designed based on the texts of the Al-Qur'an and Al-Hadith, which aim to make people prosperous in the world and stay close to their Creators. The Islamic Education curriculum is designed so that worldly and ukhrawi life belongs to His people with the capital of faith, charity and piety to Him. This is where the principal difference between the Islamic Education curriculum and other curricula has a tendency to prioritize material aspects with results so that the teaching and learning process does not go well and the learning objectives have not been achieved (Abdullah Idi, 2014: 46).

In the teaching-learning process there is an interaction between various components, namely the teacher, students, objectives, materials, tools, methods and others. Each component influences each other in achieving learning objectives. Students are the most important component in teaching and learning activities, because those who must achieve important goals in learning are students who learn. So understanding of students is important for teachers to be able to create the right situation and give optimal influence for students to be able to learn and get maximum learning outcomes. However, developments in the field of education affect the process of implementing learning both from the curriculum and its implementation in the field.

According to the Ministry of National Education in 2003 in the learning process students are required to be active in the learning process, but in reality students are not active in the learning process so that the learning process is only teacher-centered. The 2013 curriculum

with a different learning implementation system will produce the desired results. Although the curriculum has undergone several changes, basically all curricula that have undergone various changes have weaknesses and strengths. In connection with curriculum changes, various parties analyzed and saw the need to implement a competency-based and character-based curriculum in the 2013 curriculum referring to three skills, namely aspects, cognitive, psychomotor and affective aspects as well as the 2006 curriculum.

Learning self-confidence is very important to foster students' courage, by fostering a confident attitude of students who are more independent in learning activities such as being active in learning activities, students have the courage to appear confident in front of the class. In every teaching and learning there are various kinds of problems, one of which is the problem caused by students, the problems that arise in the students themselves as stated in the book entitled teachers and students in educational interactions. The problems that have been reviewed can be overcome with various things, one of the cases is the application of a varied learning model, it has been explained above that the problem that occurs is within students, therefore researchers use a problem-based learning model.

RESEARCH METHODOLOGY

This research uses descriptive qualitative research techniques. The research plan is all activities that include research planning, but the structure of the investigation includes the configuration and knowledge of elements related to other ways. Qualitative design is not the same as quantitative research design. quantitative research determines the priority objectives of the research before the research is carried out. However, the flexible quality design can change after completing research in the field. The research design was carried out before going to the field when researchers prepared themselves before the field (Afrizal, 2014: 20).

Research on the application of PBL in PAI learning to train student attitudes was carried out at SMP Negeri 2 Marbau, Jalan Perkebunan Milano Pulu Bargot, Marbau District. The source of data in this study is from the data that the researchers found. If the researcher uses questionnaires in collecting interview data, the source is the respondent.

Research subjects in this study are focused on finding data from the school related to the teaching and learning process with the PBL method. The search for research data started from the PAI teacher because he was directly related to students and as a key informant, after finding the data from him then he directed it to people who were also related to it.

The data collection process uses the most important steps, namely collecting data, so that researchers can get data that meets the specified standards. According to Arikunto, research is a method used to collect research data by researchers using steps in collecting data, namely (Sugiyono, 2017: 227):

1. Observation, the researcher records systematically the events, objects and behaviors that appear from the things that support the research.
2. Interview / Interview, there are two people who meet to exchange information and ideas through question and answer, so that meaning can be found in a particular topic.
3. Documentation study, a record of an event that has occurred which is usually in the form of writings, pictures, or monumental works of a person. Document studies were conducted on value transcripts, interview transcripts and observations, writing and notes about students' learning styles.

After carrying out the data collection process, what the researchers did next was to analyze the data on the data that had been obtained using several steps. Data analysis is provided with data organization, then described, provides a system and learns which ones are important to be studied in order to be able to provide conclusions so that they can be shared with others. After the data was collected through interviews and field observations, then the data were analyzed using Miles and Huberman's techniques, namely: (Miles and Huberman, 2007: 17-19)

1. Data reduction is an activity in which the researcher summarizes and focuses the important things in the problem and determines the theme and pattern.
2. Data presentation is done after the data is reduced, the researcher describes the data found in the form of narrative text. The purpose of data reduction makes it easier for researchers to conclude the data obtained by conducting research.
3. Verification is the completion of data presented in the form of narrative text, then drawing conclusions from the observed data, document results and interviews. Then analyzed and processed by carrying out verification with the data provided later and finally made with conclusions during processing.

In this study, the validity of the research data has no meaning because it is reliable. By gaining recognition of research lies the validity of the data with the collected research. Guidelines conveyed by Lincoln and Guba, getting the truth must require credibility, dependability and transferability techniques with conformability related to the process of collecting data and data analysis (Salim, 2018: 165).

RESULTS AND DISCUSSION

Problem based learning (PBL) or problem-based learning (PBM) is a teaching model characterized by real problems as a context for students to learn critical thinking and problem-solving skills and gain knowledge, whereas PBM is a curriculum development and teaching system that develops simultaneously strategies. problem solving and the basics of knowledge and skills by placing students in an active role as solving everyday problems that are not well structured, as quoted by Aris from Duch, Finkle and Torp (Aris Sohimin, 2013: 129).

Problem-based learning is a learning process that uses a systematic approach to solve problems or face challenges that will be needed in real life. The learning process is directed so that students are able to solve problems systematically. Student development does not only occur in cognitive aspects, but also affective and psychomotor aspects through internal appreciation of the problems faced as quoted by Sutriman from Sanjaya. Thus, problem-based learning is a learning model that departs from students' understanding of a problem, finds alternative solutions to the problem, then chooses the right solution to use in solving the problem (Sutirman, 2013: 39).

Viewed from the psychological aspect, problem-based learning relies on cognitive psychology which departs from the assumption that learning is a process of changing behavior thanks to experience. Learning is not merely a process of memorizing a number of facts, but a process of conscious interaction between individuals and their environment. Through this process, little by little students will develop as a whole. That is, student development does not only occur in cognitive aspects but also in affective and psychomotor aspects through internal appreciation of the problems at hand.

It can be concluded from the two definitions, the learning material is mainly characterized by problems in the PBL process, the problems presented are problems that have a context with the real world. The closer to the real world, the better the effect on increasing the learners' skills. From this given problem, learners try to solve it with the knowledge they have, and at the same time look for new relevant information for the solution. Here, the task of the educator is as a facilitator who directs learners to seek and find the necessary solutions and also determines the achievement of the learning process.

The definition of problem based learning is a learning model that uses problems as a starting point for acquiring new knowledge. The principles underlying problem-based learning include understanding built through experience, so to gain an understanding, students must experience and carry out various activities, efforts from answering questions and problems to create a meaning or meaning, the teacher facilitates learning situations with the natural instincts of students who always curious and undertakes inquiry and creation, and learner-centered strategies are able to build critical thinking and reasoning skills.

PBL or often called problem-based learning is a learning model that empowers students to conduct research, integrate theory and practice, and apply knowledge and skills to develop a practical solution or a particular problem and usually PBL is triggered by 3 conditions. First, the development of science and technology is so fast and fast that there are many new things that need to be understood by Islamic religion teachers so that learning Islam becomes contextual and contemporary. Second, the use of information and communication technology is rarely used by teachers to support Islamic learning. Third, the learning method tends to be monotonous, in the form of lectures. In an education, knowledge should not only be poured solely on students, but moral development must also be considered.

Problem Based Learning (PBL) has been known since the days of John Dewey, which is now starting to be raised because it is generally considered that PBL presents students with authentic and meaningful problem situations that can make it easy for students to carry out investigations and inquiries. According to Dewey (in Trianto), problem-based learning is the interaction between stimulus and response, which is the relationship between the two directions of learning and the environment. The environment provides input to students in the form of assistance and problems, while the brain's nervous system functions to interpret the aid effectively so that the problems faced can be investigated, assessed, analyzed and sought solutions properly.

Another definition of Problem-Based Learning (PBL) or often called problem-based learning is a learning strategy that empowers students to conduct research, integrate theory and practice, and apply knowledge and skills to develop a practical solution or a particular problem PBL is one one type of learning strategy that is learner-centered or student-centered learning (Wina Sanjaya, 2007: 239).

As a learning strategy, of course Problem Based Learning has characteristics. First, PBL is a series of learning activities, meaning that in implementing PBL there are a number of activities that students must do. PBL does not expect students to just listen, take notes, memorize subject matter, but through PBL students actively think, communicate, seek and process data, and finally conclude. Second, learning activities are directed to solve problems. PBL places the problem as the keyword of the learning process. This means that without problems there will be no learning process. Third, problem solving is done by using a scientific thinking approach. Thinking using the scientific method is a deductive and inductive reasoning process.

As for other opinions regarding the characteristics of problem-based learning strategies or problem-based learning has three main characteristics, namely (Rusman, 2011: 214)

1. Problem based learning is a series of learning activities, meaning that in implementing problem based learning there are a number of activities that must be done by students.
2. Problem based learning does not expect students to only take notes, listen to then memorize subjects, but students are required to actively think, communicate, seek and process data, and finally conclude. Learning activities are directed to solve problems, problem based learning places problems as the main key in the learning process.
3. Problem solving is done by using a scientific thinking approach, namely a systematic and empirical thinking process.

The learning process in the classroom certainly has objectives to be achieved so that in the learning process students get something from what they learn. That the purpose of the PBL model is to help students develop flexible knowledge that can be applied in situations that are contrary to inter-knowledge (Martinis Yamin, 2013: 63-64).

The goal of PBL is the ability to think critically, analytically, systematically, and logically to find alternative solutions to problems through empirical data exploration in order to foster

scientific attitudes. Meanwhile, according to other opinions suggesting the objectives of the PBL model in more detail, namely: (Rusman, 2011: 242)

1. Helping students develop thinking and problem-solving skills.
2. Learn the various roles of adults through their involvement in real-life experiences.
3. Making students autonomous or independent.

Based on the explanation of the expert opinion above, the researcher concluded that the purpose of PBL is to help students develop thinking and problem-solving skills, learn various adult roles through their involvement in real experiences, and become autonomous or independent students.

Some of the main characteristics that need to be in problem-based learning are as follows: (Eka Sastrawati, 2011: 3).

1. Learning is centered or begins with a problem.
2. The problem used is a real world problem that students may face in the future.
3. The knowledge that is expected to be achieved by students during the learning process is arranged based on problems.
4. Students are responsible for the learning process themselves.
5. Students will be active in the learning process.
6. Existing knowledge will support the development of new knowledge.
7. Knowledge will be acquired in a meaningful context.
8. Students have the opportunity to increase and organize knowledge.

Based on the results of research conducted by Emilia Fatriani and Sukidjo, it was concluded that the problem-based learning method was effective in improving students' critical thinking skills and social attitudes in Islamic Education subjects at MA Nurussalam Tetebatu. This is because in learning with the problem-based learning method, students are more active in finding solutions to the problems given by the teacher when learning begins. Learning with the problem-based learning method also provides opportunities for all students to participate in learning, both when working in groups, and presenting the results of discussions with their group friends in front of the class. Based on the results of the hypothesis and univariate further test with the Bonferroni criteria above,

From the results of research conducted by Susi Susanti, it was found that the results of the study stated that the problem-based learning model can foster an attitude of caring for the environment and activate students, but this model also in its application requires a lot of time in the learning process. So this is when presenting the work in the form of discussions and posters inviting environmental care, there is always a shortage of time so the teacher asks students to finish it at home. In addition, in carrying out the presentation each group that wants to ask is limited to one question, in learning, so students must be guided in discussions and directed to present their work. This is because students are not used to carrying out discussions in solving the problems given (Susi Susanti, 2017: 10).

CONCLUSION

Problem-based learning (problem based learning) is a learning model that involves the real world, associating with real events or problems to make learning with the aim of preparing and familiarizing students with problems that will be faced in their lives so that they have a solution or a way out of a the problem.

There are five stages of the problem-based learning model in order to be able to encourage students to solve problems, namely: 1) Orienting students to problems, 2) Organizing student learning, 3) Helping students solve problems, 4) Assisting students in developing and presenting problem solving results, and 5) Analyzing and evaluating the problem solving process.

The problem-based learning method is effective for improving students' critical thinking skills and social attitudes in Islamic Education subjects. This is because in learning with the problem-based learning method, students are more active in finding solutions to the problems given by the teacher when learning begins. Learning with the problem-based learning method also provides opportunities for all students to participate in learning, both when working in groups and presenting the results of discussions with their group friends in front of the class.

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IMPROVEMENT OF CHILD-FRIENDLY LEARNING MANAGEMENT ON CHARACTER BUILDING OF STUDENTS IN INCLUSIVE SCHOOLS

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ABSTRACT
Teachers in learning activities certainly need to apply learning management, so that teaching and learning activities run effectively and learning objectives are achieved. However, there are still several obstacles, including teachers who have difficulty developing a learning curriculum tailored to the needs of students. The purpose of this study was to describe child-friendly learning management in primary case study schools at SDN Sawojajar 01 Brebes, Central Java, Indonesia. This research method is descriptive qualitative. Collecting data through interviews, observation and documentation. The results of this study are (1) the lesson plan prepared by the teacher with the concept of child friendly, does not contain elements of violence, pornography and terrorism; (2) the teacher implements an active, creative and fun learning process (PAKEM) and is free from discriminatory treatment, imposes sanctions that can make students feel submissive both physically and physically, extracurricular activities are available to develop students' interests, talents and creativity, and apply 5S culture greetings, smiles, greetings, polite and courteous. In addition, teachers also apply the 7K of security, order, mutual cooperation, cleanliness, beauty, kinship, and shade in the school environment; (3) the evaluation of learning is carried out by the teacher to measure learning ability by taking into account the achievement of goals, the level of student mastery, and the giving of grades to students as a report of learning outcomes in schools without discrimination.

KEYWORDS: Learning management, child friendly, inclusive

INTRODUCTION

National education has the function of developing capabilities and shaping dignified character and national civilization in order to educate the nation's life (Law No. 20 2003). Character building is an effort to embody and mandate Pancasila and the opening of the 1945 Constitution. According to Marzuki (2012) in his research, he explains that human character is by integrating character education in every lesson. The main character values that must be manifested in the attitudes and behavior of students as a result of the character education process are honest (heart), intelligent (thinking), tough (sports), and caring (feeling and intention). Integrating character education in learning can be done by loading character values in all subjects taught in schools and in implementing learning activities.

The implementation of character education has several problems, namely the inconsistency between the concept of implementing character education in schools with the realities faced in the community. At school learning good character values are taught, while the environmental conditions of the community do not apply them. Inclusive education is the government's solution in providing learning services that include children who need special children to study together with their age at the closest regular school to residence. Conducting inclusive education requires schools to make adjustments in terms of curriculum, educational facilities and infrastructure, as well as a learning system tailored to the needs of individual learners (Directorate of PLB, 2007: 52).

Primary schools hold a place to instill and develop student character values (etiquette) through conditioning carried out by school environment teachers. Conditioning is carried out so that the school environment can be a conducive place to foster and develop a character of

optimism, develop reasoning, enlighten minds, provide skills and attitudes needed to make students have honesty, courtesy, creativity, productivity, independence, and mutual benefit. A type of learning that allows students to have character values manifested through child-friendly learning management. Teachers as learning communities place students at the center of learning, encourage student participation in learning, understand and utilize adaptive learning media, and also have an interest in providing the best services for students.

Based on 2018 data from the Education Office of Brebes Regency, there are 1,304 children with special needs and 153 children with special needs in the inclusive school in Brebes Regency, and there are 13 children with special needs out of 290 students at SDN Sawojajar 01 Brebes, which includes slow learning, learning difficulties, hyperactivity, and emotional disturbances. The learning activity problems found at SDN Sawojajar 01 Brebes cover a variety of constraints, including low teacher competency levels related to curriculum modification and learning management. This is in line with the results of Valeo's (2008) study which examined support systems in implementing inclusive education. They found that there were differences in perceptions between teachers and administrators in implementing inclusive education. Teachers feel frustrated by the demands of the curriculum and time constraints. Also, cooperation between classroom teachers and special counselors is still not optimal. Based on the background, the researchers intend to find out how child-friendly learning management is applied by teacher classes in elementary schools to develop inclusive character for students in Brebes.

SD Negeri Sawojajar 01 Brebes is a school that provides inclusive education which implements child-friendly learning which is recognized as a model for implementing educational programs for children with special needs, children with disabilities or disabilities where the administration is combined with normal children and attending regular schools using a curriculum adapted to the child's conditions . According to Suharno (2008: 19) learning management is part of school management, while Marno (2008: 91) student management is an activity of recording students from the admission process until the student graduates from school through extracurricular and curricular programs. Furthermore, Mulyasa (2009: 45-46) defines student management as the arrangement of activities related to students, from entering to leaving the student from a school. Learning management activities include planning, new student admission, student coaching, and the student graduation process. Toharudin (2018) in his research explained that child-friendly learning aims to provide motivation to students, learn to use media according to student needs, apply learning methods that involve students, provide real examples that are known to students. Meanwhile, the character values given to students are in the form of fair treatment, application of religious norms, local social and cultural norms, compassion, and mutual respect.

Slameto (2010: 262) states that there are four principles of student management, namely (1) students must be treated as the main character so that they must be encouraged to play an active role in every planning and decision making with their activities; (2) students have different abilities and potentials in terms of their physical, knowledge, social, economic, interests, and other conditions. Therefore we need a container to accommodate these different potentials so that students can develop optimally; (3) students will feel compelled to learn if they like what the teacher has taught them; and (4) developing the potential of students covering the cognitive, affective, and psychomotor domains. According to Majid (2013: 131), learning management includes: learning principles, learning procedures, learning approaches, learning methods, and learning techniques.

To ensure the fulfillment of children's basic rights, the Government through the Ministry of Women's Empowerment and Child Protection (KPPPA) of the Republic of Indonesia has issued a Regulation of the State Minister for Women's Empowerment and Child Protection Number 11 of 2011 concerning Policy for the Development of a Child Friendly District / City (KLA). There are 31 indicators of KLA implementation consisting of the Institutional Cluster and

5 clusters of children's rights. One of the five clusters of children's rights is Cluster IV, namely the Education Cluster, Use of Free Time and Cultural Arts Activities where one of the indicators is the indicator of child-friendly schools. Based on the evaluation of the implementation of KLA in Brebes Regency in 2015, indicators of child-friendly schools in Brebes Regency need to be improved by developing a child-friendly school model. The strategy for accelerating the development of KLA in Brebes Regency 2016-2019 is the Development of Children's Schools in Brebes Regency. For this reason, it is necessary to prepare guidelines for the implementation of the development of a child-friendly school model through the Operational Standards for the Development of a Child Friendly School Model in Brebes Regency.

The formulation of the research problem is: "How is the planning of child-friendly learning carried out by teachers at SDN sawojajar 01 Brebes ?; how is the implementation of child-friendly learning carried out by the teacher at SDN sawojajar 01 Brebes ?; and how is the evaluation of child-friendly learning carried out by teachers at SDN Sawojajar 01 Brebes? ". The objectives of this study were to: "describe the planning of child-friendly learning carried out by teachers at SDN Sawojajar 01 Brebes; describe the implementation of child-friendly learning carried out by teachers at SDN sawojajar 01 Brebes; and describes the evaluation of child-friendly learning conducted by teachers at SDN Sawojajar 01 Brebes ".

The concept of Child Friendly Schools according to Saleh (2016: 16) is a program to create a safe, clean, healthy, caring and cultured environment, which is able to guarantee the fulfillment of children's rights and protection for violence, discrimination and other wrongdoing, as long as the child is in an educational unit. , as well as supporting children's participation, especially in planning, policy, learning and supervision. Child-friendly schools are not building new schools, but conditioning a school to be comfortable for children, and ensuring that schools fulfill children's rights and protect them, because schools are second homes for children after their own homes.

Law Number 23 of 2002 concerning Child Protection, Article 48 states that the government is obliged to provide basic education of at least 9 (nine) years for all children. Meanwhile, Law Number 20 of 2003 concerning the National Education System Article 5 paragraph (1) states that every citizen has the same right to obtain quality education. The implementation of child-friendly schools is also a mandate of the State Minister for Women's Empowerment and Child Protection Regulation Number 8 of 2014 concerning Child Friendly School Policy; and Regional Regulation of Brebes Regency Number 4 of 2014 concerning Implementation of Child Protection in Brebes Regency.

METHODOLOGY

This research uses a qualitative approach with a type of case study. According to Sugiyono (2016: 9) qualitative research methods are research methods used to examine the conditions of natural objects where the researcher is the key instrument. This research was conducted at SD Negeri Sawojajar 01, Wanasari District, Brebes Regency, Central Java. The consideration of taking the research location is based on the results of interviews with researchers with the Office of Youth and Sports Education of Brebes Regency, that SD Negeri Sawojajar 01 Brebes is a designated school and has a commitment to running child-friendly schools from 2015 to now compared to other primary schools.

The data in this study include primary and secondary data. Primary data in the study include: school principals, class teachers, child-friendly school teams, and students. The following is a table of the number of teachers and students in child-friendly schools SDN Sawojajar 01 Brebes.

Table 3.1 Data on teachers, education staff and students at SDN Sawojajar 01

Uraian	Guru	Tenaga Kependidikan	Peserta didik

Laki-laki	4	2	151
Perempuan	8	1	162
Jumlah	**12**	**3**	**314**

Sumber: Dapodik Dikdasmen, Juli 2020

The secondary data sources are: SDN Sawojajar 01 school committee, education supervisors of Wanasari Brebes District, guardians of SDN Sawojajar 01 students, and child friendly school partners of SDN Sawojajar 01. Subjects in this study were child-friendly elementary school teachers in Brebes Regency, especially in SDN Sawojajar 01. In this study, the determination of the sample for research subjects was carried out through purposive sampling technique. According to Sugiyono (2016: 122) purposive sampling is a sampling technique with certain considerations. The reason the researchers used the purposive sampling technique was because not all samples had the criteria that the authors had determined. Therefore, the authors chose a purposive sampling technique by determining certain considerations or criteria that must be met by the samples used in this study.

The technique for collecting data in this study is to use interviews, according to Sugiyono (2016: 194), interviews are a data collection tool if the researcher wants to conduct a preliminary study to find problems that must be researched and also to find out more in-depth things from respondents. Next is observation, according to Mulyatiningsih's (2014: 26) opinion, observation is a method of collecting data through systematic observation and recording of the behavior of research subjects. The tools used to observe can be in the form of an observation sheet or a check list. Documentation, according to Mulyatiningsih (2014: 206), documentation is an instrument used to find data on matters such as notes, transcripts, books, newspapers, magazines, inscriptions, meeting minutes, agendas, and others. In this study, documentation is used to obtain data or information on inclusive education training activities that have been held through archives or documents. Data analysis in qualitative research which includes: data reduction, data presentation (data display), and data verification.

RESULTS AND DISCUSSION

Result

Based on the results of interviews with the school principal, that SDN Sawojajar 01 Brebes implemented Child Friendly Schools (SRA) for the first time on 30 October 2015. This is as observed by researchers in the Child Friendly School Policy Agreement document as follows: "We are a large family of elementary schools. Negeri Sawojajar 01 has committed to developing friendly schools by implementing joint policies to be implemented by all school members as follows: (1) implementing the policy of SD Negeri Sawojajar 01 as a child-friendly school, namely a school against violence, discrimination and other mistreatment for all school members ; (2) implementing the SD Negeri Sawojajar 01 policy as a child-friendly school, namely as a smoke-free area, free of narcotics and other illegal drugs; (3) implementing the SD Negeri Sawojajar 01 policy as a child-friendly school with a clean, healthy school environment free from dangerous and poisonous snacks ". (SDN Sawojajar SDN document 01, 2015).

The Child Friendly School at SDN Sawojajar 01 was held on the basis of the commitment of all school members, the following is the content of the commitment to organizing a Child Friendly School at SDN Sawojajar 01: "We are a large family of SDN Sawojajar 01 school, committed:" Developing a Child Friendly School model. Through anti-violence schools, discrimination and other mistreatment for all school members. To create a safe, comfortable, pleasant and transparent school for all school members so that quality and quality education can be achieved ".

This commitment was raised by the school and was recognized by the coordinator of the Child Friendly District Task Force for the education cluster, the use of leisure time and cultural arts activities, in this case the Brebes District Education Office, by inviting the top leader of the

education unit (school principal), another element in the education unit. as well as stakeholders in the sub-district area (in this case the Head of the Technical Implementation Unit of the District Education Office). The stakeholders were given socialization, understanding and explanation about child-friendly schools and their commitment was raised to develop a child-friendly school model in each education unit. Stakeholders commit verbally to develop a child-friendly school model in their respective education units. This commitment-raising is carried out a maximum of two weeks after the formation of the Child Friendly School model development team at the Brebes District level.

The implementation of a Child Friendly School at SDN Sawojajar 01 was carried out by a development team consisting of the school and the community. After all members of the education unit including the school committee and parents of students are committed to developing a child-friendly school model, all stakeholders in the education unit hold a meeting to form a Child Friendly School Model Development Team in each education unit. The composition of the Development Team for the Child Friendly School model shall be at least: (1) chairman, namely the head of the education unit or appointed by the head of the education unit; (2) the deputy chairperson, namely a representative from the school committee or who comes from this union of perceptions and commitments; (3) the secretary, namely from representatives of educational staff; (4) the coordinator of the Child Friendly School Policy Working Group, namely guidance and counseling teachers or teacher representatives; (5) the coordinator of the Working Group for Curriculum Development of resources and infrastructure, namely from the deputy principal of the school or from teaching or educational staff; (6) Child Participation Working Group coordinator, namely from student representatives or school committee; (7) the coordinator of the Parental Participation Working Group, community institutions and alumni, namely representatives of parents or community groups. The following is the Child Friendly School development team at SDN Sawojajar 01 Brebes.

Table. 4.1 The composition of the child-friendly school development team at SD Sawojajar 01

No	Nama	Jabatan/ Perwakilan	Kedudukan dalam Tim
1	KM	Kepala Sekolah	Ketua
2	NH	Ketua Komite	Wakil Ketua
3	AG	Guru	Sekretaris
4	TB	Guru	Koord. Pokja Kebijakan
5	RS	Guru	Koord. Pokja Pengembangan Kurikulum, Sumberdaya dan Sarana Prasarana
6	AF	Komite Sekolah	Koord. Pokja Partisipasi Anak
7	MN	Komite Sekolah	Koord. Pokja Partisipasi Orangtua, Masyarakat dan Alumni

A Child Friendly School development team was formed to prepare operational standards and the stages of developing a child-friendly school model. This team consists of stakeholders related to Cluster IV of Child-Friendly District and is determined by a Decree of the Head of the Brebes District Education Office.

SDN Sawojajar 01's effort in realizing child-friendly learning is by cultivating 5S, namely: smile, greetings, greetings, politeness and courtesy. Besides that, it also applies 7K, namely: security, order, mutual cooperation, cleanliness, beauty, kinship, and shade. The slogan was displayed in front of the whole class. Students are also taught to adopt clean living habits and protect the environment by means of the school providing a trash can in front of the class that distinguishes organic and non-organic waste. In addition, toilets are also provided separately for students and female students at SDN Sawojajar 01.

According to the school principal, SDN Sawojajar 01 has become a child-friendly pilot school (SRA). This mandate is from the Regional Government through the Youth and Sports Education Office of Brebes Regency. This mandate requires the cooperation and involvement of both the principal, teachers, employees, school committees and participation from parents. Child-friendly schools are schools that can serve all the needs of children both academically and non-academically, develop skills and self-actualization, and are protected from violence, whether physical, psychological, verbal, or sexual violence. Physical violence, for example tugging at the ears, pinching, kicking or slapping the child. Psychological violence, for example, is unfair treatment from a teacher to students because students are less intelligent, have needs, or students are naughty. Meanwhile, verbal violence is a form of speech that can hurt students, for example calling him black because he has black skin, calling a child who is less intelligent. Schools try to complete all the facilities and infrastructure needed in the framework of child-friendly schools. The facilities needed include the availability of adequate classrooms according to the number of students, the arrangement of the school yard equipped with a garden, the existence of separate men's and women's baths and latrines (MCK), and free smoke or smoking areas, places of worship, uks rooms, play, and student practice rooms. In order to fulfill these facilities, participation from the government, schools, school committees and parents of students is required. (W.KS.21-07-2020). In implementing child-friendly learning at SDN sawojajar 01 Brebes applies the following principles of child-friendly schools.

Table 4.2 Principles of child-friendly learning at SDN Sawojajar 01 Brebes

Principles of Child Friendly Learning	Deskripsi
Non diskriminatif	menjamin kesempatan setiap anak untuk menikmati hak anak untuk pendidikan tanpa diskriminasi berdasarkan disabilitas, gender, suku, bangsa, agama dan latar belakang orangtua
Kepentingan terbaik bagi anak	senantiasa menjadi pertimbangan utama dalam semua keputusan dan tindakan yang diambil oleh pengelola dan penyelenggara pendidikan yang berkaitan dengan anak didik.
Hidup, kelangsungan hidup dan perkembangan	menciptakan lingkungan yang menghormati martabat anak dan menjamin pengembangan holistik dan terintegratif setiap anak.
Penghormatan terhadap pandangan anak	mencakup penghormatan atas hak anak untuk mengekspresikan pandangan dalam segala hal yang mempengaruhi anak di lingkungan sekolah.
Pengelolaan yang baik	menjamin transparansi, akuntabilitas, partisipasi, keterbukaan informasi dan supremasi hukum di satuan pendidikan.

Meanwhile, based on the observations of researchers on child-friendly school documents at SDN Sawojajar 01 Brebes, the implementation of curriculum and child-friendly teaching and learning processes starting from children entering the school gate to returning from school, including to completion of extracurricular activities. The following is the existence of curriculum documents in education units based on children's rights: (1) there is a child-friendly learning implementation plan (RPP) (among others, it does not contain elements of violence, pornography and terrorism); (2) there is an active, creative and fun learning process (PAKEM) and is free from discriminatory treatment, the provision of sanctions and punishments that can make students feel that they are subject to both physical and psychological violence; (3) the existence of extracurricular activities and other student activities to develop students' interests, talents and creativity; and (4) there is a culture of smiles, greetings, greetings, courtesy and courtesy for all school members.

In implementing child-friendly learning, of course, it is supported by child-friendly facilities and infrastructure. The facilities and infrastructure for child-friendly learning at SDN Sawojajar 01 Brebes are as follows: there are classrooms that have the capacity according to the number of students, have adequate ventilation and good lighting; a UKS room that is according to standards and is used by students; adequate library space and actively used by students; counseling room for students; healthy canteen located within the school environment (not outside the school fence); play room, creativity room and sports facilities for students; clean and safe toilets, adequate number and separate for men and women and available trash bins for women's toilets; washing hands with soap (CTPS) in several schools; sorted trash cans in front of each classroom; school policy slogans, warning boards and warnings in places visible to all school members.

The evaluation was carried out by the Brebes district child-friendly school model development team and the child-friendly school model development team in each education unit as follows: (1) The evaluation of the implementation of the child-friendly school model development was carried out by the child-friendly school model development team in each unit education once every 3 (three) months. The results of the evaluation are documented to be reported to the child-friendly school model development team every 6 (six months); (2) The evaluation of the implementation of the development of the child-friendly school model is carried out by the development team of the child-friendly school model in Brebes Regency in all education units every 6 (six) months. The results of the evaluation are documented to be reported to the Coordinator of Cluster IV of the KLA Task Force for Brebes Regency, namely the Office of Youth Education and Sports of Brebes Regency once a year. (3) The report on the evaluation results of the implementation of the child-friendly school model development will be re-evaluated by Cluster IV of the KLA Task Force for Brebes Regency to evaluate and improve local government programs and activities to support the implementation of the development of a child-friendly school model in Brebes Regency.

Discussion
Child-Friendly Learning Planning

Learning planning is an activity planned in conjunction with the teaching and learning process or learning to develop, evaluate and maintain situations with educational facilities in order to achieve learning objectives. Planning in English planning is an activity that is conceptualized before carrying out activities to achieve certain goals. Based on the results of the interview, it was found that the teacher had prepared a lesson plan and learning syllabus at the beginning of the new academic year that referred to the national curriculum and adapted to the conditions of the students. This means that students in inclusive schools even though the majority are normal children, there is one student who has mental retardation.

Planning according to Majid (2013: 15) is determining what will be done. Planning contains a broad series of decisions and explanations of objectives, determining policies, determining programs, determining methods and procedures and activities based on a daily schedule. Learning planning that must be prepared includes: understanding the curriculum, mastering teaching materials, compiling teaching programs, compiling assessment tools that have been implemented, and of course setting minimum standards of graduation. The teacher also prepares teaching materials that are sourced from student books and from other sources that are in accordance with the needs and learning development of students. Schools are the organizers of the learning process automatically and continuously. Teachers are expected to organize learning that is able to facilitate all the learning needs of students. The following are the findings of the Learning Implementation Plan implemented at SDN Sawojajar 01.
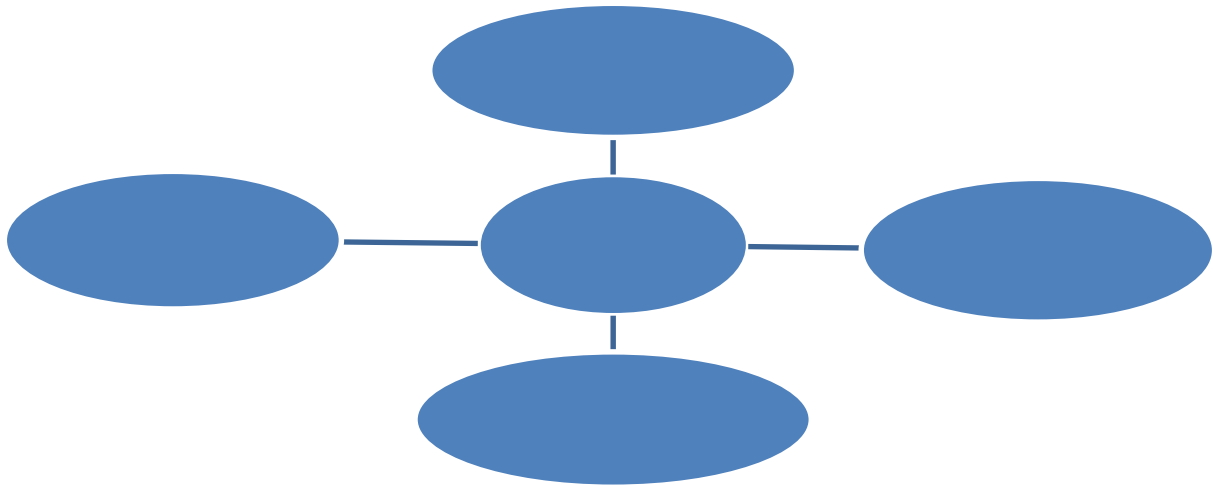
Picture 4.1 Findings of child-friendly learning planning at SDN Sawojajar 01 Brebes

Educated behavior is shown in the form of academic achievement, shows ethical behavior and noble character, has high learning motivation, is creative, disciplined, responsible, and shows one's character as a citizen, citizen and nation. Schools must be able to create a conducive atmosphere so that students feel comfortable and can express their potential. In order to create such a conducive atmosphere, there are several aspects that need to be considered, especially: Planning school programs that are in accordance with the stages of growth and development of students. Children do not have to be forced to do something, but with this program children are automatically motivated to explore themselves. An important factor that needs to be considered by schools is the active participation of children in various programmed activities, but according to children's needs.

A supportive school environment. If this atmosphere can be created in the school, then the atmosphere in the school environment is very conducive to developing children's potential because children can express themselves freely according to their world. In addition, the creation of a clean environment, access to healthy drinking water, free from germs, and adequate nutrition are important factors for children's growth and development.

Adequate infrastructure aspects, especially those related to the learning needs of students. Infrastructure does not have to be expensive but is in accordance with the needs of the child. The existence of a safe and safe zone to school, the existence of a cigarette-free billboard area, inclusive education are also factors that schools pay attention to. The arrangement of the school and classroom environment is attractive, attractive, impressive, and the pattern of parenting and individual approach so that the school becomes a comfortable and pleasant place.

Schools must also guarantee children's participation rights. The existence of children's forums, the availability of appropriate information centers for children, the availability of creative and recreational facilities for children, the availability of class and school suggestion boxes, the availability of bulletin boards, the availability of children's magazines or newspapers. Schools should allow children to do something that includes the right to express their views and feelings about situations that have an impact on them. Child-friendly schools are institutions that recognize and respect children's rights to education, health, opportunities to play and have fun, protect from violence and harassment, can express views freely, and participate in making decisions according to their capacity. Schools also instill the responsibility to respect the rights of others, diversity and resolve differences without committing violence.

Implementation of Child Friendly Learning

Learning is defined as teaching students using educational principles and learning theories which are the main determinants of educational success (Sagala, 2013: 61). Implementation of a child-friendly curriculum and teaching and learning process starting from the child entering the school gate to returning from school, including to completion of extracurricular activities. The components of this indicator include: (1) the existence of a curriculum document in an education unit based on children's rights; (2) there is a child-friendly learning implementation plan (RPP) (among others, it does not contain elements of violence, pornography and terrorism); (3) there is an active, creative and fun learning process (PAKEM) and is free from discriminatory treatment, the provision of sanctions and punishments that can make students feel that they are subject to both physical and psychological violence; (4) the existence of extracurricular activities and other student activities to develop students' interests, talents and creativity; (5) there is a culture of smiles, greetings, greetings, courtesy and courtesy for all school members. This is in line with the Child Friendly School Guidelines (2015: 19), that child-friendly school learning must have children's participation, namely: students can choose extra-curricular activities according to their interests.

The learning activities at SDN Sawojajar 01 Brebes are equipped with several learning facilities and infrastructure, including: (1) facilities and infrastructure that support the fulfillment of children's rights and are child friendly; (2) the existence of classrooms that have the capacity according to the number of students, have adequate ventilation and good lighting; (3) there is a UKS room that is according to standards and is used by students; (4) there is an adequate library space and is actively used by students; (5) there is a counseling room for students; (6) there is a healthy canteen within the school environment (not outside the school fence); (7) there is a playroom, creativity room and sports facilities for students; (8) clean and safe toilets, adequate numbers and separate for men and women and available trash bins for women's toilets; (9) there are places for washing hands with soap (CTPS) in several schools; (10) the trash cans are sorted in front of each classroom; (11) the existence of slogans, warning boards and school policies in places that are visible to all school members. As according to Marno (2014: 1053-1054), that teachers in creating a learning environment the teacher controls students, creates communication in the classroom, respects all students, involves and provides support to all students during teaching and learning activities and applies problem solving, and balance and ask and listen to the answers of students. Nuraeni (2020: 20) in his research that child-friendly school programs have an influence of 0.409 on early childhood character, while 59.1% of early childhood characters are influenced by other factors.

The learning process is an activity carried out by educators and students in transferring knowledge. In teaching and learning activities with a child-friendly concept, student-centered learning. Students play an active role in learning, teachers are no longer the only source of learning. The teacher is only a facilitator in learning activities. This is in accordance with the results of Yuliasih's (2012) research that in child-friendly schools, students are at the center of the learning process. Children are involved in learning activities that support their achievement of learning outcomes. The teacher provides support, instruction and feedback. Based on the results of observations made by researchers in the teacher learning process using the lecture method in explaining new material. In addition, the teacher also uses the question and answer method, students are given the opportunity to ask questions that they have not understood from the material. Before the lesson begins, the teacher conveys the learning objectives to be studied. To clarify the material presented by the teacher using the internet. Students are shown videos or pictures according to the material being studied. Students look happy in learning activities. This is in accordance with the opinion of the Deputy for Child Development in the Guidelines for Child Friendly Schools (2015: 16-17) who said that learning pays attention to children's rights and is carried out in a way that is fun, loving and free from discrimination against students in and outside of the classroom.

Teaching materials are one of the most important parts of learning activities. The teaching materials used are in accordance with the needs and development of students. Learning resources used are books, the internet, and the environment. According to Yulianto (2016) in his research at SDIT Nur Hidayah Surakarta, that the implementation of child-friendly learning uses books used by classroom teachers in addition to books from the government, teachers also use books from outside of school as additional references. The book is in accordance with the material to be taught. Apart from learning resources, learning media are also influential in transferring knowledge. The learning media used are safe for children. Teachers are very close to students as with their own children, so students do not feel afraid.

The learning process in the child-friendly school SDN Sawojajar 01 Brebes is carried out interactively between teachers and students, inspiring, fun, challenging, and motivating students to play an active role and provide sufficient space for initiative, creativity, and independence according to their talents, interests, physical and psychological development of students. Toharudin (2019) in inclusive primary school research, that the principal values exemplified by the principal are: discipline in work, caring for subordinates, family, responsibility for duties, and implementing the 3S culture of smile, greeting, greeting (smile, greeting, greeting)) to teachers and students.

Active, creative, effective, fun learning provides assistance in the form of clothing such as uniforms, shoes, bags, books and others. Food such as supplementary feeding for school children (PMTAS), health, and adequate education for children. In addition, it provides space for children to create, express, and participate in accordance with their age and maturity level, provide protection and a sense of security for children, respect diversity and ensure equality of existence, fair treatment for boys and girls, intelligent weak, rich and poor. , normal disabilities and children of officials and laborers, application of local religious, social and cultural norms, compassion for students, paying attention to those who are weak in the learning process because giving physical or non-physical punishment can traumatize children, respect for children's rights both between students, between educational staff and between education staff and students, a learning process occurs in such a way that students feel happy following lessons, there is no fear, anxiety and anxiety, do not feel inferior because they compete with other friends, get used to the ethics of issuing opinion in a manner.

Evaluation of Child Friendly Learning

Evaluation is a systematic and continuous process to collect, describe, interpret, and present information about a program so that it can be used as a basis for making decisions (Widoyoko, 2014: 6). The evaluation was carried out by the Brebes district child-friendly school model development team and the child-friendly school model development team in each education unit as follows: (1) The evaluation of the implementation of the child-friendly school model development was carried out by the child-friendly school model development team in each unit education once every 3 (three) months. The results of the evaluation are documented to be reported to the child-friendly school model development team every 6 (six months); (2) The evaluation of the implementation of the development of the child-friendly school model is carried out by the development team of the child-friendly school model in Brebes Regency in all education units every 6 (six) months. The results of the evaluation are documented to be reported to the Coordinator of Cluster IV of the KLA Task Force for Brebes Regency, namely the Office of Youth Education and Sports of Brebes Regency once a year. (3) The report on the evaluation results of the implementation of the child-friendly school model development will be re-evaluated by Cluster IV of the KLA Task Force for Brebes Regency to evaluate and improve local government programs and activities to support the implementation of the development of a child-friendly school model in Brebes Regency.

Evaluation according to Arikunto (2012: 3) is a series of activities or activities that aim to measure the level of success in an educational program. Evaluation / or assessment is a

process to determine the achievement of student learning outcomes. The assessment is taken not from the end result of the student being able to solve a problem, but from the process of working on or solving a problem. Based on the results of observations made by researchers, the assessment conducted by SD Negeri Sawojajar 01 Brebes was an authentic assessment. Authentic assessment is an assessment that assesses all aspects, namely aspects of knowledge (cognitive), skills (psychomotor), attitude (affective) and spiritual. Assessment of knowledge is taken from daily tests, sub-theme tests, Mid-Semester Assessment, and Final Semester Assessment. Subtheme repetitions were carried out once a week. Attitude assessment is taken from teacher observations of students' daily lives. Skills assessments are drawn from observations and tasks such as making crafts and posters. Meanwhile, spiritual assessment is taken from teacher observations and peer assessments. The peer-to-peer assessment is carried out with students being asked to fill in the assessment table posted on the wall.

Deputy for Child Development (2015: 16-17) explains that the components in implementing a child-friendly learning process include the assessment of learning outcomes referring to children's rights. In taking the value is done based on the process and prioritizes authentic assessment. Like Toharudin (2019), the method used by teachers to measure the competence of students with special needs is by non-test techniques, test techniques, test tests. Class is a place where students learn. The comfortable classroom model will make students feel happy and motivated to study hard. The class model used is tailored to the learning needs. In each class, there is adequate air ventilation and installed air conditioning. The classrooms are clean, the tables and chairs used are according to the student's body posture. This is in accordance with the opinion of Saleh (2015: 17) which states that a conducive learning atmosphere will be created if the classrooms used for learning are comfortable, clean, and tidy. The classroom floor is clean from rubbish and dirt carried by shoes into the classroom.

Education assessment standards are national standards for educational procedures and instruments for assessing student learning outcomes. The teacher rules are on display so that students can read them. The sanctions given to students who violate the rules are agreed upon by the teacher, students and parents at the beginning of the new school year. The application of logical consequences for discipline violators, for example applying points, giving rewards, being socialized to all school members provides rewards for achieving students both academically and non-academically. Provide guidance and motivation to students who are less successful in evaluations. According to Yuliasih (2012), in his research, the implementation of the teacher's child-friendly school program did not embarrass students in front of their friends. The teacher transparently explains to students the assessment criteria. Correcting and assessing homework. Children are given the opportunity to assess teacher performance.

CONCLUSION

Based on the explanation of the results of research and discussion, it can be concluded that, (1) the teacher's child-friendly learning planning prepares child-friendly lesson plans, namely: it does not contain elements of violence, pornography and terrorism; (2) The implementation of learning, the existence of an active, creative and fun learning process (PAKEM) and free from discriminatory treatment, the provision of sanctions and punishments that can make students feel physically and psychologically abused, extracurricular activities and other student activities for development. interest, talents and creativity of students, and the culture of smiles, greetings, greetings, courtesy and courtesy for all school members; (3) Learning evaluation, evaluation is carried out by the teacher to measure the learning ability of students by paying attention to the level of achievement of goals, knowing the level of student mastery, and giving grades to students as reports on learning outcomes in schools without discrimination; (4) efforts to improve child-friendly learning at SDN Sawojajar 01, namely by cultivating 5S, namely: smile, greetings, greetings, politeness and courtesy. Besides that, it also applies 7K, namely: security, order, mutual cooperation, cleanliness, beauty, kinship, and shade.

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MANAGEMENT QUALITY EDUCATION INSTITUTIONS QUALITY IN INDONESIA

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ABSTRACT

The idea of quality is free, not paid. This is because the idea of quality is determined by the strength of the will, both individually and in groups, when it is linked to educational institutions, of course the will of all schools / madrasahs. This paper analyzes the quality or quality of educational institutions in Indonesia based on the quality (theory) perspective of Philip B. Crosby. The focus of the discussion is to analyze purely the meaning of quality / quality according to the figure of integrated quality management, Philip B. Crosby. This study uses a qualitative approach with a literature study method. References include books and scientific articles that are used as material for analysis and checking the validity of research data. The results of this study indicate that according to Crosby, the idea of quality is free and based on will. Crosby terms the quality theory with "Zero Defects", which contains four principles, namely (1) quality is conformity with requirements, (2) prevention in the process is prioritized over inspection and correction, (3) Zero defects are quality standards, and (4)) quality is measured in monetary terms, the price of non-conformities.

KEYWORDS: Quality Management, Philip B. Crosby.

PRELIMINARY

Quality education is the dream of all nations, including Indonesia. The law as the basis and the state constitution has mandated the government to facilitate education as an embodiment of the ideal, "the intellectual life of the nation" (Syafaruddin, *et.al.*, 2020). This is intended as an effort to create superior human resources (HR).

Realizing quality education is not easy but also not difficult. It takes a systematic management of education from the beginning of planning to production (producing graduates), so that the education process can run effectively and efficiently according to the needs of the global community (Assingkily & Mesiono, 2019; Alfiansyah, *et.al.,* 2020: 52-67).

The needs of the global community have become a "meeting point" for setting quality standards for education in the world, including Indonesia. Various curriculum changes, let's call it the closest starting from the Competency-Based Curriculum (KBK), the Education Unit Level Curriculum (KTSP), the 2013 Curriculum, and now the latest policy of the Free Learning-Free Campus Curriculum (MBKM). This change is based on the times and various demands of the global community to every educational institution.

Various demands and changes that occur boils down to 1 (one) aspect, namely quality (quality). The urgency of quality as a form of assurance for educational institutions is assessed by the quality of graduates and the accreditation of the institution. For this reason, further management of the quality of education in Indonesia is an important concern for every head of institutions and education *stakeholders*.

Efforts to manage educational institutions refer to various theories about the quality of education. One of the theories put forward by Philip B. Crosby, which states that the theory of quality is free and refers to the will. For this reason, planning maturity is needed in order to minimize and even ensure the prevention of unexpected events that occur in the educational process.

In this connection, Plato has from the very beginning that the idea is free, but expensive to exist. Because, the success and success of something, whether in any field, comes from an idea

or an idea. On this basis, the idea of creating a quality education is the main issue that must be raised as a comprehensive institutional "motivation".

According to Crosby, quality must be oriented towards management without defects (*zero defects*). This is of course in line with the systematics of the management function, that planning, implementation, monitoring and evaluation are one unit that must be "mature" and optimal in each phase. Thus, efforts to prevent "failure" of the process and production (producing graduates) of education are prioritized rather than examination or correction (revision).

Mainstreaming prevention in the concept of quality management is not an aspect of isolating a plan and indicators that have been compiled in a series of systematization of the quality of educational institutions. However, this concept means that quality is a meaningful thing that must be done with the right method since the beginning of management (management).

In fact, studies on the quality management of quality educational institutions in Indonesia have been studied from various aspects of the discussion, including quality management in Islamic education institutions (Fadhillah, 2015), a model for developing the quality of the Crosby perspective (Rahman, 2020: 41-56), and improving the quality of Deming's perspective (Deming, 2010: 131-134).

Observing the description above, at least the quality of educational institutions in Indonesia has been described from various aspects, starting from model development, quality improvement and implementation in educational institutions. However, this study seeks to examine quality studies from the "side" of quality management characterizations, namely *purely* examining the quality management theory initiated by Philib B. Crosby. This research is summarized in the title, "Quality Management of Quality Education Institutions in Indonesia".

METHODOLOGY

This study uses a qualitative approach with a literature study method. The object of study is reading books and journals that are relevant to quality management in realizing quality education in Indonesia. Data analysis was carried out by examining the quality management concept of Philip B. Crosby, known as *Zero Defects*. Thus, this research can find the concept of quality management through one hundred percent conformity with product specifications (quality of graduates and accreditation). For this reason, checking the data in this study was carried out using reference materials (Prastowo, 2014).

RESULTS AND DISCUSSION

Quality: Compliance with Requirements

Quality is the conformity of something with mutually agreed upon requirements. Every learning planning product in the form of a curriculum, in practice, is a written answer to all the needs of society globally for educational institutions.

According to Andri (2017), the quality of learning in the educational process can be pursued through the use of current technology. Further, Kartika, *et.al.* (2013), adding that realizing quality in education is closely related to the determination of the educational environment, learning discipline and the climate or culture of the institution.

When analogized, planning is the stage of preparing requirements or graduate indicators (learning indicators and so on) as an initial effort to make food dough. If there is an error in the implementation and material of manufacture, of course it will have a big impact on the food products produced. Likewise with the education aspect, from the beginning efforts must be made to ensure quality with a note that the requirements must be in line with the educational process.

On this basis, the agreed learning indicators are urgent to achieve and even exceed the existing standards. Furthermore, Bistari (2017) terms it as a need for concepts and indicators of

effective learning. Thus, learning practices must refer to efforts to create quality graduates so that they are able to answer the aspirations of the global community towards institutional performance in educational units.

Indeed, institutional quality is caused by the seriousness of the institution in formulating institutional programs (both short and long term), quality implementation, supervision and ongoing efforts. Thus, quality assurance will be maintained in the educational institution unit.

Product "Defective" Prevention

The prevention of product defects in the educational process is much more advisable than the effort of examination and correction. This second principle is the result of observations of the existing quality management cycle, that prevention is the most appropriate phase of minimizing defects. In addition, the results are more certain and the cost is cheaper.

In the context of education, Arif (2008) institutional products are divided into two, namely written and unwritten. The written products include the learning curriculum (planning products), the results of learning activities (implementation products), institutional accreditation (evaluative products). While unwritten products in education can be exemplified such as the readiness of educators and students to follow the learning process (planning products), attitudes of students (products of learning implementation) and skills / abilities of students (products in the form of graduates).

Thus, it is understood that prevention is something that is more effectively done before a big mistake occurs. Efforts to prevent product "defects" in educational institutions according to Crosby should be targeted at "days without defects" or *zero defects.* So, the continuous improvement that will be carried out will create quality education in Indonesia.

Zero Defect

Zero Defect is a quality standard. That is, quality management is said to be successful if it is able to achieve "flawless" or *zero defect quality*. The central role of *zero defect* efforts as quality standards for institutions shows the normativity of learning. Furthermore, this third principle is intended to determine the success of an educational institution's quality control process.

Zero defect is also interpreted as an effort to optimize the quality of education with zero levels of damage (Aziz, 2015). This means that education works optimally in serving and ensuring the fulfillment of the needs of students and service users of education graduates (society).

According to Crosby, if the requirements reveal what is really needed, then every unit that does not meet the requirements will not satisfy the need and will be categorized as bad. Likewise, if a unit that does not meet the requirements turns out to be able to satisfy a need, then the requirements must be changed to reflect reality.

Quality Program

Crosby (1990) argues that a quality program is an initial plan that must be projected to ensure the quality of educational institutions. The quality program consists of 14 (fourteen) steps, namely as follows:
1. Management Commitment
2. Quality Improvement Team
3. Quality Measurement
4. Measuring Quality Costs
5. Build Quality Awareness
6. Repair Activities
7. Flawless Planning
8. Supervisor Training

9. Flawless Days
10. Goal Setting
11. Cause Erasure
12. Recognition
13. Quality Boards
14. Do it again

Observing the quality program above, it is understood that optimal planning and implementation are needed in accordance with the indicators that have been prepared. Furthermore, quality control efforts are also needed in three forms, *firstly* self-control on the basis of the awareness that quality is a shared responsibility, *secondly* internal supervision through the formation of a quality improvement team and supervisor training, and *thirdly* external supervision through quality boards.

According to Giri (2016), quality control is an effort to confirm every improvement and improvement in the quality of education. With the existence of supervision, Umam (2020) concluded that quality management dynamics were created, because various mistakes and errors could be detected and identified quickly.

The sustainability aspect is a top priority in the quality program. Likewise, the aspect of continuity or sustainability is something that does not escape the process of quality assurance of educational institutions. For this reason, Crosby in these steps stated the need to correct mistakes and follow up efforts (do it again). Thus, quality will be created in educational institutions which Crosby termed with days without defects or the implementation of the *zero defect* theory*.

CONCLUSION

Based on the explanation above, it can be concluded that according to Crosby, the idea of quality is free and based on will. Crosby terms quality theory with "Zero Defect", which contains four principles, namely (1) quality is conformity with requirements, (2) prevention in the process is prioritized over inspection and correction, (3) *Zero defect* are quality standards, and (4) quality is measured in monetary terms, the price of the non-conformity under the quality program.

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MODERNIZATION IN ISLAMIC EDUCATION CULTURE IN INDONESIA

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ABSTRACT

Modernization is a necessity in an effort to innovate in the field of Islamic education. Because, this shows that Islam in the field of education is ready for change and is dynamic. This paper modernization in the culture of Islamic education in Indonesia. The main focus of the study is based on two main theories, namely Sayyed Hosein Nasr's "traditional Islamic" theory and Fazlur Rahman's "classical Islam" theory. This study uses a qualitative approach with a literature study method. Scientific books and articles are the main references in analyzing and testing the validity of research data on modernization as a culture of Islamic education in Indonesia. The results of this study indicate that renewal is a positive thing that should be cultivated in Islamic education, as well as the theory proposed by Nasr and Fazlur Rahman, which reveals that reform does not need to be oriented towards a westernized system, but combines the two terms with traditional and classical modernization. Progress like the West and still be based on the Al-Qur'an hadith. This is because both of them are an inseparable unity in the renewal of Islamic education in Indonesia.

KEYWORDS: Modernization, Islamic Education.

PRELIMINARY

Education in Islam is a series of processes of human empowerment towards maturity, both intellectually, mentally and morally, to carry out the human function that is carried out as a servant before his Khaliq and also as a Khalifah fil ardh (preserver) in this universe (Assingkily & Mesiono, 2019: 147-168). Thus, the main function of education is to prepare the next generation (students) with the abilities and expertise needed to have the ability and readiness to enter the community.

Human life is always changing and developing according to the times, as well as in education and learning. The learning that previously existed has continued to develop until now and will continue to develop in the future. If in the past we were familiar with behavioristic learning theory as classical (traditional) learning, nowadays, we are familiar with contemporary learning theory or learning theory used in this modern era.

Until now, many people are looking for the right learning theory in order to get optimal results. When one learning theory no longer gives satisfactory results, people will try other learning theories. When classical learning theory is no longer in accordance with the development of human learning, people will turn to modern (contemporary) learning theory (Assingkily & Barus, 2019). However, the traditions of the predecessors should not be abandoned, as in a saying" " Maintain / maintain the good old traditions (treasures) and take the Renewal, which is better or preserve the relevant old (values) and adopt new (methods) that are more relevant. This means that the good old traditions must be maintained, especially since these traditions are in accordance with Islamic teachings and in harmony with the conditions in which we live. So in terms of improvement

must also be guided by the rules   (Doing repairs to the people in a better condition, getting better and better). "

The idea of a modernization program for Islamic education has its roots in the modernization of Islamic thought and institutions as a whole with the previously developed tradition of ideas.In its development, it is understood that Islamic education is education which in practice is dogmatically characterized through the analysis of divine verses so as to give the impression of a separation of general knowledge. The privileges of reason depend on the intrinsic features of science, meaning that science is intrinsically special, so anything that facilitates the development of knowledge is also special (Asari, 2012: 84; Assingkily, 2019: 19-36). It seems that based on this education is limited by the transfer of knowledge which contains the value of Islamic teachings as stated in the Koran and hadiths, while general knowledge is only general knowledge. As previously explained, that the Western nation started a new civilization with the advancement of science at a time when Muslims experienced decline. So with this insistence, change is a necessity because the demands of the West must be balanced so that the Muslim region does not become colonized forever.

At present, the world of education is contaminated by the dominant ideology of the state, the world of education is considered to perpetuate discrimination and side with the status quo. There are also those who argue that the pace of Islamic thought is marked by the terms traditional, fundamentalist, modern and neo-modern. The neo-modernist development promoted by Fazlur Rohman emphasizes the spirit of ijtihad which is constantly in the context of trying to find universal and lasting messages of the Koran until the end of time. The characteristics of Rahman's neo-modernism as the initiator of this school are: systematic and comprehensive interpretation of the Koran, the use of the hermeneutic method used to understand ancient texts such as the holy book, history, law, philosophy, clear distinction between Islam Normative and Historical Islam, Combining traditionalist and modernism paradigms. Meanwhile, the traditionalists are more focused on developing Islamic scholarship by using the "historical past" method which is based on the spirit of spreading Islam.

From the above problems, the author would like to discuss Tradition and Modernization (Nasr Traditional Theory of Islam and F Rahman's Classical Modernism theory) Classical Traditions in Modern Islamic education: Curriculum, Methods, Teaching Materials, Academic Culture). Thus, a comparative form of traditional and modern thought can be found as a "new" cluster in Islamic education culture.

METHODOLOGY

This study uses a qualitative approach with literature study methods. The object of study is reading books and journals that are relevant to the concept of modernization in the culture of Islamic education in Indonesia. Data analysis was carried out by examining the traditions and modernization of Nasr and Fazlur Rahman's perspectives. Thus, this research can find a complete concept of modernization in Islamic education culture based on two main theories, namely traditional Islamic theory and classical modernism. For this reason, checking the data in this study was carried out using reference materials(Prastowo, 2014).

RESULTS AND DISCUSSION

Tradition and Modernization (Nasr's Traditional Islamic Theory and Fazlur Rahman's Classical Modernism Theory)

1. Sayyed Hossein Nasr's Traditional Theory

Seyyed Hossein Nasr was born on April 17, 1933 in the City of Tehran, Iran. His father, Sayyed Vailullah Nashr, was known as a scholar, doctor and educator during the Qajar dynasty. Seyyed Hossein Nasr is a traditionalist who wants to shift modern intellectual civilization with a traditional intellectual matrix. He lives in two traditions, traditional Islam and Western Modernity. He grew up in a family of Shiite scholars. He had

received a modern western education at the Massachusetts Institute of Technology and Harvard University (Aminrazavi & Moris, 1994: xiii). His basic education started in Tehran and later by his father he was sent to Qum to work with a number of great Iranian scholars including at-Thabtaba'i to study philosophy, kalam science, tasawwuf and memorize the Koran and classical Persian poetry.

During his education in Iran, tensions had colored relations between the West and the East. Modern Western culture with all its moral features has influenced Muslim countries which in many ways are very much at odds with traditional Islam. Perhaps this is what prompted Seyyed Hossein Nasr's desire to study in the West, that to fight against Western secular thinking, one must enter its nest (Thabtaba'i, 1989: 95).

At the age of 13, Seyyed Hossein Nasr left for the West to pursue high school and later college studies. He attended the Mathematics and Physics department at Massachusetts under the guidance of a famous teacher, Bertrand Russel. In 1954, Seyyed Hossein Nasr continued his studies at Harvard University. At first he majored in Geology and Geophysics, but then switched to studying traditional disciplines by pursuing philosophy and science that focused on Islamic science and philosophy. This is where Seyyed Hossein Nasr learned the history and thought of Islam from other well-known figures, namely HAR Gibb, the history of science at George Sarton and the history of Theology and Philosophy from Harry Wolfson (Aminrazavi & Moris, 1994).

During his education, both academically and through contact of thought, Seyyed Hossein Nasr was heavily influenced by teachers and traditional Islamic thinkers such as Massigon, Henry Corbin, F. Schoun and so on. One of their ideas developed by Seyyed Hossein Nasr is universal metaphysical philosophical thought.

There are several thoughts of Sayyed Husen Nasr including:Humans have the same nature which stems from the origin of its "natural" occurrence which has a logical consequence on the character of purity and goodness. Its nature does not change because its principles contain continuity in every time and space. According to Nasr, the tradition which implies "innate" truth is lasting, permanent, eternal and continuous, its nature will not disappear along with the disappearance of time.

Nasr's renewal is to return man to his origin as what man has done in a sacred covenant with his Lord, from his negligence about himself, so that he falls into the shackles of his rationality work which negates God. Humans, according to Nasr, were originally holy creatures, but because of their rejection of God through the scientific tradition, they did not know who their real reality was before their God. Thus, science was created based solely on the power of reason without the light of intellect.

To get out of this crisis, Nasr offers a way to return to the basic message of Islam, namely a call for humans to realize who they really are (fitrah). Traditions in Sufism provide an alternative in answering universal values of religion with an emphasis on appreciating past teachings that accumulate in the present.. Seyyedd Hossein Nasr prefers to call himself a "neo-traditionalist" or adherent of perennial philosophy by putting forward the principles of tradition that are always in the dimension of universal holy teachings and will always exist with the existence of the entire universe. The high spirit of Seyyed Hossein Nasr's traditionalism towards Islamic spirituality he adheres to is due to spirituality in Islam which is related to the spirit and inner attitudes which in turn give rise to Sufism.

Nasr provides an explanation of the concept of modern society with a Western perspective, which is the structured formation of a group of human intellectuals with positivistic premises. But what has been criticized by Nasr is that modern society does not seek a straight line link between nature and humans which has implications for the structure of nature itself with the formation of each human being both as a group and individually (Chittick, 1981: 90). Thus, humans have less sensitivity and even loss of intuitive sensitivity to the surrounding natural phonomenes so that humans are swept

away in the flow of urbanization by feeling the stuffiness of nature. Finally, modern humans who live in modern times live as outside of their existence because they lose their freedom of expression (Chittick, 1981: 90).

Furthermore, as a comparison, Nasr gave an explanation of the concept of modernism in the Eastern perspective that in building modern society it does not pose a threat to nature. Nasr's opinion, in the spiritual and social life of Islam, weaves it in the form of a synergy so that a modern concept is built. The ideal source of the teachings of Islamic values is the Koran which is divine revelation, Islam has developed throughout the world, so in this case Islam faces a different pattern of views from the Arabic tradition, which is the place where the Qur'an was revealed. So the role of the Koran here is to strengthen the foundation of the life of the Muslims in various dimensions (Nasr, 1990: 75-76). It seems that Nasr's Western and Eastern versions of the modern concept where in the Western perspective the modern concept is built with spiritual dryness.

With the Western version of the modernization concept, the complexity that humans feel about humanity is increasingly felt. Of course, it also penetrates into the social life of the community, so based on this, a group that carries the concept of traditionalism was born by reaching for glory without distinguishing the social life of the community. So in this case, Nasr provides a more detailed description that if an idea is only with symbolism, then there will be a partial view so that the essence of something is separate (Nasr, 1976: 32). The occurrence of the factors of the humanitarian crisis in modern times is inseparable from the religious crisis and at least even the absence of understanding the relationship between nature and human life. The Islamic world that is hit by modernity with various effects it faces, This can no longer be avoided with the deterioration of the basis of rational concepts. In various aspects, both politics, economics and politics, Muslims must be able to do extra to find solutions to their problems by striving to develop all their potential.

This is where the need for tajdîd is necessary, so in this case in maintaining and preserving Islamic teachings the role of tajdid is important even though in reality the idea of reform is not all Muslims accept it. In fact, if viewed from its historical basis, renewal in Islam is prohibited because it was prohibited by the Muslims in the past. However, if you pay attention in detail again, that the Koran is a source of knowledge and is willing to open up to various interpretations and accept the concept of renewal wherever it comes from.So it can be understood that in the modernization of the Muslim intellectual society, it is given the support and flexibility to learn about science widely from various perspectives. Thus, various problems faced by Muslims can now be given solutions according to their needs. Based on its history, it can be seen that Islam has proven itself to develop and experience an advanced civilization, this proves that Islam does not limit it to stagnant life but moves its people to continue to develop and open up to change by remaining firm with the ideal concept of Islam itself.

In the creation of this modernization, based on its journey a metaphysical concept emerged, namely separating oneself from spiritual concepts. The point is that pre-modern and modern science has a form of unity (unity) which is based on grand stories (grand narratives) which serve as a framework for explaining solutions to various human problems in life (Chittick, 1981: 107). Nasr sees the concept of modernity in life as a worldview, this is because modernity provides solutions to problems in various human needs, but it cannot be avoided that modernity also provides poverty for human life. The emergence of squalor because the concept of modernity has not yet completed a solution to humanitarian problems, so that it has an impact on being a disaster that hits the whole life of its people. Thus, the emergence of a big wave of modernity in Islam with a traditional concept that is considered capable and well-established to answer human problems. The modernity group emerged with various new scientific concepts (Nasr, 1976: 12).

Nasr wishes to unite the two perspectives of modernity so as to form a new modernity which was previously materialistic into an optimization of a modernization space that can provide spiritual comfort. So in this case, there must be an effort in modernization in Islam by reviving spiritual beliefs and heeding various sacred messages of God. In more detail, Nasr describes the concept of modernity as a building of sacredness for everything referred to as a component of modernity, leading to a truth and a response to the Most Holy, which is already embedded in human alpha and omega (Chittick, 1981: 254). So in this case, Nasr is of the view that the traditional is built by itself in the crush of modernity,

It seems that the traditional version of Islamic modernization does not only seek a science, but more than that, the concept of modernity is attempted to unravel the breakdown of the modernity building system (Nasr, 1976: 23). Traditionality is the supposition of the creation of sacred wisdom by giving a positive response to the development of modernity, which in some ways can destroy the human mindset. Because it is a conceptual building from which everything that creates goodness and wisdom derives, therefore it is like a tree where the roots are God's revelation which encapsulates all the branches of life at every time and gives blessings and benefits to anyone who takes shelter under it (Nasr , 1976: 13). So, the traditional concept initiated by Nasr in the context of modernity, Modern humans return to classical metaphysics in understanding the sacredness and transcendence of this nature (Nasr, 1976: 15). Basically, the issue of value is a spiritual issue which in essence in the human context is in the soul. This is what is not seen in Western modernization, where between humans and spiritual happiness there is a gap (Nasr, 1981: 1).

Basically the traditional concept of tikak is trying to eliminate positive things in the modern world, but it is the persistence of traditional in modernization that is a concern (Assingkily, et.al., 2020: 27-44). This is because the values of modernity and its positivistic concept are still unable to subvert the traditional. On the other hand, it is necessary to realize that modernization is a virtue and has relevance in today's human life, while the traditional is in the same direction and goes hand in hand with the modern world. So positive values in the modern world are still supported, but in this case the traditional gives a clue to the falsity of modernity itself.

It has been mentioned earlier that modernity will destroy sacredness which results in the absence of metaphysical space for the spirit of the materials in this world. So in this case, the concept of modernity that Nasr believes is that basically to build modern culture one has to have a worldview view at the same time, namely materiality and sacredness (Nasr, 1981: 1). This is what Nasr wants through his traditional concept to build a civilization by giving a disconnect to the two spheres of life, the sacred and the profane. Civilization is built through traditional concepts because it is built on a solid foundation, namely the Koran and Sunnah. These two foundations have cemented a human civilization that has given birth to a human establishment in various lives that have been contaminated by the ideologies of materialism and secularism. So, through the religious concept of modernity, with all its negative potentials, it can be broken down into spaces that provide harmony, even in the materialism section. This is because materialism itself is human nature that cannot be avoided but must be aware of the signs of religion.

Humans have the same nature which is rooted in the natural origin of their occurrence which has logical consequences on the character of purity and goodness. Its nature does not change because its principles contain continuity in every time and space. According to Nasr, the tradition which implies the innate truth is immutable, permanent, eternal and continuous, its nature will not disappear with the disappearance of time. Nasr's reformation is to return man to his origin as man has done in a sacred agreement with his

God, from his negligence about himself, so that he falls into the shackles of his rationality work which negates God. Humans according to Nasr, were originally holy beings,

2. Fazlur Rahman's Classical Modernism Theory

Fazlur Rahman was born on September 21, 1919 in the Hazara area (India-UK region) which is now Pakistan, Fazlur Rahman himself grew up in a family with the Hanafi school of thought, a fiqh school known to be the most rational among other sunni schools of thought., Since childhood, Fazlur Rahman, around the age of ten, has memorized the entire Qur'an by heart, continued his studies at the Eastern Department of Punjab University in 1942. Rahman successfully completed his education at the university and obtained an MA in Arabic literature. In 1946 Rahman continued his doctoral studies (his doctoral program) at Oxpord University in England and earned a degree in Islamic philosophy in 1949, After earning his doctorate, Rahman was asked to become a lecturer in Persian studies and Islamic philosophy at Durham University from 1950 to 1958. In 1958, Rahman was appointed Professor at the Institute of Islamic Studies at McGill University, Canada until 1961.

He left all positions then he went to the West, and stayed in Chicago for about 18 years, until finally he was called by the Creator on July 26, 1988. At the University of Chicago himself, Rahman was a respected Professor. Ahmad Syafi'i Ma'arif, who studied with Fazlur Rahman for four years, said: Why should Rahman migrate to Chicago instead of staying in Pakistan is due to the unhealthy resistance of some scholars and rulers against his opinion about bank interest which he sees as not usury.

During a period of stagnation in Muslim intellectuals caused by calls for the closing of the door to ijtihad, this was what started Fazlurrahman's anxiety about his thinking. By closing the door to ijtihad, it will kill the intellectual creativity of Muslims, where during the heyday of Muslims, they provided information that the growth of Muslim thinkers. The impact of this then gave birth to rigid doctrines and this could not be maximally provided solutions to the problems of the ummah which were being hit by an irresistible modern wave. So with the closing of the door of ijtihad at that time, it logically indicated that the people were taqlid. In implementing the ideal source of Islamic teachings, namely the Koran and Hadith, in this case Muslims develop a rigid attitude.

This is what motivates Fazlurrahman to carry out reforms because of the pressures of modern ideas that affect the power of social change in Muslims because of the Muslim territorial occupation. With the entry of Western colonizers into the territory of the Muslim community, of course, Western-style modern ideas influenced Muslim society, Muslims adopted certain modern Western ideas and their institutions were defended by some Muslims by confirming quotations taken from the Koran (Rahman, 1985: 4). In Fazlurrahman's view, in building a modern culture of tapping by adopting the adoption method, it will create arbitrary legal institutions. This means by quoting passages of past information with respect to their historical background which then constructs a new concept with a method borrowed from the West without considering contradictions. So this modern concept, in Fazlurrahman's view, is unrealistic, because in building a modern Islamic concept it must be based on consistent theory. Based on this, Fazlurrahman built a set offering a comprehensive and systematic set of methodologies based on the ideal sources of Islam, namely the Koran and the Prophet's sunnah. The concept of renewal of Fazlurrahman was born to provide answers to the weaknesses in Islamic modernization movements and ideas that emerged earlier (Rahman, 1979: 315-327).

Fazlur Rahman's concept of modernization is very comprehensive, this is because Fazlurrahman pays attention to a modernization journey in Islam. The mapping of modernization carried out by Fazlurrahman is as follows, pre-modernist revivalism, this movement emerged because of the decline in the socio-moral society that developed in the

18th century. 'Ah. Furthermore, after this was born the renewal of classical modernism in the 19th and early 20th centuries, this modernization was influenced by Western ideas (Partanto & Barry, 1994: 678). This modernization movement is open and provides support for intellectualism, although basically this modernization has weaknesses, namely that it is not yet perfect and thorough in elaborating the developed modernization. The next weakness is the modernist group that seems westernized (Rahman, 1979: 324). It can be explained that the classical modernization that was developed in this movement was to build a relationship between Western modernization ideas and Islamic traditions that originated from the Koran and Hadith.

The next classification is the birth of the third modernization, namely postmodernist revivalism, this idea is the basis of classical modernism thinking that Islam includes various aspects of human life. So in this case, Fazlur Rahman claims to be the prime mover of this idea. Although basically classical modernization is in line with its spirit, it has weaknesses as described above. At least classical modernization has placed modernization in Islam. Basically, history is not ours, but we own it. Individual self-awareness is only a small spark in historical life (Rahman, 1979: 245). The role of the interpreters of the philosophy of science is to provide a precise explanation of this preditermination, hence the contrast between the historical and dogmatic methods does not have absolute validity (Rahman, 1979: xxi). The dogmatic method is critical of tradition, and it is rational. It is believed that certain parts of the tradition are incompatible with the more basic parts of the tradition. So here as a distance from the historical space a rational space bridging the past and the present.

In summary, there are some of Fazlur Rahman's thoughts about the world of education, among others:

The dichotomy in the Islamic education system can be said to be a concern in the world of Islamic education so that it offers the concept of Tajdid (renewal) and Ijtihad (free thinking), by integrating religious sciences with general sciences in an organic and comprehensive manner because it is basically science. it is integrated and cannot be separated between general science and religious knowledge or syariyyah and ghairus syariyyah.

Low Quality Learners: The efforts that need to be made in overcoming the problems of students must be taught the Koran through methods that allow the holy book not only to be used as a source of moral inspiration but also as the highest source of reference for solving problems in everyday life.

Purpose of Islamic Education: The aim of Islamic education which is defensive and tends to be oriented only to the afterlife must be changed immediately. Islamic education must be oriented to the world and the hereafter and of course must be sourced from the Qur'an. The psychological burden of Muslims in facing the West must be immediately removed by suggesting that thorough historical and systematic Islamic studies be carried out in relation to developments in the discipline of Islamic science. such as, theology, ethics, law, philosophy, hadith, and social sciences, with full adherence to the Qur'an as an appraiser.

Islamic Education Curriculum: the lack of a general curriculum applied in Islamic education, as well as the lack of time used to discuss the material, and he suggested that each level of education places religious material differently, in the sense that it corresponds to its level so that the provision of general science and religious subject matter must be balanced.

Educator (Teacher): To get the ideal educator Fazlur Rahman offers, recruits and prepares students who have the best talents and have a high commitment to the field of religion (Islam), appoint relatively intelligent madrasa (school) graduates or appoint modern scholars who have obtained doctoral degree at Western universities

and has been in higher scientific institutions as professors in the fields of Arabic, Persian and Islamic history studies, educators must be trained in Islamic centers abroad, especially in the West, recruiting graduates who have knowledge of English and trying to train them in modern research techniques, and instead attracting university graduates in philosophy and social sciences and teaching Arabic and classical Islamic disciplines such as Hadith,Islamic jurisprudence, to encourage educators to produce creative and purposeful Islamic works.

Education facility: the condition of libraries in Islamic education institutions is still inadequate, especially in terms of the number and collections of books. The number of books available in Islamic education institutions is still very minimal, especially books in English and Arabic. To solve this problem, he offers a solution that library facilities must be equipped with book collections in English and Arabic.

Classical Traditions in Modern Islamic Education: Curriculum, Methods, Teaching Materials, Academic Culture

Based on the context of Islamic education, if it is constructed with modern concepts, what must be resolved completely is the dichotomy concept. The point is how to combine or integrate the two sciences both philosophically, curriculum, methodology, management, even to the department completely. So, changes in the orientation of Islamic education are not only limited to the activity of glorifying God by forgetting his existence, but the most important thing is how to glorify God by being busy glorifying humans with his existence in this world. Thus, Islamic education must strive to develop the potential possessed by humans to give birth to humans who have an understanding of their existence and take advantage of the existence of the world. Therefore, Islamic education must be designed to provide solutions to problems related to human needs. So humans who are designed in Islamic education are humans who excel in the field of science and can position themselves as the pious caliph of Allah.

This concept is what is desired in traditional and classical modernization, that in Islamic teachings the world views as a unity based on the Koran and Hadith. Based on the social life of society, educational institutions have a sacred duty in fixing the quality of human life for the better. If specified in Islam, the main task of humans is to build a human civilization that upholds Islamic values. So, Islamic education must be able to create a strong generation and answer the challenges of the present. This is what is desired in classical modernization in creating a new breakthrough in freeing humans from ignorance and poverty through a more advanced lifestyle. It is known that with a nation that inherits ignorance and poverty, it will become a colonized nation.

The purpose of education which was initiated in modernization is to educate the minds and souls of students and convey it to the limits of the possibilities that lead a person to achieve the happiness of life in this world and the hereafter (Nasution, 1987: 190). In fact, the education that is being proposed here is not only concerned with the education of reason, but in synergy and at the same time carrying out spiritual education so that a generation capable of thinking and having noble morals and a clean spirit will be born.Then it is clear the concept of education and educational goals offered in classical and traditional modernization.

In general, in the context of the curriculum as a component in Islamic education, when viewed from the educational concept above, the curriculum offered must be able to fix very important problems based on the unified view of modern and Islamic sciences. If it is analogized that in Islam knowledge comes from Allah Almighty, and Allah is the only owner of Knowledge. Thus, it is impossible to conflict between modern science and Islam, it must even support each other and strengthen their existence in reaching the pleasure of Allah (Jalaluddin & Said, 1994: 64). So based on historically the decline experienced by Muslims was due to Muslims not implementing it in various aspects of human life.

If we pay attention here, it seems that the desired education is integration between Islamic and secular education with the aim that Islam can answer the problems of human life development according to its era. In this case, the education applied in this modernization is to prepare the development of students in order to be able to participate in a sustainable manner in human development that develops continuously and leads students to seek happiness in the world and the hereafter. From the formulation of such educational goals, it provides an understanding that students must have skills that include aspects of reason (cognitive) and spiritual (affective) aspects. So students will have a balanced mental structure for their cognitive and spiritual aspects (Nasution, 2008: 124). The purpose of mind education is to instill habits of thought in order to distinguish between good and bad so as to guard against something that can bring self-destitution. So if the modernization of education only puts forward the development of the cognitive aspects, it will inherit moral defects.

Fazlur Rahman more clearly describes efforts to modernize Islamic education with the following objectives: First to form the character of a generation of Muslim students with Islamic values as members of society. Second, to give birth to Muslim experts who give birth to knowledge based on an Islamic perspective. So, the social sciences and humanics must be relevant to the modernization of Islamic education by not being subjectively oriented but on values. With the modernization of Islamic education, it will give birth to a productive and creative intellect in various aspects of social life and still have an attachment to Islamic values (Rahman, 1985: 36). Basically, the modernization of classical Islamic education which is owned by the Muslim community will experience progress which in turn will lead to independent political forces. This is where the essence of what the initiators of classical modernization wanted, then with the development of education that could answer the problems of the people of a nation, it would encourage Muslims to develop an attitude of nationalism because previously Muslims were divided in various stagnant Muslim intellectual thoughts.

The modernization of Islamic education is basically a planned effort to foster students slowly and continuously with the main goal of making the world happy in the hereafter based on the values of Islamic teachings (Khalid, 1998: 73). The concept of slowly and continuously must be in accordance with the social context of society faced by these students. Basically, the targets developed in the traditional renewal of Islamic education are the potential of students in the scientific field, fostering correct faith, fostering worship. So, Islamic education is part of Islamic teachings that are derived from the Koran and the hadiths that have been guaranteed by Allah for its purity, thus Islamic education is always relevant to be able to answer the problems of the times. The teachings contained in Islam are not sufficiently understood narrowly, the meaning is only textual. this is because the living people are not in the same context at any given time. Thus, it is not an exaggeration if the source of Islamic teachings, both the Koran and Hadith, which are the life guides of the people, are able to answer all the problems of the ummah. The point is that the Koran and the standard Islamic sources of hadith are still valid with various dimensions of the time and life of Muslims.

If it cannot answer the various dimensional problems, of course the main source of Islam is doubtful. Thus the explanation indicates that the source of Islamic law invites human reason to think with the concept of modernization so that the source of law can exist in the context of the life of Muslims. So the role of reason is needed here in deciphering the text of the Qur'an and hadith in order to harmonize verses and hadiths with the lives of the people. To the point that according to Syahrin (2015) there are 49 recommendations for the use of reason in the Koran. This means that in the teachings of Islam rationality is highly respected, so it is not surprising that in various parts of the world Islam can be accepted and studied, even non-Muslims take part in this. Changes to suit the social needs of the community have led to a state of modernization. Thus the Koran, hadith and philosophy are the foundation in Islamic modernization.

The concept of educational renewal in this case is for the good and benefit of humans, not for individuals. So, any modernization concept that is a change that is addressed to goodness, then the concept of modernization is not worthy of being rejected. When viewed from the perspective of Islamic education, Islam will win and will always be greater than other teachings because its standard teaching sources are from the Qur'an and hadith depending on how we interpret it. So Islamic education is obliged to always clean up and improve its quality and quality, this improvement is the concept of modernization, so in this case the improvement of the quality of education is always relevant to the development and progress of the times and is in line with the values of Islamic teachings.

So in summary there are some differences between classical (traditional) and meditation as follows: in the traditional tradition, educators, they are people who do not ask for compensation, have no specific specifications in teaching skills, educating is not the main job, and are not appointed. by anyone. Their orientation is to carry out a sacred mission and convey a mandate. The subjects taught are mainly the sciences that are sourced from the Koran and al-Sunnah, but in subsequent developments there are other fields of study, such as: interpretation, fiqh, kalam, Arabic, literature and others. Students or students, they are people who want to study Islam, are not limited by age, from all walks of life and there is no difference. The teaching system is carried out using the form of halaqah, with the sorogan and bandongan systems (terms in pesantren). The most dominant teaching method (delivery of material) is lectures and dictates of 'teacher focused learning. Teachers or educators become central figures in traditional education. Educational time, there is no special time in the educational process at the mosque, only usually a lot of it is done in the afternoon or evening, because this time does not interfere with daily activities and they have enough free time.

Meanwhile, the thought of Islamic education in the understanding of modern society, namely: Modern Education seeks to integrate the two sciences both at the method, curriculum, philosophy and department levels. Education must have the principle of equality between the education sector and other sectors. Islamic education must be oriented towards development and renewal, the development of creativity, intellectuality, skills, reasoning skills based on moral and personality nobility, so that education is able to maintain its relevance in the midst of the current pace of development and paradigm renewal, so that it can give birth to people who learn continuously. , independent, disciplined, open, innovative, able to solve life problems, and useful for one's own life and society. It is hoped that education which is managed by Islamic institutions must be endeavored to shift the paradigm that is oriented to the past (medieval) to a paradigm that is oriented towards the future, namely shifting from an educational paradigm that only preserves progress, to an educational paradigm that pioneers progress. For the sake of establishing a stronger Islamic civilization. Don't just remember the glories of Islam in the past, because remembering the glory of Islam in the past, is the same as an anesthetic in the medical world that temporarily relieves pain, but does not heal the pain itself. namely shifting from an educational paradigm that only preserves progress, to an educational paradigm that pioneers progress. For the sake of establishing a stronger Islamic civilization. Don't just remember the glories of Islam in the past, because remembering the glory of Islam in the past, is the same as an anesthetic in the medical world that temporarily relieves pain, but does not heal the pain itself. namely shifting from an educational paradigm that only preserves progress, to an educational paradigm that pioneers progress. For the sake of establishing a stronger Islamic civilization. Don't just remember the glories of Islam in the past, because remembering the glory of Islam in the past, is the same as an anesthetic in the medical world that temporarily relieves pain, but does not heal the pain itself.

CONCLUSION

There is a phrase, the pronunciation *"Al-muhafazhatu 'alal qadimi shalih wal akhzu bil jadidil ashlah"* Maintaining / maintaining good old traditions (treasures) and taking

reforms, which are better or preserving old (values) that are relevant and adopting new (methods) that are more relevant.This means that good old traditions must be preserved especially if these traditions are in accordance with the teachings Islam and conform to the conditions in which we live. So in terms of improvement must also be guided by the rules (Doing repairs to the people to a better condition, getting better and better).

With modernization that has hit Muslims, it has an impact on the erosion of the identity of Muslims that has long been maintained. What happened next was that modernization eventually became a threat because of the inability of Islamic intellectuals to face it. The impact is that Muslims give birth to a westernized concept of modernization by using western methods and linking it to the Koran and hadith. On this basis, what prompted Nasr and Fazlurrahman to initiate the birth of traditional and classical modernization. In this view, modernization in Islam is basically recommended and sees the world as an inseparable unity.

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CLASSROOM MANAGEMENT AND LEARNING PERFORMANCE

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ABSTRACT

Classroom management is the knowledge, process and continuity of teachers in realizing classroom management, which consists of class planning, classroom resource management, classroom leadership, evaluation and classroom supervision in achieving learning objectives in the classroom. Therefore, teachers need to master classroom organizing skills, discipline, reward, and punishment in establishing a classroom climate conducive to learning. Strengthening discipline in the classroom, motivating students, focusing attention and making it easier for students in learning to be the main emphasis that teachers manage to achieve learning objectives as teacher performance.

KEYWORDS: management, class, performance and teaching

INTRODUCTION

In fact, the future of children in this modern age is determined by the class that taught the child. Therefore, teachers become proud central figures and are expected to lead children to their bright future. From pre-school education, primary education, secondary education and even higher education, school education proves its efficacy with a planned, targeted and integrated education program in guiding, directing, training, teaching and educating children until it is truly ready to become the next generation of intelligent, skilled, faithful and pious, good-natured and noble character.

Parents were deemed to have the rights to the protection and welfare of their children; with the introduction of the act the notion of 'parental rights' was removed and replaced with 'parental responsibility'. We must take attention and views that children were passive in the choices in their lives and replaced this with the recommendation that children should be included in decisions about their own welfare.

Times keep changing so fast. Sometimes teachers are faced with various accelerations of cultural change. Including buildings, management, equipment, curriculum, and the school climate is changing so quickly that teachers experience obstacles in teaching students. The era of globalization that contains changes in science, information and communication technology, and transportation requires teachers to also change their professional degrees.

There are certain skills that teachers possess, like class management, which are of paramount importance. Without the ability to manage a group effectively, any other qualities teachers have may be neutralized. It is no good knowing your subject matter, being able to devise interesting activities appropriate to the topic, knowing what sort of questions to ask or being able to give a clear explanation, if you cannot obtain a hearing or organize a group of children (Wragg, 2001).

As teachers, you are agents of the state (i.e., government) and, as such, have a role in preparing students to eventually take part in our democratic form of government. If education is supposed to be preparation for "life," and if "life" as we know it in our country includes taking part in the democratic process, then educators—no matter their formal disciplines (i.e., reading, writing, arithmetic)—must play a role in equipping students for this awesome role come adulthood (Tauber, 2007).

Learning in the classroom actually involves many factors, whether the presence of children, teachers, learning environment, subjects, and learning time. therefore, many

phenomena show that some teachers are very obeyed by the child when the commandments are carried out. But there are also teachers who feel irritated, although orders to pay attention to lessons are delivered over and over again and tend to get angry but the children have not complied. This condition is not necessarily caused by personal factors of the child alone. There may be environmental factors, and it can also be caused by teacher factors. Perhaps three decades ago, children were more obedient, whereas now times are changing, they need rational reasons why they should listen to the teacher's explanation, because they are also able to speak because of the different sources of knowledge and experience they have gone through.

So why are some students rather difficult to manage or direct? There are a number of factors that contribute to unpleasant things, some of the students, and some with regard to the teacher's actions, behaviors and reactions, as well as the tone associated with the dynamics of the class. This issue is important to be aware of the specificity of all factors to guide them towards the development of one effective approach leading to behavioral problems in the classroom (Capalka, 2009:5).

In this context, the teacher's philosophy in looking at the position of the child when learning is also time to change. Understanding the child must have put the child in a position that has really developed with all its potentials that are different from each other. Children have diverse and different intelligences from each other. Then teach the child in the classroom, should consider him as a student who has the capital of psychological potential to learn. even the learning environment must also be utilized to make it easier for children to learn, or engineer the learning environment to become a rich object to support conducive learning as a component that must be managed by teachers interactively.

On the other hand, most teachers are professional educators who want to help their students be smart and successful. When students' behavior is contrary to teaching, it can make teachers disappointed because they feel inhibited in achieving learning goals. When desperate, then most teachers get out of control or overreact and cause conflict. As a result, the help of teachers manage their reactions is crucial as a component of the effectiveness of student behavior management. Doing so, it should start by clarifying the basic components that make teachers believe and hope, the goals that teachers demonstrate in their personal order as professional educators (George Kapalka, 2009:6).

Counterproductive attitudes and behaviors such as the teacher's refusal to respond to unresponding children's learning behaviors, or reject teacher orders, disobedience or communication conflicts should not cause teachers to despair, let alone as professional teachers. With such conditions, if it happens, teachers need to maximize their ability to manage the classroom so that it really becomes an effective class with the main mission of making it easier for children to learn through the utilization of children's potential and learning environment to teach children in achieving behavior changes towards more advanced and superior.

DISCUSSION
THE CONCEPT OF CLASSROOM MANAGEMENT

Theoretically and empirically the existence of teachers is the manager in the classroom to teach children. Therefore teachers have a strategic role in planning, organizing children, leading in learning, supervising and evaluating the learning processes and outcomes carried out to change student behavior. The change in behavior as referred to is the child's knowledge increases, his attitude changes to the better, and his skills to do something related to his learning competencies are increasing. Here it is necessary for the managerial skills of the teacher to ensure that the learning is effective and the teacher's performance is as expected.

The word 'management' is usually associated with the most senior people in an organisation. Ordinary employees are supposed to carry out the daily business, while their better paid superiors 'manage' them. Such managers may live in a remote office, eat in an executive dining room, while avoiding soiling their hands on machine oil and grease. Teaching is

different from that time-honored stereotype, because even newly qualified teachers have a lot to 'manage'. From the beginning to the end of their careers, teachers are responsible for managing, among other things: (1) resources and materials (including quite expensive equipment, in some cases); (2) time and space (lesson beginning and end, time spent on activities, layout of room);(3) teaching and learning strategies (e.g. use whole class, small groups, individual learning); (4) pupils' behaviour, safety and wellbeing, interactions with others, progress; (5) relationships in and out of school, including with parents, support staff, other agencies (Wragg, 2001:5).

Classroom management is one of the essential skills of effective teachers. Poor skills in classroom management have caused many teachers to quit the profession and move on to a different career. Classroom management refers to the skills and strategies that teachers use to organize instruction and maximize the productive use of their instructional time. In a well manage classroom, students' behaviors rarely interfere with the achievement of instructional objectives. Poor classroom management occurs when students are disruptive or off-task and learning does not occur. For instance, Imagine You Are the Teacher illustrates the importance of planning how to manage student misbehavior from the very beginning (Moreno, 2010:408).

McLeod (2003) explain that the basic role of teachers is to be the leader of learning. In order to fulfill this role, teachers must be able to handle the social, intellectual, and physical structures of the classroom. Therefore the existence of classroom life involves curriculum planning, process or procedure arrangements, collecting resources, organizing the environment to maximize efficiency, monitoring student progress and anticipating, preventing and solving problems.

No classroom management technique will be effective for long if effective and engaging teaching is absent. I cannot stress this point strongly enough. 10 Classroom Management Classroom management models, and their accompanying strategies, are not substitutes for good teaching. Effective teaching, perhaps the "most difficult job of all in our society" (Glasser, 1990), is actually a preventative discipline measure that keeps students so involved and interested that they are not inclined to cause problems. For instance, the often-made teacher statement, "When you are able to act in an acceptable manner, you will no longer have to stand outside in the hallway," assumes that what is going on in your class is more interesting and exciting than remaining in the hallway. If ineffective teaching is taking place in the classroom, then the student will not feel that he or she is missing anything by staying in the hall. Hence, your discipline efforts have no impact (Robert T. Tauber, 2007:10).

Moreno (2010) states, that a successful learning environment is not one in which students have been managed into being quiet and orderly but one in which their voices and behaviors serve the purpose of learning. Therefore, we should not conclude that a quiet classroom is a sign of management success. Instead, we should reflect on whether the management methods that we use in our classrooms are conducive to the learning and motivation of all students. Effective classroom management maximizes student's learning opportunities.

Management that promotes student passivity and compliance with external rules, on the other hand, hinders student engagement and high-order thinking. Although safety and order are a necessary component of productive learning environments, classroom management should not be used as a synonym of teacher control. Emphasizing classroom management in teacher education is vital because the changes in our society and schools present increasingly more challenging and serious management issues. For instance, students in the 1950s were easier to manage than students today—gum chewing and littering were among the top-10 teacher concerns. Now, violence and drug use are among the top-ten teacher concerns. In addition, managerial difficulties are the main source of teacher stress, exhaustion, and burnout and the main reason teachers leave the profession during their first three years of practice.

Preparation in classroom management will help you increase your competence and teaching self-efficacy (Moreno, 2010)

Tauber (2007) states, that chances are that as professionals, teachers have invested a good deal of their lives acquiring the knowledge and skills that make up that recognized knowledge base. That knowledge base deserves to be regularly used and, on a continuing basis, updated. People who seek professional treatment—whether they be students, patients, or clients—deserve, at a minimum, knowledgebased responses. For instance, I hope medical doctors, as professionals, regularly turn to such a knowledge base—especially when they are treating my illnesses. We all know or have heard of the horrors that can occur when such knowledge is ignored or misapplied. Skyrocketing malpractice insurance is a clear sign that the public will no longer blindly trust health professionals. Surely, educators do not think they are immune from similar public challenges. Let's not wait until we, as teachers, have to purchase malpractice insurance. Let's regularly use the best knowledge bases, including those in classroom management, available to us. Effective disciplinarians are secure in the belief that they are using techniques that can be defended. All teachers should be prepared to be held accountable to explain to any student, parent, fellow teacher, principal, or school board member what they are doing and why. The "why" part of this responsibility can only be justified by referring to a recognized body of knowledge.

This is a sign of a professional! In this context, Joyce McLeod, et al (2003) describes It's a fitting time to look into class management. In the analysis of teacher work, three key elements are positioned as strategic components in good classroom management, namely:
1. Efficient use of time and classrooms
2. Implement strategies that influence students to make good choices rather than seek supervision of student behavior
3. Wise choice and effective implementation of learning strategies (McLeod, et al, 2003:vi).

This first goal is to achieve growth and development through providing an environment that enables students' education and emotional needs to be achieved. The need for education is to achieve this by creating a conducive learning order, featuring students with faster academic assignments with regard to cognitive skills, facing challenges and stimuli to facilitate growth and encouragement and monitoring of student progress. Her emotional needs also need to be increased, though less important. This includes the ability to communicate care, empathy and respect for students as individuals and human kindness

The intention is that, by reading the text and trying out some of the practical activities, teachers will be able to improve their own classroom practice. The emphasis is on both activity and reflection, for one without the other would be less effective. All the activities can be done by individuals or by groups of student or experienced teachers, either in discussion or with children on their own or in someone else's classroom. The use of jargon is minimized, though not omitted entirely. For example, Jacob Kounin's use of terms such as 'withitness' (meaning 'having eyes in the back of your head' or being aware of what is going on in various parts of the classroom) is kept, as these are graphic terms that can easily be remembered (Wragg, 2001:2).

Here the existence of the teacher must recognize that the development of the student in particular their personality even if the personality is different from the teacher's pleasant. Another goal is to prepare teachers for their maturity in many steps. Basically, what is desirable to achieve in its position as a teacher is to help students develop a number of life skills that will help its function adjust into adulthood. So many specific skills contribute to what is desired as an output but the development of good self-control may be crucial.

According to McLeod (2003), in a well-organized class planning, it is certain to consider the group of students into the ease of passing from back to front as well as sideways through two lanes. This allows teachers and students to move easily around the classroom checking students' progress and sending a message about what the student is doing. This type of arrangement can accelerate reorganization so that students can work together in small groups.

Thus, classroom arrangement requires new equipment in the classroom or various equipment that can be functioned to make it easier for teachers and students to communicate, especially to meet rational needs.

That way, class planning becomes the teacher's first action to organize the class in the learning process. If the teacher has made a lesson implementation plan, then there is already a clear concept of creating a conducive classroom climate by arranging student seating, clothing discipline, shoes, communication between students, division of assignments, teacher activities, learning supervision, and evaluation of learning. This becomes the scope of the classroom management processes and activities that are the responsibility of professional teachers.

The importance of designing instruction that is informed by learning and motivation theory and research. By critically applying this body of professional knowledge to address the needs of all learners, teachers can enhance the academic achievement of all students (Darling-Hammond & Bransford, 2005). So why is it so important for teachers to have strong classroom management skills? Isn't it more important to provide quality instruction to accomplish classroom objectives? Research has consistently shown that classroom management is the teacher variable that has the greatest effect on student achievement (Marzano & Marzano, 2003; Wang, Haertel, & Walber, 1993). Students learn more and are more motivated to learn in well-managed classrooms (Barth, 2002; Good & Brophy, 2003; Purkey & Smith, 1983).

CLASSROOM MANAGEMENT AND LEARNING EFECTIVENESS

Perhaps the most obvious aspect of effective classroom management is classroom rules and procedures. Rules and procedures convey the message that "I'm here to teach and you're here to learn." They give students the structure they need and also help them feel that the classroom is a safe and predictable place (Marzano, et. al, 2005).

In this context, we use the terms rules and procedures. Both refer to stated expectations about students' behavior, but the terms differ in important ways. A rule identifies general expectations or standards; a single rule can encompass a wide range of expected behaviors. A procedure communicates expectations for specific behaviors. Effective teachers use both rules and procedures. For example, you might establish the rule "Respect other students and their property" and also create separate procedures for returning books to the appropriate place in the classroom and participating respectfully in class discussions. The number and kind of rules and procedures vary from class to class and from grade to grade, but every good teacher has them. How students treat one another, when and how students may leave the room, and when it is appropriate to speak out in class are common topics for rules and procedures in every grade (Marzano, et. al, 2005).

(skilled teachers have ways of doing things that are different from a beginner).

According to Marzano, at al (2005), that a theme that runs through this section is the importance of considering when and how to involve students in establishing rules and procedures. Research clearly supports the notion that designing and implementing rules and procedures in class, and even at home, significantly influences students' behavior and learning. But research also indicates that rules and procedures should not simply be imposed on students; they should be created with students. Effective teachers take the time to explain the reasons behind particular rules and procedures, involve students in creating them, and seek theirinput as much as appropriate. When students are involved in this process, they are more likely to make classroom rules and procedures their own.

However, for areas of strength to be suitably developed, and weaknesses to be positively addressed, doing 'the same thing but in a different way' is simply not enough; teachers need to consider innovative and exciting strategies and approaches so as to develop the knowledge, skills and understanding required to manage those with the potential to disrupt. We will begin by considering strategies that are being adopted by teachers to manage our twenty-first century children (Fiona and Brownhill, 2008: 102).

Whether teachers ever measure the punishment of what they do and the structuring system and regulations of how and the strategies used to achieve a high and low class culture is going to be able to hinder success. Unable to draw on the management of the student's class is the balance of action between exhilarating and situation control. The ideal is that the teacher likes it if the student is pleasant and willing to do his/her learning tasks. However in the reality of practice that good class conditions are due to good skills and management to achieve all enthusiastic activities in the classroom. The most effective teachers seek to achieve more leaving rewards that encourage good than dictatorial actions, become military-style people and show behavioral cruelty. The actions of good teachers are demonstrated in the case that teachers need harmonious group building and do not tolerate bad behavior. Even at the same time proud students, but sometimes they are confusing because it shows friendship and produces pride. They are surprised that children are able to face challenges and try to use their ability to manage classes. If the teacher has the readiness of this experience, then it is able to realize that skilled teachers have ways of doing everything different from the introduction

Control over the behaviour of others, however, is only one of the aspects of class management highlighted above. Every day, busy teachers will find they are planning lessons; choosing topics or tasks; making judgements about what they as teachers should determine and what children should be encouraged to decide or choose for themselves; supervising movement around the classroom or school; organising a variety of activities undertaken by individuals, small groups or the whole class; praising good work or reprimanding pupils who misbehave; making sure the right materials and books are available; selecting from a range of possible teaching strategies. The importance of effective class management is well illustrated by the following true story. A few years ago I was an external examiner at a college in London. This involved visiting students on teaching practice, seeing them teach and discussing with their tutors and supervising teachers in the schools whether they should pass or fail. I arrived at a school and was met by the head. She told me that the student had had considerable discipline problems, had not been able to control one or two of the more difficult pupils and, in her view, should not be allowed to pass. I watched the student concerned and was surprised at how orderly the class actually was. The lesson was quite interesting, pupils got on with their work and there did not seem to be too much difference between this student and others who were in the lower band of the pass category.

Life in schools in the twenty-first century is much more demanding than in former times. Awareness of possible unemployment, the demands for greater knowledge and skill, as well as the speed of change, have all exerted greater pressure on teachers during the years of compulsory schooling. The importance attached to results in public examinations, the use of league tables and other means of comparison between primary schools, high profile inspections, close attention from print and broadcast mass media and the prominence given to education by politicians, have produced a system of high accountability. Teachers are under constant scrutiny and are expected to be able to manage their classes effectively (Wragg, 2001:7).

How ever, in teaching, the ability to use time skillfully, to win the support of children and to make effective use of what are often scarce resources lies at the heart of competence. Time devoted to improving class management is time well spent. I shall, therefore, adopt the following two principles in what follows: (1) Class management is what teachers do to ensure that children engage in the task in hand, whatever that may be. (2) There are many different ways of achieving the state where children work at the task in hand.

According to Moreno (2010:409) that the importance of designing instruction that is informed by learning and motivation theory and research. By critically applying this body of professional knowledge to address the needs of all learners, teachers can enhance the academic achievement of all students (Darling-Hammond & Bransford, 2005). So why is it so important for teachers to have strong classroom management skills? Isn't it more important to provide quality instruction to accomplish classroom objectives? Research has consistently shown that

classroom management is the teacher variable that has the greatest effect on student achievement (Marzano & Marzano, 2003; Wang, Haertel, & Walber, 1993). Students learn more and are more motivated to learn in well-managed classrooms (Barth, 2002; Good & Brophy, 2003; Purkey & Smith, 1983)

CONCLUSION

Classroom management is a strategy for organizing student in the classroom for effectiveness learning. All students by good classroom that created professional teacher it can be facilitate learning process for them, of course to gaining objectives. The other hand, class management is what teachers do to ensure that children engage in the task in hand, whatever that may be.

Therefore, teachers need to plan, plan, lead the class, and evaluate all the difficulty in creating a conducive climate of learning. The creation of discipline, setting up classroom facilities, creating a culture of learning, directing, and motivating students to want to learn and pay attention and engage in learning. With good classroom management, teacher-run learning will be more effective. If classroom learning is effectively managed, then the teacher's performance in learning is higher with the support of classroom resources and high student motivation.

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THE VALUES OF LEARNING IN THE DANGEROUS MINDS MOVIE BY JOHN N SMITH

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ABSTRACT

The research was conducted to know: how are the educational values on the learning process contained in the film Dangerous Minds. The use of research methods that are seen from the type of research that uses a qualitative study/approach is to observe and direct the film. As for analyzing the authors using qualitative descriptive analysis technique, that is describe the values contained in the film. The results of this research show that there are learning values in Film Dangerous Minds, which are various theories of learning namely, theories of learning behaviorism, learning Theory of kognitivisme, learning theory of constructivism, learning theory of humanism. Then several methods of learning are methods of learning questions and answers, methods of learning resitation (giving assignments), methods of learning lectures, learning methods of discussion.

KEYWORDS: Theory, Methods, Learning

INTRODUCTION

Education is becoming more and more structured these days and unfortunately such development requires some sacrifices. One of the sacrifices is the flexibility of teaching. Teaching method varies from one individual to another. The Era of globalization of the Indonesian nation today becomes a very important part in human life. It is one by applying positive habits. Everything is done to make the succeeding generation of morals in the future.

In the Republic of Indonesia LAW No. 20 of 2003 stated that national education serves to develop the ability and shape the character and civilization of the nation dignified in order to educate the life of the nation, aims to grow the potential of learners to become people who believe and fear to God Almighty, noble, healthy, knowledgeable, capable, creative, independent and become a citizen of democratic and responsible. (Anggota IKAPI, 2009:6).

Education is crucial to advancing generations of the coming nations. The learning process is when transferring science from educators to students through the media. Knowledge gained in the learning process Expected to be acceptable or well responded to by learners.

Likewise, educators who are able to convey well every material. There are many strategies, methods, approaches, and media that an educator has in the learning process to achieve their learning goals. Educator Hasr knows how far to be trained by the students from the learning outcomes that are seen with teachers in applying various strategies and media. The exactness of educators in innovating these things makes themselves a luminist who has value in educating.

Based on the exposure on the authors interested in analyzing the values of education in the learning process contained in a film called Dangerous Minds. In the film tells the story of an educator named LouAnne Johnson, a former Marine English teacher, LouAnne Johnson is now familiar to the name Mrs John's. He was stranded at Parkmont High School, becoming the teacher of a group of intelligent young children, with little or no education, who tended to accept failure as a color of his life. Mrs. John's chose to gain trust and make changes to the lives of his children.

The authors see there are many educational innovations that can be applied in the current world of educators from the film. The educational values contained in the film Dangerous Minds start from the use of strategies, methods, and media used to have a flexible educational role and objectives. The Film is great for further analysis to uncover the characters of a LouAnne Johnson as well as the participants of the students. For that then the need for in-depth research and further on Dangerous Minds.

Of these, the researchers are interested in reviewing and analyzing more in a movie called "Dangerous Minds". The type of research used is according to the proposed issue of the type of study/qualitative approach with the descriptive content analysis method Dangerous Minds by John N Smith.

The research is more focused and profound on the educational values in the film Dangerous Minds. Based on the focus of the research, researchers have problems in this research: "How are the educational values on the learning process contained in the film Dangerous Minds?" The purpose of this education is to know: educational values on the learning process contained in the film Dangerous MindsThe research is more focused and profound on the educational values in the film Dangerous Minds. Based on the focus of the research, researchers have problems in this research: "How are the educational values on the learning process contained in the film Dangerous Minds?" The purpose of this education is to know: educational values on the learning process contained in the film Dangerous Minds.

LITERATURE REVIEW

According to Emory Cooper's opinion (In Umar, 2004:50), Say "theory is a collection of concepts, definitions, propositions, and variables related to each other systematically and have generalized so as to explain and predict a particular phenomenon (facts)". Study according to Gagne in thye book The Conditions of Learning (1977:107), Learning is a kind of change shown in behavioral change, which is different from before the individual is in the learning situation and after performing that similar action. From this understanding, we can conclude that the theory of learning is a process that is done in a planned, concept and systematic that aims to change the individual from not knowing to know, from those who know to be able, from understanding to understanding, and so to the ability of each individual. With the development of psychology in education, along with it emerge also various theories about learning. In the period of development of education psychology comes some schools of educational psychology, including:

Theory of learning Behaviorism, according to John Watson (1913:75) The behavioristic theory is a theory triggered by Gage and Berliner about behavioral change as a result of experience. The objective of learning according to behavioristic theories is emphasized on the addition of knowledge, while learning for activities that require learning to revisit knowledge already learned in the form of reports, quizzes, or tests.

Theory of learning Kognitivisme, this cognitive Model has a perspective that the learners process the studies and lessons through their efforts in organizing, storing, and then discovering the relationship between new knowledge and existing knowledge. The Grage book, N. L. & Berliner David, C. (1984:94) explains this Moodel emphasizing how the information is processed. Researchers who developed this cognitive theory were Ausubel, Bruner, and Gagne. Of these three researchers, each has different emphasis. Ausubel emphasizes on organiser management which has a major influence on learning. Bruner works on grouping or the provision of a draft form as an answer to how learners get information from the environment.

Theory of learning Konstruktivisme, according Surianto (2009:67) Constructivism is the foundation of a constectual Thinking (philosophy) that knowledge is built by man little by little, whose results are expanded through limited contexts and are not sekonyong-konyong. Knowledge is not a set of facts, concepts, or conventions ready to be taken and remembered. People have to contract that knowledge and give meaning through real experiences. With the constructivism theory students can think about solving problems, looking for ideas and making decisions. Students will be more understanding because they are directly involved in the development of new knowledge, they will be more knowledgeable and capable of applying them in all situations.

Theory of learning Humanisme, in the theory of humanistic learning the learning process must be halves and comes down to the human self. Although this theory emphasizes the importance of the content of the learning process. In other words, this theory is more interested in the idea of learning in its most ideal form of learning as it is, as what we can observe in the everyday world. Edwin Guthrie (1935:105) states that any theory can be utilized by the origin of the goal to "humanize people" (achieving self-actualisation and so on) can be achieved. In the theory of humanistic learning, learning is considered successful if the student understands its environment and itself. Students in the learning process must try to gradually achieve their own self-actualisation. This study theory seeks to understand the behavior of learning from the culprit, not from the viewpoint of the Observer..

Learning methods, Ahmad Sabri (2005:52) explained that learning methods are the ways or techniques of presentation of subjects that will be used by the teacher when presenting the lesson materials, either individually or in groups. In order to achieve the learning objectives that have been formulated, a teacher must know the various methods. By having a knowledge of the nature of various methods, then a teacher will be more easily set the method that best suits the situation and condition. The use of teaching methods relies heavily on learning objectives. There are several learning methods related to the film Dangerous Minds, namely:

Questions and Answers learning method, the question and answer method is how to presentation lessons in the process of learning to teach through two-way interactions or two way traffic from teachers to students or from students to teachers in order to obtain an answer to the material certainty of oral answer teachers or learners (Sumantri & Johar, 1998 : 140).

Resitation (Assignment) learning method, the method of assigning assignments can be interpreted as a teaching learning interaction format that is characterized by the existence of a task or more assignments given by the teacher, where the completion of such tasks can be done individually or in groups according to its orders. (Moedjiono and Dimyati, 1992:85). The method of assigning assignments can be interpreted as a teaching learning interaction format characterized by the existence of a task or more assignments given by the teacher, where the completion of such tasks can be done individually or in groups according to their orders.

Lectures learning method, Suryosubroto, B. (2002:83) explains that lectures are one of the most widely used teaching methods in the teaching and learning process. This lecture method is done by communicating the lesson material to learners directly or orally. The use of this method is very practical and efficient for the teaching of the material many and has many students. The lecture method is the most traditional way of teaching and has long been

conducted in the history of education, therefore this method can be said as a traditional teaching method since the first time this method is used as a teacher communication tool in delivering the lesson material. In the implementation of the lecture to explain his description, teachers can use learning media tools such as images and other visual audio.

Disscation learning method, The discussion method is a method that can keep students active because students have the opportunity to speak or dialogue to exchange thoughts and information about a topic or problem and look for facts or evidence that can be used for troubleshooting. The method of discussion is a method of teaching that closely relates to solving problems orproblem solving (Muhibbin Syah, 2000:48).

DESCRIPTION OF FILM DANGEROUS MINDS

The Film tells the story of LouAnne Johnson, a former Marine who became an English teacher, LouAnne Johnson is now familiar with the nickname Mrs John's. He was stranded at Parkmont High School, becoming the teacher of a group of intelligent young children, with little or no education, who tended to accept failure as a color of his life. Mrs. John's chose to gain trust and make changes to their lives.The story begins with Mrs. John's acceptance as a fully working academic teacher, at Parkmont High School. Mrs John's has an ability in English literature and experience as a marine and has not yet had a teaching certificate. She quit the Marines, because of a household failure and divorced her husband. So he received his pleasure when Carla Nicholas, the deputy headmaster offered him a special academic teacher-class position, with a salary of 24,700 dollars per year.

The first day of teaching, Mrs. John was excited because the promise would have a special, intelligent student. But the reality was different when he entered the class. Apparently the children are difficult to control. Children who come from such diverse races, still remain engaged, conversing and busy with their respective dealings. While trying to call attention, he still ignored. Even Mrs John's must receive abuse from Emilio Ramirez, the most influential student in the class, when attempting to inquire about why the teacher had previously stopped teaching. And the first day ended with anger and shame that had to be brought when Mrs. Johns decided to leave the class.

The first person to encounter Mrs. John's is Griffith's co-worker. Mrs. Johns is envious of a class taught by Griffith. Then Griffith tries to warn about how the children will face him in a special class, the key that teachers should be able to focus their students on. Then at home, Mrs. John's thought about how to solve the problem he has now faced. Overnight he read a book on teaching and received input from his friend to attract his students. Finally Mrs. John found the way out to tackle this problem. He decided to teach karate at the beginning of his meeting, and introduced himself as a former Marine. When two of his disciples Raul and Durrel responded to his teaching and did well, Mrs John's gave A value to all her students, provided they had to defend until the end of the year in order to graduate from high school.

This attention and enthusiasm are then used to teach the word, word conjugation, word meaning and sentence meaning. The topics are chosen closely adjacent to what is daily to be faced by students with violent environments, such as choosing, death, controlling lives and choosing in the face of life and death. Students began to be interested, Callie, Raul, Durrel, turned out to be smart enough to respond to the lessons given. Mrs. John's first success was accompanied by a loud warning from the school principal for teaching karate to her students, albeit with a reason to attract even more attention. Mrs. John's must follow the school's prevailing curriculum.

Mrs John'sContinued his efforts to teach about the word and its use by giving chocolate and small meals to those who can answer or explain it correctly. The increasingly established motivation was strengthened with the challenge of understanding poetry. If they are able to read poetry, then they can read anything. Mrs. John's gave the task to read and understand one poem with the promise, when they succeeded they all would be brought to the playground,

with roller coasters and other games the best in the world. They do not have to pay a penny because it is funded by the Board of Education (though all funds come from personal money). Once again, Mrs John's got the challenge of Emilio who considers it all nonsense, a challenge to subdue the most influential students in his class.

Mrs John's provided the poems of Bob Dylan containing street life with narcotics dealers and violence, as well as the ability to vote in life. Mrs. John's wanted to teach them about the meaning of life by directly touching their lives. Mrs. John's own is actually looking for the meaning of his life, trauma to the husband's censorship, divorce and abortion forced to be done, making him still shut himself up for personal relationships. And the spirit of students is actually spirit also for himself. The problem grew when Raul and Gusmaro had a small stature, fighting with Emilio who was tall, large and unky. Mrs. Johns seeks to separate them, but does one fatal mistake, saying that Emilio was much stronger than Raul and Gusmaro, and was unworthy of a fight with them. This was in a sense of harassment against Raul and Gusmaro. Unbeknownst to Mrs John's, the program fights remained, Raul and Gusmaro who had been on the gang on Emilio suspended three days, while Emilio was getting a loud warning.

Mrs John's wanted to help Emilio was hateful, but he refused the aid. The day was also Mrs. John's visit to Raul's house. Mrs. John's explained to Raul's elderly parents and wanted to give additional punishment to the child, that Raul was innocent. It's not he who starts fights. Even Raul is said to be one of his favorite disciples who are intelligent, humorous and talkative. A statement that was able to make Raul and his parents proud and moved. Mrs John's made the same visit to two other students. The visit finally got a good award, even by Emilio. So he got support from Emilo when other children in class accused the fights. Even Emilio wants to join class discussions, never before.

Many times Mrs. John's said that the children were not victims, had the right to choose and regulate what would be done in her life. And he delivered it always through a media discussion of the meaning of poetry. After fulfilling the promise of taking the children to the playground, and returning to a loud rebuke for this reason, Mrs John held the Dylan-Dylan Contest, with a dinner prize with him at a prominent expensive restaurant. The pageant is a contest looking for the equation of Bob Dylan's poem on death, with one of Dylan Thomas ' poems. The contest was won by Raul, Durrel and Callie, but all of them were rewarded for the effort. Unfortunately, only Raul could go to dinner, because the other two disciples had to work at night.

At that moment the problem arose because Raul decided to owe a jacket for 200 dollars to the Renternir for dinner, and had to return it in a few days. He told Mrs. John and asked him for permission to find a substitute for the loan, or he would be killed. Mrs John's, did not give permission to Raul, but he was willing to borrow Raul the money needed on condition, Raul should be able to graduate from the school, as a debt payment, and Mrs John's emphasize that Raul is the person responsible for his promise.

Mrs. John's also faced a problem when she finally knew that Callie, the smartest student in her class had been pregnant and decided to get out of Parkmont, and went into Clearview, a school that teaches how to take care of the baby and become a good young mother. Although eventually, Mrs John knew that in the school there was actually no restriction for the student to conceive, as was suspected by Callie, but she was unable to change Callie's decision. Callie's decision is supported by his mother, who considers Mrs. John as a woman who does not like men and does not like marriage. Students also begin to get addicted to each other's prize-learning poetry. But Mrs. John's was able to instill that learning itself was a gift to them. Being able to read and understand something, know how to think, and be able to train the thought process is a gift. Strong minds have to be trained continuously, each new reality gives another option, each new Thought form a new thought muscle, and we need those muscles as a weapon in our lives.

Another problem arose when Durrel and Lionel, two twin brothers, came out of school because his mother considers Mrs. John had poisoned them with poems and dreams about a future that was not relistic with their lives. Mrs John's toughest shaking was when she was unable to help Emilio cope with the problems he faced. Emilio was accused by another student of Parkmont High School who also became a drug dealer, capturing his girlfriend. Emilio was threatened to be killed. Mrs. Johns gives her a place to stay and manages to tap Emilio to not darken her eyes and commit a murder before she herself is killed. Emilio is advised to report the case and request protection to the principal. Emilio wants to do it. Unfortunately, Emilio was expelled by the principal just for not knocking on the door, before entering the headmaster's office. On the same day of the school's expulsion, Emilio found three blocks from his school, in a lifeless state.

The incident made Mrs John Hit and decided to stop teaching at the end of the first semester. Nevertheless, his disciples made Mrs Johns aware of his teachings about choosing a way of life and not giving up on failure. On the last day Mrs John taught, Callie, who had decided to enter the school, went back and made Mrs. John's, that all of her students who still survived desperately needed Mrs John's. They need their presence to stay with them in order to realize the ideals and paths they have chosen, for serious schooling. And finally Mrs John was willing to return, and rediscovered her spirit to jointly manifest what she had begun.

ANALYSIS FILM DANGEROUS MINDS

From the summary of the above story, that the learning applied by Louanne Johnson towards his children is to apply the following learning theories:

Theory of learning Behaviorism. Mrs John's in his application in the Behavioristic learning theory was: behavior that Louanne always repeated to create a strong association between the two. A recurring example of behavior is to give compassion to his children by always trying to help the problems faced by his children. There was a positive reinforcement that Mrs. John had given to her children. When matched with Robert Gagne's instructional theory, that Mrs. John made contributions to her studies. One of them, provides mentoring. Mrs John's guiding his children in his daughter if he made a mistake.

Theory of learning Kognitifism. The example that Louanne applies in this theory is that Mrs. John's provided the material in accordance with the circumstances or conditions of her children in her life of violence and death. So the pupil is able to digest well the lessons given. As poetry is themed on the environment in which the poem contains the values of violence, life, and death.

Theory of learning Humanistism. Mrs. John's gives meaning or meaning to each lesson. Mrs John's In this case tried to interpret the meaning of education and compassion given to the children he was sent through his lesson. For example, as an educator Mrs. John's not only gave lessons, but through the lesson it gave life values in every Materi-materinya. In addition, Mrs. John's always cared about the children he was in while they were in trouble, so the results managed to make the children of his previously naughty, Urakan, and mainstay to be children of good and understand each other.

Theory of learning Konstruktifism. In this movie we can see that Mrs. John Better prioritizes his students ' understanding by developing a learning strategy that attracts students more and also provides more experience and knowledge as capital for a better future. Not only discussing the process of learning theories, the various learning methods are also exposed directly in the film Dangerous Minds, the following is a method of learning in the film:

Questions and Answers learning method. Every class start, Mrs. John's always gives a question to his disciple, either through a sentence or a poem. It is a step to provoke the activity of students in the classroom to observe, interpret, classify, communicate, and make conclusions about what has been asked.

Resitation (Assignment) learning method. After the disciples began to understand the verbs, nouns, and adjectives, Mrs John gave a poem task to better understand the meaning of the word. Lectures learning method. The lecture method is used by Mrs John at the end of the discussion or question and answer about the poem being discussed. Mrs. John's gives the meaning of conclusion of all the meanings that have been expressed by the students. In addition, Mrs John also planted a value through poetry that was discussed to the participants. Disscation learning method. After being proficient enough, Mrs John's gave a group task called a "Dylan-Dylan Contest" where students are told to look for poems from Bob Dylan that are similar to the poems from Dylan Thomas. This method is a way for students to interpret their thoughts and be tolerant of other opinions. In the Dylan-Dylan contest, each group consists of three people, and for those who successfully win the contest will get dinner prizes at expensive restaurants with Mrs John's.

Some of the things we can take from this film are, as a teacher, we must be able to understand the characteristics of our learners before we (teachers) do the learning. By recognizing the students ' characteristics, we can determine the right method or way to teach students. The use of method matches is crucial for learning to run smoothly and learning objectives can be accomplished and mastered by learners. If the method that the teacher wears does not match the student's characteristics, then what happens is that learning is difficult to implement, there are challenges from learners and ultimately learning objectives cannot be achieved.

As a teacher, it takes a high struggle or passion to do the learning. We should not be desperate or easy to give up when one way we apply is experiencing a failure. Teachers should be clever, and skilled in creating or combining various methods for learning to run smoothly. There are many ways teachers can draw the attention of the students, among other things, giving motivation, giving gifts, giving positive punishment. But keep in mind that when giving a gift do not be done too. Because this can make mental learners become less good, for example if not given gifts then do not want to do the task of the teacher. Realize students that learning itself is a very valuable and highly beneficial gift for the future of learners.

Each student's characteristic in one class is not the same. Therefore, as a teacher must also be able to do various approaches to the students. As for this approach we can do in groups or personally or individually. An example of a group approach that we can take from the film is when the Dylan-Dylan Contest is held. While the personal approach we can know when Mrs. John's visited his troubled students. In addition, as a teacher we must also cultivate a passion for the students and attract students to always be active in teaching and learning activities. Family problems, such as families that include "broken Home", and come from poor families, can affect the development of the individual's psychology, such as those individuals being closed, depressed, etc. For that as a teacher should also take into account and give more attention to the psychological development of participants in the.

CONCLUSION

Learning theory is a process that is done in a planned, concept and systematic manner that aims to change the individuals of the people who do not know to know, from those who know to be able to, from understanding to understanding, and so to the ability of each individual. Theories of learning, namely, the theory of learning behaviorism, the theory of learning of Kognitivisme, the theory of constructivism learning, the theory of learning humanism.

Learning methods are the ways or techniques of presentation of the lesson materials that teachers will use when presenting their study materials, either individually or in groups. In order to achieve the learning objectives that have been formulated, a teacher must know the various methods. There are several learning methods related to the film Dangerous Minds, i.e.,

question and answer learning methods, methods of Resitation (Assignment), learning method of lectures, learning method of discussion.

As a teacher, it takes a high struggle or passion to do the learning. We should not be desperate or easy to give up when one way we apply is experiencing a failure. Teachers should be clever, and skilled in creating or combining various methods for learning to run smoothly.

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EDUCATIONAL METHODS ACCORDING TO SHEIKH USAIMIN

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ABSTRACT

The teaching method is very important to be mastered by a teacher before entering the classroom. The method is very influential in the quality of teaching. It is necessary to follow the method of a successful teacher in educating him. The teacher, namely Sheikh Usaimin, has proven successful in producing many figures and scholars. It is very interesting to discuss how he thinks about educational methods. This study used a qualitative approach with a character study design. The research data were collected from the scientific works of Syekh Usaimin and records of the character's life journey. The primary data source of this research is Syekh Usaimin's written works which are directly related to education. The data analysis used is the interpretation method. Interpretation method is a method intended as an effort to achieve a correct understanding of facts, data and symptoms. Interpretation is the foundation for hermeneutics which means interpreting, explaining, interpreting and translating. Researchers found the methods taught and implemented by Sheikh Usaimin were very relevant to be applied at this time, such as teaching using formulas, methods and summary divisions, delivering material accompanied by strong arguments and clear concepts and so on.

KEYWORDS: Methods, Education, Sheikh Usaimin

PRELIMINARY

National Education System Law no. 20 of 2003 article 3, states that the purpose of national education is to develop the potential of students to become human beings who believe and fear God Almighty, have noble character, are healthy, knowledgeable, capable, creative, independent, and become democratic and responsible citizens. answer. The aims of education written in this law are very noble, the government and society are obliged to cooperate, work hand in hand to make it happen. However, the reality on the ground is very different from expectations. Among the problems that hit our world of education are the crisis of worship, a crisis of morals, morals and character in our society, both in the school environment and in society in general. This moral crisis affects not only some students, but also educators and education managers or school principals. Zamroni analyzes that our educational profession is in the midst of a crisis of trust and legitimacy which is mainly caused by three things, namely: ineffective teachers, wrong professional steps and teachers getting away with professional values and norms. Finally, people began to doubt the quality of our education services (National Team, 2016: 14-15).

Because of this, coupled with the lack of educational literature based on Islamic treasures and the scarcity of scholars, the author feels it is important to research a large figure, a large charismatic scholar, a large scholar who has a myriad of achievements, a large scholar who has noble, simple, tawadhu 'humble morals. , the great scholar whose language was straightforward and easy for everyone to understand, the great scholar who had many students, was liked and respected by the people, he was Sheikh Usaimin.

Through this research, it is hoped that he can find out his educational thoughts, especially related to educational methods. The method is the path that we must take in order to give students an understanding of the lessons they are learning. Methods are very important and must be owned by a teacher before entering the classroom, and must be used by a teacher. The method is very influential in teaching the values method can be good or bad, with the method also learning can succeed or fail.

Khalid al-Hazimi (2002: 433) argues that there are five basic methods of education, namely: through qudwah hasanah, through story methods, methods of giving gifts or sanctions and methods of advice and methods of giving sanctions or punishments. Meanwhile, Syafaruddin (2014: 125) adds that the method of Islamic education is a dialogue model, the delivery of the core material through a parable or metaphor and through an habituation. Rusdiana (2015: 238-240) adds from what Al-Hazimi and Syafaruddin convey, namely the method of lectures, demonstrations, field trips, assignments, problem solving and experimental methods. Meanwhile, Fuad bin Abdul Aziz asy-Syalhub (2015: 85-180) adds that the teaching system and methods should prepare students to receive lessons, there is good communication between educators and students and teachers should present subject matter with methods that are in accordance with level of thinking and understanding of students.

LITERATURE REVIEW / METHODOLOGY

This is a qualitative research with a character study approach. The character under study has met the criteria of character that deserves to be researched as mentioned by Syahrin (2011: 8), which is to have integrity, have monumental work and contribute quite a lot to society.

The research data were collected from the scientific works of Syekh Usaimin and records of the character's life journey. The primary data sources of this research are the works of Sheikh Usaimin which are directly related to education, namely: Al-manhaj al-Yaumi li Thalib al-Ilmi, Syarhu Hilyah Thalib al-Ilmi, Kitab al-Ilmi. In addition to the primary data sources mentioned above, the researchers also took data from secondary sources, to complement the things needed in this study, part of the book by Sheikh Usaimin himself, including:

1) Tafseer of Surah al-Kahfi, The work of Sheikh Usaimin,
2) Syarh Riyadhus Salihin, the work of Sheikh Usaimin
3) Syarhu Bulugh al-Maram, The work of Sheikh Usaimin
4) Al-Mu'allim al-Awwal Qudwatun Likulli al-Mu'alim wal Mu'allimah by Fu'ad ibn 'Abdul Aziz As-Syalhub
5) Other books relevant to this research.

Researchers in analyzing existing data will use the interpretation method. Interpretation method is a method intended as an effort to achieve a correct understanding of facts, data and symptoms. Interpretation is the foundation of hermeneutics. Hermeneutics comes from Greek which means interpreting, explaining, interpreting and translating (Arief Furchan and Agus Maimun, 2005: 50).

RESULTS AND DISCUSSION

1. Creativity in teaching methods is important

Shaykh Muhammad bin Salih al-Usaimin (1413H .: 455) said: "After a teacher has mastered the knowledge he is going to teach, a teacher should try to be creative in teaching, finding the best and appropriate way to be understood by his students through various methods such as selecting sample discussions with students and others. So that it can be ensured that students understand the lesson well. As for a teacher who teaches and he cannot distinguish between students who understand and which students who do not understand and the teacher does not discuss the lessons that have been delivered, this is an ineffective learning method and the results will not be good ".

The Shaykh always tried to make what he said was in line with what he was doing. Among the examples of how creative She is is that She always tries to reach students who are still beginners, and uses various methods to convey knowledge to them. It is like giving examples or examples to clarify laws, or repeating lessons as reinforcement so that the knowledge is firmly embedded in the minds of brands. Sometimes he divides into several parts on material that needs division and clarifies the law by giving examples that are in accordance with human reality and life (Walid bin Ahmad Al-Husain, 2002: 74).

2. **Teach using formulas, methods and summary divisions**

Syekh Muhammad bin Salih al-Usaimin was a professional and creative educator. He has many features in teaching. Among his specialties is that he often explains lessons accompanied by giving examples, formulating problems, explaining basic principles in the material being discussed, mentioning the arguments from the Koran, sunnah, ijma ', arguments of reason and fitrah, detailing the problem to several types or sections. ,and others. This can be seen in the books he wrote and also in the lectures he delivers. All that he did in order to understand the students about the material being taught, and it also shows the depth and breadth of his knowledge. The Shaykh said:

"An educator should not just teach lessons to students because that method only leads to the loss of memorization of material, but an educator should make certain formulas, methods and summaries. This will help students a lot to remember the lessons that have been delivered. Meanwhile, if the teacher just explains it like a flat lecture, it will be easy to forget (al-Usaimin, Syarah Arbain An-Nawawiyah, 2004: 15).

3. **Teaching science accompanied by examples**

The Shaykh thought that one of the best teaching methods was for a teacher to provide examples that would make it easier for students to understand the lesson, He said: "The Holy Prophet. teaching with a good method. He teaches by giving examples that can be felt or found by the five senses to explain things logically. This is one of the methods of the Koran as mentioned in the verse:

not give the slightest warning. Meanwhile children will not obey and do not understand. But hopefully with that punch the students will be educated ".

6. Methods arouse students' curiosity

Sheikh Al-Uthaimin said that including a good teaching method is that a teacher asks preliminary questions to his students to arouse enthusiasm and curiosity so that students focus more on learning, this is as conveyed by the prophet Muhammad. when explaining about namimah. Shaykh al-Usaimin (1427 H.: 147) said:

"This is a good teaching method, where a teacher asks a student a question to get the student's attention. This will arouse the student's curiosity so that the teacher's words will be listened to properly, as the Prophet Muhammad hadith:

Shaykh's eyes are on all the students. The student who is not concentrated will then ask him a question from the Shaykh. Because of that, everyone is ready to ask the Shaykh any time regarding the lessons he is teaching.

The Shaykh also repeated the lessons he had previously taught by asking his students several questions. This he did to strengthen his students' memorization of the subject matter. This made his students always ready for each assembly of Shaykhs to be asked what they had learned.

The Shaykh also gave his students the opportunity to ask questions about subject matters they had not yet understood. And he has devoted 5 minutes at the end of the lesson to ask questions. And each student must not ask more than one question because there are too many participants present.

9. **Teaching by utilizing learning media**

The Shaykh said (*Majmu 'Fatawa wa Rasail*, 1413H .: 280):

"As for the appearance of several Shaykhs on television, it is the result of their ijtihad. If he is right, he will get 2 rewards and if he is wrong he will get 1 reward. There is no doubt that those whose orientation is kindness, of course, their intention is to spread knowledge and syar'i law. Indeed, television is a broadcasting medium that is most effective in explaining and complete and people are very fond of it. Because of that they said: "If we don't appear on TV then those who will appear are other than us, while other people may have far from the truth values. Because of that we appear on TV to give advice to the public and close the door to people who speak without knowledge so that they get astray and lead others astray ".

The rapid development of technology is very helpful in the world of education. Previously, a teacher could only teach in one place with a limited number of students depending on the size of the place of study. Now a teacher can teach an unlimited number of students and an unspecified place. Various social media are currently widely used as a learning tool, for example Google meet, Zoom meeting, Whatsapp, Face book, YouTube and others. Because it is important for educators to understand how to use these various media in maximizing the learning process.

10. **Educating students is done gradually**

Rasulullah in a hadith stated that he sent Muadz bin Jabal to the land of Yemen, Rasulullah saw. said that Muadz should start his preaching by inviting people to take shahadat and after that invite people to pray and after that pay zakat. When explaining this hadith and mentioning some important lessons from him, the Shaykh mentioned:

One of the good methods used by the Shaykh in teaching knowledge to his students was by telling the students to repeat their memorization, then he asked his students and discussed the problems he explained during the lesson. . This method provides great motivation to students to strengthen their memorization and understanding of the chapter.

This is important for educators to do. Because often repeated, the knowledge learned will be firmly embedded in students. The adage that we often hear says "study smoothly because it is repeated". Moreover, the Arabic proverb says

advice and motivation to their students so that the learning objectives can be maximally achieved. Sheikh Usaimin is an active scholar who gives advice, advice and motivation not only to his students but to humans in general, because of that his schedule of preaching activities is quite tight.

Regarding the advice and motivation that he conveyed to his students, among them are advice and motivation to stick to the Koran and Sunnah, be sincere in words and deeds, always adhere to the correct arguments, so that students imitate as-salaf as-Salih, have soul open-minded and clean-hearted, spread a lot of knowledge to the community, glorify the scholars, to always be patient in studying and others (Abdullah bin Muhammad bin Ahmad at-Tayyar, 18-24).

17. Providing useful knowledge beyond the content of the question

If we answer a student's question to us then it is normal. What is extraordinary is that if we as teachers answer questions asked by students, we also add to them with other important benefits or lessons. Because at that time the student's mind was concentrating on what the teacher was going to convey so that it was the right moment to convey knowledge to the student and he would remember it with a strong memory.

A hadith tells that a friend asked the Prophet about the practice that could enter a person into heaven and keep him away from hell, then the Prophet answered him and added benefits and other important lessons that were not asked. When discussing the hadith, the Shaykh mentioned many important lessons, one of which he (Usaimin, Syarah Arbain An-Nawawiyah, 2004: 298) said:

"This is a virtue of the Prophet. in teaching. He delivered an important lesson out of the context that was asked, namely his vapor: "Will I show you the doors of kindness?". This was the custom of the Prophet. that is, whenever there is a need to convey something in addition to the answer requested, he will add it. Another example is when he was asked about the law of ablution with sea water, is it permissible? So he replied that sea water is holy and the carcass is lawful ".

18. Educate by paying attention to individual differences in students

Each student, of course, each has advantages and disadvantages. Every child also has different characters and traits which should not be treated in the same way. Never mind children who have different parents, two children who are siblings of the same family and one another can have different characters and personalities because it is important for an educator to understand the condition of students well so that they are able to adapt and treat them as they should. Syekh Usaimin has the same view that educating is obliged to pay attention to the individual differences of students. This can be seen, for example, when he explained about the hadith which mentions that some young people studied with the Prophet. After leaving their families for a long time, the Prophet told them to go home and instructed their families about what they had received from the Prophet. The Shaykh (Usaimin, Syarah Riyad as-Salihin, 1426 H: 148) said:

"A person who lives with his family has a lot of kindness. Thus there will be peace, love and affection, there will be education for families and attention to the condition of family members, and there will also be education and direction for family members. Therefore, a person should not leave his family unless there is an important need, and when his business is finished he immediately returns home ".

19. Teach gently

Teaching is like a person peddling his stuff. The buyer will only come to the seller if the buyer is interested in the seller's offer. So that buyers are interested, of course, the seller offers his merchandise with polite language and attractive facial expressions. If not, then the buyer just crosses the seller without wanting to buy, even if he only offers it. Likewise the educator, the student will not listen to his lesson if the student is not happy with the teacher's delivery. One of the things that makes students interested in the lessons delivered

by the teacher is if the teacher delivers their lessons gently and politely. Shaykh Usaimin also has this opinion, therefore when explaining the hadith about the wrong person during prayers, he (Usaimin, Syarah Riyad as-Salihin, 1426 H .: 82) said: "Among the important points that can be taken from this hadith is the goodness of the method. Prophet's education. He taught gently. Such is the guidance of the Prophet. in teaching and he is a role model and role model for his people ".

20. Education as a teenager is more important than after old age

Of course, educating teenagers is better than educating the old ones. This is not only because teenagers 'catching power is faster than their parents, but also because these teenagers will replace the parents' generation. Sheikh Usaimin shared the same view. He (Usaimin, Syarah Riyad as-Salihin, 1426 H .: 213) said: "Witches choose teenagers, because it is easier for teenagers to grasp lessons, also because it is the education of teenagers whose memories are stronger. Therefore, studying at a young age is much better than learning in old age and of course both have their goodness too. However, learning at a young age has many benefits because usually young people memorize faster and memorize more strongly than older people. This is because he does not think much about young people because there are no things to keep him busy. 6. Education by demonstration The demonstration method is a learning process by presenting learning material by demonstrating or demonstrating to students a process that is being studied. The Shaykh (Usaimin, Syarah Riyad as-Salihin, 1426 H .: 624) said when explaining the hadith of the Prophet about spitting during prayer:

preachers, scholars and academics. Not a few schools use his book as a reference book for lessons, this shows the great benefits felt by the community.

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MANAGERIAL COMPETENCE OF MADRASAH HEAD IN BUILDING TEACHER MOTIVATION
IN MTs NEGERI 2 LANGKAT

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ABSTRACT

This study aims to describe the application of managerial competencies of madrasah heads in the context of building teacher work motivation in MTs Negeri 2 Langkat. 1) To know the managerial competence of the Head of Madrasah MTs Negeri 2 Langkat. 2) To find out the efforts of the Head of Madrasah in building the work motivation of teachers in MTs Negeri 2 Langkat with the managerial competency. 3) To know the motivation that must be built by the Head of Madrasah with his managerial competence. This research uses qualitative approach. Data is collected through observations, interviews, and documentation. The object of the research was the head of madrasah teachers and staff employees at MTs Negeri 2 Langkat. 1) Based on research analysis, the following data obtained: The leadership of madrasah head as education manager has been so hard working in applying his managerial competency. Starting from planning madrasahs for various levels of planning; create a conducive work climate culture; establish good communication with madrasah personnel; managing teachers and staff in order to optimally empower human resources; maximizing the limited facilities and infrastructure of madrasahs; monitoring, evaluating, and reporting of the implementation of madrasah activities program; to control and supervise madrasahs, 2) The head of the madrasah always approaches and creates a harmonious atmosphere among the teachers; find out what are the obstacles faced by teachers in teaching; regular meetings; routinely involve teachers in activities such as seminars / workshops, MGMP, BIMTEK K13, sending teachers to participate in management activities. In addition, other efforts are made to build teacher motivation, namely in the form of rewards (reward) atapun reprimand (punnishment).3) Managerial Competencies that have been implemented by the Head of Madrasah in order to build teacher work motivation in MTs Negeri 2 Langkat, among others, manage the culture and climate of Madrasah well so as to create a harmonious working atmosphere and can be seen from the level of teacher presence in providing teaching in the classroom; good communication with madrasah personnel; assist in managing madrasah planning programs; managing teachers and staff in order to optimally empower human resources; coordinate with the administration department to manage the company's management and regulation; cooperation with madrasah committees as well as madrasah personnel in solving madrasah problems in terms of inadequate facilities and infrastructure.

KEYWORDS: Managerial Competence of Madrasah Head and Teacher Work Motivation

INTRODUCTION

Danin and Khairil (2012:79) The head of madrasah has a very influenced role in coordinating, mobilizing, and coordinating all the educational resources available in Madrasah. The leadership of madrasahs is one of the factors that can encourage madrasahs to be able to realize the vision, mission, goals and objectives of madrasahs through programs implemented in a planned and gradual manner. The head of madrasah is required to have adequate management and leadership skills in order to be able to take initiatives and initiatives to improve the quality of madrasahs. As Danim and Suparno stated that the Head of Madrasah is responsible for maintaining and motivating teachers, students, and administrative staff of

Madrasah to be willing and able to implement the provisions and regulations that apply in Madrasah. This is the essence that the head of madrasah must be able to carry out the role of the head of madrasahan and his ability in the field of madrasah management.

A manager in this case is the Head of Madrasah / madrasah, in addition to being able to carry out the management process that refers to management functions (Planing, organizing, actuating and controlling), is also required to understand as well as apply the entire substance of educational activities. Wayan Koster points out that in the context of MPMBS. Madrasah heads are required to have the ability: (1) to describe madrasah resources to support the implementation of teaching and learning processes, (2) Head of administration, (3) as planning manager and teaching leader, and (4) have the task to organize, organize and lead the overall implementation of educational tasks in Madrasah. It was also stated that as a manager, the head of madrasah is responsible for building madrasah management and is responsible for the implementation of madrasah management decisions and policies.

In Permendiknas No. 28 Year 2010 on The Assignment of Teachers as Head of Madrasah explained that the Competence of Madrasah Head is knowledge, attitude and skills in the dimensions of personality competency, managerial, entrepreneurship, supervision and social. Therefore, the managerial ability of madrasah heads is a set of technical skills in carrying out their duties as madrasah managers to use all available resources to achieve madrasah objectives effectively and efficiently.

The head of madrasah is so important to make a madrasah at an effective level. The assumption is that a good madrasah will always have a good madrasah head, meaning the professional ability of the head of madrasah and its willingness to work hard in empowering all potential resources of Madrasah becomes a guarantee of the success of a madrasah. To be more effective in implementing its work and be able to use all potential resources in Madrasah, the head of madrasah must understand his role.

The progress of madrasahs will be more important if people give their attention to the gait of madrasah heads for the following reasons. First, the head of madrasah is the central figure of education. This is because the head of madrasah as a facilitator for the development of education, as the executor of a task that is qualified with hope and renewal. The packaging of the noble ideals of education indirectly was also handed over to the head of madrasah. Similarly, the optimism of parents who are conditioned on the belief of sending their children to a certain madrasah, is none other than to hang their ideals on the head of madrasah. Second, Madrasah is an educational community that needs a leader to use the potential in Madrasah. At this level, madrasah heads are often considered identical, and it has even been said that the face of Madrasah is on the head of madrasah. The role of madrasah heads here is not only as an accumulator, but also as a managerial conceptor responsible for their respective contributions for the effectiveness and efficiency of educational continuity.

The head of madrasah must be able to design, organize, evaluate and improve the management process of madrasah well and professionally. There is a delegative job description, autonomy of each section, intensive communication patterns, information disclosure, and active participation in designing, implementing, evaluating, and following up on programs. Therefore, this managerial competency is necessary to sharpen the vision, mission, objectives and strategies for the Head of Madrasah, so that it is easy to mobilize the existing potential to achieve madrasah goals.

Without competence, a madrasah head will find it difficult to determine the right vision and strategy and mobilize his subordinates, namely teachers and other education personnel. Managerial competencies that must be possessed by a madrasah head include making strategic plans, developing and influencing subordinates (teachers and other education personnel), and making decisions creatively and rationally.

In addition to the managerial ability of the Head of Madrasah, the low motivation of the teacher's work is very influential on the performance that can be achieved by a teacher.

Megginson in Gomes explains motivation is defined as goal-directed behavior. It concerns the level of effort one exerts in pursuing a goal. It is closely related to employee satisfaction and job performance (motivation is formulated as behavior aimed at motivational goals related to the level of effort made by a person in pursuit of a goal. Motivation is closely related to job satisfaction and job performance).

Karweti (2010:78), A teacher can be said to have a high work motivation if satisfied with his work, has motivation, a sense of responsibility and enthusiasm. Motivation is the attitude or behavior of a group of people to cooperate vigorously and consequently in achieving goals with full responsibility and discipline, so that the work can be carried out easily, can achieve what is the goal.

Habibi (2015:189), The managerial competency of the Head of Madrasah greatly influences the teacher's work motivation. In this case, work motivation is an effort based on moving, directing, and maintaining one's behavior so that he/she is encouraged to act to do something so as to achieve certain results or objectives. In the concept of management related to organizational life, motivation is defined as the encouragement of work that arises in a person to behave in achieving a predetermined goal. Teacher work motivation occurs when the teacher changes energy due to the urge to achieve certain goals, with the motivation of the work of a teacher will have a new energy because there is an urge to become a professional teacher.

Abraham Sperling points out that "Motive is defined as a tendency to activity, started by a drive and ended by an adjustment. The adjustment is said to satisfy the motive". (Motivation is a difficulty to do activities, starting from the push in yourself and ending with self-adjustment).

William J. Stanton argues that "A motive is a stimulated need which a goal-oriented individual seeks to satisfy". (A motivation is a stimulated need that is oriented towards the individual's goal of achieving complacency). As for Fillmore H.Standford explaining the definition of motivation as follows, "motivation as an energizing condition of the organism that serves to direct that organism towar the goal of a certain class". (Motivation as a condition that moves humanity towards a certain goal). Mangkunegara (2017:93).

The head of madrasah is a leader who must always motivate his subordinates. This motivation will give birth to optimism, unyielding spirit, and always adhere to the process that goes through, although challenges and obstacles continue to come to the fore. Success and failure are two sides of an inseparable currency in the story of life. Ketia faced success, she was not arrogant. He continues to be eager for greater success. If tested by failure, he is not discouraged. According to Mulyasa (2007:120), the Head of Madrasah can provide motivation by setting a physical environment conducive to work, setting a pleasant work atmosphere and generating performance, discipline, encouragement in various interesting ways and awarding awards. With a conducive environment, it will motivate teachers to excel.

LIBRARY REVIEW

Understanding the Head of Madrasah

Mulyasa (2004:34) Etymologically the head of Madrasah is the teacher who leads madrasah. This means that in terminology the head of madrasah can be interpreted as a functional teacher who is given the additional task to lead a madrasah where the teaching and learning process is held or a place where there is interaction between the teacher who gives the lesson and the student who receives the lesson.

According to Daryanto (2011:136) the head of madrasah is a leader in an educational unit institution. The head of madrasah is a leader whose attendance process can be directly selected, determined by the foundation, or determined by the government. According to Sudarwan Danim (2010:145) the head of madrasah is a teacher who gets additional duties as head of madrasah. Meanwhile, according to Sri Damayanti, the head of madrasah comes from two words, namely "head" and "Madrasah". The word "head" can be interpreted as a chairman

or leader in an organization or institution, while "Madrasah" is defined as an institution in which to receive and teach lessons. So in general, the Head of Madrasah can be interpreted as the leader of madrasah or an institution where receiving and giving lessons.

Similar opinions about the defenisi of madrasah heads were also expressed by several other experts, including Wahjosumidjo suggested that the head of madrasah is a functional teacher who is given the task to lead a madrasah, where the teaching and learning process is held or the interaction between teachers who give lessons and students who receive lessons. Rahman et al, meanwhile, revealed that the head of madrasah is a teacher (functional position) who was appointed to occupy the structural position (head of Madrasah) in Madrasah, Asmani (2012:16). Based on the opinions of the experts above, the researchers can conclude that the head of madrasah is a functional educator who is treated with additional duties as the leader of a madrasah.

Competence of Madrasah Head

Given the weight of the burden and responsibility carried by the head of madrasah, a broad and adequate competence must be possessed by a madrasah head. As an education leader, an effective madrasah head must be able to demonstrate his ability to develop his potentials and ability to be able to manage madrasahs, teachers, and students to achieve maximum achievement, Musfah, (2015:312).

Managerial competencies in accordance with Permendiknas No.13 year 2007 on Madrasah Head, including: a) Preparing madrasah planning for various levels of planning, b) Developing Madrasah organization according to needs, c) Managing madrasah development towards effective learning organization, d) Creating a conducive and innovative Madrasah climate culture, e) Managing teachers and staff in order to optimally empower human resources, f) Managing Madrasah facilities and infrastructure in order to optimally utilization , g) Managing madrasah and community relationships, h) Managing learners in order to receive new learners, and placement and capacity building of learners, i) Managing curriculum development in accordance with the direction and objectives of national education, j) Managing madrasah finance in accordance with the principles of accountable, transparent, and efficient management, k) Managing madrasah administration, l) Managing Madrasah service units that support learning activities, m) Managing Madrasah information systems in support of program preparation and decision making , n) Utilizing advances in information technology for the improvement of madrasah learning and management; and o) Monitoring, evaluating, and reporting the implementation of madrasah activities program.

Building Teacher Work Motivation

The head of madrasah is a leader who must always motivate his subordinates. This motivation will give birth to optimism, unyielding spirit, and always adhere to the process that goes through, although challenges and obstacles continue to come to the fore. Success and failure are two sides of an inseparable currency in the story of life. Ketia faced success, she was not arrogant. He continues to be eager for greater success. If tested by failure, he is not discouraged.

According to E Mulyasa, (2007:120), the Head of Madrasah can provide motivation by setting a physical environment conducive to work, setting a pleasant work atmosphere and evoking performance, discipline, giving encouragement in various interesting ways and awarding awards. With a conducive environment, it will motivate teachers to excel.

Furthermore, according to Gerald Graham in Rivai, and Murni (2012:742), the way madrasah heads should do is to find ways to know the various behaviors that can motivate teachers to accelerate the encouragement that exists within them, including: a) providing regular feedback opportunities to teachers, b) Asking teachers for input and engaging in making decisions that affect their work , c) Creating communication channels that are easy for teachers to use, d) Learning and figuring out what can motivate teachers, e) Personally congratulating teachers who do a good job as a form of appreciation, f) Continuously maintaining good

relationships with teachers, g) Rewarding teachers for their good work in general, h) Include teachers in every celebration of success achieved together , i) Giving teachers the opportunity to develop and learn new skills, j) Ensuring that teachers get the best means of work, k) Recognizing the personal needs of teachers because teachers will be more encouraged to work, l) Help develop a sense of familiarity so that teachers will be comfortable in working, m) Compensate employees competitively based on what they do.

METHODOLOGY

Researchers use descriptive qualitative research methods, namely research that seeks to describe a symptom, event, event that occurs today. Descriptive research focuses on actual problems in which there are efforts to describe, record, analyze and interpret the current conditions. In fact, qualitative descriptive research is a method of researching the status of a group of human beings, an object with the aim of making descriptive, systematic, factual and accurate description of the facts or phenomena investigated, Cevilla, et al., (2006:73).

This research was conducted in MTs Negeri 2 Langkat. Researchers chose this Madrasah as revealed by Anselm Straus that in order to gain insight into something new must be little known and understandable that the social situation itself from three elements namely places, actors, and activities that are the main dimension in the totality of the background of this research, Stratus and Corbin (2006:51). The background in this research situation is the head room of madrasah, study room, teacher room and others, which makes it possible for researchers to conduct interviews so that data recording and information rely more on monitoring activities. The background of the research behavior is the Head of Madrasah MTs Negeri 2 Langkat, and the teachers.

RESULTS AND DISCUSSIONS

1. Managerial Competency of Head of Madrasah MTs Negeri 2 Langkat.

The leadership of madrasah heads is one of the factors that can encourage Madrasahs to be able to realize the vision, mission, goals and objectives of madrasahs through programs implemented in a planned and gradual manner. The head of madrasah is required to have adequate management and leadership skills in order to be able to design, organize, evaluate and improve the madrasah management process properly and professionally.

The results of the first study of Managerial Competency of madrasah head in MTs Negeri 2 Langkat that the head of madrasah who is the manager of education, where an organization must have a management name in which in the event of managerial activities ranging from planning to evaluation. The head of the madrasah in this case has gone to great lengths to apply his managerial competence. Although he realizes that he has not been fully able to apply his competence to manage the madrasah he leads to the maximum.

The managerial competencies of madrasah heads that have been able to be applied by madrasah heads, among others: a). Develop madrasah planning for various levels of planning in order to develop madrasahs towards effective learning organizations; b). Creating a conducive work climate culture of safety and tranquility and building good communication with madrasah personnel; c). Managing teachers and staff in order to optimally empower human resources; d). Manage limited madrasah facilities and infrastructure in order to optimally utilization; e). Controlling the implementation of the curriculum; f). Managing madrasah administration; g). Always monitoring, evaluating, and reporting the implementation of madrasah activities program; h). Always control and supervise madrasahs.

As a leader, of course, the head of madrasah is required to be able to move every madrasah personnel to be able to carry out their duties so that the management of madrasahs is expected to run well. But in his efforts to improve and develop the competencies that exist in him, the head of the madrasah will always be faced with various challenges that require the head of the madrasah to be more competent in carrying out his responsibilities of managing the

system in the madrasah, so that it is not impossible in an effort to improve his managerial competence he will be faced by various problems that could come from teachers or from the management of the madrasah system that runs poorly. So, this is where the head of madrasah must be able to use his competence and make it an opportunity to be utilized optimally.

2. **The efforts of the Head of Madrasah in building the work motivation of teachers in MTs Negeri 2 Langkat.**

A madrasah head as a leader is required to be able to strive to keep the teachers and madrasah personnel he leads motivated in carrying out his role as a teacher. The efforts of madrasah heads in this case are to realize a quality education. Because teachers are the main spear of success of an education run in every madrasah and madrasah.

In order to realize quality madrasahs, madrasah heads must be able to empower teachers and build the work motivation of teachers in the madrasah. Based on the results of research found in MTs Negeri 2 Langkat about the efforts of madrasah heads in building teacher work motivation, including the following: a). Approaching and creating a harmonious atmosphere among teachers; b). Build good familiarity and communication; c). Find out what are the obstacles faced by teachers in teaching; d). Regularly hold meetings periodically; e). Provide opportunities for teachers to give ideas or suggestions towards improving madrasahs in the future; f). Routinely involve teachers in activities such as seminars / workshops, MGMP (Subject Teacher Deliberation), BIMTEK K13, even in management activities; g). Empowering all the potentials in teachers through activities both in madrasahs and outside madrasahs.

In addition, other forms of motivation sought by madrasah heads are the form of rewards and reprimands (punnishment). The forms of appreciation (reward) given by the head of madrasah according to his narration, including:

1) Give praise or flattery for the work done by the teacher well.
2) Giving new uniforms every year during teacher's day or madrasah farewell.
3) Granting of charters and plaques to teachers who have served for more than 25 years.
4) Gift giving or THR when approaching Eid al-Fitr

In addition to the form of reward, the head of the madrasah also did not hesitate to give a punnishment to teachers who made mistakes as a form of firmness that must be applied so that teachers do not repeat the same mistakes. Motivation is not always in the form of material, because a word of appreciation is able to awaken the motivation of the teacher's weakened work. No matter how small the award is given without us realizing it is able to encourage one's spirit to work even better. Because the award is necessary and everyone needs to be rewarded.

3. **Managerial Competence of Madrasah Head in Building Teacher Work Motivation in MTs Negeri 2 Langkat**

In improving the quality of education, madrasah heads must be able to place teachers in professional positions by improving their education, making measurements of teacher performance, improving the system, imposing appropriate sanctions for the failure of teachers to carry out their basic duties and functions, as well as providing appropriate appreciation for teacher achievement. All of this is done in order to build the motivation of teacher work that is starting to weaken.

Based on the results of research found on Managerial Competency of Madrasah Head in Building Teacher Work Motivation in MTs Negeri 2 Langkat, among others as follows: The Head of Madrasah has worked hard to manage the culture and climate of madrasahs so that the creation of a harmonious working atmosphere, good communication between madrasah heads and other madrasah personnel can also be seen from the level of teacher attendance in providing teaching in the classroom. In addition, the head of madrasah also always helps in managing and supporting the preparation of madrasah programs so that in this case the head of the madrasah does not just get out of hand and continue to coordinate with each madrasah

personnel. In terms of planning madrasah plans for various levels of planning is also made madrasah head with so testruktur so that the madrasah personnel understand what are the duties and responsibilities.

In the management of teachers and staff in order to optimally empower human resources, madrasah heads always strive for teachers to participate in various activities in order to optimally empower the potential of teachers. In addition, the head of madrasah also coordinates with other madrasah personnel, namely the administrative section to manage the company's management and regulation. In the application of managerial competencies in order to build teacher motivation, of course there are many obstacles faced by madrasah heads, especially in terms of inadequate facilities and infrastructure. However, the head of madrasah always cooperates both with the Madrasah committee and with madrasah personnel in solving the problem.

CONCLUSION

Based on the findings of research and discussion of the results of research on Managerial Competency of Madrasah Head in Building Teacher Work Motivation in MTs Negeri 2 Langkat, the researchers concluded that: 1) The leadership of madrasah heads as education managers has been so hard at work in applying their managerial competencies. Starting from planning madrasahs for various levels of planning; create a conducive work climate culture; establish good communication with madrasah personnel; managing teachers and staff in order to optimally empower human resources; maximizing the limited facilities and infrastructure of madrasahs; monitoring, evaluating, and reporting of the implementation of madrasah activities program; control and supervise madrasahs. 2) The head of the madrasah always approaches and creates a harmonious atmosphere among the teachers; find out what are the obstacles faced by teachers in teaching; regular meetings; routinely involve teachers in activities such as seminars / workshops, MGMP, BIMTEK K13, sending teachers to participate in management activities. In addition, other efforts are made to build teacher motivation, namely in the form of rewards for reprimands (punnishment). 3) Managerial Competencies that have been implemented by the Head of Madrasah in order to build teacher work motivation in MTs Negeri 2 Langkat, among others, manage the culture and climate of Madrasah well so that it creates a harmonious working atmosphere and can be seen from the level of teacher presence in providing teaching in the classroom; good communication with madrasah personnel; assist in managing madrasah planning programs; managing teachers and staff in order to optimally empower human resources; coordinate with the administration department to manage the company's management and regulation; cooperation with madrasah committees as well as madrasah personnel in solving madrasah problems in terms of inadequate facilities and infrastructure.

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INTELLIGENCE OF ISLAM AS A NEW SOCIAL CLASS

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ABSTRACT

The history of Islamic intelligence in Indonesia has officially become a "new" class in the social history of Islamic education. This paper seeks to discuss the above title with the subject of (1) the definition and background of its formation, (2) the religious, social, political and economic profile of the Intelligence Class, (3) the contribution of intelligence in the socio-political, educational and religious fields. This research is conducted periodically with a qualitative paradigm of literature study method. This scientific literature study is tested and checked for its validity through books and scientific articles that are relevant to Islamic intelligence in Indonesia. The results of this study indicate that the reform era marked the strong presence of Muslim intellectuals as political and functional elites, a situation that had never occurred in any political transition in Indonesian history. At the same time, the association of Muslim intellectuals with intellectuals who have different identities, especially during the resistance movement against the New Order, has given them new experiences in dealing with the issue of 'identity in difference' and 'identity in difference'. diversity in identity togetherness' (difference in identity). The implication is that Muslim intelligentsia are more willing to share consensus on substantial matters with other political groups. As long as political fairness and correctness is maintained, so long as there is room for optimism that Indonesia will eventually achieve political civility.

KEYWORDS: Islamic intelligence, Social class, Education.

PRELIMINARY

History is a reconstruction of the past of everything already well have occurred to think about,has done, is disclosed and includes anything that has been experienced. But reminiscing about the past is not going to be able again to the past, but its importance to the future (Huda, 2015: v). This is consistent with the expression Asari (1996: 13), in the introduction to his book *Islam and Modern Age* that the ability to analyze and unmasked history there is a possibility we can find elders "*ibrah*" to achieve success in life.

The history of Islam in Indonesian intelligentsia has officially become a class of "New" in the social history of Islamic Education. This paper seeks to analyze the above titles with the following topics:

1. Definition and background of formation
2. Intelligence Class religious, social, political, and economic profiles
3. Intelligence contribution in the socio-political, education and diversity fields.

It seems that the term intelligence in Indonesia in everyday language use has not been universally published, so the term is not very familiar in society. In order to delve deeper into this study, the writer refers to several scientific works of historians that cannot be disputed for the present century. Among others, Nurcholis Madjid, Azyumardi Azra, Hasan Asari and Yudi Latif's dissertation.

METHODOLOGY

This study uses a qualitative approach with a literature study method. The object of study is reading books and journals that are relevant to the concept of Islamic intelligence in Indonesia. Data analysis was carried out by examining the concept of Islamic intelligence in Indonesia based on references to scientific work from Indonesian Muslim leaders, namely Nurcholis Madjid, Azyumardi Azra, Hasan Asari and Yudi Latif. Thus, this study can find the

concept of Islamic intelligence as a new social class in Indonesia. For the validity of the data, checking was carried out from various references or main research references.

RESULTS AND DISCUSSION

Understanding Intelligence

Before stepping on the background and the process of forming Islamic Intelligence. A step good, author classifies advance the understanding of the intelligentsia who became keywords in writing this. This is necessary, given the same meaning between intelligentsia, intellectuals and scholars.

Referring to the Big Indonesian Dictionary (KBBI), the meaning of intelligence is "*clever people, intellectuals"*, while intellectuals are "*intelligent, intelligent and clear-headed based on science"*. While intellectuals are *intelligent people, intellectual people have an attitude of life that continually improves their thinking ability to be able to know or understand something*.

Inline with the above understanding, according to Azra (1998: 33), quoting his opinion Bottommore Intelligence is a group of educated and educated people at universities who make them *qualified* for professional work. While intellectuals in general provide contributions, ideas and criticism that have an impact on development. This concept is also, intelligentsia more directed at professionalitas in discipline-specific fields. In fact, Azra (1998: 33) specifically explains that intelligence has fundamental and technical intellect. While the more general intellectual critical, emancipatory, hermeunetic, and political.

It also became the focus of Latif (2012: 14) distinguish between the definition of the intelligentsia to intellectual in his book "*Intelligence Muslim and Powerful"*. Latif describes the clans of intelligence Muslim this as part of the modern Indonesian scholars, intellectuals than Muslim individually. In Indonesia itself, the word intelligence first appeared in Bung Hatta's speech in front of the academics at the University of Indonesia on June 1, 1957. The speech entitled "*Responsibility for Moril for the Intelligence"*.

The word 'Intelligence' according to Hatta refers to the word 'Intellectual', an understanding that is people who have the capacity and quality in a knowledge space. The intelligentsia is a reflection of rational humans who use their common sense in thinking and acting. Intelligence can be present in coffee shops, discussion groups, at universities, in social organizations or even in political parties.

Meaning the intelligence of Muslims here, not just narrowly against people who are often referred to as "Muslim devout" or among students traditionalists and modernists. And also the people who make Islam as an ideology in politics, but intelligence Muslim in question also includes people who are Muslims although simbolistik often said to be "abangan".

Examining the understanding of intelligence above, inline with the expression of Ziauddin Sardar in Imam Bawani (1991: 21), Muslim intelligence is a group of educated Muslim people who adhere to Islamic ideology. It is clear that the definition put forward by Ziauddin emphasizes more on scientific commitment in the struggle to achieve the implementation of Islamic teachings in society.

According to Yudi Latif (2012: 14), as for the framework of Western European literature on 'intellectuals', in which the terms 'intellectual' and 'intelligence' are used interchangeably. On one occasion, he stated that the students belonged to the 'intellectual group. On another occasion, he described the students as intellectuals.

To make it easier for readers and reviewers, below the authors make a mapping scheme of Muslim intellectuals and intellectuals elaborated from Yudi Latif's Scheme (2012: 739).

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                        │   KAUM INTELEKTUAL MUSLIM        │
                        └─────────────────────────────────┘
        ┌────────────────────┬─ ─ ─ ─ ─ ─ ┬─ ─ ─ ─ ─ ─┐
┌───────────────┐   ┌───────────────┐   ┌───────────────┐
│  TIMUR TENGAH │ ─ │     BARAT     │ ─ │   HARAMAIN    │
└───────────────┘   └───────────────┘   └───────────────┘
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TIMUR TENGAH	BARAT	HARAMAIN
ULAMA/INTELEK Abd. Achmad, Achmad Dahlan, Hadji Rasulli Dll	**INTELIGENSIA** Agus. Salim Tjokroaminoto, Mohd. Nasir, Lefran Pane, Dll	**ULAMA/INTELEK** K.H. Hasyim Aj'ary, Wahab Chasbullah, Wahid Hasyim Dll
MUHAMMADIYAH	ICMI, HMI	NU
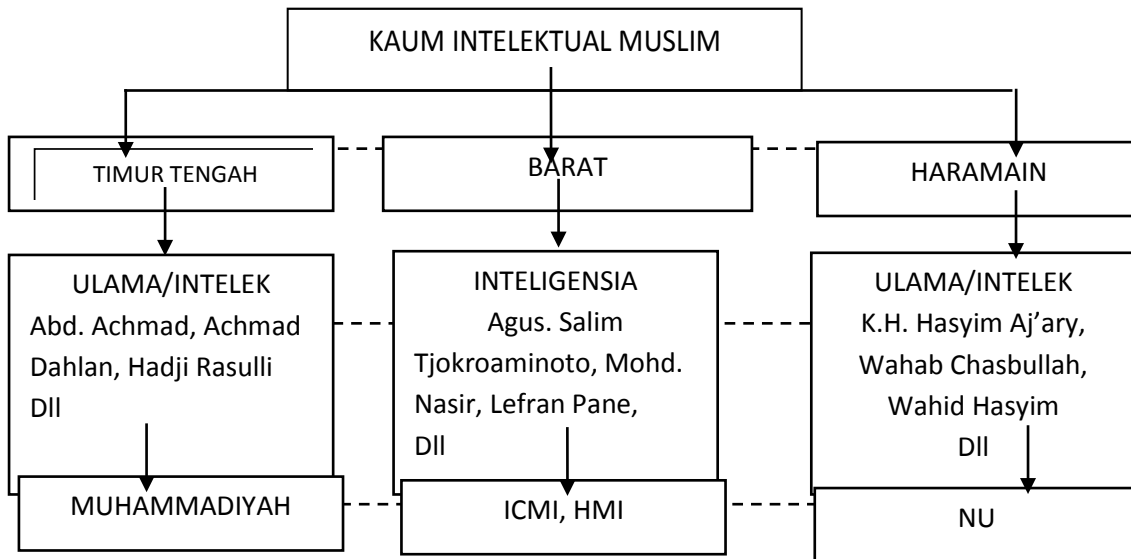
From the above scheme, it is clear that the emergence of the intelligentsia class is the result of the harmonious relationship between the Middle Eastern Students and the Students from Haramain (Mecca and Medina). Thus, from the definition and scheme above, it can also be an explanation even if there is an overlap in disclosure between intelligence and intellectuals, it does not make a mistake in the use of the term. Because basically, the Islamic intelligence class also has a scientific basis in the Islamic field.

Muhammad Nasir in Yudi Latif (2012: 15) describes the characteristics of Islamic telegensia that can be classified to those who have reason, thinking power, sensitive responsiveness, sharp appeal, precise analytical power and original creativity. The characteristics other than the intelligentsia Muslim is openness they are willing to listen to all sorts of opinions and understand with quiet. They are not a priori to any opinion that arises, nor are they in a hurry to accept other thoughts.

According to Azyumardi Azra's (1998: 34) view, there are several characteristics of Indonesian Muslim Intelligence, including:

1. Intelligentsia do not isolate yourself, from wherever there is various ideas and understand. They do not dissolve in the ideas and ideology of the various. Also, keep away from clashing and conflicting thoughts. In this case, the intelligentsia class adheres to Divine values as the way of life with the consequence of maintaining their identity so that they do not drift away.
2. Another characteristic is humility, although their works have been successful with brilliance. However, they always asked for comments and suggestions.
3. The most important characteristics are honesty, loyalty and courage in telling right from wrong.

These are some of the most important characteristics according to Muhammad Nasir which become the standard of personality and an identity of a Muslim intelligence, which distinguishes him from other intellectuals.

Furthermore, this article reveals that the social identities of the intelligentsia are not only defined by their religious orientation, but also by various frameworks of life relations (such as social, political, educational status and so on). However, the authors limit the writing's on the Islamic intelligentsia class during the Orde Baru era and the little touches of Reform. Although in essence the Islamic intelligence class always exists in social elements that intersect with each other to form the sections of various groups. Make a meaningful contribution to the nation and religion.

Background and the Process of Its Formation

Muslim intelligence is a product of Islamic reformism which has become a major phenomenon in the Islamic world of the twentieth century. So far, Islam only recognizes scholars as educated Muslims. This view has begun to experience a shift since the emergence of Islamic intellectuals who came with the spirit of modernity. The capacity of ulama who rely on traditional authority in their development is no longer able to accommodate the various aspirations that come from society in line with the progress of modern society which is increasingly complex.

In short, the modernization that has taken place since the 19th century in various parts of the Muslim world has also had an effect on the decline in the authority of the ulama in society. The issue of Islamic reform which has continually spread to various parts of the Islamic world has prompted Muslim intelligence to emerge as important actors of social and religious change throughout the Islamic world.

The role of Muslim intelligence, especially in the twentieth century, can no longer be separated from the dynamics of Muslim community life as a social group that brought about social and religious change in Indonesia. In historical records, Latif (2012: 17) revealed the formation of the Intelligentsia Muslim in Indonesia experienced several phases or stages.

1. This phase begins with the first generation, namely the presence of the Sarikat Islam and the Indonesian Islamic Sarikat Party, which is marked by the figures of Tjokroaminoto and Haji Agus Salim. They are a symbol of inspiration the figures intelligentsia Muslim in Indonesia. Tjokroaminoto was the teacher of the nation's founders: where Soekarno (PNI), Kartosoewirjo (DI/TII), Alimin and also Muso (PKI) were once students of Pak Tjokro. Then Haji Agus Salim is the inspiration of intellectual Muslim such as Natsir and also Buya Hamka. Haji Agus Salim is known as "*The Grand Old Man*".

2. The second generation is the generation in the era of Natsir and Moh. Roem from Masyumi, Wahid Hasyim from NU, and Abdul Kahar Muzakkir from Muhammadiyah. The result of their collaboration is (the intelligentsia with NU and Muhammadiyah) play a role in the form of the establishment of Islamic High School (STI) in Yogyakarta in 1946 which is now known as the Islamic University of Indonesia, in which, according to Latif (2012: 412), the central cadre early for future Muslim intelligence leaders. Roem itself when young is a student activist who founded an association intelligentsia named Studenten Islam Studieclub (SIS) in *Rech Thooge School* in Jakarta and young Natsir included active in *Jong Islamieten Bond* (JIB). Natsir, Roem, and also K. Singodimedjo are high-ranking officials from the Indonesian Muslimin Council (Masyumi). The party that breathed Islam and was dissolved by Soekarno in the 60s together with the Indonesian Socialist Party (PSI).

3. STI in Yogyakarta is later going to be the embryo of the Islamic intellectual and political traditions also spawned generations of intelligentsia third Muslim: Lafran Pane. He is the founder of the Islamic Students Association (HMI) 1947 in Yogyakarta. HMI is the beginning of intelligence Muslim from students, then HMI being the only Muslim student organizations along the Indonesian Islamic Students (PII) at the time. After that, popping student organizations Muslim others in Indonesia in the 1950-1960 era-late: Nahdlatul Ulama Student Union (IPNU), daughter of Nahdlatul Ulama Students Association (IPPNU), the Indonesian Islamic Students Movement (PMII), and the Association of Students Muhammadyah (IMM).

4. Then the fourth generation phase was attended by figures such as Nurcholis Madjid, Imaduddin Abdulrahim, Djohan Effendi, Kuntowijoyo, and Ahmad Wahib from HMI. Then there are Mahbub Djunaedi from PMII, Dawam Rahardjo, Abdurrahman Wahid (Gus Dur), and Amien Rais. In that era, there were two motions intelligentsia Muslim: the first is more to the direction of the Islamic reform and liberal ideas pioneered by Nurcholish Madjid and also limited discussion circle group Yogyakarta: Ahmad Wahib and Djohan Effendi. Then

there is the da'wah movement which started from a secular campus spearheaded by Imaduddin Abdulrahim (Bang Imad) from the Salman Mosque ITB which is known as the basis for the birth of the tarbiyah movement on state campuses in Indonesia. Gus Dur himself developed an idea known as "the indigenousization of Islam" (Yudi Latif, 2012: 413).

5. The fifth-generation phase: Hatta Rajasa (Salman ITB), Hidayat Nur Wahid Movement (MT) and the intelligentsia NU and IAIN: Masdar Farid Mas'udi and Azyumardi Azra. In this generation, the groups intelligentsia Muslim experiencing a very pluralistic pattern, seen from the presence of the liberal group to group Muslim fundamental.

6. Then in the last phase, the sixth generation phase was marked by the emergence of a new student organization born from the Campus Da'wah Forum Gathering Forum (FSLDKS) called the Indonesian Muslim Student Action Unit (KAMMI) which has the first chairman: Fahri Hamzah. On the other hand, there were groups of young people within the NU and Muhammadiyah circles carrying the theme of the liberal Islamic reform movement. The engine of intelligentsia Muslim started from Ulil the Liberal Islam Network (JIL). In this phase, the earlier Islamic student organizations such as HMI, PMII, and IMM began to lose their appeal. In this phase, intelligentsia Muslim be divided into two intellectual currents: the missionary movement, represented by MT KAMMI and Islamic reform movement is represented young children NU, Muhammadiyah and also some of the HMI and PMII (Latif, 2012: 738).

In the era of the end of the Orde Baru regime in the 1990s, Suharto had begun to approach Muslims, this was marked by the blessing and opening of the Indonesian Muslim Intellectuals Association (ICMI) around 1990 at Brawijaya University. William Liddle argues that the emergence and prominence of ICMI can best be understood "as part of the president's political strategy and tactics rather than as an expression of the demands of Indonesian Muslims." (Yudi Latif, 2012: 658). It is true that for some people, ICMI only serves as a tool to preserve the power of the Orde Baru with how Soeharto approaching Islamic groups. According to Foucault, the conception of air power risk increased interventions in the power of social life (Latif, 2012: 40).

ICMI itself was born of the desire of the intelligentsia Muslim against a bond that can unite the Islamic intellectuals in Indonesia. ICMI has been initiated since the 1986's by a generation intelligentsia Muslim fourth phase, namely Nurcholish Madjid, Dawam Rahardjo, and also Imad Abdulrahim (Bang Imad). Bang Imad's role in the context of establishing an Indonesian Islamic intellectual forum was very dominant and Bang Imad as one of the founders of the Salman movement at ITB was arrested in several incidents in the early 1970s and accused of being "Fundamentalist" and "Anti-Catholic" by the government (Hefner , 1995: 45). The "relationship" between Bang Imad and the government finally became good when the ICMI was inaugurated and approved by the government. This is where the power relationship between ICMI, Islamic revival politics, and the rulers.

ICMI is present at a time when discourses on democracy, human rights and freedom of expression emerged in society. The presence of ICMI with its first chairman, BJ. Habibie experienced pros and cons in society and internally by Islamic scholars themselves. Noer for example, the former chairman of HMI and also scholars Muslim senior above Nurcholish Madjid refused to join the ICMI reasons: ICMI is not an organization that represents Islam but simply engineered for re-election of President Soeharto (Hefner, 1995: 45).

This is in line with Gus Dur's expression, he said that ICMI is a sectarian organization that only represents its own sect. Gus Dur argued that at that time what was needed was to speak out for justice, democracy and human rights, but not to establish sectarian organizations. Abdurrahman last with 40 other intellectuals from across the group to create a container that match the ICMI, known by the name: Democratic Forum (FORDEM).

Apart from the Pros and Cons of the birth of ICMI, the movement of thought and intellectual Islam has played an important role in the context of our national life starts from the beginning of the 20th century until the 2000s. The Intelligentsia Muslims ever have a plurality of discourse and a different mindset in each of his era. ICMI is an institution in the last phase of intelligentsia Muslim that characterizes the battle of ideas and power in Indonesia.

Large Organizations in Nusantara NU and Muhammadiyah
1. History of the Establishment of Muhammadiyah

Muhammadiyah was founded by KH Ahmad Dahlan in Kauman Village, Yogyakarta on the 8th of Dzulhijjah 1330 H / 18 November 1912. The Muhammadiyah organization was established to support KH Ahmad Dahlan's efforts to purify Islamic teachings which were considered to be heavily influenced by mystical things. During the reign of Ahmad Dahlan (1912-1923), Muhammadiyah limited influence on the residencies such as Yogyakarta, Surakarta, Pekalongan, and Pekajangan, Pekalongan now. Apart from Yogya, Muhammadiyah branches were established in these cities in 1922. In 1925, Abdul Karim Amrullah brought Muhammadiyah to West Sumatra by opening a branch in Sungai Batang, Agam. Within a relatively short period of time, the Muhammadiyah wave had spread throughout West Sumatra, and from this area Muhammadiyah then moved throughout Sumatra, Sulawesi and Kalimantan. In 1938, Muhammadiyah had spread throughout Indonesia.

Field of Faith

The faith is the basics for religious belief. Therefore, it is a starting point in the discussion of faith. The extension of this creed generally includes the following problems:

Ilahiyyah, is everything that talks about *god* (Allah) as a manifestation of God, the will of God, and the provision of God.

Nubuwwah, which is a discussion of all things relating to prophets and messengers, including discussion of the books of Allah, and miracles.

Ruhaniyyah, namely discussions related to the metaphysical realm,

Syam'iyah, which is a discussion of everything that can be known through *syam'i* through an effort to hear news from the naqli argument in the form of Al-qur'an and the Prophet's Sunnah (Assingkily & Baroroh, 2017; Assingkily, 2019; Assingkily, 2020).

Historically, Islamic creed develops in among the people of Islam there are two groups:

Aqidah salaf, the creed built solely on the base of revelation, namely the Al-qur'an and as-sunnah, without any philosophical additions.

Islamic creed built on the interference of philosophical thought.

2. History of the Establishment of NU

Nahdlatul Ulama (NU), is the largest Islamic organization in Indonesia. This organization was founded on January 31, 1926 and is engaged in the education, social and economic sectors. One time, King Ibn Saud was about to apply a single principle, namely the Wahabi school in Mecca, the pesantren which had been defending diversity, rejected restrictions on schools and the destruction of the heritage of civilization. With this different attitude, the pesantren were expelled from the members of the Al Islam Congress in Yogyakarta in 1925. As a result, the pesantren were also not involved as delegates in the Mu'tamar 'Alam Islami (International Islamic Congress) in Mecca which would endorse this decision. Driven by his persistent interest in creating freedom of sect and care for the preservation of the heritage of civilization, the pesantren were forced to create their own delegation called the Hejaz Committee, which was chaired by KH Wahab Hasbullah.

At the insistence of the pesantren who are members of the Hejaz Committee, and challenges from all corners of the Muslim community in the world, King Ibn Saud gave up his intention. As a result, until now in Mecca free worship is carried out in accordance with their respective schools of thought. That was the international role of the first Islamic boarding schools, which succeeded in fighting for freedom of sect and succeeded in saving the valuable heritage of history and civilization.

Framed of the committees and the various organizations that are embryonic and adhoc, then after that it is necessary to establish an organization that is more encompassing and more systematic, to anticipate the times. So after coordinating with the clerics, finally emerging agreement to establish an organization called Nahdlatul Ulama (Ulama Awakening) on 16 Rajab 1344 AH (January 31st 1926). This organization is led by KH Hasyim Asy'ari as Rais Akbar.

To confirm the basic principle of this organization, then KH Hasyim Ashari formulate the book Qanun Rights (basic principles), then also formulate Wal Jamaat Ahl I'tiqad book. The two books were later embodied in the NU khittah, which served as the basis and reference for NU residents in thinking and acting in the social, religious and political fields.

Religious understanding

NU adheres to Ahlussunah waljama'ah, a mindset that takes a middle path between extreme aqli (rationalists) and extreme naqli (scripturalists). Therefore, the source of thought for NU is not only the Koran, the sunnah, but also the use of reason and empirical reality. This way of thinking is referred to from previous thinkers such as Abu Hasan Al-Asy'ari and Abu Mansur Al-Maturidi in the field of theology. Then in the field of fiqh, it tends to follow the school of thought: Imam Shafi'i and recognizes three other schools of zhab: Hanafi priest, Maliki priest, and Hanbali priest as depicted in the 4-star NU symbol below. Meanwhile in the field of Sufism, developed the Al-Ghazali and Junaid Al-Baghdadi methods, which integrate Sufism with sharia.

The idea of returning to the khittah in 1984 was an important momentum to reinterpret the teachings of ahlussunnah wal jamaah, as well as to reformulate the method of thinking, both in the fiqh and social fields. As well as redefining NU's relationship with the state. The movement succeeded in reviving the excitement of thinking and social dynamics within NU.

3. **Intelligence Class Religious, Social, Political, and Economic Profiles**
   a. Religious Profile of Islamic Intelligence

Examining the religious profile of Islamic Intelligence in Indonesia in particular cannot be described partially. But in general, it has been proven that religious attitudes are displayed through openness in accepting various differences (*khilafiyah*) as long as they do not touch the principles of Islam. The religious profile of the intelligentsia in Indonesia can be seen in real and contemporary terms in the figures of Nurcholis Madjid and Azyumardi Azra.

According to Nurcholis Madjid (1999: 75), Indonesia is not a theocratic country nor is it a secular state, it is a country based on Pancasila. As quoted Hatta's opinion in Dawam Raharjo, there is no need to establish a religious state or a state officially based on religion. For him, the most important thing is the substance, namely justice that must be fought for to be carried out by a country.

Therefore, now the Indonesian people are very *comfortable* with their ideas regarding the relationship between religion and the state, which is based on Pancasila as the meeting point between all groups. This can be seen from the commitment to reconcile Islamic and Indonesian values, and their efforts to find a common ground for religions in the context of living with Pancasila.

Furthermore, M. Dawam Raharjo (1993: 173), explaining that the religious in view of intelligentsia Islam has no access an attachment in a stream in religious. But the attitude religious have the type in personality late its collectively the Muslim Intellectual or Islamic scholar. Islamic intelligence has a strong concern for Islam and a strong commitment to Muslims.

This is what distinguishes the religious profile of NU and Muhammadiyah Ulama. Religious profile of the two versions of the clergy demanded that a Liran-specific stream in the development of Islamic teachings. Islamic intelligence has its teaching principles as long as it does not violate the rules (basic principles) of Islam then there is no compulsion in carrying it out. There is freedom that is responsible for carrying out Islamic law.

b. Social and Economic Profile

The Islamic intelligence class in fighting for socio-economic policies, leads to solving global issues such as: (Raharjo, 1993)

Improvement of the living standards of farmers and rural communities as well as the increasing concern on the sector informal.

Prevention of environmental pollution and efforts to conserve natural resources, in addition to population programs.

Improvement of physical facilities and social villages, cities great, and medium.

Efforts to fight for position of countries that is developing in its economic relations with the countries of the industry forward in order to reduce dependence leads to a relationship of interdependence.

Providing greater legitimacy and opportunities for non-governmental organizations and non-governmental organizations to develop a participatory approach in the development process.

The intelligentsia group is generally aware and has a lot of information about critical issues. However, if they speak it" continues to light", the position even their role is at stake, the more they are sitting in the government bureaucracy, including in universities or research institutions are more stringent under the control of the government bureaucracy. It is safer for them to follow the conventional path than to play the role of independent scholars. It is for this reason that vowels of a critical eschatological nature are actually only a minority. The critical and vocal role of the cloud scholars group is difficult to carry out in form and its effects are only marginal (Raharjo, 1993: 100-104).

4. Political Profile

In terms of political profile, the Muslim intelligentsia in the early stages before independence have thought that Indonesia will not be developed and broadcast, if Indonesia is still within the confines of Dutch colonizers (Latif, 2012: 350). As the bearer of intellectual responsibility for society, the task of Indonesian intelligentsia and intellectuals in political leadership is to revive what Soekarno calls "national spirit, national will and national action".

Inspired by the dream of independence, intelligentsia attempted to translate this vision into a democratic political system. Implementing democracy in a plural society with a structure of knowledge, collective memories, modes of production, as well as social identity and multiple subject positions is a daunting task.

With the diversity of political traditions adhered to by intellectuals, there was a fierce ideological battle in the effort to incorporate certain conceptions and institutional structures into the state (Latif, 2012: 350). This ideological struggle can not only be handled by the discovery and establishment of Pancasila as the state

ideology, thereby softening the diversity of existing social ideologies. Instead, efforts are needed to build political institutions and mechanisms that allow rival groups to compete safely and fairly.

The democratic experiment during the period of constitutional democracy in 1950-1957 was an attempt to build political institutions that allowed political competition to take place fairly. However, this experiment does not have a strong democratic basis. In a country that is still characterized by high levels of illiteracy and an authoritarian mentality, the political sphere belongs only to a small group of political elites.

At the same time, agreements among the elite failed to achieve due to the absence of common will and civility among the elites in general, and more importantly the failure of the collective social learning process.

In the midst of the failure of collective social learning, according to Yudi Latif (2012: 300), he is basically susceptible to destructive infections from his own past that are not realized and are not resolved. During their time in power, Islamic leaders held the view that politics can indeed forget their traumatic experiences. Between 1950 and 1954, Islamic leaders demonstrated their rejection of the idea of establishing an Islamic State with armed struggle, and at the same time their willingness to accept Pancasila as the basis of the state.

However, their claim to the establishment of an Islamic state was revived during and after the election campaign as a reflection of their difficult political position and their sense of disillusionment with the communists' attempts to disown Pancasila. However, their deterioration in their political role was compensated by their re-involvement in the world of education and Islamic preaching. Meanwhile, the absence of social boundaries and discrimination in the world of education in Indonesia after independence has made children from santri families attend public and private schools / universities (Assingkily, 2020: 62-77). This makes Muslim student organizations developed rapidly in content that has never happened before.

In the mid-1960s, HMI and PII became the largest student and student organizations. To these two yes plays a role very determining student demonstrations in the mid-late 1960s early that brought the downfall of the regime Soekarno. The dominance of HMI and PII's position in student politics marked the first significant influence of Muslim intelligence on Indonesian life after independence.

However, it took some time for these young intellectuals to prepare themselves to be able to play a role in determining the political leadership of this nation. When power shifted from the Orde Lama to the Orde baru, secular modern elite under the leadership of military intelligence continued to dominate the world of Indonesian politics and bureaucracy (Latif, 2012: 483-485).

Contribution in the Field of Social and Political Intelligence, Education and Religious
1. Contribution of Intelligence in the Social and Political Field

The contribution of the Muslim intelligentsia in political science can not be denied the visible among others such as the role:

BJ Habibi contributed by releasing Timor Leste on August 30, 1999 from Indonesia.

Gus Dur contributed revoke Presidential Instruction (Instruction) No14 / 1967, about prohibition for the Chinese community did religious celebrations and IPOs customs in public except in certain places. For Gus Dur is a tribal discriminatory practice, in terms of 1945 the State Agency requires that protect the rights of its citizens.

Likewise, the contribution of the Muslim Intelligence that had taken place during the colonials period, the frustration of the Muslim community against the political world

has shifted the Muslim struggle to education and culture. As a result, in the 1990s, Muslim intelligentsia had a competitive advantage in terms of education compared to the past.

With this competitive advantage in terms of education, Muslim intellectuals from various backgrounds began to demand greater political participation. Since the New Order's modernization program did not include changes in the structure of political power, the Muslim intelligentsia's desire for power required them to take the path of accommodationism with the existing power structure. To strengthen their bargaining power, they formed an ensemble of Muslim intellectuals which in turn gave birth to ICMI.

In fact, the support Soeharto of ICMI is not accompanied by significant changes in the structure of the base of his power. Until his last cabinet, it was clear that not a single ICMI organic intellectual with a non-bureaucratic background was appointed as a minister. This caused general disappointment among the members of the 'real ICMI'.

When the state later sank into an economic crisis, which undermined the foundations of the Orde Baru's political legitimacy, ICMI's organic intellectuals began to join the resistance movement. The resignation Soeharto and the emergence of Habibie as his successor and then opened up opportunities for figures ICMI has a strong track record of Islam to gain power and great political influence. The era of reforms, marking a strong presence of Muslim intellectuals as the political elite and functional, a situation that has never happened in any political transition in the history of Indonesia.

At the same time, the association of Muslim intellectuals with intellectuals who have different identities, especially during the resistance movement against the Orde Baru, has given them new experiences in dealing with the issue of 'identity in difference' and '*identity in difference*'. Diversity in identity togetherness' *(difference in identity).*

The implication is that Muslim intelligentsia are more willing to share consensus on substantial matters with other political groups. As long as *political fairness and correctness are* maintained, so long as there is room for optimism that Indonesia will eventually achieve *political civility*.

2. Contribution of Intelligence in the Education and Religious Sector

According to Latif (2012: 350), Class Intelligentsia contribution in education and religious can not be separated from the first phase of the intelligentsia class, second and so on pre-independence and post-independence. When finally Indonesia obtain legal recognition of its sovereignty in December 1949, which had long coveted dream would equal rights to education began to find a solid foundation. Education Law No. 4 of 1950 which was ratified into Law no. 12 of 1954 when the union state system was replaced by the unitary state, stated explicitly that "education is the right of every citizen". Since then, despite the economic and political problems of any nation, the education sector has experienced unprecedented growth.

With the sincerity of the intelligentsia, Muslims in collaboration with NU and Muhammadiyah are trying to find compensation in the field of religious education and continue to progress. They started this strategy when discussing the Draft Law on Education in the KNIP working body in October 1949.

In these discussions, Muslim intellectuals including Prawoto Mangkusasmito, Muhammad Daud Beureueh, Zaenal Abidin Achmad, and Kiai Zarkasji raised three issues that sparked debate, namely about the future of religious schools, joint teaching (between men and women), and the position of religious studies in secular schools (Latif, 2012: 402).

The Muslim intelligence class proposed that religious schools should be organized separately from secular public schools, but on the condition that the government treated Islamic schools as equals to secular schools. This was agreed upon and agreed to form two main educational lines, namely the secular education system under the Ministry of Education and the religious education system under the Ministry of Religion. The Ministry

of Religion was formed in the Syahrir Cabinet (March-October 1946) by appointing M. Rasjidi (born 1915, graduated from Cairo University) as Minister of Religion.

As a result of this achievement in the field of education, Muslim intelligence has shown a phenomenon that is all present, and even begins to dominate the socio-political discourse in the Indonesian public sphere. Consequently, the Muslim intellectuals in the 1980's and 1990's much more confidence than their predecessors, as well as the demanding roles of the larger public in the community (Latif, 2012: 403).

As a result of the missionary movement that continues, along with the introduction of general subjects in institutions of religious education and religious instruction in secular educational institutions, the difference between the category of clerical and intellectual become blurred.

Many intellectual appear as religious figures prominent, while many scholars who emerged as the leading spokesman in secular issues. In addition, with the increasing number of religious colleges, there are more and more scholars who have an academic degree, while the introduction of general faculties in religious colleges create confusion if the graduates of these institutions should be called *scholars* or *intelligentsia.*

In addition, also, the most notable contribution is the most earnest efforts to send IAIN graduates to Western universities conducted by the Ministry of Religious Affairs during the period Munawir Sjadzali (1983-1988, 1988-1993). The main objective of this policy, according to Sjadzali, is to integrate what he calls "Islamic intellectualism 'with' intellectualism Nationalists' (secular), and in particular to allow Islamic scholars whose background IAIN to be able to communicate better with the intelligentsia who has a secular university background (Latif, 2012: 404).

Data from the Ministry of Religion shows that between 1987-1994 alone, no less than 153 IAIN lecturers who completed their postgraduate studies at Western universities and 103 staff still participated in the same program. In the late 1990s, 90% of IAIN lecturers who joined 'nursery programs' favored Western universities over Middle Eastern universities.

CONCLUSION

Based on the above explanation, it can be concluded that the reform era marked the strong presence of Muslim intellectuals as political and functional elites, a situation that had never occurred in any political transition in Indonesian history. At the same time, the association of Muslim intellectuals with intellectuals who have different identities, especially during the resistance movement against the New Order, has given them new experiences in dealing with the issue of 'identity in difference' and '*identity in difference*'. Diversity in identity togetherness' *(difference in identity).* The implication is that Muslim intelligentsia are more willing to share consensus on substantial matters with other political groups. As long as *political fairness and correctness* is maintained, so long as there is room for optimism that Indonesia will eventually achieve *political civility*.

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MANAGEMENT OF RELIGIOUS GUIDANCE SANTRI MADRASAH ALIYAH BOARDING MODERN DAAR AL ULUUM ASAHAN

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ABSTRACT

The purpose of this study was to determine the management of Santri Development in Islamic Madrasah Aliyah Religious Islamic Boarding School Daar Al Uluum Asahan Modern. In this study, the researcher is a key instrument, therefore the researcher plays an active role in collecting data in the form of images or words instead of numbers.

Data collection was carried out in three ways, namely through interviews, observation and documentation. To analyze, several steps were taken, namely by compiling data, connecting data, reducing, presenting, and concluding data. To achieve trustworthiness, the research data that has been collected is carried out with the degree of trustworthiness (credibility), transferability (transferability), dependability (dependability), and certainty (confirmability).

The success of Santri Coaching Management is regulated by the needs of students in the program work unit for 1 year, time, place / location, coaches and students by determining the target to be achieved, Organizing resources in coaching students at Madrasah Aliyah Religious that the placement of the supervisor is a mandate holder from the guidance of students, the implementation of coaching is located in mosques, classrooms and dormitories, the time for tahfid when in class is at 07.30 WIB, in the mosque it is carried out after Asr around 15.30 WIB, while in the dormitory the time is given by students, evaluation is carried out every three months Check the results of memorization and if they cannot follow the following lesson, then the students are considered to participate in coaching, as for what is done in the evaluation is by using tasmi and muraja'ah to students.

KEYWORDS: Management, Guidance and Student

PRELIMINARY

A. Research Problem

Regarding religious education, it is contained in the word of God Almighty in Surah An-nisa 'as follows: Meaning: *"but those who have deep knowledge among them and the believers, they believe in what has been revealed to you (Al Quran), and what has been revealed before you and those who offer prayers, pay zakat, and who believe in Allah and the day after. That people We will give them a great reward* .

Explanation of the verse according to Nawawi Al Bantany (2010: 104). explained that people who have deep knowledge are people who are honest and have faith in the Koran, establish prayers, pay zakat, who believe in Allah and the day after. asbab al-nuzul above verse Ibn Abbas said that at that time, the Jews used to do a lot of big sin. They forbid everything that Allah permits. On the contrary, they did all that Allah hath permitted. One of the things they allow is usury. Only those who are honest from among them, among them are Abdillah bin Salam; Tsa'labah bin Sa'yah; and Asad bin Ubaid who did not want to do injustice. (Narrated by Ibn Abi Hatim).

Pesantren educates students with *Tafaqquh Fiddin* (Religious Education), this characteristic is an illustration that the totality of the pesantren in fostering their students prioritizes their religion, it can be said that the beginning of the establishment of the pesantren was a prevention of people from syncretism during the Mataram kingdom. Educating is a duty and a religious calling. Educating students is the same as educating children themselves. The message in this context is love, respect, and take care of your students, respect their behavior as you treat your descendants. Give them food and clothing, so that they can observe Islamic law and uphold religious teachings without any doubts. Pesantren must

understand the needs of society so that no matter how small and how small it is, they are at the forefront of dispelling syncretism in society and fostering them by providing role models of selfless independence. However, the government also cannot close its eyes to the role of pesantren in educating the community so that there must be clarity and a real viewpoint with implementation that can be tailored to the needs of the community. especially the citizens of learning (santri).

Santri management is one of the substances of education management. The management of the santri occupies a strategic position, because the center of educational services, both in the school institution and outside the school institution's background, is aimed at the santri . All educational activities, whether related to academic management, academic support services, human resources, financial resources, infrastructure and school relations with the community, all of which have been regulated in the National Education Standards Agency, strives are constantly being made so that students receive reliable educational services. Based on these considerations, the management of students (student) needs to receive serious attention from all educational institutions. With regard to the management of santri, it seems that at Madrasah Aliyah Religious tends not to be optimal which in turn also affects the santri. The phenomenon in the field is that there is a tendency for the unorganized permanent offices, the absence of standard activities which result in not optimal governance of students, especially regarding the learning process. This of course began, from the failure of the planning of new santri admission management, the organization of the santri which resulted in the students not getting adequate educational services at the madrasah. It is clear, that the good achievements of the santri on the one hand are the expectations of the students and their parents, but on the other hand the achievements of the santri are a measure of the success of institutional education and will determine the community's desire to choose it as a place of learning for their children.

It seems that the implementation above can be adjusted to the hadith narrated by Ali bin Abi Talib Radhiallaahu anhu which said : It means: " *The world will pass away, and the afterlife will come, and both of them have children. So be you children of the hereafter and do not become children of the world. Indeed, today there is only charity without reckoning (calculation), and tomorrow there is only reckoning (calculation) without charity. "* (HR. Al-Bukhari in mu'allaq). The explanation of the opinion of the hadith indicates to us that education teaches us about a charity that must be reckoned beforehand, so that our students become students in the hereafter not students of the world, which means provision (knowledge) for our children must be prepared.

The management of santri coaching referred to in this study is an activity or program carried out by a group of people who have the perception to achieve the same target or goal based on elements including human (*man*), goods (*material*), machines (*Machines*), methods (*methods*), financing (*Money*) and the market (*market*), which can function properly. all efforts, endeavors and activities related to planning, implementing and evaluating everything regularly on the empowerment and development of students.

LITERATURE REVIEW / METHODOLOGY

A. Research Design

This research was conducted at the Daar Al Uluum Modern Islamic Boarding School, which was established in 1975, located on Jalan Mahoni Sibogat Kisaran Asahan, North Sumatra, managed by ninety people with a focus on "Management of Islamic Education for Madrasah Aliyah Religious Islamic Boarding School Modern Daar Al UluumAsahan " .

The research was conducted from August to October 2012 in coordination with the pesantren leadership, allowing the author to conduct research. The presence of researchers is strived to create good relationships with research subjects, which is carried out openly or openly. The researcher acts as an observer, in addition to interviewing people who are

considered potential, namely people who are considered to have a lot of information and know the problem under study and foster intimacy, the researcher communicates with the subject using the language used by the research subject. The language of the research subjects according to their habits is Indonesian.

B. Informant

The selected informants are informants who can be useful in a relatively short time and have a lot of affordable information, because informants are used to talk, exchange ideas or compare events found from other subjects (Robert Bogdan and C. Taylor, 1992 : 25). In this case the informants of the Daar Al Uluum Asahan Islamic Boarding School used are:
Principal of Islamic Madrasah Aliyah Modern Islamic Boarding School Daar Al Uluum Asahan.
Deputy Head of Madrasah Aliyah Religious Islamic Boarding School Daar Al Uluum Asahan, Student Affairs. Administrative Staff at Madrasah Aliyah Religious Islamic Boarding School Modern Daar Al Uluum Asahan Ustadz / Ustadzah Madrasah Aliyah Religious Modern Islamic Boarding School Daar Al Uluum Asahan

C. Research Location

The Daar Al Uluum Modern Islamic Boarding School was founded in 1975, located on Jalan Mahoni Sibogat Kisaran Asahan, North Sumatra, the founder was the Regent of Asahan at that time named H. Abdul Manan Simatupang together with the figure of Ulama Asahan, so far in its development it has 90 teachers (Nine twenty) people. In general, the overall teacher in M adrasah have already qualified for education Stratas (S1) and education strata two (S2) as well as the teachers to teach appropriate educational background, In addition, the documents possessed Modern Boarding Dar Al-Ulum was found that already certified. Furthermore, the Dar-Al-Ulum Modern Islamic Boarding School nurtures the education levels of RA   (Raudhatul Athfal),   MDA   (Madrasah   Diniyah   Awwaliyah),   MtS   (Madrasah Tsanawiyah), Mts (Madrasah Tsanawiyah) Salafiyah,   MA   (Madrasah Aliyah)   and Madrasah Aliyah Religious (MAK) Up to the Daar Al Uluum Asahan Islamic Institute (IAIDU) with three faculties (Tarbiyah, Da'wah and Sharia).

Modern Islamic Boarding School Daar Al Uluum has Six Extracurricular activities such as Religious Skills (Tahfidz Al-Qur'an, Fardhu Kifayah, Hajj Manasik), Art Skills (Qira'ah, Nasyid, Islamic Music, Angklung) Creative Skills (Islamic Calligraphy, Catering) / Dressmaking, Sewing, Screen Printing, Accessories), Sports (Karate Martial Arts, Football, Volleyball, Basketball, Badminton, Table Tennis, Futsal, Sepak Takraw), Marching Band and Computers. In 1996, Madrasah Aliyah Religious (MAK) was established which has SIOP (operational permit) in 2000, alumni of 40 santri data as of June 2009-2012 , the recruitment of santri is very strict apart from being required to hafiz the Qur'an they also study the yellow book, fiqh and the whole interpretation which is directed towards solving the problems that exist in the community. At the beginning of its establishment, this madrasah was a cadre of students to become candidates for community leaders, both ulama and umaro.

Vocational Madrasah aliyah (MAK) is a form of formal education unit under the guidance of the Minister of Religion which provides vocational education with the uniqueness of the Islamic religion at the secondary education level as a continuation of SMP, MTs, or other forms of equivalent or advanced learning outcomes that are recognized as the same/equivalent to SMP /MTs. The DaarAl UluumModern Islamic Boarding School in terms of teacher recruitment, daily, weekly, monthly, and even annual santri activities has carried out interesting programs, as well as santri activities which are also carried out by ustadz and ustadzah who teach, such as scouts, fasting and so on. In the process of fostering students, there are at least three basic things that have a close level of relationship, namely principles, methods and materials which are then packaged in proper management.

D. Data Collection Technique

This research data collection by using me tode observasi, interviews, and documentation. In this qualitative research the researcher is the main instrument in data collection. Therefore, the involvement of researchers in the social situation being studied is very important. Through participation in activities that exist in the studied social situation. This is in line with Faisal's opinion who says that participatory observation is highly recommended in qualitative research. (Sanafiah Faisal , 1990 : 31). In making observations in the field, the researcher makes observations passively, by adjusting to social situations. It is intended that researchers can be well accepted by actors involved in the task of the teaching and learning process at Daar Al Uluum Asahan Modern Islamic Boarding School . After the researcher is well accepted, the researcher tries to increase his observation in the form of active observation, which is paying attention and having a discussion with the education and parenting sections. Some of the activities that researchers have done at the Daar Al Uluum Asahan Islamic boarding school are coming in the morning and afternoon and at night to see the students who are currently doing Islamic boarding school activities and see at night the guidance and teaching in class. Interviews with information sources were conducted with the aim of extracting information about the focus of the study. Interviews were conducted by researchers by asking some structured questions if an interview was carried out, and unstructured questions if an informal interview was conducted with the actor. Structured questions are intended to obtain data related to a more in-depth focus on what is the research. The interviewees were the Head of Islamic Madrasah Aliyah Religious Islamic Boarding School Modern Daar Al Uluum Asahan .

The documentation that researchers take among others : The documentation used to obtain non-human information. Sources of information (data) in the form of non-humans are announcements, instructions, rules, reports, leadership decisions, notes and other archives that have a connection with the focus of this research. Researchers collected data through the method above in the form of words, actions and other written documents recorded using notes. These notes are in the form of sketches, pictures, words from the results of speech or observations and actions. In this note, especially what is seen, heard, felt and what is thought is a description of the event and a reflection of the data. These notes are used as an intermediary for making more complete field notes at home. The documents that the researchers used in collecting data were related to how the students' development documents, teacher preparation for teaching, textbooks, supporting books, list of notes and student work results, and other archives related to this research. Examining this document is very important, by examining the document the researcher will get a lot of data. This document checking is one way to find additional data. In addition, documents in research are a source of data because in many cases documents as sources can be used to test interpreting the research object.

E. Data Analysis Technique

At the data collection stage, the focus of the research was still wide and unclear, while the observations were general and broad. After the focus became clearer, the researcher used more structured observations to get more specific data. These steps are as follows: Data collection. Data were collected by means of observation, interviews and documentation to informants who have been assigned related to the Islamic Madrasah Aliyah Religious Islamic Boarding School Modern Daar Al Uluum Asahan.

Data reduction. The data obtained in the study is simplified so that it is not too pile up in classifying data and makes it easier to conclude. the definition of data reduction as a selection process focuses on simplifying, extending and transforming the "raw" data that arises from written records in the field. Reduced data is a form of analysis that sharpens, highlights important things, classifies, directs, removes what is not needed, and organizes data to make it more semantic, so that a meaningful conclusion can be made, the data that has been reduced can provide a better picture. sharper about the results of the observations.

Presentation of data. In presenting data, the process of providing information that has been prepared allows for drawing conclusions and taking action which is an overall picture of a group of data obtained so that it is easy to read as a whole.

Conclusion. Initial data in the form of words, writings and social behavior at the Daar Al Uluum Asahan Modern Religious Islamic School. , obtained through observations and interviews and documentation. Then it is processed /analyzed so that it becomes the data presented for further conclusions which are made which is a complete configuration.

F. Data Validity Examination Techniques

Researchers entered the social setting starting in August 2012. When entering the social setting, the first researcher coordinated with the director of the pesantren, Drs. Buya Sha'ban, MA as well as teachers are concerned until they allow researchers who will conduct the study. On the first day the researchers tried to create a close relationship. Striving for rooted relationships is so that researchers can be accepted in the social environment of the pesantren.

This step was carried out by the researchers according to the message of Bogman and Taylor, namely that on the first day of a short visit, do not try to be passive and try to familiarize yourself too long. The presence of researchers is attempted to create a good relationship with the research subject, which is done openly or openly. The researcher acts as an observer, besides interviewing people who are considered potential, namely people who are considered to have a lot of information and are familiar with the problem being studied in fostering familiarity, the researcher communicates with the subject using the language used by the research subject.

The language of communication of research subjects according to their habits, namely Arabic and Indonesian. To strengthen the validity of the data, a credibility standard is needed, that is, a qualitative research result that can be trusted by readers and can be approved by the participants under study.

The techniques that can be done are: 1). Extending the making of research at the Islamic Islamic Boarding School Modern Islamic Boarding School Daar Al Uluum Asahan. or no haste in bringing the data before creating *rapport* activity dilapangan.Hal research aims to increase confidence in the data that dikumpuulkan, then with the length of doing research, researchers can test the truth of information obtained ktidak. 2). Conducting observations and interviews continuously and seriously "getting what it is" in depth and detail related to the topic of research. This is focused on the leadership of the pesantren and the education and parenting section of the santri as executors of the management of santri guidance. 3). Conducting triangulation, namely data validity research techniques by utilizing something other than the data for checking the existing data. Moleong said that research using triangulation techniques in checking through sources means comparing or checking back the degree of confidence of information obtained through different time and tools, namely by (a) comparing the observed data with the results of interview data, (b) comparing the results interviews with the contents of related documents, (c) comparing a person's condition and perspective with the various opinions and views of others, and (d) comparing what someone says in public with what he says in private. (Lexy J. Moleong , 2010 : 29). 4). Observer persistence. The persistence of the observer is meant to find the characteristics and elements in a situation that are relative to the problem or issue to be sought, then focus on these things in detail, in other words, the persistence of the security provides inward.

RESULTS AND DISCUSSION

A. RESULTS

Planning for the Development of Santri at Madrasah Aliyah Religious Islamic Boarding School Daar Al Uluum Asahan. The focus of coaching for MAK PPMDU Asahan is Tahfidz Alqur'an, while Calligraphy and recitation as well as other

extracurricular activities can be developed at LAJNAH (an institution for developing the potential and talent of students)

Planning is a description of an activity based on information from interviews given by the Director of the Islamic Boarding School that in the planning of PPMDU MAK santri coaching includes guidance at MAK which includes Tahfidz Alqur'an, calligraphy, recitation and character of students such as speech, he said: "Students before Enter 2 Juz has memorized, fasoha and recitation are valid, in addition to the morning during the lesson, the training is carried out for prayer and also on the initiative of the students themselves to wake up at night before dawn to carry out the midnight sunnah prayer, then after prayer do their own memorization, to develop and deepen the memorization of students, it is recommended to take part in the LAJNAH program (program of developing the interest and talent of students) ".

Furthermore, the discussion was through interviews with the Madrasah Principal informant that the training of the Modern MAK Santri Daar Al Uluum Asahan. It is planned that through the initial acceptance of students, he says:

"Madrasah Aliyah Religious is a cadre of scholars whose preparations for the admission of students are carried out in one day. At least two juz of the 30 chapters of the Qur'an have been memorized for the tenth grade, then after attending one year of education from tenth grade to up to eleventh grade, he must memorize six juz. from the 30 juz of the Qur'an, then to move up to the next class, namely the twelfth grade, he must memorize the eight juz at the end of the twelfth grade meeting and this is a requirement to take a pesantren diploma. If he cannot memorize eight juz, he will not get a pesantren certificate ".

In line with the leader, the interview with the Deputy Head of Madrasah informants said

"Planning for the guidance of the al-qur'an tahfidz begins with a strict selection of santri admissions, at least 2 juz, living in the dormitory, the maximum number of students is 20, if they cannot participate in the program planned, the relevant santri cannot participate in coaching and learning at MAK.

In the context of coaching planning, the coach states there are several things in planning the guidance for the students: "For class X must memorize 4 Juz, class XI must memorize 6 Juz, class XII must memorize 8 Juz". Furthermore, it was said that the informant from the Tahfidz Alqur'an coach before the students entered the MAK class the requirements that must be met, among others, had already learned the Khatam at least 1 time, had memorized 2 Juz, recitation and fasohanyaa correct, had a corner Alqur'an (every 1 page ends the verse). Memorize short verses, especially in Juz 30. Time to memorize Alqur'an is done in the morning apart from class hours and every ba'da prayer is also done at night prayer (ba'da tahajud). One of the students said "we are obliged to be correct in makhraj , fasoha and tajwid."

Based on the observation duration governed by the Koran Tahfidz 2 hour lesson when the mornings and when multiplied by the effective weeks learning it thus can be planned coaching Tahfidz Koran with a duration below: Based on the observation that researchers do the planning guidance that the Qur'an Tahfidz carried out starting from the selection stage to become students, the coaching process until it is mandatory to be true fasoha, makharijul Surat,tajwid,khatam Alqur'an,hafidztwo juzbefore entering into santri until reaching the target of 8 juz after completing education at the pesantren for 3 years has been implemented.

Organizing Development of Pupils Madrasah Aliyah Religious Modern Boarding Daar Al Uluum Asahan The human resources owned by Madrasah Aliyah Religious have very high integrity that cannot be underestimated, the personal of the educators who are scholars in Asahan. Selected santri from various regional envoys, strict selection of Ustadz and santri.

Based on information from the Director who said "those who inhabit Madrasah Aliyah Religious are like holy people, so that all their behavior is always monitored," if the students make

mistakes they are immediately reprimanded for their choice of 2 being fired or moving to Madrasah Aliyah. "

The head of Madrasah explained that "for every santri who made a mistake 2 times, he was immediately expelled, while only two options were sent home to his parents or returned to the Islamic boarding school but not at MAK."

The Deputy Principal of Madrasah said that "students outside MAK are given 3 sanctions, first they are warned, second they are suspended and the third is expelled", so that students understand their rights and responsibilities.

The coach of tahfidz Alqur'an said "memorization of students is arranged according to their level of ability, if they are grouped by class in the morning, whereas if ba'da prayer is done in groups according to their memorization level. Then the students are in line with their coaches, they say "we memorize according to their level" if the morning is according to class "while if they pray" in congregation memorizing ".

Based on the Observation of Organizational Resources that researchers do MAK in choosing educators are professional people because they have served for a long time and are also accredited and have also been accepted so that the requirements for students to memorize have been adjusted to the educators. Furthermore, the observations made by researchers on MAK students were the choice of many students who wanted to enter this madrasa because at the beginning of its establishment the student resources were representatives of each region and was a community request for the importance of hufaz Alqur'an, two juz at the beginning of entry and eight juz at the end. education must be carried out by the students. Further observations not just memorize the Koran santrinya also involved in participating in the Community as Friday sermons, tarawih prayers, lectures or wiritan, following documentation data resources of the organization in coaching students from both educators and learners are elements that implement kegiatan- activities performed. Based on the observations made by the researchers, the resources in the guidance of Tahfidz Alqur'an were carried out by Ustadz Syawaluddin, S.Ag, MA as well as a BK (Counseling Board) at Madrasah Aliyah Religious.To strengthen observations there is documentation data about the resources of educators and students.

Implementation of Islamic Madrasah Aliyah Religious Santri Fostering at Daar Al Uluum Asahan Modern Islamic Boarding School. Implementation of Alqur'an Tahfidz coaching at Madrasah Aliyah Religious Informants from the Director said "Implementation of the Tahfidz Alqur'an is mandatory for students at Madrasah Aliyah Religious only in classes fostered by educators at Madrasah Aliyah Religious and in mosques fostered by Ustadz Sawaluddin, Dormitory. the training is done by the students themselves ".

Based on information from the head of the Madrasah, in carrying out the coaching " it is carried out in the classroom and at the mosque which is tasmi 'by the ustadz who teaches it both morning and evening, morning is carried out during the field of study tahfiz alqur'an while in the afternoon it is carried out after the completion of the Asr prayer".

In a similar vein, the Madrasah representative said that "students are coached in class, in mosques and in dormitories" he explained, in the class the students were coached by the Tahfidz supervisor in the morning as well as in Tasmi (listening to the reading of the students) ,, in the mosque can also be a group with the Tahfid supervisor and LAJNAH and in dormitories with fellow students and dormitory coaches (also Hafidz Alqur'an), so that the atmosphere of hafidz is familiar to the students ".

Then based on information from the Tahfidz Alqur'an coach said "that the students in their coaching are carried out gradually, in the morning a tasmi is carried out 'that is when he will enter the class, this activity is carried out alternately every morning so that other students can also memorize their memorization. In the mosque, doing tasmi 'in the afternoon ba'da prayer is done in groups, from class X to class XI, the point is that there is competition to memorize and expedite memorization, in the dormitory it is carried out by

private students and fellow students to take advantage of memorization time, then time which is done every time there is an opportunity both in the field and narrow ".

Based on information from the students, memorization was carried out "in class, mosque and dormitory" this was done in order to achieve the memorization target and take advantage of the time to memorize ".

Based on successful observations, it is said that the guidance for tahfidz Alqur'an is carried out according to the specified schedule, namely in the morning it is done at the school during the learning process, then in the afternoon at the Yankni mosque, the Ashar prayer which is fostered by the Tahfdz Alqur'an coach, as well as in the Dormitory The students themselves do the memorization and outside of the activity the students are included in LAJNAH (according to their interests and talents) so that the students can get the expected targets.

The implementation of coaching can be seen in the documentation on the education calendar in the implementation of coaching, madrasas can compile their own educational calendars that are in accordance with the madrasah context. Educational Calendar is a time setting for student learning activities for 1 school year contained in the education calendar component. Evaluation of Santri Fostering at Madrasah Aliyah Religious Islamic Boarding School Daar Al Uluum Asahan.

Based on information from the Director of the Islamic Boarding School for the evaluation of students at MAK PPMDU, he said: "The students are evaluated every 3 months and if they cannot follow the process of coaching and learning in tahfidz Alqur'an then they are transferred to the ordinary Aliyah Madrasah."

Furthermore, based on information from the Head of Madrasah who said that "evaluation in the guidance of tahfidz Alqur'an is carried out based on activities in the morning and evening, in the morning a tasmi 'is carried out in front of his friends before he enters class, while in the afternoon it is carried out ba'da. Asr prayer".

Then the Tahfidz coach talked about the evaluation carried out on the santi, he said "the evaluation is carried out with tasmi 'and muraja'ah both in the morning and ba'da Asar prayer" Based on the observations made by the researchers, the evaluation of the alqur'an tahfidz coaching carried out on MAK students is very selective and transparent, this is done for the sake of a commitment that has been optimized in a tangible way that if the students do not reach the target, the santri pesantren certificate is held and if he wants to take it he is must achieve the target even though he has graduated from his academic education. Based on the results of observations, the evaluation is carried out every three months to check the results of memorization and if they cannot follow the following lesson, the students are considered to take part in the Hafiz Alqur'an training, then if they do not memorize the last education, to be precise grade 12, the awarding of a pesantren certificate is eliminated because they did not get the target in the Alqur'an tahfiz program of eight juz. This is an agreement between the students and the head of the madrasa.

In order for the purpose of coaching to be achieved, evaluation is required. Based on observations obtained:

a. Evaluation every month of the reading of the Koran from each student by being appointed by a team who evacuated it.

b. Evaluation every month the practice of worship for each student, with a team appointed to evaluate, Punishment / sanction for students who violate the rules.

The implementation of field practice for students who have a certain schedule is that the students go directly to the community, accompanied by the coach.

Special guidance for students whose reading of the Alqur'an has not been perfect and their religious skills are not yet. Meanwhile, based on the data from the documentation, the results of the meeting were obtained regarding the guidance of santri at Madrasah Aliyah Religious

DISCUSSION

Islamic boarding school is one of the Islamic education in Indonesia which has its own characteristics. The definition of pesantren itself has various meanings, but in essence it contains the same meaning . Pesantren is a unique educational institution, not only because of its existence for a very long time, but because of the culture , methods and networks it implements.

Because of its uniqueness, C. Geertz calls it a sub- culture of Indonesian society (especially Java). Pesantren education has a distinctive culture that is different from the culture around it, so it is called an *idiosyncratic* sub-culture . The historical-cultural roots of pesantren cannot be separated from the entry and development of Islam in Indonesia which is mystical and mystical. (Clifford Geertz, *The Religion of Java* Terj. Aswab Mahasia, 1983 : 268).

Pesantren absorbed the culture of rural Javanese society, which at that time tended to be static and *syncretic* . Aside from the fact that the basis of the pesantren is a rural community in the village, pesantren is often referred to as the community or traditional Islam. (M. Fan Hasyim , 2003 : 77) .

In Nurcholis Majid's view, the word santri can be seen from two views, namely first, the opinion that says that students come from the word *sastri* , a word from the Sanskrit language which means literacy. This opinion, according to Nurcholis, is based on the santri being a *literary* class , for Javanese who try to deepen their religious knowledge through written books and in Arabic; second, the opinion that the word santri comes from Javanese, namely *cantrik,* which means someone who always follows the teacher where the teacher goes to live. (Nurcholish Majid , 1997 : 19 -20).

Furthermore, Zamaksari Dhoifer provides a definition of Islamic boarding schools, namely boarding schools for students, which are called cottages or houses made of bamboo, or perhaps it comes from the word *funduk* or means hotel or hostel. Words derived from the boarding school students who got the prefix *pe* and ending *late* , which means the abode of the students. (Zamakhsyari Dhofier , 1982 : 18).

The results of the research show that Islamic Madrasah Aliyah Religious Islamic Boarding School Daar Al Uluum Asahan has carried out the management functions of Santri guidance which include planning, organizing, implementing and developing. The management of the Islamic Boarding School Modern Islamic Boarding School Daar Al Uluum Asahan has implications for the success of his education, the indication is the quality of output that is ready to use in the community. Many of the graduates were given the opportunity to become teaching staff at their alma mater and in other institutions.

Many alumni of MAK PPMDU Asahan continued their studies at superior tertiary institutions both domestically and abroad, but since 2010 they have been constrained by conflicts that have occurred in the Middle East so that the priority to continue to the Middle East is currently decreasing. In terms of quantity, the alumnus did not experience significant because of the requirements for the graduation level of MAK PPMDU Asahan students. A maximum of 20 people once a year completes MAK PPMDU Asahan students.

From the results of the research, it was found that Madrasah Aliyah Religious routinely each year stipulate a plan that is outlined in programs and budgets covering aspects of General activities, Curriculum activities, Student activities, Personnel activities, Infrastructure activities, Business Administration activities, Activities in the field of Finance, Activities in the field of Public Relations, Activities in the field of Supervision. The aspect referred to in the Madrasah Aliyah Religious curriculum, this curriculum teaches the science of religion and kawniyah which is then supported by the curriculum of the Ministry of Religion and National Education. While the subject group includes: Religious education in the field of Qur'an Hadith, Fiqh, Akidah Akhlak, Arabic. Citizenship, Indonesian Language, English, Mathematics, Interpretation and Interpretation Science, Hadith Science, Usul Fiqih, Sufism, Kalam Science, Cultural Arts, Physical Education, Sports and Health, Computer Science Technology, Skills and

Local Content Education covering the fields of speech and engineering techniques. Tahfidzul Qur'an.

In the planning stage all educators at MAK PPMDU Asahan have been implemented. It's just that specifically in Tahfidzul Qur'an, it is constrained by the concentration in memorizing the Alqur'an. According to the students, this happens to the assignment given by educators in other subject areas, even though the requirements for getting jazah pesantren must memorize eight Juz. This should be the concern of the Pesantren Director and the Head of MAK PPMDU, so that the desired target is achieved.

In planning the development of tahfidz Alqur'an for students, the needs of the students must first be regulated because there is a fact that not all people who have the intention to memorize the Koran are able to realize their intentions, also not all people who memorize can complete up to 30 juz, and not everyone who memorized 30 juz able to read "bil supernatural" fluently and well. Likewise, not all hafidz are given the gift to make their memorization a dhikr which he always chants in istiqamah until the end of his life. For this reason, it is necessary for a student to make arrangements (management) systematically, so that the planned targets can be achieved.

Organizing Tahfidz Qur'an guidance resources for MAK PPMDU students covering several fields of activity in the General field, Activities in the field of curriculum, Student activities, Activities in the field of workforce, activities in the field of infrastructure, activities in the field of business administration, activities in the field of finance, activities in the field of public relations, Supervision activities. specifically for the curriculum in the field of Tahfdzul Qur'an including place, time, location, coaches and students. At this point in time it is necessary to pay attention to the time and educators whose full concentration is on the guidance of the Tahfidzul Qur'an. The principle or system of approach applied in organizing is *Islamic Ukhwuah* and Administration.

In order for the organization of resources to be carried out effectively and efficiently, it is necessary to arrange trustworthy educators and organizational resources in the guidance of Hafidz Alqur'an students at Madrasah Aliyah Religious that the placement of the supervisor is the mandate holder of the guidance of the students.

Implementation of Tahfidz Alqur'an Basically choosing the right time to memorize, really depends on the comfort and condition of each individual. However, in a hadith narrated by Abu Hurairah ra, it is stated that the Prophet Muhammad said:

إن الدين يسر, ولن يشاد الدين أحد إلا غلبه, فسددوا وقاربوا, وأبشروا, واستعينوا بالغدوة والروحة وشيء من الدلجة

" In fact, this religion is easy, and there is nothing difficult for himself in this religion unless he will arrive, so practice this religion properly, slowly, and give good news, and use the morning, afternoon and evening (to do it) " (HR Bukhari)

As for the perfect time to perform murajaah (repetition) of memorization is the time between performing sunnah prayers, both in the mosque and in the ma'had's room. This is because when praying someone focuses on facing Allah, this is what helps us memorize. It's different when outside of prayer, someone tends to get bored of being in one position, he wants to always move, sometimes his eyes look to the right or left, or he will see an object that is considered attractive, or maybe someone will even approach him and invite him to chat.

The implementation of Tahfidz Alqur'an and other coaching besides in class is also held in mosques, dormitories, also through outing (outdoor experience), the time of implementation is carried out in the morning or evening according to the wishes of the students and adjusted to the schedule of the ustadz and ustadzah.

The implementation of tahfidz Alqur'an requires a conducive place that will have a significant effect on memorizing success. Those who live in an environment that is indifferent or even against hearing the recitation of the Koran, will find it awkward to memorize all the time. On the other hand, those who live in a special tahfidz pesantren will experience

a conducive environment, want to memorize anytime and anywhere and in any way, and there is no problem.

For someone who is already memorized and fluent, place is no longer a problem. Because, he can do murajaah anywhere; on an airplane, motorcycle, car or even in a crowded place. Especially, when the manuscripts of the Koran can already be inserted into the phone (HP), so there is no longer a sense of "reluctant" to bring and read the Koran in the crowd of the masses . Of course, it was done in a low voice that didn't offend or grab anyone's attention. Furthermore, Tahfidz Alqur'an Santri MAK PPMDU The implementation dormitory is located in the mosque, class and dormitory, the time for tahfid is in the class at 07.30 WIB, in the mosque it is held after Asr is around 15.30 WIB, while in the dormitory the time is given by MAK PPMDH students.

Evaluations carried out in the guidance of students in their ubudiyah, such as tahfidz Alqur'an, require memorization to be carried out in five daily prayers . A Muslim certainly never leaves the five daily prayers, this should be used to repeat his memorization. In order to feel lighter, each prayer should be divided into two parts, before prayer and after. For example, before prayer: before the call to prayer, and the time between the call to prayer and iqamah. If he is a person who diligently goes to the mosque, you should go to the mosque before the call to prayer so that the time to repeat his rote is longer. Then after the prayer, that is, after reading the dzikir ba'da prayer or the morning dzikir at the Fajr prayer and after the dzikir after the Asar prayer. If only, he was able to repeat his memorization before praying for a quarter juz and after praying a quarter juz too, then in one day he could repeat his memorization as much as two and a half juz.

To support the quality of reading and memorization, we perform tasmi ' (listening) to an ustadz of the Quran, so that he or she can correct our wrong reading. This is intended to minimize errors that arise.

Factors other corroborating memorization is using all five senses that we have. This means that we memorize not only with our eyes, but also read with our mouths, and if necessary we continue to write them in a book or blackboard, as is applied in some areas in Morocco, namely by writing memorization on a small board that is held. by students, after they memorize it by heart, then the writing is washed with water.

Using one type of Al-Quran manuscripts can also strengthen memorization. Never move from one type of manuscript to another. Because our eyes will memorize what we see. If we look at a verse from more than one position, obviously it will cloud our memorization. This problem, has been warned by the poet in his writing:

الْعَيْنُ تَحْفَظُ قَبْلَ الْأُذُنِ مَا تُبْصِرُ فَاخْتَرْ لِنَفْسِكَ مُصْحَفَ عُمْرِكَ الْبَاقِيْ

"The eye will memorize what it sees - before the ear, so choose one Mushaf for you for the rest of your life . "

There are several models of writing the Mushaf, among them are: Manuscripts of Medina or well-known as Al-Quran corner, one juz of this manuscript consists of 10 sheets, 20 pages, 8 hizb, and each page starts with a new verse. The Medina Manuscripts (Manuscripts of the Corner) are the most widely used by Al-Quran memorizers, many of which are distributed by the Saudi government to pilgrims. The printed copies of the Koran now refer to this model of the Mushaf. For Indonesian publishers, there is a Mushaf model used by some Islamic boarding schools for tahfidh Al-Quran, namely the issue of Menara Kudus.

Factors other supporting memorization is noticed similar passages (mutasyabih). Usually someone who does not pay attention to similar verses (mutasyabih), their memorization tends to overlap one another. The verse in juz five, for example, will carry over to juz ten. The verse that should have been in the letter Al-Ma-idah will carry over to the Al-Baqarah, and so on. Below are some examples of similar verses (mutasyabihah) that a person often makes mistakes when memorizing them. To see mutasyabihat verses like this in a more

complete manner, we may refer to the books Mutasyabihat Al-Quran , by Abul Husain bin Al Munady, Guidelines for Mutasyabihat Verses , by KH. Mustain Shafi etc .

Based on the findings of the study, it was found that the evaluation of MAK PPMDU Asahan students was an evaluation that was carried out once every three months to check the results of memorization and if they could not follow the following lessons, the students were considered to participate in the guidance of Hafiz Alqur'an, use of the Alqur'an 1 Mushaf. (Alqur'an corner), hafidz method with Tasmi 'and Muraja'ah, location for tahfidz in mosques, classes and dormitories, time for tahfidz, morning and 07.30, ba'da Asr, and determined by the students themselves (midnight / tahajud prayer) and stealing time The results of the guidance of the Alqur'an Tahfidz according to the Director of the Islamic Boarding School: students become ready to use and merge with the community, are involved in community activities, become Imams and Khatibs Friday in designated areas, hold Ramadan Syafari.

CONCLUSION

Based on the data and the results of the analysis the researcher has described, conclusions can be drawn:

The Daar Al Uluum Asahan Modern Islamic Boarding School has carried out educational management which includes the Santri Development Management (Tahfidz Alqur'an) which has been carried out by the Madrasah Aliyah Religious, this is reflected in the activities of Planning, Organizing, Implementing, and Evaluating which are regulated and organized with consistent implementation, a conducive atmosphere, established Islamic Islamic teachings, the quality of Tahfidz Alqur'an which is expected to become Ulama and Umaro.

Planning the guidance of the Tahfidz Alqur'an for students in advance, the needs of the students in the program work unit for 1 year, time, place / location, coaches and students determine the targets to be achieved.

Organizing resources in the guidance of Hafidz Alqur'an students at Madrasah Aliyah Religious that the placement of the supervisor is the mandate holder of the guidance of the students.

The implementation of Alqur'an Tahfidz coaching is located in mosques, classrooms and dormitories, the time for tahfid when in class is 07.30 WIB, at the mosque is carried out after Asr around 15.30 WIB, while in the dormitory the time is given by MAK PPMDH students. Evaluations are carried out once every three months, checking the results of memorization and if they cannot follow the lessons and their hafiz, then the students are considered to take part in Hafiz Alqur'an training, as for what is done in the evaluation is by using tasmi and muraja'ah to students.

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THE ROLE OF SUPERVISION OF MADRASAH HEADS IN IMPROVING THE QUALITY OF LEARNING IN MTs ISLAMIYAH YPI BATANG KUIS

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ABSTRACT

This study aims 1) To know the role of supervision of madrasah heads in improving the quality of learning, 2) To know the obstacles in supervision carried out by the Head of Madrasah in improving the quality of learning in MTs Islamiyah Batang Kuis, 3) To know the supporting factors in supervision carried out by the Head of Madrasah in improving the quality of learning in MTs Islamiyah Batang Kuis. The research method used in reviewing research on the role of supervision of madrasah heads in improving the quality of learning in MTs Islamiyah Batang Kuis is a qualitative research approach with descriptive qualitative types. Based on the results of the study showed that: 1) The supervisory role of the Head of Madrasah in MTs Islamiyah Batang Kuis, namely: (a) Making supervision planning; (b) Guiding and directing teachers; (c) Learning Device Inspection; and (d) Monitoring or supervising teaching teachers, 2) Implementation of supervision of madrasah heads in MTs Islamiyah Batang Kuis, as follows: (a) Providing a framework for monitoring supervision activities; (b) Make a class visit; (c) Conduct class observations; and (d) Conduct individual meetings or interviews. 3) The inhibition factors for the implementation of learning supervision in MTs Islamiyah Batang Kuis based on observations and interviews and documentation are as follows: (a) Time. The purpose of the time here is, sometimes when the Head of Madrasah carries out supervision there are several agendas of the Head of Madrasah who suddenly outside madrasah. In addition, the distance between the Office of the Ministry of Religious Affairs of Deli Serdang Regency and Madrasah is quite far. It takes approximately 3 hours to get to the Ministry of Religious Affairs office. So, the supervision agenda was forced to be delayed; (b) Lack of Confidence. Teachers lack confidence in teaching when the Head of Madrasah enters the classroom to conduct supervision, 4) Based on the results of interviews, observations and documentation of supporting factors in the implementation of learning supervision in MTs Islamiyah Batang Kuis, namely: (a) Teacher's ability. Teachers can know and evaluate themselves the extent of their ability to be developed and become the benchmark of madrasah heads to help teachers solve problems in learning; (b) Quality of learning. The teacher's increasing ability in the learning process will result in a good quality of learning.

KEYWORDS: Supervision of Madrasah Head and Quality of Learning

INTRODUCTION

In the 21st century, there is a lot of competition between countries, economy, cultural change, the development of science and technology that is increasingly soaring in the future that must give readiness to humans to compete with the development of science and technology today. Therefore, quality education is needed so as to realize the functions and objectives of national education.

As mentioned in Law No. 20 of 2003 on the National Education System confirms that national education serves to develop the ability and form dignified national character and civilization in order to educate the life of the nation, aiming to develop the potential of learners

to become believers and fear God almighty, noble character, healthy, knowledgeable, capable, creative, independent, and become democratic and responsible citizens.

Education is a process of humanizing people. In human education as an educational being who has the duty and responsibility to always learn and develop self-potential. Potentials developed are: Cognitive competencies that are competencies related to knowledge; Affective competencies are competencies related to social, moral, religious and so on; and psychomotor competencies that are competencies related to practical skills.

Education as one of the main needs in human life that thinks to live the life of the world in carrying out the duties and responsibilities given by the Creator and in maintaining life. Man is a creature of the earth, and He has power over all things. To cultivate his mind, education is needed through the learning process.

To achieve quality learning and realize the functions and objectives of national education required educators and education personnel who are able to carry out their duties and responsibilities. The headmaster is an educational professional and educator who has a complex task in an educational institution.

Today, the demands directed at schools are very interesting with regards to the entry of the free market, namely the Asean Economic Community (MEA) which demands that every human resource must be able to compete with foreign human resources. Schools are required to be able to provide solutions and improvements to education.

The demands came to the fore because the results of education have not been in accordance with the expectations of many parties. As stated by Syafruddin and Asrul (2015:9-10), it turns out that the results of education still show low quality of graduates, curriculum that is too heavy for children, facilities and infrastructure are not complete, teacher performance and education personnel tend to be low, teacher welfare is still depressing, student learning motivation is low, even it seems that parental involvement is also low. All of them further complement the runyamnya national education conditions. Similarly, it occurs in its main schools in the most remote and suburban areas of the country.

Interesting to look at, other issues that undersent the national education system internally, referring to the opinions of Al Hamdani in Syafaruddin and Asrul (2015:12), namely:

a. Low equity opportunities are accompanied by the number of students who drop out of school and do not continue to a higher level of education.

b. Low academic quality, especially in the mastery of natural sciences, mathematics and languages, especially foreign languages. In fact, the ability to master these materials is the basic capital to master and develop science and technology,

c. Low internal efficiency, especially with the number of learners repeating the class and the length of the study period that exceeds the standard time set,

d. Low external efficiency of the education system or commonly referred to as educational relevance,

e. The tendency of moral and moral decline that causes students to be bringas, rude, asocial, easily prone to behaviors that harm him or his limgkungan, such as drug abuse, liquor, stabbing, piracy, and so forth.

From the above phenomenon, it is clear that the above problems require serious attention in the world of schooling. Because the main purpose of education is the realization of the goal of national education is to educate the life of the nation. Therefore, the role of leaders and educators is needed in implementing educational programs.

To achieve the implementation of educational programs in learning, supervision is needed from the Head of Madrasah. Supervision or controlling conducted by the Head of Madrasah requires seriousness. Because the supervision carried out will determine the quality of learning that impacts the school.

The head of the madrasah conducts supervision to ascertain whether the teacher is carrying out his duties as mandated. And the supervision carried out by the Head of Madrasah is an emphasis of leadership and internal management consisting of the commitment of schools and

stakeholders. The commitment is to improve performance and motivation, improvement of planning and budgeting system that reflects priorities, procurement of internal supervision and evaluation systems and mechanisms, efficient decision-making systems and procedures, simplification of bureaucracy, optimization of resource utilization and funding sources, and transparency of the use of Sagala funds (2010:130). So the quality or not of a learning in the school will appear on the role of the Head of madrasah in conducting internal supervision of the school. proper and objective supervision is the key to the quality of school programs and activities.

LIBRARY REVIEW

1. Head of Madrasah as Leader

Leaders are the highest power in the organization in terms of organizational structure. In educational institutions, especially madrasahs, the highest authority is the Head of Madrasah. The head of madrasah is the key to the realization of the organization's objectives.

According to Winardi in Sagala (2010:132), the leader is a person who because of his personal skills with or without official appointment can influence the group he leads to exert joint efforts towards achieving "certain goals".

Leadership is an important dynamic force that motivates and coordinates organizations in order to achieve goals through a process to influence others, both within the organization and outside the organization to achieve the desired goals in a particular situation and condition. The process of influencing it often involves various powers such as threats, awards, authorities, as well as persuasus and motivation. In this case, the leadership played by the headmaster must be able to influence all school personnel and be willing and able to build a commitment to make the school he leads into a quality school and be the best in his area.

Sagala (2010:145), This commitment was stated by the headmaster, that factually he is continuously together with all parties responsible for the implementation of school education to improve the quality of performance and motivation of all school personnel. The leadership of the Head of Madrasah with a high commitment, will create the quality of education in the school he leads to be consistent between the expectations of families, schools, and the community as envisioned together.

The head of madrasah as a leader is a person who is able to influence and help stakeholders to commit together to provide and provide formal education services. The commitment here must be built by the Head of Madrasah between stakeholders and school personnel in improving the quality of performance and motivation of all school personnel. So, from the high quality of performance and motivation in the implementation of education is able to improve the quality of educational services.

2. The Role and Function of Madrasah Head

Leadership roles can take place inside and outside the organization. Therefore, one of the strategic roles of a person in an organization other than as a manager is as a leader. Referring to Robbins' opinions in Syafaruddin and Asrul (2015:59) it is understood that the role is a set of behavior patterns that are expected to relate to the task of a person in a position in a social unit. Newel explains that the role is the same as behavior in a certain position and includes the behavior itself and the attitudes and values inherent in the behavior.

Asmani (2012:36), The role of the Head of Madrasah is the activities or behavior patterns of the Head of Madrasah in carrying out his duties as head of madrasah to achieve educational objectives. Mohib Asrori in Asmani stated that there are eight functions and duties of the Head of Madrasah abbreviated as emaslime, namely Educator, Manager, Administrator, Supervisor, Leader, Innovator, Motivator, and Entrepreneur. Therefore, from the above presentation, the function and role of the Head of Madrasah looks very complex to achieve the quality of education in schools. Therefore, all activities or activities of the Head of Madrasah are inseparable from the eight functions and duties of the Head of the Madrasah.

3. Basic Concepts of Supervision

Morphologically supervision comes from two English words, namely super and vision. Super means above, and vision means to see, inspection, inspection, supervision and assessment in the sense of activities carried out by superiors or leaders against the person under him Santoso (2016:218).

statement: "What relates to supervision is: (1) Supervision is more of a process than a role; (2) Supervision is a process used by school personnel who rely directly on other personnel, to help them adjust their school goals."

In line with the above opinion, Fathurraohman & Suryana (2015:34) stated that the term education supervision is an educational supervision activity aimed at improving and improving the quality of education. Supervision is more an effort to provide guidance, guidance, encouragement, and encouragement for education units that are expected to continuously improve the quality of education and services.

From the above exposure can be drawn conclusion that the supervision of education is not only a role, but the process in providing assessment, examination, guidance, encouragement and encouragement to find the root of problems and solving problems faced by the school both in terms of human resources, instructional, learning and curriculum that is expected to improve the quality and education services.

In general, the purpose of supervision in education is to solve problems that occur in the world of education. supervision is not to look for errors but to solve problems and make improvements.

The purpose of supervision can be distinguished into two, namely general purpose and special purpose. The general purpose of supervision refers to the meaning of supervision, namely providing technical assistance and mentoring to teachers and other school staff. Furthermore, the general objectives are described as specific objectives of supervision, in order to be clearer direction to achieve it, because the specific objectives have shown aspects of supervision clearly and in detail. The specific purpose of supervision is directed at the performance of the components of supervision that are none other than: students, teachers, and other staff, curriculum materials, facilities and infrastructure, management, as well as the environment and general situation, Arikunto (2006: 42).

Some of the exposure to the objectives of education supervision mentioned above, can be drawn conclusion that the essence of the purpose of education supervision is to make continuous improvements to improve the quality of education. Improvements made in education supervision are not only in terms of education management, but also from the performance of teachers in the learning process in the classroom through improving teacher competence. Increasing teacher competence will improve the quality of learning in the classroom. The improved quality of learning will have an impact on the quality of education.

4. The Role of Madrasah Head as Supervisor in Improving The Quality of Learning

In accordance with the spirit of implementation of the SBM model, the role of the Head of Madrasah in supervising, of course, adjusts to the implementation of SBM. Because in terms of helping to improve the quality of human resources (HR) in schools, of course the prominent role performed by the Head of Madrasah is the role of supervision.

As stated by PP No. 19 year 2005 article 57 that supervision includes managerial and academic supervision carried out continuously by supervisors or owners of education units and heads of education units. Various efforts either through training activities, seminars, or other important activities are carried out so that the supervisors (supervisors / PPAI) that exist today make them have competence in terms of managerial and academic supervision. The experience of participating in various trainings and seminars attended by the Head of Madrasah and all school personnel can refresh them in carrying out their duties and responsibilities to be better in accordance with their duties and responsibilities, Sagala (2010:147).

Concerning the supervision of Allah Almighty said in the Qur'an Surah Al-Infithar / 82:10-12 which reads:

Means: And indeed, there are guardians over you. They are the noble angels who are able to perform their duties as best they can without faults or shortcomings. They're registrars who don't just take notes without knowledge.(Q.S. Al-Infithar/82:10-12)

Furthermore, Allah said in the Qur'an Surah Ash-Shuura/42:6 and Surah Ash-Shuura/42:48 which reads:

Furthermore, Allah said in the Qur'an Surah Surat Asy-Syuura/42:6 and Surat Asy-Syuura/42:48 which reads:

Means: As for those who take protectors other than Him, God is watching them. and you are not their watcher.(Q.S. Asy-Syuura/42: 6)

Means: But if they turn away, We have not sent you as a watcher over them. It's nothing more than just delivering. And verily, when we give man a taste of Our pride, he rejoices in it. but if some evil befalls them for what their hands have sent them, then indeed, they are disbeliever.(Q. S. Asy-Syuura/42: 48)

From the above, to become a supervisor must fully understand his duties and responsibilities. Duties and responsibilities in the emergency are carried out without any errors and shortcomings. Because actually being a supervisor is not just the process of finding other people's faults, but more than that. The watchdog must find the root cause of the problem and deliver a solution to each problem. Therefore, a supervisor must have a higher knowledge than supervised and his delivery must be in a good manner. As the Prophet (peace and blessings of Allaah be upon him) said:

عَنْ أَبِيْ يَعْلَى شَدَّادِ ابْنِ أَوْسٍ رَسُوْلِ اللهِ صَلَّى اللهُ عَلَيْهِ وَ سَلَّمَ قَلَ صَلَّى اللهِ عَلَيْهِ وَسَلَّمَ قَالَ: إنَّ اللهَ كَتَبَ الْإِحْسَانَ عَلَى شَيْئٍ.

Means: From Abu Ya'la Syaddad ibn Aus ra., from the Messenger of Allah, he said, "Allah has ordained good deeds (ihsan) for all things. (HR. Muslim, No. 1955).

Maintaining the safety and success of agencies is the main task of managers, both family organizations and universal organizations. How a manager can control others while himself is still out of control. Thus a manager is the best person and must control all his members well.

The head of madrasah is a leader who has a duty as a supervisor. A leader must be fair in carrying out his duties. As the Prophet (peace and blessings of Allaah be upon him) said:

عَنْ عَبْدِاللهِ بْنِ عَمْرِو. قَالَ ابْنُ نُمَيْرٍ وَأَبُوْ بَكْرٍ: يَبْلُغُ بِهِ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَ سَلَّمَ. وَ فِي حَدِيْثِ زُهَيْرٍ قَالَ: قَالَ رَسُوْلُ اللهِ عَلَيْهِ وَ سَلَّمَ: ,, إنَّ الْمُقْسِطِيْنَ، عِنْدَاللهِ، عَلَى مَنَا بِرَ مِنْ نُوْرٍ. عَنْ يَمِيْنِ الرَّحْمَنِ عَزَّ وَ جَلَّ. وَ كِلْتَا يَدَيْهِ يَمِيْنٌ، الَّذِيْنَ يَعْدِلُوْنَ فِيْ حُكْمِهِمْ وَ اَهْلِيْهِمْ وَ مَا وَ لُوْا ،،،

Means: From Abdullah ibn Amar, he said: "The Messenger of Allah (peace and blessings of Allaah be upon him) said: "In the presence of Allah, the just men are on a pulpit made of light. They are close to the Most Merciful, the Most Merciful, the Most Glorious. It is they who are just to the people and to the authority they are given.(HR. Muslim, 18)

As an education supervisor, the Head of Madrasah must be able to carry out various supervision and control to improve the performance of education personnel. Supervision and control is intended so that education personnel do not deviate in carrying out their work. Six things that become the duties and responsibilities of the Head of Madrasah as an education supervisor stated by Susanto (2016:342), namely:

1. To raise and stimulate teachers and school employees in carrying out their duties as best they can.
2. Trying to organize and equip school equipment including instructional media needed for the smoothness and success of the teaching and learning process.
3. Together with teachers trying to develop, find and use teaching methods that are more in accordance with the demands of the curriculum that is currently in force.
4. Foster good and harmonious cooperation among teachers and other school employees.

5. Trying to improve the quality and knowledge of teachers and school employees, among others by holding group discussions, providing school libraries and or sending them to attend administration, seminars in accordance with their respective fields.
6. Fostering cooperation between schools and BP or POMG and other institutions in order to improve the quality of students' education.

In line with that, in Sagala that the concept of the Head of Madrasah as a supervisor shows that there is improvement in teaching in the school he leads, this improvement is seen after the supervisor's touch is done in the form of help to overcome the difficulty of teachers in teaching. Therefore, teaching supervision is one of the important aspects carried out by every supervisor including the Head of Madrasah in improving the quality of learning. This gives an idea that improving the quality of learning is not only based on teachers as the vanguard. However, it must be pursued by the supervisors together with the teacher.

Sagala (2010:134), In carrying out their roles and duties as supervision, supervisors, especially supervisors, can select and use several supervision techniques: including class visits, school visits, impromptu tests, case conferences, document observations, interviews, questionnaires, written reports and so on.

From the explanation above, the role of the Head of Madrasah as a supervisor in improving the quality of learning in schools is to monitor learning, provide guidance, and facilitate teachers in improving teacher competencies related to teacher duties and responsibilities in the learning process. The teacher's duties and responsibilities include teaching and assessment prepared by the teacher. Effectively measurable assessment can be done with the right scope so as to guarantee the quality of learners' learning outcomes.

METHODOLOGY

Research method that uses qualitative research approach with descriptive qualitative type. The research aims to describe, summarize the various conditions found in the field or research objects. This type of research contains exposure by not involving number calculations. Research location in MTs Islamiyah YPI Batang Kuis. The focus of his research was the role of the Head of Madrasah as a supervisor. Therefore, the researchers took the Head of Madrasah in MTs Islamiyah YPI Batang Kuis as the subject of research and Class Teacher and Administration as a reinforcement of information obtained from the Head of Madrasah.

RESULTS AND DISCUSSIONS

The supervisory role of the Head of Madrasah is all activities of the Head of Madrasah in carrying out supervision in education to achieve educational objectives. the following will explain the role of supervision of madrasah heads in improving the quality of learning in MTs Islamiyah YPI Batang Kuis.
a. Making supervision planning, Planning supervision activities both in written (programmatic) and unwritten form.
b. Guiding and directing teachers, mentoring and briefing madrasah heads on the problems faced by teachers. Supervision is not just to look for teacher errors. However, supervision is intended to help teachers in overcoming every problem they face.
c. Examination of Learning Devices, Head of Madrasah conducts examination of learning devices such as learning device plan (RPP), syllabus, prota and prosem.
d. Monitoring or supervising the teaching teachers, the Head of madrasah monitors the teacher by visiting the classroom and observing the class.

Supervision of madrasah head at MTs Islamiyah YPI Batang Kuis in interview, observation and documentation, as follows:
a. Provides a framework for monitoring surveillance activities. The meaning is to provide or create an assessment form that becomes the benchmark when supervising in the classroom.

b. Make a class visit. This means seeing or reviewing teachers while teaching in the classroom.
c. Conduct class observation. This means observing the teacher in carrying out his teaching duties from start to finish during the learning process.
d. Conduct individual meetings or interviews with teachers observed as a follow-up to supervision directly in the classroom.

The main objective of supervision activities is to improve the quality of learning. Of course, the increase is not only on one aspect, but all elements related to the learning process, including the students themselves, teachers and other personnel, equipment, management and the environment in which they learn. Then there are three functions of supervision, namely:

1. Function of improving the quality of learning. This supervision is a supervision with a narrow scope, focused on the academic aspect, especially what happens in the classroom when the teacher is providing assistance and direction to the students.
2. Function triggering elements related to learning. It means that supervision that serves as the driver of change or even is a factor that affects the improvement of the quality of learning, supervision is known as administrative supervision.
3. The function of nurturing and leading. It means supervision is an activity directed towards providing leadership for teachers and other educators, why not to students? Because the concept of supervision is to provide guidance and assessment to teachers who will later affect the learning process of teachers in the classroom and indirectly will also affect the quality of learning and will ultimately affect the learners.

Therefore, it requires planning that really requires special attention. And supervision planning in the form of programs will be more structured in every supervision activities carried out by the Head of Madrasah. However, in MTs Islamiyah YPI Batang Kuis, not all madrasah heads make supervision planning that is included in one of the Madrasah Head programs.

Factors inhibiting the implementation of learning supervision in MTs Islamiyah Batang Kuis based on the results of observations and interviews and documentation are as follows: (a) Time. The purpose of the time here is, sometimes when the Head of Madrasah carries out supervision there are some agendas of madrasah heads who suddenly outside the school. In addition, the distance between the Office of the Ministry of Religious Affairs labuhanbatu region and the school is quite far. Approximately requires a 4-hour drive to the Ministry of Religious Affairs office. So, the supervision agenda was forced to be delayed; (b) Lack of Confidence. The teacher lacked confidence in teaching when the head of the madrasah entered the classroom to conduct supervision.

Based on the results of interviews, observations and documentation of supporting factors in the implementation of learning supervision in MTs Islamiyah Batang Kuis, namely: (a) Teacher ability. Teachers can know and evaluate themselves the extent of their ability to be developed and become the benchmark of madrasah heads to help teachers solve problems in learning; (b) Quality of learning. The teacher's increasing ability in the learning process will result in a good quality of learning.

CONCLUSION

Based on the results of the research that has been done, it can be concluded that: 1) The supervisory role of the Head of Madrasah in MTs Islamiyah Batang Kuis, namely: (a) Making supervision planning; (b) Guiding and directing teachers; (c) Learning Device Inspection; and (d) Monitoring or supervising teaching teachers, 2) The factors inhibiting the implementation of learning supervision in MTs Islamiyah Batang Kuis based on observations and interviews and documentation are as follows: (a) Time. The purpose of the time here is, sometimes when the Head of Madrasah carries out supervision there are some agendas of madrasah heads who suddenly outside the school. In addition, the distance between the Office of the Ministry of Religious Affairs labuhanbatu region and the school is quite far. Approximately requires a 4-

hour drive to the Ministry of Religious Affairs office. So, the supervision agenda was forced to be delayed; (b) Lack of Confidence. Teachers lack confidence in teaching when the Head of Madrasah enters the classroom to conduct supervision, 3) Based on the results of interviews, observations and documentation of supporting factors in the implementation of learning supervision in MTs Islamiyah Batang Kuis, namely: (a) Teacher's ability. Teachers can know and evaluate themselves the extent of their ability to be developed and become the benchmark of madrasah heads to help teachers solve problems in learning; (b) Quality of learning. The teacher's increasing ability in the learning process will result in a good quality of learning.

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TEACHER PERSONALITY COMPETENCIES
(A Theoretical Concept and Its Application in the Formation of Professional Teachers)

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ABSTRACT

A good and correct teacher is a teacher who has a healthy personality physically and mentally. Teacher personality determines students succeed in the learning process and succeed in life in the environment where they live. Teacher personality affects the personality of students. This is because the teacher is a model for their students. That is why personality is used as a teacher competency. Many teachers are less concerned with the change and progress of students. Many teachers do not yet have a balanced personality in carrying out their duties and functions as educators. The success or failure of students to become responsible and independent adults depends on how the teacher is able to present the personality as a human being.

KEYWORDS: Teacher's Personality.

PRELIMINARY

The teacher is a very determining factor in the success and smoothness of the teaching and learning process in an institution. The teacher is the person who determines the progress of a nation and human civilization. In the hands of the teacher, students who initially don't know everything become geniuses. Through the educational process, generations of nation builders who are skilled and superior in science and technology are born. In this paper, the personality of teachers will be discussed.

In an effort to embody the context above, of course, it is related to the personality of the education staff (teacher) as implementing the teaching and learning process. S. Nasution (1981: 1) explains that the quality of education depends a lot on the quality of teachers in guiding the teaching and learning process. However, it is considered that teaching is still too much of an art which depends a lot on the talents and personality of the teacher. This opinion explains that ability (competence) and personality (personality) are the two main components to achieve success in achieving educational goals effectively and efficiently.

The personality of the teacher affects the atmosphere of the teaching and learning process in the classroom, the freedom that students enjoy in expressing their thoughts and developing their creativity or the restraints and limitations they experience in their personal development. Teachers as educators and builders of a nation-building generation are expected to be able to demonstrate high moral behavior for the future of the nation and state. Personality is one of the problems that devote a lot of attention to experts to explain its meaning, function and role. For this reason, various efforts and research activities have been carried out to explain how a person's personality is, both scientifically and non-scientifically. Among the efforts and activities carried out and of a scientific nature is Personality Psychology.

Personality includes all elements, both physical and psychological, so it can be seen that every action and behavior of a person is a reflection of one's personality, as long as it is carried out with full responsibility and awareness. Every word, action, and positive behavior will enhance self-image and personality. If a person's personality is good and increases, that person's prestige will also increase. Personality can determine whether the teacher becomes a good educator or coach or will be a destroyer or destroyer for the future of students. Having a complete personality can give birth to a good performance too. good performance breeds

recognition. Confession breeds respect. Respect breeds prestige. Munir (2012: 69 - 70) explains that with this authority the influence of the teacher will bind strongly in their students. An authoritative teacher doesn't need a lot of energy for his students to hear every word spoken. This condition will have a positive impact on future performance

In carrying out their daily activities, teachers in an educational institution, there are various forms of creativity, motivation, innovation, fighting spirit, sacrificial power, a spirit of heroism and various variants of the personality and type of teacher. Enthusiasm, passion, full magnetism, the power of innovation and creation will be seen from the person (teacher) according to the intentionwhich supports motivation in the teacher. Noer (2011: 98) explains that the spirit factor in the soul is the strength that the owner builds so as to produce motivation, performance, job satisfaction and welfare at work. Actually, how is the relationship between education and personality. Is the personality of students built with teachers who are less competent and have unbalanced personalities. To answer all these questions, of course, it is up to the teacher's attitude in carrying out the teaching and learning process with their personalities.

METHODOLOGY

The research method used in this opportunity is the library research method with a descriptive qualitative approach. Based on this, the library becomes the main reference in solving various existing problems by referring to books that are relevant to the research title.

RESULTS AND DISCUSSION

Definition of Personality

The teacher is one component of the educational process. Suryosubroto (1983: 26) explains that educators as adults who are responsible for helping students in their physical and spiritual development reach maturity, are able to stand on their own and fulfill their maturity level, are able to stand on their own to fulfill their duties as servants and khalifah of Allah and are able as social beings and as independent individual beings. The embodiment of students into complete Indonesians, having a healthy personality is entirely influenced by the personality of the teacher in carrying out their duties and functions.

The teacher is the torch to guide the journey of civilization. Teachers always provide insight, knowledge and also direction on how to live a better and more dignified life. Budiman (2012: 1) explains that teachers in this sense, of course, are not only those who are formally called teachers because they have a certificate or diploma, but also those who have provided learning in its broadest meaning. Forming adult human beings as holders of the nation-building estapet is of course tailored to the educators. Improving the nation without paying great attention to teacher personality problems is very unlikely to get good and expected progress. Albarobis (2012: 131) explains that after all teachers are the spearhead of education. Meanwhile education is the only way that can lead humans to the top of civilization. If the teacher does not carry out his role properly, the educational process cannot run effectively and efficiently, especially achieving educational goals.

Case (2009: 60) explains that supervising teachers are said to be successful if they not only provide knowledge, but make children able to learn independently, create their own knowledge and care for themselves, society and their learning. The teacher practices educational guidance in every lesson, in every interaction with others and with himself. Teachers like this are teachers who continuously learn and participate in human interactions to continuously provide meaningful and responsible guidance.

Another implication is that schools are not the only places to learn. Schools as educational institutions must be harmonized with the maximum effort possible so that the results can be the basis for students to develop themselves outside of school. Suparno (2002: 92) explains that education in schools must be oriented towards increasing the ability of students to be able to

determine themselves who are able to make many choices and are able to make the best decisions that are in line with their development as a whole human being.

The teacher must be able to be an inspiration to every student. For that, the teacher must be the initiator in the teaching and learning process. Thoifuri (2007: 25-26) explains that the initiator teacher has several characteristics as follows:

First, developing existing things so they become more perfect.

Second, discover new things that are not yet in the world of education.

Third, always refers to the goals of national education.

Fourth, always have new ideas to apply in class.

Fifth, able to combine theory with practice.

Sixth, being able to describe teaching textbooks with the surrounding environment.

Seventh, motivate children to study the natural environment to suit the textbooks.

Eighth, to set an example for their students to be disciplined and responsible.

Ninth, motivate students to make observations of social phenomena and scientific research on nature.

Tenth, motivating students to criticize teaching textbooks and develop them according to the situation and conditions of the global community.

Besides being the initiator, the teacher is also expected to be able to provide a sense of security to students in following lessons. Because, a sense of security can generate motivation. So, the role of teachers is very complex, both in schools, families and communities. Noor (2012: 123) explains that teachers are seen from their personal (self-oriented) point of view, a teacher must act as:

1. A social worker (social worker), namely someone who must provide services to the community.
2. Students and scientists, namely someone who must always learn continuously to develop their scientific mastery.
3. Parents, meaning that the teacher is the representative of the parents of each student in the school.
4. Exemplary model, meaning that the teacher is a model of behavior that students must emulate.
5. Gives a sense of security and compassion for each student.

A person's personality grows and is formed through the development of a psychosocial crisis process that takes place from phase to phase. Makmus (2004: 117) assumes that every growing individual is forced to be aware of and interact with his growing social environment. If the individual concerned is able to overcome crisis after crisis he will emerge with a healthy personality characterized by ability to control the environment, integrated psycho-physical functions, and understand himself optimally. On the other hand, if he is unable to overcome these psychosocial crises, then he will deffuse to be swallowed up by the flow of the life of his ever changing society.

Al Rasyidin (2006: 24) explains that in principle, the term personality is used for the meaning addressed to individuals or individuals. However, in its development and usage, the term personality has expanded to various meanings. Likewise in the Indonesian term Ahyadi (1995: 66) explains that personality is also used to explain traits, characteristics, characters, dispositions, soul, morals, enthusiasm, habits, behavior and others.

Koesoema (2010: 81) states that character is the same as personality. Personality is considered as a characteristic or characteristic, or style, or characteristic of a person that comes from formations received from the environment. Mu'in (2012: 160) explains that the term character is closely related to personality. A new person can be called a person of character if their behavior is in accordance with moral principles. That is, Suyadi (2012: 21) explains that a person with character is a person with personality, behavior, character, character or character.

Personality psychologists have different notions of personality. They agree that there is no single definition of personality. This way of extracting personality definitions will not

produce an absolute understanding of personality, because they themselves have different backgrounds. Although there is no single personality definition that can be accepted by all personality experts, it can be said in general that Feist (2007: 3-4) explains that personality is a relatively permanent character pattern of a unique character that provides both consistency and individuality. for one's behavior. Character (traits) contribute to individual differences in each behavior. The consistency of each behavior over time and the stability of the behavior itself in every situation and condition is different. Character indeed something unique. With its own uniqueness, it reflects that the characters show differences in the individual itself. The human personality at a certain time is the result of the interaction process of the parts which is so intensive that it forms a unified whole and is the subject of experience. Hadi (2002: 97) explains that personality is formed at any time, so that in his life humans have a series consisting of personalities from moment to moment. Jalaluddin (2002: 188) states that personality is the totality of what an individual achieves by presenting the cultural results of social evolution. On the other hand, Suryabrata (2005: 77) argues that such a way of working does not fulfill the psychological goals of personality, namely knowing other human beings according to what they are, according to their unique characteristics; because by categorizing them into these types, psychologists using the typological approach hide the specific characteristics of a person. Because there are differences regarding the definition of personality, in its application to be able to understand the human personality must refer to one particular scientific viewpoint. Danandjaya (1994: 48) explains that individuals who can convey their personality status properly and appropriately are people who are well adjusted. But in reality, not everyone can do that well, so that it can mess up their life because of various mental conflicts that can interfere with their welfare. Today there is a wide variety of different theories of personality. Lindzey (1980: 125) found fifteen approaches in an attempt to understand what is meant by personality. Atkinson (2001: 163) explains that most personality theories can be grouped into one of four groups, namely (1) Trait theory, (2) Psychoanalytic, (3) Social Learning (social learning), and (4) Humanistic. These theoretical approaches are not the same as each other, neither in the idea of the structure of personality nor in how to relate ideas to behavior.

1. **Trait Theory (Theory of Character).**

At first people always try to explain the notion of personality by grouping people into certain types or styles. Sheldon in Suryasubrata (2002: 48) classifies people into three personalities based on body shape, namely:

a. People who are short fat (endomorph), sociable, relaxed and calm.

b. People who are tall and thin (ectomorph), are good at self-control and enjoy solitude.

c. People who are muscular (mesomorph), love physical activity, lack feelings and like crowds.

Furthermore, Jung in Irwanto (1996: 98) classifies people into two personality types based on their psychological characteristics, namely "introvent (tends to close themselves, is shy and likes to work alone) and extrovent (open, sociable and likes jobs that allow a lot of work). relate to other people). The efforts made by experts to classify people into certain personality types can not satisfy most people, because it is considered to view personality in a simple way, in fact personality is much more complex than just that. Thus, character refers to a trait (attribute) that distinguishes one person from another who is relatively perfect and always consistent.

2. **Psychoanalytic Theory**.

Based on the explanation above, it can be concluded that personality is the study of human (teacher) behavior as a whole, complex and unique. In addition, there are also many kinds of approaches that attempt to examine personality as a whole, both scientifically and non-scientifically. Using this approach, in understanding personality, there may be conflicts and a person's subconscious motives have different personalities. This is because most of a person's personality is subconscious and cannot say anything about his personality.

3. **Social Learning Theory**.

In this theory, it does not focus on how the shape (pattern) of a person's personality is, but in terms of what that person does in relation to the conditions at which he does this.

Indicators that determine what an individual does in each activity include (1) ability, (2) cognitive strategies, (3) expected goals, (4) subjective value of desired goals, and (5) settings arising from within self (self management). In other words, personality can be formed through interaction and adaptation with fellow individuals in an environment. This shows that a person's actions in certain situations and conditions are influenced by the characteristics of the situation and the condition itself, the assessment of that situation and reinforcing the behavior that has been done in the past. It is true what it says that friends are your own person.

4. **Humanistic Theory**.

In this theory, neither psychoanalytic nor social learning theory accepts the concept of personality. Nugraheni (2021: 63) explains that a good personality can mean that his behavior (speech, language, action, action) can be accepted by others. The wider the community that receives his kindness, it can be interpreted that his personal goodness is more perfect.

From the various definitions of personality above, Yusuf (2007: 4-5) states that personality can be explained as follows:

1. Dynamic, refers to changes in the quality of behavior (characteristics) of individuals, from time to time or from situation to situation.
2. Organization, which emphasizes the patterning of the parts of the independent personality structure, each of which has a special relationship with one another. This shows that personality is not a collection of traits in the sense that one trait is added to another, but rather the relationship between these traits which are interrelated or interrelated.
3. Psychophysical System, which consists of habits, attitudes, emotions, sentiments, motives, beliefs, all of which are psychological aspects. physical basis within the individual such as nerves, glands or the individual's body as a whole.
4. Determine, which shows the motivational role of the psychophysical system. Within the individual, this system underlies specific activities and influences their forms. Attitudes, beliefs, habits or other elements of the psychophysical system arise through stimuli, both from the environment and from within the individual himself.
5. Unique, which refers to the uniqueness or diversity of individual behavior as an expression of the pattern of his psychophysical system. In the process of adapting to the environment, there is no reaction / response from two people even though they are identical twins.

Baker (2005: 1) explains that the real meaning of learning lies in the hands of the teacher, both in a broad and specific sense, namely those who do have the requirements and qualifications as teachers. Teachers hold an important position with their role as the main shaping character of prospective citizens of society. Djamarah (2001: 3) explains that in a simple sense a teacher is a person who provides knowledge to students.

All aspects of education in Islam are related to values that see the teacher not only in the mastery of material knowledge, but also in the investment of moral and spiritual values that it carries to be transformed into the formation of an Islamic personality. In this context Barizi (2004: 219) explains that teachers are required to carry out activities to guide, train and accustom students to good behavior. Consequently, the teacher's existence is determined not only by his teaching activities, but also how he practices the teachings and values of Islamic education.

Awareness of the large educational responsibilities borne by teachers, all teachers try to develop their roles. This is because the success of nation building rests in the hands of teachers as educators and teachers. Surachman (1980: 42) explains that every teacher lies an responsibility to bring his students to a certain level of maturity. Personality is about the whole person and personality is something unique to each individual. Murniati (2012: 54) explains that personality inventory is intended to determine a person's creative personality tendencies or personality correlates related to creativity. Defined broadly, creative personality includes attitudes, motivations, interests, thinking styles and habits of

behavior. Supriadi (1985: 94-95) explains that there are 24 personality traits or characteristics of creative teachers as follows: (1) Open to new experiences, (2) Flexible in thinking and responding, (3) Free in expressing opinions and feelings, (4) Appreciating fantasy, (5) Interested in creative activities, (6) Having their own opinion and not being easily influenced by others, (7) Having a great curiosity, (8) Tolerant of differences of opinion and situations uncertain, (9) Dare to take calculated risks, (10) Confident and independent, (11) Having responsibility and commitment to tasks, (12) Persevering and not easily bored, (13) Not being wary of solving problems, (14) Rich in initiative, (15) Sensitive to environmental situations, (16) More oriented to the present and future, (17) Has a good self-image and emotional stability, (18) Interested in abstract things, complex, holistic and contains te puzzles, (19) Having original ideas, (20) Having broad interests, (21) Using spare time for activities that are useful and constructive for self-development, (22) Critical towards other people's opinions, (23) Happy to propose good questions, and (24) Have a high ethical-moral and aesthetic awareness. A German national psychologist who is a personality expert defines personality as personality is the dynamic organization within the individual of those psychophysical systems that determine his unique adjustment to his environment (Allport, 1951: 121). According to him, personality is a dynamic organization within the individual as a psychophysical system that determines his unique way of adapting to the environment.

The definition above can be explained as follows:

1. Dynamic organization, emphasizes the fact that the personality always grows and develops even though in its application, it is influenced by the existing system around the personal environment itself. There is a system that binds and regulates the elements of a person's personality.
2. Psychophysical terminology shows that personality is not merely (exclusively) mental and not merely neural. Personality organization includes the work of body and soul which are not separate, that is why it is called the psychophysical system. There is a term that we often hear as "in a healthy body there is a healthy soul."
3. The statement of adapting oneself to the surrounding environment, both school and society, shows a belief that personality becomes a bridge between individuals and their environment, physically and psychologically. Thus, it can be concluded that the personality of something has a function or meaning of adapting and determining its success in the community.

The human personality is always evolving so that it can be reshaped and changed. It means that there is a process in the formation of the personality itself. Kartono (1987: 34) explains that the teacher's personality is the characteristic traits, attitudes and behaviors of a teacher that differentiates himself from others; integration of the characteristics of structures, behavior patterns, interests, attitudes, abilities, and potentials of a teacher; everything about the teacher as known by others. Mu'in (2012: 349) explains that personality is a relationship between one's body and soul material whose development is shaped by experiences and subconscious conditions that are formed since the beginning of human growth, especially the consequences of important psychological events in their growth. Teachers must have peace and mental health to carry out their duties and functions as educators. From this calm and mental health, teachers are able to become exemplary profiles that are respected and respected by their students. A calm and healthy soul means a healthy and calm personality.

Marjohan (2009: 171) explains that we don't get calm and mental health from genius. This is because genius does not guarantee healthy mental and social life. For this reason, mental health is an absolute requirement that teachers in schools are able to teach more confidently.

Personality competence is a personal ability that reflects a stable, stable, mature, wise and dignified personality, becomes a role model for students, has noble character. In detail the personality sub-competencies of Talib (2006: 274) describe the following :

1. Steady and stable personality subcompetence has essential indicators: acting in accordance with legal norms, acting in accordance with social norms, being proud to be a teacher and having consistency in acting and in accordance with norms.
2. Adult personality sub-competencies have essential indicators: showing independence in acting as educators and having a work ethic as a teacher.
3. The subcompetence of a wise personality has essential indicators: showing actions based on the benefit of students, school and society and showing openness in thinking and acting.
4. The sub-competency of an authoritative personality has an essential indicator: having a behavior that has a positive effect on students and has a respectable behavior.
5. The sub-competence of the noble and exemplary personality traits has essential indicators: acting in accordance with religious norms (faith and piety, honesty, sincerity, being helpful) and have behaviors that are emulated by students.

As a model, the teacher must have competencies related to personality development. Muqowim (2012: 12) explains as follows :

1. Ability related to the practice of religious teachings in accordance with their religious beliefs
2. Ability to respect and respect among religious believers.
3. The ability to behave in accordance with the norms, rules and value systems prevailing in society.
4. Develop praiseworthy qualities as a teacher.
5. Are democratic and open to reform and criticism.

The role of educators is very important in the educational process. Because he is responsible and determines the direction of the education. Daradjat (1994: 95) explains that Islam really appreciates and respects knowledgeable people who serve as educators because they have the knowledge to carry out their duties as educators. The position as a teacher is required to continue to develop their personality and competence in the teaching and learning process. The desired expectation is that in this context it is professionalism and good performance so as to achieve educational goals effectively and efficiently.

The teacher's personality is formed by the influence of the code of conduct as expected by society and the nature of the job. Nasution (1983: 116) explains that teachers must carry out their roles according to their position in various social situations. Conduct that is not in accordance with that role will be criticized and must be avoided. On the other hand, appropriate behavior will be established and norms of behavior will be internalized and become an aspect of his personality.

The individual is a separate entity that is separate from the environment. In the real sense of the individual, there is a psychophysical system organization known as personality. This personality also determines the individual's reaction to their environment. From the definitions above, Hutagalung (2007: 3-4) explains that there are several postulates as follows:

1. Personality is the whole organization or Gestalt. Hence the individual has integrity, meaning or continuity.
2. Personality appears in organized patterns known as traits. Trait is permanent, observable and measurable.
3. Personality development is the result or product of the socio-cultural environment (the role of parents, family members and others), in addition to the influence of biological foundations (motor skills and others).
4. Personality contains superficial aspects (eg handwriting, attitudes towards chess), and core aspects (sentiment, temperament tendencies).
5. Personality has general and unique characteristics, that is, although individual personalities differ from one another, there are certain similarities that are generally accepted for a group in society or for all mankind.

There are many different opinions about the personality that teachers must have.

Suriadinata (1979: 126) explained that there are also several personality traits that teachers must have as follows:

1. The teacher must obey God Almighty with all his attributes, attitudes and practices that reflect his piety.
2. Teachers must be sociable, especially socializing with children. People who do not like children are clearly not the right people to be teachers because children are the people who will be their dialogue partners.
3. A teacher is someone who is full of interest, full of attention, loves his profession and job and tries to develop and improve that profession so that his teaching ability is better.
4. Teachers are people who like to learn continuously.

CONCLUSION

Teacher's personality plays an important role in carrying out their duties and functions as educators and teachers. In other words, a good teacher's personality can influence success in the learning process. Students who have a good personality are certainly influenced by the personality of a good educator. Thus, thirsty teachers always develop their personality in everyday life, especially in the school environment.

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LIBRARY MANAGEMENT IN ISLAMIC RELIGIOUS INSTITUTE DAAR AL ULUUM ASAHAN KISARAN

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ABSTRACT

This study aims to measure the extent to which library management is planned, organized, implemented and supervised, this is a qualitative research with a management approach and research data is obtained through observation, interviews and documentation, while the data analysis uses descriptive analysis by reducing data, displaying data and drawing conclusions. . Reviewing the validity of the data with the data credibility test, transferability test, dependability test, and confirmability test. Planning performance design (planning), organization (organization), implementation (actuating) and control (controlling) have been carried out as much as possible in addition to limited facilities and facilities which in the end will slowly and surely continue to answer what is expected so that the IAIDU library has a digital library with maximum service in answering the needs of today and in the future.

KEYWORDS: Management, Libraries, Islam

PRELIMINARY

In general, a library has the meaning as a place in which there are activities for gathering, processing, and disseminating "services" of all kinds of information, both printed and recorded in various media such as books, magazines, newspapers, films, cassettes, tape recorders, videos, computers, and others. All collections of information sources are arranged according to a certain system and are used for the benefit of learning through reading and seeking information for all people who need it. Likewise with college libraries that are in educational institutions whether university libraries, faculties, institutes, or colleges, as well as polytechnics to support the teaching and learning process and support the achievement of the goals of the college concerned in implementing the Tri Dharma of Higher Education, namely education, research, and community service, in other words the library has a function as a. Cultural sources, b. Educational sources, c. Source of lighting, d. Source of documentation, e. Recreational sources and f. Source of inspiration.

The library of the Daar Al Uluum Asahan Kisaran Islamic Institute currently has 1 head of librarian with a master degree and 2 regular staff with an undergraduate degree and not a pure librarian, so that it has not been maximal in serving and empowering the management of the library, therefore the library will run well if it is accompanied by with good management and management can be said to be a profession because to be a manager someone requires special and professional skills, and through management it will be seen that operational performance steps must be taken by a librarian because it has a direction and objectives that are constructive, at least through planning (planning), organizing (organization), implementation (actuating) and supervision (controlling).

LITERATURE REVIEW

The research aims to measure the extent to which library management is planned, organized, implemented and supervised. This research is a qualitative research with a management approach and research data is obtained through: observation, interviews and documentation, while the data analysis uses descriptive analysis by performing data reduction, data display and retrieval. Conclusion, the main instrument is the researcher himself to determine the focus of the research, select informants as data sources, collect data, assess data quality, analyze data, interpret data and make conclusions. Support to prove the data that the researcher has obtained, for example, the results of the interview must be supported by the

presence of records, data about human interactions or a description of a situation that needs to be supported by photographs, data about documents should also be included in the research report.

RESULTS AND DISCUSSION

Research using a management approach is intended to facilitate researchers in measuring the performance of library staff who currently provide several descriptions and assessments of planning performance design, organization, actuating and controlling, as follows:

A. Planning

Planning is one of the absolute requirements for any administrative activity. Without planning the implementation of activities will experience difficulties and even failure to achieve the desired goals. Planning is an activity that must be carried out at the beginning, and during that administrative activity. A plan is a number of decisions about desires and contains implementation guidelines to achieve that desired goal. Every plan contains two elements, namely goals and guidelines. According to researchers regarding planning, of course, it involves all components, especially the chancellor, head of libraries, lecturers and students by procuring books such as donations made by students who want to complete their lectures. Libraries should have an official blog or website, have a special visitor barcode so that library staff can find out how many visitors are present and how many books are borrowed automatically, have a separate internet connection network and can be accessed by all visitors to make it easier to access all kinds of information what students need and can also see the titles of books, because all libraries in each college have implemented an online system, but until now it is still in the form of unsupported proposals.

B. Organizing

The IAIDU library already has a neat and special arrangement / bookshelves to classify the indexed book titles needed by students, a separate code synopsis of books such as books on religious studies, general science and so on makes it easier for students to find the required book information, as said by Malayu SP Hasibuan that organizing is a process of determining, grouping, and arranging various activities that are indispensable to achieving goals, placing people in each activity, providing the necessary tools, determining relative authority delegated to each individual who will carry out these activities.

Researchers' observations are that the IAIDU library currently continues to improve in its arrangement, including organizing many book titles, more than 5000 book titles, which are summarized in a digital library system (Slim system) in addition to 4000 book titles outside the Slim system, making it easier to build the latest information in performance. service readily available to students even though the existing library staff are not librarian specialists, but in improving their knowledge they are allowed to participate in various library training activities and webinars today.

C. Implementation

Implementation means stimulating group members to carry out tasks with enthusiasm and goodwill. In this case the task of implementation is carried out by the leadership. Therefore, the leadership of the head of the library has a very important role in mobilizing personnel in carrying out library work programs.

The researcher analysis shows that in terms of implementing the entire series of library activities it is the responsibility of the head of the library to develop it, it is alleged that he has collaborated with various parties including the regional library of Asahan district, also joined in IPI (Indonesian Librarian Association), participated in various library training and webinars which in the end realization of maximum service.

D. Controlling

4) Maintenance of facilities and facilities

monitoring the attendance of library management staff, visiting students both reading and borrowing books, checking book conditions and carrying out book repair activities.

5) Security and order

To protect unwanted things such as loss and so on, visitors provide a place for their luggage.

6) Discipline for returning books

Students who are not disciplined in returning borrowed books will be given sanctions according to the agreement between service staff and students.

According to researchers, what has been done under supervision for library staff has been observing or monitoring the implementation of organizational activities to ensure that all work that is being carried out goes according to a predetermined plan.

CONCLUSION

As the explanation above, it has been explained that libraries will not be better if the handling is not a pure librarian who has a lot of knowledge about libraries, but on the other hand the author views a personal limitation and the lack of institutions places the figure of a librarian, but in handling it with a library-based management system. , this will get better results of handling, it can be concluded that, in terms of planning performance design, organization, actuating and controlling have been carried out as much as possible in addition to limited facilities and infrastructure which ultimately slowly and surely will continue to answer what has been announced, as we hope that the IAIDU library will be comparable to other universities that have digital libraries with maximum service.

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EDUCATIONAL FOR SUSTAINABLE DEVELOPMENT (ESD) IN CURRICULUM OF MERDEKA LEARNING-MERDEKA CAMPUS (MBKM)

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ABSTRACT
Continuity of education is a common duty to realize lofty ideals in "educating the nation's life". The Merdeka Learning-Free Campus Curriculum (MBKM) is an effort of the government through the Ministry of Education and Culture (Kemendikbud) to create superior and prominent human resources. This paper examines the principles and practices of educational sustainable development (ESD) in the Merdeka Belajar-Merdeka Campus (MBKM) curriculum. This research was conducted according to the qualitative paradigm with the literature study method. The results of this study indicate that efforts to sustain education or ESD can be realized through the implementation of the Merdeka Belajar-Kampus Merdeka curriculum, this is marked by (1) independence or independent learning for students (graduate profiles, learning approaches, types and assessment techniques.), (2) carrying out the principles of lifelong education through adaptive efforts to various changes, including the Covid-19 pandemic era, and (3) actualizing the form of innovation in learning through the skills of 21st century students, namely communication, collaboration, creativity, critical thinking, character and connectivity.

KEYWORDS: Educational Sustainable Development, Merdeka Belajar-Kampus Merdeka.

PRELIMINARY

Education is a discipline that cannot be separated from humans (Rasyid, 2015). This is because humans and their sustainability are very much determined by education. How come? National progress and general welfare are guaranteed through the quality of education which determines the direction of human resources in a nation.

Indonesia regularly prioritizes education as the largest investment in the nation's sustainability (Atmanti, 2005; Rasyid, 2015; Sudarsana, 2016). In fact, since the beginning of Indonesian independence, it has been stated explicitly in the 1945 Constitution, that the government is responsible for "educating the nation's life".

The times are relevant to innovation in education. One form of policy that is responsive to change is the independent learning-campus-free curriculum (MBKM). The presence of the MBKM curriculum does not absolutely make Indonesia a developed country, just like the previous curricula. Likewise, the content of this curriculum should be appreciated in line with the acceleration of global progress today (Tohir, 2020).

Global competition, provides a competitive platform for every individual from anywhere in the world to compete in the same field (Chadhiq, 2006). Thus, of course, the factual quality of the nation's human resources is much more needed than just formal legality (diploma).

Factual quality in the form of skills that are required of each individual (read: students) today is in accordance with the vision of the 21st century, starting from communication skills to networking connections (relations). This further strengthens the "guarantee" of education sustainability, also known as *educational sustainable development* (*ESD*).

Indeed, the term continuing development (*sustainable development*) has been popular since 1987, then the United Nations (UN) to initiate to be explored in the area of education. In fact, at the official UN meeting in 1992, *ESD was* a priority for discussion (Valencia, 2018: 51-57).

According to Valencia (2018: 51-57), *ESD* is simply interpreted as a concept of sustainable education from various supporting aspects, especially efforts to raise awareness of socio-culture, economy, environment, and predictions of future conditions. Furthermore, he added

that the main objectives of *ESD* are (1) to promote the improvement of the quality of education according to the needs of the times, (2) reorientation, *re-think, re-form* the education curriculum to be relevant to world development, (3) increase awareness of the government of a nation of the importance of prioritizing education and (4) creating positive and sustainable synergies for future generations of excellence.

In practice, *ESD* implements ideas through 5 (five) pedagogical approaches, namely (1) critical reflection in the form of learning journals and discussion groups; (2) systemic thinking and analysis, including project-based learning, stimulus activities and making the campus a learning resource; (3) participatory learning, including group or peer learning, development of dialogue activites, experiential learning, action research, development of case study research; (4) thinking creatively for future scenarios; and (5) collaborative learning, including contributions from guest speakers (other campuses), work-based learning, interdisciplinary and multidisciplinary studies, and collaborative research.

In fact, studies on *ESD* have been widely researched by previous researchers, including discussing the aspects of environmental education sustainability in Indonesia (Nomura, 2009: 621-627; Warju, *et.al.,* 2017: 1483-1501), education governance as *ESD* basics (Hufad, *et.al.*, 2018)*, ESD* conceptual framework (Satrianawati & Fu, 2019)*,* and experiences of various countries in implementing *ESD* (Mulà & Tilbury, 2011)*.*

Looking at the *literature review* above, it is understood that there is an "empty" space in the *ESD* study in the era of the Covid-19 pandemic and the progress of the current era, namely the policy of the Merdeka Learning-Independent Campus curriculum. For this reason, further research is needed to analyze the principles and practices of *ESD* in the implementation of the MBKM curriculum. This research is summarized in the title, "*Educational for Sustainable Development (ESD) in the Free Learning-Merdeka Campus Curriculum (MBKM).*"

METHODOLOGY

This study uses a qualitative approach with a literature study method. The object of study is reading books and journals that are relevant to the concept of *educational for sustainable development* and the independent learning-campus-independent curriculum. Data analysis was carried out by examining the principles and practices of *ESD* in the implementation of the MBKM curriculum. Thus, this study can find efforts to sustain education in the MBKM curriculum from the aspects of students and their needs, learning adaptivity and educational innovation. For this reason, checking the data in this study was carried out using reference materials (Prastowo, 2014).

RESULTS AND DISCUSSION

The results of this study indicate that efforts to sustain education or *ESD* can be realized through the implementation of the Merdeka Belajar-Kampus Merdeka curriculum, this is marked by (1) independence or independent learning for students (graduate profiles, learning approaches, types and assessment techniques), (2) carrying out the principles of lifelong education through adaptive efforts to various changes, including the Covid-19 pandemic era, and (3) actualizing the form of innovation in learning through the skills of 21st century students, namely *communication, collaboration, creativity, critical thinking, character* and *connectivity*. The following is a description of the discussion:

Freedom of Learning: Independent Learning of Students

The Merdeka Learning-Merdeka Campus Curriculum presents independent learning for students, especially students. This can be seen from the idea of an MBKM curriculum that provides learning according to student needs to be competitive and collaborative through 3 semester studies in other study programs from the existing study period (Tohir, 2020).

Study activities outside the study program are actually a form of *benchmarking* students with other students. Apart from being aimed at reviving a "healthy" academic culture, this activity also motivates students to explore the positive culture of the study program they occupy for 3 semesters. In addition, students can also get to know the cultural diversity and culture of institutions outside their campus.

According to Assingkily (2020), learning independence for students can be realized through the implementation of a learning curriculum, including graduate profiles, learning, types and assessment techniques. Furthermore, efforts are also needed to align the learning components with the needs of the global community.

1. **Graduate Profile**

Free curriculum-campus independent study (MBKM) suggests that legalitas formal must be transformed into quality factual. Thus, identity and label are not so important compared to the quality of superior and competent Human Resources (HR).

In principle, learning independence in the MBKM curriculum is embodied in the vision of the institution. This is because the vision of an institution is an effort to bring the future closer to the present or a form of prediction approaching something that will happen in the future. Furthermore, through the vision of the institution, the profile of graduates who are "independent" will be reflected in the sense that they have enthusiasm and determination to learn independently.

Thus, it is understood that the profile of graduates is the main aspect as a reflection of displaying the quality and "independent" graduates of educational institutions through the implementation of an independent learning-independent campus curriculum. Thus, learning independence is manifested in the profile of graduates.

2. **Learning**

Learning is an important aspect in implementing a curriculum. In this context, the learning components in question are learning approaches, methods and strategies. Because, all three of them have a strategic function in conveying learning messages to students.

The learning approach is a form of procedural action in the learning process. Typically, the approach has stages to convey learning messages, for example the scientific approach which has 5 stages or steps, namely observing, asking, reasoning, associating and communicating.

The learning method is a common form of delivering learning messages. This aspect can be exemplified such as the lecture method, the discussion method, the *discovery learning* method*,* the *inquiry* method and other contemporary learning methods.

Learning strategies are a special way needed by educators in conveying learning messages to students. Typically, strategies are used according to the circumstances or situations of the learning classroom. There are examples of learning strategies, including cooperative learning strategies, affective learning strategies and contextual learning strategies.

Based on the description above, it is understood that the learning aspects including approaches, methods and strategies are important components in realizing learning independence for students that are written in the learning curriculum and implemented in learning activities (processes).

3. **Types and Assessment Techniques**

The type of assessment in the context of the independent learning-campus independent curriculum is authentic assessment. This assessment includes cognitive,

affective and psychomotor aspects. This is intended to cover all aspects of the needs of each student.

The assessment techniques are (1) oral test assignments, written tests and assignments (cognitive aspects), (2) observations, notes and journals (affective aspects), and (3) project-based assessments, performance and results or *products* (skills aspects). or psychomotor).

Based on the description above, it is understood that the learning aspect is inseparable from the types and assessment techniques. In this context, it provides space for students to independently determine their learning attitudes and daily behavior according to the assessment indicators that have been conveyed in the initial learning contract. Thus, providing learning outcomes is carried out in a transparent manner and providing indicators that must be carried out by every student without discrimination.

Principles of Lifelong Education (*Long Life Education*)

Life long education is a principle that shows the importance of sustainable education. Even according to Assingkily (2020), education is a tool between humans and their continuity. Thus, education should not be secondary, let alone be considered "one eye".

The importance of education sustainability is an obligatory duty of the government. This is because the basis of the state in the 1945 Constitution has included the mandate to "educate the nation's life". Of course, this is done through the education sector. This means that education is not just a field or applied discipline that is taught to every child of the nation. Rather, as an investment in the life of a nation in the future.

The concept of *educational for sustainable development* (*ESD*) is a form of world concern about the importance of education (Yusuf, 2012). In this context, *ESD has* become a major "milestone" in implementing the principles of lifelong education. Efforts to "maintain" the conducivity of lifelong education in the current era of sophisticated technology have been responded by the Indonesian government through the Ministry of Education and Culture through the curriculum policy for independent learning-independent campus.

The presence of the MBKM curriculum is actually in line with the principles of life long education and the concept of *ESD* (Suryaman, 2020). This is because the main objective of "the intellectual life of the nation" is interpreted as an effort to create superior human resources, namely as a "producer" to give birth to an independent and enlightened generation.

Thus, the concept of *ESD* and the MBKM curriculum is a form of support from the government in carrying out the mandate of the law in the field of education. Thus, Indonesia as a nation is not only competing to give birth to a superior generation (HR), it also prioritizes the nation's children who are free and enlightened through education.

Learning Innovations in 21st Century Skills

21st century skills are a manifestation of the complexity of the demands of the times for the nation's children (Afandi, 2016). Learning innovation is a special alternative that must be done to respond to these changes. This is because the future generations are no longer faced with competition and collaboration in the regional and national spheres, but at the international or global level.

The Indonesian nation's children are the next generation who are projected to be able to compete in the global arena. This is further strengthened by efforts to create a golden generation in the next 2045, as a "birthday gift" for the Indonesian people to welcome the 1st century of independence (Machali, 2014).

21st century skills include 6 (six) aspects abbreviated as 6C, namely *communication, collaboration, creativity, critical thinking, character* and *connectivity*. In fact, these skills or *life*

skills are the main focus of education in the 21st century, so that students after graduating from educational institutions are able to answer global challenges and meet the needs of society.

Explicitly, the *ESD* concept guarantees the implementation of learning innovations. This is a form of accepting various changes as something natural and scientific, it can also be termed *sunnatullah*. Acceptance of each individual will change shortly formation of character creative and innovative.

In line with the above, the "new" curriculum based on the Indonesian Minister of Education and Culture's policy in the form of an independent study-independent campus responds to the changes that are happening today, especially in realizing a creative and innovative mentality in students. This begins with "independent" diction, because with this students will feel ready and confident to compete and collaborate in a global scope.

Thus, the realization of the ideal of life long education in the *ESD* concept will be realized through learning innovation (in the independent learning-campus curriculum). Moreover, students who are "independent" are directed to be able and skilled at communicating, collaborating, creative, thinking critically, having character and having connections or networks to improve their quality.

CONCLUSION

Based on the explanation above, it can be concluded that efforts to sustain education or *ESD* can be realized through the implementation of the Merdeka Learning-Merdeka Campus curriculum, this is marked by (1) independence or independent learning for students (graduate profile, learning approaches, types and techniques assessment), (2) carrying out the principles of life long education through adaptive efforts to various changes, including the Covid-19 pandemic era, and (3) actualizing forms of innovation in learning through the skills of 21st century students, namely *communication, cobbaloration, creativity, critical thinking, character and connectivity.*

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TRADITION IN THE MODERNIZATION OF ISLAMIC EDUCATION HAS BEEN THOUGHT OF SAYYED HOSSEIN NASR AND FAZLUR RAHMAN

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ABSTRACT

Education is a human routine to gain knowledge, along with the development of the education era, it has developed with the modern world. Responding to this, Sayyed Hossein Nasr with his idea wants to raise awareness of the unity of spiritual knowledge and knowledge and to try to revive traditional values in the world of modern education which is almost free from divine values, as well as Fazlur Rahman that education. Islamicis defensive and tends to be oriented. only in the afterlife it must be changed immediately, but Islamic education must be oriented towards a double life, namely the world and the hereafter and be based on the Koran.

KEYWORDS: Tradition, Modernization, Islamic Education

INTRODUCTION

The development of Islam during the time of the Prophet we know that there was no systematic formal education activity, but the existing education was generally still informal, and even then, when viewed in connection with efforts to preach syiar Islamiyyah. Informal education at this time, teaching and learning activities was held at the house of certain friends, and the most famous we know is *Darul Arqom,* but after the Islamic community began to form, educational activities were held in mosques. Educational activities at both places are carried out in the form of *halaqoh.* Meanwhile, Islamic formal education was only formed in the recent era, namely with the emergence of madrasas, among educational historians, that the first madrasah founded by Wazir Nizham Al-Mulk was in 1064 AD, then this Madrasah we became known later as the madrasah. Nizham Al-Mulk (Azyumardi Azra, 2012: iii).

In its early days, Islamic education was very traditional, which was identical to its halaqoh. Especially if we look at it earlier, starting from the time of the Prophet, educational activities began with an informal system, *kuttab* namely institution education which is built near the mosque, as a place to learn to read and write Al-Quran, then in the mosque by forming halaqoh-halaqoh, namely a circular position of gathering and transfer of knowledge,, *shallon* namely an art studio; then developed into a place for mutual transfer of knowledge, and finally from a mosque transformed into a madrasa (Abudin Nata, 2009: 109).

If it is seen that traditional Islamic education is more focused on religious sciences only and less attention to modern sciences as well as the modern education system is more focused on modern sciences and very minimal religious sciences (Mastuhu, 1995: 25). If we notice in history books that several centuries ago, the wave of modernism began to touch the area of *al-Islam,* and gradually inundated the area. Furthermore, we note that the influence of the ideas and movements of the modernist movements of the late 12th/18th century and the early 13th/19th century onwards in certain fields such as science, literature, astronomy and medicine in several Islamic areas. Then not long after that, there were modernist tendencies in education, social thought, law and more recently in philosophy and art, eventually such tendencies could be found within religion itself (Nasr, 1990: 12).

Modernization is sometimes seen as a form of cultural element capable of building a human view of everything that has been achieved during the course of his life, even providing different nuances in addressing the future of religion, culture and social structures (Nasr, 1997:

15). Religion, which initially formed a cultural order, evolved with rational assumptions which were accompanied by the emergence of the concepts of materialism and secularism in the structure and order of life. Furthermore, these ideas and ideas developed in the realm of modern science, so that the point of subordination between religion and science also emerged as a logical consequence of human efforts, especially in the West, for determine the standard of knowledge. Finally, the inevitable contradictions both religion and science emerge. Western thought that is already rationalist and materialist in nature will produce positivistic science that is separated from religious/spiritual values, because rationalism emphasizes reason in a knowledge which results in assumptions/assumptions that truth can be achieved by reason logically.

This reality is very different from traditional civilization, in that science is an inseparable part of the sacred. The detachment of science from religion will make it an uncontrollable force and will pose a threat to humans. The phenomenon of science in the West is very different from traditional Islamic science. History reveals that al-Khawarizmi (d. 833M), the inventor of the number zero and the formulator of algebra, Ibn Sina (d. 1037M) the medical expert, al-Biruni (d. 1038M) was a physicist, Ibn Haitham (w.1038M) an optician and many other Muslim scientists who do not deny the element of divinity in the name of science, even they are very religious people (Mulyadi Kartanegara, 2002: 97).

Due to the loss of religious dominance, there was a world crisis, which in the end emerged modernist ideas and Muslim thinkers who had and inherited the same spirit as what Seyyed Hossein Nasr, Fazlur Rahman and others had actualized to knit back the religious spirit to be integrated with ideas. modernism.

Based on the above review, the authors are interested in conducting research studies on the thought of figures to describe and analyze the thoughts and ideas of Sayyed Hossein Nasr and Fazlur Rahman regarding Tradition in Modernization of Islamic Education.

LITERATURE REVIEW / METHODOLOGY

In accordance with the above problems, the data needed to understand and solve research problems are in the form of qualitative concepts and ideas that are prioritized and formulated in writing. Therefore, the method used is non-interactive qualitative research methods or also known as analytical research which aims to describe and analyze the Islamic education of a character, Sayyed Hossein Nasr and Falur Rahman, in their written works related to the topics discussed in this paper.

To collect qualitative data related to the main theme in this paper, document techniques or literature studies are used in the form of Nasr and Rahman's own writings as a source of primary data and / or other people's writings related to the discussion of Nasr and Rahman's thoughts, in this case it is called as a secondary data source.

In qualitative research the process of searching for data and analyzing data go hand in hand and data analysis techniques are carried out in three stages. First, trace and collect Nasr and Rahman's writings related to Islamic Education. Second, after the data was collected, a categorization was made of Nasr and Rahman's writings and other people's writings which contained the main themes of Tradition in the Modernization of Islamic Education. Third, find the meaning and important information behind the organized concepts of Nasr and Rahman's thoughts.

RESULTS AND DISCUSSION

A. Tradition and Modernization (theory of *Traditional Islamic* Seyyed Hossein Nasr)

Before discussing Nasr's views on tradition and modernity, first discuss Nasr's ideas or views on the term tradition, because this term is used by Nasr in all the scientific fields he is concerned with. For example, the study of philosophy, science, Sufism theology, art, music, architecture, and other fields. The theme of "tradition" becomes the central point as well as the

basis for Nasr's thought. The term Tradition referred to by Nasr is not in the sense of habits, customs or the process of transmitting ideas and motives in a manner automatic from one generation to the next, but what is meant by tradition is a series of principles that have been sent down from the sky, which in that decline is marked by amanifestation *Divine* at different times and conditions for a particular society (Nasr, trans. Anas Mahyuddin, 1983: 79).

Nasr further states that tradition in this sense can be interpreted as *ad-din* in a broad sense which includes all aspects of religion and its ramifications, it can also mean *al-Sunnah*, namely anything based on sacred apostolic models that have become routine. from generation to generation in the life of the Prophets; and it can also mean *al genealogy*, namely the link that links every journey of the history of life and thought in the traditional world to the source of everything. Furthermore it is said that tradition is like a tree whose roots are planted through revelation in the divine nature, from it grows a trunk and branches throughout the ages. At the heart of the tree of tradition lies religion, and its essence consists of blessings because it comes from possible revelation the tree is still alive. Tradition imparts holy/holy truth, that is lasting, permanent, eternal wisdom, and sustainable principles of principles that last various situations in space and time (Nasr, 1994: 3).

With the use of the term tradition, Nasr wants a clear flow and position of his ideas differently from "counter-tradition" thinking. They are a group of modern scientists, modernist Muslim thinkers and fundamentalists. Nasr made this contrast differentiation considering that each group had specific characteristics. In scientific discourse, tradition intersects with modern terms. The modern term is not understood as a contemporary form or following the times, but something that is separate from transcendent or divine values. There are at least three characteristics or main forms of modernization that can be marked in modern science. *First,* modern science where the instruments of knowledge are solely human. meanwhile, the science of traditional is completely non-anthropomorphic, in that the basic source of knowledge is not human reason but, in the end, divine intelligence possessed by a supra-human level. *Second,* in principle the characteristics of modern science do not exist, because empiricism, rationalism, and empirical rationalism cannot act as principles in a metaphysical sense. *Third,* do not have sensitivity to the sacred. Meanwhile, Islam does not recognize the concept of profane (anti-diversity) or secular (Nasr, 1994: 100).

Sayyid Husain Nasr seems to have expressed a desire to revive the values of traditional life in the modern world. His idea is to raise awareness of the coherence of spiritual knowledge and sains. Tradition according to Nasr, when it is connected with Perennial Philosophy in particular there are three main characteristics, namely:

1) Belief in something that is transcendental;
2) The true nature can be seen in various forms of religion and tradition passed down in different times, societies and languages. However, there is one essence behind the authentic traditions that can unite the understanding of the transcendental dimension;
3) In every form of tradition there are principles of truth and beauty. Furthermore, religious traditions refer to the same essence. Based on this version of the tradition, Nasr said, modern civilization has been tainted by anti-religious principles, which in turn show the characteristics of humanity's fall to the bottom (*asfala safilin*) (Nasr, 2010: 241).

Based on the above statement, Nasr offers "Tradition Islam" as a model of "Tradition" which is perennial (eternal), which will be able to respond to the challenges of the times, and solve the problems of life faced by modern humans, particularly the problem of the diversity of religious life. This is because the way of life which is used as the ideology of Islamic tradition is the Koran. Through Tradition that is contained in the heart of religion and the primordial nature (origin) of humans, with intellectual assistance obtained from kalam divine, enables humans to get metaphysical knowledge, namely the *rabb* as the highest reality in human life.

In practice, traditional Islam can also be understood that traditional Islam is a stream that accepts several phases of Islam: first, making the Koran a guide for life both in content and meaning. Second, accepting suggestions and traditional criticism about it, in the scope of historical and linguistic commentary. Third, understanding the Koran is not merely the literal and external meaning of words but is based on a tradition that is not influenced from outside. Fourth, regarding *hadith,* accepting ancient traditions that are authentic six and four Shi'a books. Fifth, maintaining shari'ah as divine law. And sixth, opening the faucet of ijtihad and legitimizing traditional policy principles such as *qiyas, ijma'* and *istihsan* (Nasr, 2010: 4-5). Various things in the Islamic tradition are what make this flow found a difference with Fundam ntalist Islam and Modernist Islam (Nasr, 1994: 8-12).

According to Sayyed Husain Nasr, modern society is a group of humans who are organized in their intellectual structure through definite and positivistic foundations of thought, without trying to trace the red thread between nature and humans. This results in nature and humans competing with each other to form their own natural structures, which causes humans to live in the flow of urbanization which always feels stuffy because of the loss of human intuitive sensitivity to natural phenomena around them. The human condition is like losing the freedom to express themselves as a result of human exploitation of their natural surroundings. So that the condition of modern humans is like living outside of their existence (Encung, 2012: 205). However, if we look differently from the thought of modernism in Eastern Society, the building of modernity there is not a deadly threat to its natural phenomenon. According to Nasr, between Islam and modernity there is a synergy of spiritual and social life. Islam is a teaching of revelation, namely the Koran when it was revealed to speak in the local Arabic context at that time. Therefore, when Islam scattered throughout the in all corners of the world, Islam integrated and interacted with various patterns of views with the local Arab traditions at that time. For this reason, Nasr stated, the Koran is the root that strengthens the dimension of Islam itself (Nasr, 1990: 75-76).

Modernity initially formed a materialistic and hedonistic lifestyle. The consequence is that humans are in control of the realities of life. This attitude for Nasr has damaged the deepest essence of human life, because the human dimension of humanity lies in the relationship between humans and the world of dreams (hereafter), so that if you want to foster a spirit of good life, you must start with *positive thinking*, and have a holy insight (Nasr, 2010: 31). For example, when science is considered something that is not within the divine framework, then science can mobilize humans and become a threat to human life. For this reason, science must be framed in an order of sacredness. Furthermore, if science loses its sacredness, it will lose its scientific essence. Because Nasr explained, so far science has been separated from humans, and one day it can lull humans and bring disaster to humans themselves (Nasr, 1994: 14). Nasr also sees traditionality as a concept that is built as a foundation of wisdom for someone who lives in the midst of modernity. This shows that tradition is not just knowledge alone, but can also hack the damage to the modernity building system by providing a wise solution response in the process of life (Nasr, 1994: 23).

Sayyed Husain Nasr with his idea of traditionality states that modern humans may return to classical metaphysics in understanding the sanctity and secrecy of this nature. For Nasr, this is a step towards realizing this natural philosophy, namely by referring to the perrenial philosophical building (Nasr, 1994: 23). Perrenialism maintains that in order to move away from the current state of chaos (*dzulumat*), the path that must be taken is *ya'udu ila al-din*, namely back to basic holy norms.

The paradigm ofsociety modernhas made it the tyranny that separates man from his spiritual happiness. The effects of spiritual happiness are almost beyond human reasoning. Nasr sees a way that can restore the image of modernity, namely reviving traces of Eastern traditions whose traditional teachings are still strong and are not extinct by the invasion of modern civilization. In essence, reviving traditionality is not denying positive values in the modern

world, but behind the bad intentions and influences of modernity that must be watched out for by sticking to traditionality, because it provides a way of salvation from the erosion of the positivistic values of modern life itself (Nasr, 1981: 30).

B. Tradition and Modernization (Fazlur Rahman's Calassical modernism theory)

The term modernization Fazlur Rahman describes an attempt by Muslim intellectuals to harmonize religion and the influence of modernization and westernization that developed in the Islamic world. Rahman emphasizes more on the characteristics of modernization on "the necessity of *ijtihad*", especially *ijtihad* in terms of *mu'amalah* (society), and the rejection of old-fashioned attitudes (freezing in thinking) and *taqlid* (following something without understanding) (Yusril, 1999: 13).

Furthermore, according to Rahman, modernism is not based on tradition. From here he then tries to solidify his neo modernism construction by exploring the substantive values of the Koran and declaring that the *elan vital* (important impulse) of the Koran is basic moral. Through moral teaching, humans are expected to be able to carry out the noble task of being the *khalifah* of Allah on this earth (Rahman, 1985: 20). As an Islamic education figure, Rahman tries to provide a hope for the future of Islam, especially when he offers a method called Islamic Neomodernism. He tried to offer a new understanding of the slogan "back to the Koran and al-Sunnah". This he recognizes as a term is long, and its dissemination and implementation through intellectuals and can only be realized through education.

Seeing the stagnation of Islamic intellectuality, Rahman appealed to Islamic education as the basis of national policy for all regions of Muslim countries, as well as general and professional education. His attention is very serious in linking intellectuality and Islamic education. For him, the two cannot be separated, because Islamic intellectuality is the essence of Islamic higher education itself. Furthermore, he said that Islamic intellectuality is the criterion for assessing the success or failure of an Islamic education system. For Rahman, this Islamic intellectuality is used as a paradigm in viewing Islamic education. Not as intended by most conventional thinkers, who consider Islamic education only as physical equipment and tools or quasi-physical teaching such as books that are taught or the external structure of education (Rahman, 1985: 43).

According to Rahman, there are various things that must be done regarding the problem of education, namely, *First*, the objectives of Islamic education which are defensive and tend to be oriented only to the afterlife must be changed immediately. The aim of Islamic education must be oriented towards a double life, namely the world and the hereafter and be based on the Koran. According to Rahman, "The aim of education in the framework of the Koran is to develop basic human abilities in such a way that the knowledge that is acquired by humans will merge with their creative personality" (Madjid, 2008: 448).

Second, negative perceptions in dealing with the West must be eradicated immediately. Rahman wishes that the study of Islam be carried out holistically and universally regarding the history and systematization of the development of Islamic scientific disciplines based on the Koran as an assessor. This is because the Islamic sciences that have developed in history have contributed to the intellectual and spiritual formation of the Muslim community. So that with effort this can erode psychological burden Muslims when interacting and in contact with the Western world (Madjid, 2008: 127).

Third, changing negative or anti-science views. because for Rahman, there is nothing wrong with science, what is wrong is the user. For example, Western scientists have discovered atomic science, but before they can use the electric power of that discovery for anything useful, they invented the atomic bomb. Until now, the manufacture of the atomic bomb was still being carried out and even used as a competition arena. But in the end the world felt anxious and sought a solution to prevent the disturbing proliferation of nuclear manufacturing. Rahman explained that in the Qur'an the term *al-'ilm* (science) is used for all branches of knowledge. For example, when Allah gave knowledge to Prophet David the techniques of making armor, that

was also *al-'ilm*. Even witchcraft (*sihr*), as in the Koran, describes the history of Harut and Marut who had taught *magic* to humans, although it is bad in terms of its practice and usage. Likewise, things that give new insights to reason include *al-'ilm* (Madjid, 2008: 138).

In the world of education, the problem of dualism and the dichotomy of the education system has entered and haunted a predominantly Muslim country. In the midst of these problems, Rahman attempted to offer a solution, namely by integrating religious knowledge with general science organic and universal (Rahman, 1984: 48). because the essence of science it's integrated in one unified whole and cannot Separated. So that the curriculum and syllabus must be integrated with scientific sciences such as social sciences, natural sciences, world history and religious sciences such as jurisprudence, science of kalam, science of interpretation, science of hadith and so on.

Such an integrated approach, in fact, has succeeded in producing scholars or scholars who have creative and integrated thoughts and have broad and profound scholarship during the classic. For example Ibn Sina, apart from mastering the science of religion, is also a psychologist, expert in medical science and so on. Likewise with Ibn Rushd, apart from being an expert in Islamic jurisprudence, he is also an expert in mathematics, physics, astronomy, logic, philosophy and medicine (Rahman, 1984: 86).

Rahman further explained that science is in principle one, namely originating and sourced from Allah SWT. In the Qur'an, it is explained that all knowledge originates from Allah. In the process of conveying it, it is revealed to humans whom Hethrough *chooses Qur'aniyah* verses andverses *Kauniyah* which are obtained by humans by using the potential of the senses, reason and heart. The knowledge that is revealed has absolute truth, while the knowledge that is acquired by humans is not absolute (Sutrisno, 2006: 208).

The dichotomous education results in the low intellectual quality of students and results in*split personality* from Muslims. For example, a person who is obedient to worship, but at the same time he can change his attitude to become an extortionist, oppressor, corruptor, or do other evil deeds (Muhaimin, 2010: 32-33). Even worse, the education dichotomy system has a profound impact on students who do not have a radical/deep spiritual and intellectual commitment to Islamic teachings from Islamic educational institutions themselves (Ma'arif, 1993: 20). In fact, some of them play more of a key and technical role in religious matters, while the religious spirit is rarely properly engaged in intensively, well and intimately.

Rahman explained, there are several efforts that can be made to overcome the problems above. *First,* students must be given education in the Qur'an and make it a source of moral inspiration and as the highest reference for solving complex and challenging problems in everyday life. Likewise, Rahman systematically offers   method of interpreting the Koran with two dual movements. Themovement *first* has two steps, namely:

1. In understanding the meaning of a statement, it is analyzed and studied according to its historical conditions and problems, that the statement of the Koran is the answer. For example, analyzing the macro situation within the boundaries of society, religion, customs, institutions and life in general in Arabia at the time of the arrival of Islam, especially around Mecca, must be done (Rahman, 1979: 219-224).
2. Teaches and provides specific arguments, and presents them as *statements* that have a general moral and social purpose that can be distilled from specific verses inbackground ligands *socio-historical* the frequently stated. During this process, the teaching concentrates on the Koran as a whole so that any particular meaning is understood, every law stated and every goal formulated will be coherent with the others. The Qur'an is a universal value that imparts a definite attitude and outlook on life towards the concrete world (Rahman, 1985: 7).

If these two dual movements can be implemented, according to Rahman, the norms, ethics and order of life that are implied in the Koran will be alive and effective again Rahman, 1985: 7). The method of interpretation offered by Rahman is what he calls the process of *ijtihad*.

With this method Rahman has assimilated and systematically integrated Maliki's and Shathibi's juridical views on the importance and urgency of studying the Qur'an as a coherent and cohesive teaching into the first movement of his method (Taufik Adnan, 1994: 103). *Second,* provide material on Islamic sciences disciplines historically, critically and holistically. For example, theology, ethical law, social sciences, philosophy and so on (Rahman, 1984: 20).

However, to form such quality educators in Islamic educational institutions in this era is very difficult. Rahman sees that qualified educators who have creative and integrative ideas who are able to interpret classic things in a new language as far as substance are concerned and make new things useful tools for ideals are still hard to find in the modern era. and this is almost all found in Muslim countries (Rahman, 1984: 130).

Responding to the scarcity of educators like this, Rahman offered several ideas: *First,* holding the *recruitment* of students who have the best talents and high commitment to Islamic teachings. Students of these criteria should be nurtured and given *incentives* sufficientto support their needs in advancing their intellectual careers. If this idea is not implemented quickly, the efforts to form qualified educators will not be achieved. *Second, to* appoint smart madrasa alumni or appoint modern scholars who have obtained doctoral degrees in Western schools and have been in higher scientific institutions as professors in the fields of Arabic, Persian, and Islamic history. *Third,* conduct training for educators at centers of Islamic studies abroad, especially to the West (Fazlur Rahman, 2018: 85). As has been realized by Rahman, when he was Director of the Center for Islamic Research and succeeded in publishing weighty periodical scientific journals, namely *"Islamic Studies"*. It was through this journal that they began to contribute their quality research work, in addition to several books and edits from classical texts (Rahman, 1984: 123). The situation of this institution illustrates that it has produced creative and purposeful scientists.

This idea is also applied in Indonesia, such as providing scholarships for potential lecturers or educators to continue their studies in the West who have Islamic studies. This policy has a positive impact with the existence of system reforms, methods and techniques in teaching and improvement of institutional management and curriculum structure.

Fourth, recruiting madrasa graduates who have the ability to speak English and hone them in modern research techniques and and attract university graduates in the fields of philosophy and social sciences, and give weight to Arabic and classical Islamic disciplines such as Hadith, and Islamic sciences. Other (Rahman, 1984: 123). With this policy will give birth to educators who are creative and have a high and good commitment to Islam.

Fifth, to encourage Muslim educators to be able to publish and create their work creatively and have a purpose. In addition to writing works on history, philosophy, art, one must also concentrate back on Islamic thought. Provide stimulus and appreciation for those who give birth to a work in the form of awards and increasesalaries their (Rahman, 1984: 522).

CONCLUSION

Tradition in Nasr's view is defined as *ad-din* in a broad sense that includes all aspects of religion and its ramifications, it can also mean *al-Sunnah*, which is anything based on sacred apostolic models that have become routine for generations. in the life of the Prophets; and it could also mean *al-silsilah*, which is the link that links every journey of the history of life and thought in the traditional world to the source of everything. The term Tradition referred to by Nasr is not in the sense of routine customs or cultural products from one generation to the next, but what is meant by tradition is a series of values and principles revealed from the creator, which in that decline is marked by amanifestation *Ilahi*, with absorption and broadcasting of these principles at different times and conditions for certain communities. According to him, traditional Islam is capable of responding to the challenges of the times, as well as being able to solve the problems of life faced by modern humans, especially the problem of the plurality of the life of the religious community, because the Holy Bible which is used as the ideology of

Islamic tradition is the Koran.

According to Rahman Modernization is the role of Muslim scientists in harmonizing religion and the influence of modernization and westernization that occurs in the Islamic world. Rahman emphasizes more on the characteristics of modernization on "the necessity of *ijtihad*", especially *ijtihad* in terms of *mu'amalah* (society), and the rejection of old-fashioned attitudes (freezing in thinking) and *taqlid* (following something without understanding).

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THE ROLE OF TECHNOLOGY FOR ISLAMIC EDUCATION IN COVID 19 ERA

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ABSTRACT

Technology is a reflection of the progress of the times. Science and the dynamism of its development demand novelty and progress. For this reason, Islamic education institutions must not be negligent, let alone anti-technology, especially in the Covid-19 era. This is the basic reason for the establishment of state Islamic universities in Indonesia that are members of the public and private Islamic Religious Universities (PTKI). This paper analyzes the role of technology in Islamic education in the Covid-19 era. This study uses a qualitative approach with a literature study method. books and scientific articles become materials or "knives" for analyzing studies and checking the validity of the data. The results of this study indicate that technology plays a very important role in Islamic education in the current Covid-19 era, this is indicated by (1) the technical use of online learning platforms which are conducted face-to-face virtual via Zoom Meeting and chat via WhatsApp, E-Learning, Google Classroom, and others; (2) the use of technology for Islamic education in the Covid-19 era was marked as an academic facility, a network facility, a means of institutional quality assurance and a means of student activities.

KEYWORDS: Covid-19 Era, Islamic Education, Technology.

INTRODUCTION

Education is a form of dynamic science and technology. Technological sophistication and the development of science show the existence of education in producing superior human resources (HR) sustainably and sustainably. Through education, a knowledge cycle is realized (Salahuddin, 2014).

The science cycle is a term used to describe the circulation of knowledge from one generation to the next, plus developments from the technological aspect. The connection with Islamic education, of course, lies in the underlying principles, namely the Al-Qur'an and Hadith, as well as the belief that knowledge comes from one, and merges in several fields (Assingkily & Miswar, 2020).

Islamic education institutions in Indonesia, especially those at the higher education level that are members of the Islamic Religious Higher Education (PTKI) both public and private, term the form of a unified science with various diction, namely the integration-interconnection of knowledge (State Islamic University of Sunan Kalijaga, Yogyakarta), the tree of knowledge (State Islamic University of Maulana Malik Ibrahim, Malang), wahdatul 'ulum (State Islamic University of North Sumatra, Medan) and other designations. Although the terms differ, in principle, they indicate the integration of knowledge between perennial knowledge and acquired knowledge.

Efforts to integrate knowledge into Islamic education do not only deny the existence of a "science dichotomy" that has hindered the pace of Islamic education. More than that, Islamic education is growing rapidly, is sensitive to the developments and needs of the global community, and even contributes to advances in technology (M'sumi, et.al., 2020). This is proven by the establishment of science and technology faculties at the Higher Education of Islamic Education (PTKI) institution in Indonesia, such as the Faculty of Science and Technology (FST) at the State Islamic University of Sunan Kalijaga Yogyakarta and the State Islamic University of North Sumatra Medan.

The acceleration of technological progress must be balanced with superior and competent human resources. For this reason, efforts are needed to produce a generation who are proficient

in science and technology and are rooted in Islamic values. Thus, students should not be anti to change, also to technology.

The openness of Islamic education institutions to educational innovations does not necessarily make superior human resources created just like that, because the people expected in the future in the global competition are the generation that creates opportunities, is competitive plus collaborative, builds networks, and creates something new creatively. Not quite the opposite, being a connoisseur of changes created by other people/nations (Munir, 2018).

Efforts to realize superior Human Resources must be observed through the role of technology in Islamic education in Indonesia, especially in the Covid-19 era. This epidemic did not only change the education system but also changed the people's way of life into something that had never been thought of before.

Islamic education which is open to innovation or renewal, before the emergence of the Covid-19 outbreak, has prepared a form of learning that involves technology. Bureaucratically, the campus management system is technology-based, starting from data entry, academic, financial, and institutional fields of a campus. For example, the State Islamic University of North Sumatra Medan, before the Covid-19 had implemented two forms of learning systems, namely 70% offline face-to-face and 30% online (online via e-learning) (Academic Guidebook, 2019).

The existence of technology helps the lecture system with these two forms. Moreover, in the current Covid-19 era, the learning system is carried out 100% online. Of course, Islamic educational institutions that are prepared for the advancement and utilization of technology are not so surprised by the significant changes in the polarization of campus learning.

It occurred to you during the "coffee shop" discussion that what would happen to Indonesia and the world in education and other fields without technology (internet, smartphones, etc.)? Of course, a lot of time is "wasted" and passed by eliminating formal learning in the classroom. Regrettably, children will pass many years of age without formal education.

This paper seeks to analyze the role of technology in Islamic education in the Covid-19 era. The focus of the study is to review how technical learning through e-learning and how Islamic education institutions use technology in the Covid-19 era. Thus, the benefits of technology empowerment for Islamic education will be obtained.

METHODOLOGY

This study uses a qualitative approach with a literature study method. The object of study is reading books and journals relevant to technology and Islamic education in the Covid-19 era. Data analysis was carried out by examining the technicalities and forms of technology use in the Covid-19 era in Islamic educational institutions. Thus, this research can find ways and uses of technology in anticipation of Islamic education in the future. For this reason, checking the data in this study was carried out using reference materials (Prastowo, 2014).

The following shows the outline of the research flow.
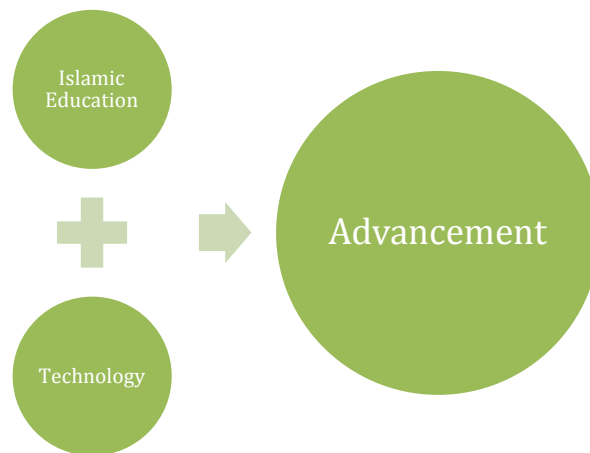
Picture 1. Research Flow Framework.

RESULTS AND DISCUSSION

Technical Learning Through E-Learning and Other Technology Platforms

Learning through the online system is an inevitable necessity in the current Covid-19 era (Lubis, et.al., 2020). The government's social distancing policy and enforcement emphasize staying away from crowds and crowds. This is implemented as an effort to break the chain of Covid-19, which is endemic and settles and spreads quickly in the human body (Sit & Assingkily, 2020).

Initially, education in Indonesia was shocked by this drastic change in the learning system. However, over time, people began to understand and take lessons from this natural change. Not infrequently, some circles are getting used to implement an online learning system.

Of course, this is not something to worry about, because education must be adaptive and innovative in responding to various changes, including changes caused by Covid-19. Thus, education observers and stakeholders are not stunned by the situation but are increasingly creative in finding opportunities to realize survival in education, the alternative is through the use of technology (Assingkily & Mesiono, 2019).

The technology used is close to the community, namely smartphones, laptops, and so on. In it, several applications are often used for the learning process, including the WhatsApp (WA) Group platform, Zoom meeting, Google Classroom, Google Meeting, and various other learning platforms.

Before using the learning platform in official student or student activities, they are familiar with its use first. It's just that, its use has been diverted into a learning tool. This effort can be seen from the WA group formed by students or teachers/lecturers in communicating with students/learners.

Through other platforms, students can even come face to face with educators, namely virtual meetings using Zoom. In it, learning interactions can be carried out between educators and students as usual from a great distance. It's just that "network power" controls the smooth running of communication via Zoom.

Likewise with Google Classroom and Google Meeting, in which educators and students can interact face-to-face, as well as type in messages to be conveyed via Chat. This means the message as something that is conveyed in communication (interaction) of learning can still be conveyed through the educational platform.

Thus, it can be understood that the technical learning via virtual through a learning platform is carried out in two ways or models, namely by chat and face-to-face virtually. In principle, this shows the "big" role of technology for Islamic education in the Covid-19 era in conveying messages between educators and students, although it is admittedly not as optimal as normal learning.

Forms of Technology Utilization in the Covid-19 Era for Islamic Education

Technology is evidence of the progress and civilization of mankind. The role of technology is increasingly visible with the Covid-19 pandemic. How come? The community is prohibited from holding activities that invite crowds, while the community, especially the nation's children, need the education to respond to changes and the realization of a superior generation.

The use of technology in the Covid-19 era for Islamic education has been carried out slowly and surely by Islamic education institutions. Call it the State Islamic University in Indonesia. Responsive to technology, making the State Islamic Higher Education Institute as a "symbol of progress" Islamic education in Indonesia responds to various forms of use, including the following:

1. As an Academic Facility

    Responding to covid-19, various campuses that are members of PTKIN and other campuses facilitate online academic activities. Call it at UIN North Sumatra Medan. Students are prohibited from congregating on campus let alone doing face-to-face learning (offline), as well as educators and education personnel who work from home or Work from Home. For this reason, the campus provides facilities for Si Bejo, Dahlia, E-learning, and other online academic tools to meet the academic needs of UIN North Sumatra Medan in the Covid-19 era, plus scientific activities such as online training, seminars turned into webinars, and so on.

2. As a Networking Facility

    Networks or connections are urgent matters carried out by educational institutions with other educational institutions in the national and international scope. The efforts of the State Islamic Education Higher Education institutions in Indonesia to become a world-class campus or World Class University require a wide network to make it happen. Thus, the alternative online tool becomes a networking tool that Islamic education institutions can do with other educational institutions, especially in implementing the Merdeka Learning-Free Campus curriculum stipulated by the Minister of Education and Culture, Nadiem Makarim.

3. As a means of institutional quality assurance

    Quality is an absolute reflection of the institution. Quality can be in the form of the factual quality of written documents of the institution (Alfiansyah, et.al., 2020). The factual quality is usually highlighted by the quality of graduates produced by educational institutions, while the institution's written documents are the accreditation of study programs (Prodi) and institutions (universities). Through the use of technology, universities carry out field assessments of online study program accreditation. Thus, periodic assessment of the quality of institutions can still be carried out online in the Covid-19 era.

4. As a means of student activities

    Student activities are vital things that must be consistently and continuously implemented. This is implemented through the management of the Department or Prodi Student Association in each study program, the Student Council at the faculty and university levels, the Student Senate at the faculty and university levels, and other Student Activity Units in one institution.

    Through the use of the current online application platform, many students have switched to carry out program activities that have been projected online. Discussions and seminars that were originally planned to be held in buildings, campus halls, or open spaces have now shifted to activities in online virtual spaces, webinars, and other terms. This shows that the role of technology is very helpful for students in carrying out scientific activities and other student discussions.

CONCLUSION

Based on the explanation above, it can be concluded that technology plays a very important role in Islamic education in the current Covid-19 era, this is indicated by (1) the technical use of online learning platforms which are conducted face-to-face virtual via Zoom Meeting and chat via WhatsApp, E-Learning, Google Classroom, and others; (2) the use of technology for Islamic education in the Covid-19 era was marked as an academic facility, a network facility, a means of institutional quality assurance and a means of student activities.

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THE ROLE OF SCHOOL HEAD COMMUNICATIONS IN SMP IT AL-AFKARI

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ABSTRACT

Communication is the key to the achievement of an Islamic educational institution or organization. Without good communication, an organization or organization will not succeed and will not run well. that communication becomes an important role in life and social life. If communication is carried out properly, an organization and organization will run effectively and efficiently.

The ability to communicate will determine the success or failure of a manager (leader) and its members who are active in voicing ideas and ideas on the topic of the problem being discussed. Therefore, the progression of an institution or institution depends on the organizational ability of the leader and its members as well as the interaction and communication that occurs in it. For this reason, the contents of this article talk about the role of communication in Islamic education management.

Keywords: Role, Communication, Principal

INTRODUCTION

Communication activities generally serve as a benchmark for achieving social contact in social, national and state life. Communication is one of the factors that can determine the success or failure of a teaching and learning process in education. This is what causes the need for communication in every aspect of education, especially in carrying out activities related to education management. A school principal cannot organize, direct, and guide its members without communication. A teacher also cannot carry out the teaching and learning process, convey material and convey messages to students in the classroom without communication, as well as other parts in an educational institution, all of which want to achieve a desired goal.

In the context of education, an educational institution has a school principal, staff, education supervisors, teachers and even students. A school principal has full authority over the progress of the school he leads. As a principal who carries out a management function, of course, has a huge influence on his subordinates. A principal is assigned to help direct, organize and monitor the work of each one. The principal is the driving force of the resources and tools available to an organizational group. The principal must have a good character that can be used as an example in the school environment. One of them must be humble or simple, patient or emotionally stable, confident, honest and skilled in his position.

With the various roles mentioned above, of course good communication is needed between the principal as a director and staff and teachers as the object of the direction given by the principal in the form of communication. The communication carried out by the principal takes place in the form of a reciprocal exchange of information that can be understood collectively. Thus the principal must be able to convey or communicate matters concerning the components related to madrasah in order to improve the overall quality of teachers as an effort to improve the quality of education in general and specifically. In this case, this article will be discussed in depth by discovering the role of principal communication in Al-Afkari Integrated Islamic Junior High School.

DISCUSSION

A. Role

Definition of Role

According to Soerjono, the role is what he has done for the community for the opportunities that the community has given him. Likewise, role is a form of behavior expected of someone in a certain status. Keith Davis and John W. Newstronm stated the following definition of role:

"A role is pattern of actions person in activities involving others. Role of reflects a person's position in social system, with its accompanying rights and abligations, power and responsibility, in order to be able to interact with each other, people need some way to anticipate others behavior"

Based on this statement, roles are defined as patterns of action expected of someone who involves other people. A person can play his or her role or function as a role that intersects with structuralism and cultural understanding, meaning that these roles refer to the rights and obligations that have been normatively proclaimed by the cultural system.

From the definition of role above, the writer concludes that what is meant by role is the position of a person to display performance because it is related to the ability, power, right, obligation and responsibility to carry out education, supported by skills, knowledge, understanding, insight to provide assistance so that it meets people's needs.

B. Communication
1. Definition of Communication

Communication is the delivery or reception of a message from the communicator to the communicant, either directly or indirectly, in writing or orally. Communication can also be interpreted as sharing something with someone, exchanging things, talking about something with people, telling something to someone, chatting, exchanging ideas, relating, and making friends. Meanwhile, Effendi said that communication is a similarity in the same sense of meaning, if there are two people involved in communication, for example in the form of a conversation, then communication will occur or take place as long as there is a similarity in meaning about what is being said.

Communication can only be done by two parties or two people, or in other words communication is born because of the interaction made by at least two people. The two parties then share information in order to meet their respective needs, by fulfilling them needs then humans can maintain their survival. So that his life develops over time. It can be said that communication is an interaction or relationship that one makes to others in order to meet their needs. Barnett argues that communication plays a role as a revolutionary discovery or a revolutionary discovery which is the result of the discovery of communication technology such as radio, television, telephone, satellite, and computer networks, which at the same time emerge and develop industrialization, business and also politics.

From some of the opinions above, it can be concluded that communication is an interaction carried out by two or more people by sending messages properly and in different ways, so that later they get a response. the sender of the message is called the communicator while the recipient of the message is called the communicant

2. Types of Communication

Hafied said there are four types of communication. a) Communication with oneself (Intrapersonal Communication) is a communication process that occurs within individuals or in other words, the process of communicating with oneself. b) Interpersonal communication (Interpersonal communication) is a communication process that takes place between two or more people face to face. c) Public Communication (Public Communication) This public communication shows a communication process in which messages are conveyed by the speaker in face-to-face situations in front of a larger audience. d) Mass Communication is a communication that takes place in which messages are sent from institutionalized sources to mass audiences through mechanical means such as radio, television, newspapers and films.

3. Communication as a System

As is well known that communication has several elements that support communication in order to achieve the desired goals. These elements already have their duties with each other so that it can be seen that the communication process is taking place. Likewise in a communication process carried out within an organization, it is known that the components that have tasks are interconnected between one component and another. According to Lewis in Syafaruddin the communication model can function or have the following characteristics: a) Organizational communication occurs as an open system, b) organizational communication involves message flow, forms and channels, c) organizational communication involves management objectives, change processes, innovation and growth , d) organizational communication involves people's attitudes, feelings, relationships, and skills.

Thus a communication process contains the delivery of information in the form of verbally and non-verbally according to the sender's intention. Communication outcomes are highly dependent on climate, goals and interpersonal skills. The message conveyed can be blurred or completely lost when there is interference from organizational climate factors or interpersonal skills and its objectives, therefore the function of the message or information for the sender and receiver of the message becomes very strategic because the meaning the sender wants must be accepted and understood by the recipient. message correctly and be able to respond.

4. Principal Communication

The principal can be defined as a leader or manager in a school whose job is to organize and direct the school to be better. The principal as a leader in the school must be able to convey messages, directions, orders and guidance to his subordinates. Communication is an important factor that the principal must have, because with good and clear communication, the orders or directions given by the principal to Bahawan will run well. The principal will be said to be successful if they understand their existence and position as a leader, besides that they are also able to carry out the role of the principal as someone who is given the responsibility to lead the school.

The role of the principal is very important in determining the direction of school progress, communication is one of the factors that will support the success of the principal in leading, because the principal must be able to build good communication to subordinates. Being the principal of a school absolutely requires communication skills, as one of the competencies that must be mastered. This is in line with what has been expressed by Pidarta that a school principal must be able to carry out his duties as a leader effectively by looking at the factors supporting the principal's leadership, including: a) Able to communicate well, b) Have a personality, b) Able to be role models, c) Have action and innovation, and d) Ability to facilitate. Communication is one of the factors that supports the success of school principals in establishing effective relationships with staff, teachers, students and parents so that the expected goals at school can be achieved properly.

The principal or an effective leader must be able to understand many communication methods, including the tools and media used to communicate with the aim of making it easier to use to communicate, both vertically and horizontally from top to bottom and from bottom to top. In the context of management, managers and leaders of a school need to use information with various organizational communication models to facilitate and influence personnel in achieving the goals and expected performance. Communication of school principals in carrying out their roles and duties is very important because the principal most of his work time is communicating, therefore there must be persuasive efforts to develop principal communication.

The efforts that can be taken to improve the communication of school principals are: 1) Giving and receiving information. The type of effort that can be done is through increasing literacy skills, especially reading the situation and desires of school members, as well as the meaning and regulations of education. 2) Using the right methods and approaches. The ability to choose the right method and approach needs to be mastered by the principal to achieve

effective communication with teachers, administrative staff, students and parents of students. 3) Improve the ability to understand the message content and provide feedback. This effort can be carried out through interactive discussions to establish education policies and coordinate various aspects of school programs. 4) Increase honesty and openness in carrying out the task of managing the school with mental and spiritual guidance for the principal.

With the efforts to improve communication above, it is hoped that a school principal will be able to communicate well so that directions, guidance and orders can be understood by subordinates which will ultimately lead to the success of the principal in leading.

C. Leadership of the Principal

1. Definition of principal leadership

According to the term leadership is an influencing process activity of an individual or group of people to achieve certain goals in predetermined situations. In influencing the activities of a person or group of leaders using power, authority, influence, nature and characteristics, and the goal is to achieve the desired goal.

Leadership is a person's ability to move a group of people towards a common goal while using the forces that exist in the group. Likewise, according to Dirawat leadership is the whole action to influence and move people in a joint effort to achieve goals, or the process of providing guidance (leadership), and role models.

Likewise with educational leadership which means as a form of ability in the process of influencing, mobilizing, motivating, coordinating other people who have to do with education and teaching so that

activities carried out can be more effective and efficient in achieving goals

education and teaching. Meanwhile, the principal can be defined as a functional teacher who is given an additional task to lead a school where the teaching and learning process is held or a place where there is interaction between the teacher who gives lessons and students who receive lessons.

From some of the opinions above, it can be concluded that the leadership of the principal is a person who has the authority and influence to manage and rule all elements in Seokah.

2. Leadership types

Judging from the implementation of duties and responsibilities of a school principal, the principal in carrying out his leadership is known as 3 types of leadership, among others. a) Autocratic / Authoritarian Type, is a government or power that is held by someone who is fully in power and has no time limit. The characteristics of the principal's leadership style like this are decisions made by themselves without deliberation, judgment that is judgmental, has high selfishness, feels the most correct and does not want to accept input. b) Type laissez faire, this type of leadership desires all components and elements of education actors carry out their duties freely. As for and the characteristics of this leadership, among others: The leader gives freedom to his staff in determining everything that is useful for the progress of the organization without any leader's guidance. Leaders who do not provide ideas, inputs and concepts from it. c) Democratic type, this type of leadership is based on democracy and participation, where each individual is free to provide ideas, ideas and input for school progress.

D. The role of principal communication in SMP IT Al-Afkari

Communication is a medium that is very effective in conveying a certain desire or message. By communicating a person can achieve the desire to act in carrying out subsequent activities. In an organization, communication is the main factor that supports the progress and development of every aspect to be addressed. Likewise communication between superiors and subordinates in an organization. At SMP IT Al-Afkari, the communication carried out by the principal varies according to the desired goals and objectives. The principal establishes communication between himself and the staff and teachers who teach at SMP IT Al-Afkari which is done through public communication and also sometimes through individual or inter-personal

communication. Communication is built during meetings that are held, and which have been scheduled beforehand, or during spare time as needed.

Like the principal of SMP IT Al-Afkari using interpersonal communication to teachers who have problems at work. This interpersonal communication is direct and face-to-face communication.The role of this communication is very effective in finding out the problems and constraints of the teacher in the learning process so that with this interpersonal communication the teacher is able to explain the problems and constraints it faces, thereby finding solutions to solve them. Public communication is also applied by the principal of SMP IT Al-Afkari, where the role of public communication is carried out by the principal when holding meetings with staff, teachers and school stock holders. The role of communication carried out by the principal of this school provides motivation, guidance and outreach to improve the performance of teachers and school staff.

In implementing good and effective communication, the principal of SMP IT Al-Afkari uses a leadership role in a democratic style, the principal is always open to receiving suggestions, input from teachers and school staff so that decisions taken during meetings are joint decisions whose aim is to increase progress school.

Based on the information above, it can be gathered that the principal of SMP IT Al-Afkari performs his role as school principal by applying the type of democratic leadership and using the type of communication that varies according to needs and circumstances. Sometimes it uses interpersonal communication and sometimes it uses public communication.

CONCLUSION

The principal is a leader whose role is to manage and direct all elements in the school towards predetermined goals. The leadership style that is adopted is democratic leadership, with this leadership all members feel entitled to provide input and suggestions for improvement and school development.

Likewise the communication of the principal is carried out effectively, where the principal performs his role by implementing interpersonal communication and public communication according to the needs and circumstances, the success of the communication carried out by the principal is seen as how his subordinates are able to follow the directions and orders given by the principal. . The role of school principal communication is very much determining the direction of the success of a school, with good and effective communication from the principal can increase the progress and success of the school.

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HUMAN RESOURCE MANAGEMENT (HRM) IN ISLAMIC EDUCATION

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ABSTRACT

Mangement of human resource represent one of area from public management covering palnning facet, organization, execution and ooperation. Human resource assumed imprortand progressively its role in target attainment, hence various experience and result of in the field of human resource collected sytematically in what referred as with the human resource management. Human resource exploiting, is process of leader activity meaning to employ the officer giving achievement enough and do not empoly the officer which no advantage, some effort in improving human resource of Islamic education: (a) Improving contruction of religion teacher with the common teacher from elementary storey level until college, (b) Setling competitor construction educated to in order to become the godfearing and religious human being to god which is single the most and also active sharing religion education for growth of science and technology, and (c) Higher education of religion develop the erudite mind in orde to comprehending and involving and also to translate the religion teaching of according to and in harmony with society life.

KEYWORDS: Mangement, human resource, and Islamic education

PRELIMINARY

Human resources (HR) are growing rapidly, this case is in line with the ability of organizational members or employees as assets and not just a production factor. The view of man as a factor of production puts humans on par with other means of production, such as machines, materials, capital and others.

One of the important resources in management is human resources or human resources. The importance of human resources needs to be realized by all levels of management including the management of Islamic education. However advanced technology today, the human factor still plays an important role for the success of an organization. It can even be said that management is essentially human resource management or human resource management is synonymous with management itself.

Abdul Muhkyi (1996: 2) argues that in essence the human resources of every organization or company, especially in educational institutions, require human resources as labor. Therefore, what is meant by human resources is the workforce in an organization. From this opinion it is clear that human resources are workers who occupy a position or people who have the responsibility to carry out tasks or jobs in a particular organization. Therefore, according to Mukhyi, the important thing for organizations to pay attention to is how to obtain workers according to the needs and positions to be occupied, how to develop and maintain the workforce, use and evaluate their work results.

In an Islamic perspective, education plays an important role in the effort to produce reliable human beings who can answer the challenges of the times. Human resources are a human investment movement. Human investment is a long-term educational effort to create human resources. Human resource development is not an easy problem because it requires thought, systematic, and serious action. Because trying to provide a complete construction about humans by developing all the basic human potential and how active it is.

Human resources have a big role in the implementation of education. Education, which is a process, cannot be separated from the role of human resources because one of the important aspects is human resources themselves. In addition, humans always play an active

role in every organizational activity, because humans sometimes become planners, actors, and determinants of the realization of organizational goals. The goal would not have been possible without the active role of employees, even though the company's tools were so sophisticated. This also applies in the world of Islamic education, because specifically the learning process played by educators cannot be replaced by technology. In order to make human resources function better effectively and efficiently, it is necessary to carry out good management, namely from planning to the final stage in the management function. Talking about the existence of human resources (HR) in educational organizations is a natural thing because in the education process human resources (HR) have a big role both in terms of administration and operation. Human resources (HR) need to be managed properly so that they can play a role in accordance with their function. That is why it is necessary to have human resource management (HR).

1. Islamic education management

Husaini (2011: 5) states that the word management comes from Latin, which is the origin of the word manus which means hand and agree which means doing. The words were combined into the verb manager, which means to handle. The words are combined into a manager's verb which means to handle. Managere is translated into English in the form of the verb to manage, with the noun management, and manager for those who carry out management activities. And management.

Hidayat and Imam Machli (2010: 1) argue that Management comes from the word "to manage" which means to manage, organize, drive, control, handle, manage, organize, run, implement, lead. Nur Uhbiyah (1996: 19) Islamic education management states that Islamic education management is a process of structuring or managing Islamic educational institutions that involve Muslim human resources and mobilize them to achieve the goals of Islamic education effectively and efficiently.

Muhaimin (2011: 5) Education management is management that is applied in the development of education. It can be interpreted that management is part of the arts and sciences that manage Islamic education resources to achieve the goals of Islamic education effectively and efficiently. Educational management is more general in nature for all educational activities in general, while Islamic education management is more specific because it focuses more on education management that is applied in the development of Islamic education. It means that how to use and manage Islamic education resources effectively and efficiently to achieve the goals of development, progress and quality of the process and results of Islamic education itself.

2. Human Resources Sumer Management

Viethzal Rivai (2005: 1) Explains Human resource management is one of the areas of general management which includes aspects of planning, organizing, implementing, and controlling. Because human resources are considered to have an increasingly important role in achieving goals, various experiences and research results in the field of human resources (HR) are systematically collected in what is called human resource management. The term "management" has the meaning as a collection of knowledge about how to manage (manage) human resources.

Management Managing human resources is very important in the process of establishing an educational institution. Therefore, the functions in human resource management must be implemented optimally so that the needs related to individual, organizational / institutional, organizational or institutional goals can be achieved. In addition, with good human resource management procedures, it is hoped that the shortcomings and problems faced by the Indonesian nation, namely those related to competitiveness, can be resolved.

Hani Handoko (2001: 4) explains that human resource management is the withdrawal, selection, development, maintenance, and use of human resources to achieve goals, both individuals and organizations. It was emphasized by Melayu Hsiabuan (2003: 21) that

human resource management is the science and art of managing the relationships and roles of the workforce, in order to be effective and efficient in helping the realization of goals.

From the explanation of the experts above, it can be concluded that human resource management is the process of planning, organizing, directing, and controlling labor procurement, development, compensation, integration, maintenance, and termination of employment with human resources to achieve individual, organizational, and and society. By paying attention to the role of management, the understanding of management is the science of human efforts to utilize all the resources at their disposal to achieve goals effectively and efficiently.

3. Human Resource Management Function

Surya Dharma (2018: 14-15) states that human resource management functions include planning, organizing, mobilizing, controlling, procuring, developing, compensating, integrating, maintaining, discipline, and dismissal.

1. Planning can be beneficial for skills and skills development as well as HR planning
2. Organizing, is an activity to organize all employees by determining the division of labor, work relations to achieve goals.
3. Directing, is the activity of directing all employees so that they are willing to cooperate and work effectively and efficiently in helping achieve the goals of the company, employees, and society.
4. Control, is the activity of controlling all employees in order to comply with company regulations and work according to plan.
5. Procurement (procurement), is the process of withdrawal, selection, placement, orientation, and induction to find employees according to company needs.
6. Development is the process of enhancing technical, conceptual and employee moral skills through education and training. The education and training provided must be in accordance with current and future job needs.
7. Compensation, is the provision of direct and indirect remuneration, money or goods to employees in return for services provided to the company.
8. Integration is an activity to unite the interests of the company and the needs of employees, in order to create harmonious and mutually beneficial cooperation.
9. Maintenance, is an activity to maintain or improve the physical, mental, and loyalty of employees, so that they are willing to work together until retirement.
10. Discipline is the most important function of human resource management and the key to achieving goals because without good discipline it is difficult to achieve maximum goals.
11. Separation, is the termination of the work relationship of a person from a company.

4. Human Resource Management Objectives

Susilo Maryato (2000: 13) suggests societal goals:

1. Societal objectives; Every organization whatever its purpose, must remember the consequences for the benefit of the general public, in addition to the ethical and / or moral aspects of the products produced by an organization. Confirmed by Soekidjo Notoatmojo (2003: 118) An organization that is in the middle of society is expected to bring benefits or benefits to society. Therefore, all organizations have the responsibility of managing their human resources so that they do not have a negative impact on society.
2. Organizational objectives (organization objectives); To recognize that human resource management exists, it is necessary to contribute to the empowerment of the organization as a whole. Human resource management is not a goal and an end in a process, but rather an appointment or a tool to help achieve an overall organizational goal.

3. functional objectives; functionally human resource management is to maintain (maintain) the contribution of other parts so that they (human resources in each section) carry out their duties optimally.

4. Personal objectives; Personal or individual interests in the organization must also be considered by every manager, especially human resources, and must be directed towards the overall goals of the organization (overall, organization objectives). Thus, the personal or individual goals of each member of the organization must also be directed towards the achievement of organizational goals. For this reason, the motivation for the maintenance and development of individuals in the organization needs to be considered and implemented properly.

From the explanation above, it can be concluded that every human being who exists on this earth has the potential to be a manager or leader, because in everyday life every human being always manages himself or his family and realizes the desired goals (self management). There are 3 kinds of resources (resources) that are used by humans to achieve the expected goals, namely:

a. Natural resources
b. Capital resources in the form of funds or money, income earned by humans.
c. Human Resources

5. HR Management Responsibilities

In management responsibility is the most important thing in human resource management:

a. Human resource planning
b. Recruitment and selection
c. Workforce development (training and performance evaluation)
d. Provide compensation and allowances
e. Labor relations
f. Employee layoffs (downsizing and outsourcing)

In order for a company and educational institution to run well and experience significant development, there are several responsibilities that must be completed by the HR management team properly:

1. Designing Structure and Tasks in the Organization

This task begins with identifying each job within the company and the skills and competencies of each workforce, so that they can be placed in the right department and job. In addition, review a problem currently facing the company and participate in finding solutions. If needed, they are also in charge of organizational change.

2. Organizing Resources

In this task, the responsibility of HR management is to analyze the need for labor, recruit new employees (including posting job vacancies, interviews, testing and managing work contracts) and also developing skills and workforce orientation, dismissal, retirement and resignation.

3. Assessing Employee Performance

This task includes monitoring and evaluating whether there is progress or setbacks in the organization due to this performance. If there is a problem in employee performance; coordination and discipline need to be done.

6. Developing Employees

The responsibility that must be fulfilled by HR Management in this case is to prepare and hold training, coaching and even education that can improve employee abilities and develop their careers.

7. Arranging Rewards for Employees

The responsibility carried out by HR Management in this case is how this department can build a system of wages that are fair and in accordance with what

employees have done. This reward system can be given by giving certain incentives or sharing the profits given based on performance, contribution or competence. This responsibility also includes giving bonuses to pension incentives.

6. The Role of Human Resources Management

1. Educational Planning

   Sulistriyorini (2009: 67-68) Employee planning is an activity to determine employee needs, both quantitatively and qualitatively for present and future. Preparation of a good and precise personnel plan requires complete and clear information about the work or tasks that must be carried out in the organization. Therefore, before compiling a plan, a job analysis and job analysis are carried out to obtain a job description. This information is very helpful in determining the number of employees required, and also to produce job specifications. This job specification describes the minimum acceptable quality of employees and what is necessary to carry out the work properly.

2. Procurement of Employees

   Employee recruitment is an activity to meet the needs of employees in an institution, both in number and in quality. To find employees that suit their needs, recruitment activities are carried out, namely efforts to find and get as many qualified candidates as possible, to select the best and most successful candidates.

   For this purpose, a selection is needed, through oral, written and practical examinations. However, sometimes, in an organization, the recruitment of employees can be imported internally or from within the organization, whether through promotion or transfer. This is done if the formation is empty, while in other parts there are excess employees or have already been prepared.

   The recruitment of employees must be based on the principle of what is new who, what means we must first determine the jobs based on the job description. Which means we are just looking for the right people to occupy the position based on job specifications. recruitment of prospective employees should be done well, so that employees who are accepted match the needs of the work to be carried out.

   The following is the process or steps taken in the procurement of employees which include:

   a. Forecasting the need for manpower is intended so that the current and future workforce needs are in accordance with the workload, vacancies can be avoided and all work can be done.

   b. Recruitment is a process of finding and engaging workers to get a number of applicants from various sources, according to the qualifications required by an organization or institution.

   c. Selection is the first effort that an organization / institution must make to obtain qualified and competent employees who will serve and do all work in the organization / institution. The selection must be carried out honestly, carefully, and objectively so that employees who are accepted are truly qualified to serve and carry out the work, so that the coaching, development and management of employees becomes easier. Employee placement, orientation, and induction are follow-ups to selection, namely placing an accepted employee candidate (passing the selection) in a position / job that requires it and at the same time delegating authority to that person. Appropriate employee placement is one of the keys to obtaining optimal work performance from each employee in addition to working morale, creativity, and initiatives that will also develop.

3. Coaching and Development of Employees

   Mulyasa (2012: 23) The organization always wants its personnel to carry out their duties optimally and contribute all their abilities for the benefit of the

organization, as well as to work better day by day. Besides that, employees themselves, as humans, also need improvement and improvement in themselves, including in their duties. In this connection, the function of coaching and developing employees is a function of personnel management that is absolutely necessary, to improve, maintain and enhance employee performance. This coaching and development activity does not only concern aspects of ability, but also concerns employee careers.

Mulyasa (2012: 68) It is felt that the benefits of employee development are increasingly important because of the demands of work or position, as a result of technological advances and increasingly intense competition among similar organizations / institutions. Every personnel of an organization / institution is required to work effectively, efficiently, with good quality and quantity of work so that the competitiveness of the organization / institution is getting bigger. This development is carried out for non-career and career purposes for employees (new or old) through training and education.

It can be concluded that the coaching and development of employees (education and training) really needs to be done in an organization or educational institution, because coaching and development (education and training) can provide benefits for an organization / institution, employees and the community as customers.

4. Promotions and Movements

Promotion is a transfer that enlarges the authority and responsibility of employees to a higher position within an organization so that the obligations, rights, status and income will increase. With the promotion, it means that there is trust and recognition regarding the ability and capability of the employee concerned to occupy a higher position. That way employees will be motivated to work hard, be enthusiastic, disciplined, and have high performance so that organizational / institutional goals can be achieved optimally.

One of the follow-ups carried out from the results of employee service is employee transfer. Because with the cost of employees, it will be known the ability of employees to complete job descriptions that are charged to them. This transfer must be based on a performance index that can be achieved by the employee being examined. It can be ignored that mutation is included in the function of employee development, because responsiveness is to increase work efficiency and effectiveness in the organization / institution.

Fitri Oviyanti (2011: 25) After determining and determining the candidate employees who will be accepted, the next activity is to make the prospective employee become a legal member of the organization so that they have the rights and obligations as a member of the organization.

5. Termination of Employee

Termination is the termination of an employee's employment with an organization / institution. With dismissal, it means the end of the employee's work engagement with the organization. Employee dismissal is a personnel function that causes the organization and personnel to be released from their rights and obligations as a workplace institution and as an employee. In relation to educational personnel in schools, especially Civil Servants, the reasons for dismissal of these employees can be grouped into three types, namely:

a. Termination on own request
b. Dismissal by agencies and government
c. Termination of other causes.

Termination at the request of the employee himself, for example because of changing jobs aimed at improving one's destiny. Dismissal by the agency or government can be done for the following reasons:

The employee concerned is incompetent and does not have the ability to carry out his duties properly.

Organization downsizing or simplification.

Rejuvenation, usually employees who are 55 years old and are entitled to retirement must be dismissed within one year.

Not healthy mentally and physically so that they cannot carry out their duties properly

Committing a criminal offense so that he is sentenced to prisonor confinement.

Breaking civil servant oaths or promises

6. Compensation

Edy Sutrisno (2013: 131) Compensation is remuneration provided by the organization to employees, which can be valued in money and has a tendency to be given regularly. Compensation other than in the form of salary can also be in the form of allowances, housing facilities, vehicles, and others. The provision of compensation is no longer seen as satisfying material needs but has been linked to human dignity. Employee Assessment

Amirullah and Haris Budiyono (2004: 211) To see whether the trained and developed employees benefit from what they do, it is necessary to evaluate or evaluate their achievements. Job performance is the result of work in quality and quantity achieved by an employee in carrying out his duties in accordance with the responsibilities assigned to him.

Mulyasa (2012: 45) For the assessment of educational personnel, it is focused on individual achievement and their participation in school activities. For employees, the assessment is useful as feedback on various things, such as abilities, fatigue, shortcomings, and potential which in turn is useful for determining goals, pathways, plans, and career development. For schools, the results of the education workforce performance appraisal are very important in making decisions on various matters, such as identifying school program needs, admission, selection, introduction, placement, promotion, reward systems, and other aspects of the overall effective human resource process.

7. Efforts to Improve Human Resources in Islamic Education

The obligation of every human being is to improve the education system by training in humans themselves in order to prepare quality human resources in all areas of life. After that, there needs to be a personal placement in the right job according to their respective expertise, so that they can develop their potential and share the existing potential, according to the word of Allah: Qs. At-Taubah: 122)

Meaning: It is not proper for the believers to go all of them (to the battlefield). why not go from each class among them some to deepen their knowledge of religion and to warn their people when they return to it, so that they may guard themselves.

We should not let us put someone in a position in accordance with his expertise and try to avoid leaving something to someone who is not an expert. Rasullah SAW said:

إِذَا وُسِّدَ الْأَمْرُ إِلَى غَيْرِ أَهْلِهِ فَانْتَظِرِ السَّاعَةَ البخار

Meaning: "If a matter is left to someone who is not an expert, then wait for the destruction" (Narrated by Bukhari)

This is where Islam pays close attention to the wealth of human resources, maintains and tries to improve its quality, both in the physical, mental, moral, and intellectual fields. Placing a balance between the interests of religion and the world without overdoing it and reducing the dose.

Hajar (2003: 201) The government has tried hard to overcome various problems that arise in the world of education, both in the aspects of organization, management, and improving the quality of Islamic education. However, the results of these efforts cannot be felt when viewed from the quality of Islamic education graduates that have been owned to date.

This is the reality faced, so that it makes Islamic Education in general less attractive and less attention. This, too, is supported by inadequate curriculum materials and management of Islamic education, less relevant to the needs of society and the world of work. The graduates also lack the skills to compete in the world of work. Seeing this fact, Islamic education management reform is a must.

Improving human quality can only be done by improving education. There are several characteristics of a quality society or human, namely:

1. Having faith and devotion to God Almighty, as well as having a noble character and personality;
2. Being disciplined, working hard, tough, and responsible;
3. Independent, smart, and skilled;
4. Physically and mentally healthy
5. Love for the homeland, thick with the spirit of nationality, and a sense of social solidarity.

8. Human Resource Management Orientation

In research conducted by Asep and Agus, the fact is that Islamic education in general is less attractive and less attention. This is due to inadequate curriculum materials and management of Islamic Education, less relevant to the needs of society and the world of work. The graduates also lack the skills to compete in the world of work. Seeing this fact, Islamic education management reform is a must. This is because with efforts to improve and increase professionalism the management of education will be able to answer various challenges and empower Islamic education in the future. Like it or not, the management of Islamic education needs to be dismantled and even reformed in order to create a quality and quality Islamic education system in the life of Indonesian civil society.

CONCLUSION

Human resources are the process of planning, organizing, directing and controlling the procurement of labor, development, compensation, integration, maintenance and termination of employment with human resources to achieve individual, organizational and community goals. The function of human resource management is broadly divided into two, namely: managerial functions and operational functions. The main responsibilities of human resource management include:

a. Human resource planning;
b. Recruitment and selection
c. Workforce development (*training and performance evaluation*);
d. Provide compensation and allowances;
e. Employee layoffs (*downsizing and outsourcing).

Utilization of human resources is the process of a leader who intends to employ employees who provide sufficient performance and do not employ employees who are not useful. Several attempts to improve human resources in Islamic education:

a. Increasing the development of religious colleges with universities from elementary to tertiary level;
b. Strengthen the development of students to become human beings who believe and have devotion to God YME and religious education plays an active role in the development of science and technology;

c. Religious higher education develops scientific thoughts in order to understand and appreciate and be able to translate religious teachings according to and in harmony with people's lives.

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DHIKR AND PRAYER THERAPY FOR PHYSICAL AND MENTAL HEALTH

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ABSTRACT

In living the process of life, sometimes it doesn't go as expected. In reality, Muslims have never been free from problems, ranging from simple problems to complex and complex problems that require therapy to overcome them. Whether the problem is personal, health, economic, family, religious or moral issues. This paper provides a description of what is known, understood, and implemented about remembrance therapy and prayer for mental health.

KEYWORDS: Dhikr, Prayer Therapy and Health

INTRODUCTION

In navigating our daily lives, we will never be free from various problems, both physical and mental problems. If we are exposed to or have (physical) birth problems, we will easily find and get drugs and antidotes at pharmacies and even in local stalls. However, if we have mental
/ mental problems, it is not that easy for us to get medicine as an antidote, we will find it difficult to find a cure and antidote.

One example of mental / mental problems that a person often experiences is feeling weak and helpless in the face of various pressures and other life dangers for which there is no place to lean on and help. In a hadith Rasullah Saw. It is said: "Know that there is a lump of flesh in the body, if it is good then the whole body will be well, and if it is corrupted the whole body will be damaged. Know that a lump of flesh is a Heart. " (Narrated by Bukhari Muslim).

From this hadith we know that it is true that our actions are determined by the heart. One of the Islamic teachings on this matter is by dhikr and prayer. Dhikr and prayer are an important role in the life of Muslims. Dhikr and prayer are effective media to communicate with Allah SWT. Reciting dhikr is not just reciting wirid-wirid, likewise, praying is not just guaranteeing prayers read by the priest. Basically, the essence of dhikr and prayer is to appreciate what is said and what is desired.

The zikir therapy and its carrying out prayers are not only during compulsory worship rituals, or in various events or ceremonies. Al-Hafidz in the book Fathul Bari states that dhikr is all the favorite words when reading it to remember and remember Allah SWT (Ashshiddieqy,
2002).

The discussion of dhikr and prayer therapy on physical and mental health needs to be studied. Seeing that many people have forgotten dhikr and prayers. Even though both of them are very effective and very much needed to solve every problem of life. Dzikir and prayers can be used as medicine (therapy). One example is by doing dhikr and praying our hearts can be calm and serene and a happy life in the world and the hereafter.

METHODOLOGY

This paper discusses Dhikr and Prayer Therapy for Physical and Mental Health. This study uses a literature paradigm and relies on bibliographies from various sources such as

books and scientific articles that are relevant to the subject matter. Data analysis uses an integrative approach and content analysis is used to read substantive meanings, then perform a descriptive analysis of the data presented in detail.

RESULTS AND DISCUSSION Definition of Health and Pain

The terms healthy and sick are something phenomenal, it is widely known, but the discussion of the terms health and sickness, each expert has a different definition in translating the two terms. In this description we will get acquainted with some formulations regarding the terms health and sickness. According to Perkin, health is a dynamic balance between the shape of the body's functions and the various factors that try to influence it (Soleh and Musbikin,

2005). This understanding still emphasizes health from a physical point of view.

WHO (World Health Organization) defines the word healthy as "health is a state of complete physical, mental and social well being and not merely the absence of disease or infirmity". Health is a condition of good physical, spiritual and social, not only disease or disability (Andriawan, 2020).

Chandra (2006) said that being physically healthy is an important component in the sense of being completely healthy. This can be shown by the characteristics of a human figure who has clean skin style, bright eyes, neat hair and clothes, good appetite and sleep patterns, acts nimbly and this is a normal physiological function of the body.

Mentally and physically healthy are always linked to one another, as the saying goes "Men

Sana In Corpore Sano" (a healthy soul is contained in a healthy body). The characteristics of mental health are always feeling satisfied, never sorry, always happy and relaxed. There are no signs of mental conflict. He can get along well and is not emotional. He easily controls himself and is able to solve problems wisely (Chandra, 2006).

From the meaning of the words "afiat" and "healthy", we can say that a healthy eye is an eye that can see and read without using glasses. However, an affective eye is an eye that can see and read useful objects and divert eyes from forbidden objects because that is the expected function of the eye's creator (Harahap and Dalimunthe, 2008).

Based on the explanation above, it can be said that being healthy is related to both physically and spiritually, physically a healthy person is physically radiating brightness and physical fitness, while in terms of mental health, he is always feeling happy, full of passion and relaxed.

The definition of pain is a condition caused by various things, it can be an event, a disorder that can cause interference with the structure of the body's tissues, both the function of the tissue itself and the whole. According to the Gold Medical Dictionary, pain is the failure of the adaptation mechanism of an organism to react appropriately to stimuli or pressure resulting in disturbances in the function or structure of the organs or systems of the body (Rajab et al., 2018). A condition where there is a disturbance in the shape and function of the body so that it is in an abnormal state.

Mental illness is when a person cannot function optimally as a human being, in the form of sadness, bad mood, or is experiencing clinical depression. Just like when we have a fever, runny nose or when we sprained our feet, it will be difficult for us to walk. People will say that we are physically sick because we cannot function optimally (Machdy, 2019).

If we experience physical pain people will tell us to rest. They also ask us to take care of our health, drink warm water, and give words of concern. But when we tell people that we are depressed or "mentally ill" the treatment we get is very different. People will immediately walk away, think we are too much, or think we are just making excuses.

Based on the above explanation, it can be concluded that pain also consists of physical and mental illness, physically a person is said to be sick if there are visible or outward signs or

symptoms such as fever, cough, runny nose and so on. As for mental illness, it is something related to the soul, heart and feelings in the form of sadness, anxiety, restlessness and so on.

Relationship of Physical and Mental Illness and Its Causes

There is always a mental aspect to every physical illness. How we react to illness and how we deal with illness varies greatly from person to person. For example, when someone has a mental illness, they may lose their appetite, become lazy about activities, or refuse to take care of themselves. As a result, various problems or physical ailments easily emerge. Some physical ailments can also be caused and made worse by stress and anxiety, such as ulcers, heart disease and hypertension.

Depression can also contribute to psychosomatic illness, especially when the immune system has been weakened by severe stress. These physical symptoms arise due to increased activity of nerve impulses from the brain to various parts of the body. The release of the hormone adrenaline (epinephrine) into the bloodstream can also cause the above physical symptoms. Some research has also shown that the brain can affect certain cells of the immune system, which are involved in various physical ailments. A person experiencing physical illness, gspelling-symptomscan change depending on a person's psychological condition. Some symptoms are often felt by the penpsychosomatic disorders, among others, jbrood palpitations, shortness of breath, lgold or can't be grindedcomplete limbs, heartburn, no appetite, sgo to sleep, nyeri kepaHe and body aches.

There are several main reasons humans have mental illness, including:

1. Body / physically less strong / healthy.

In general, people who experience physical disorders can affect a person's psychological or psychological condition, although that does not mean that everyone who experiences physical disorders will feel psychological suffering at the same time. On the other hand, a person's psychological condition will also affect their physical condition, however, not everyone who suffers from a psychological disorder affects their physical condition.

2. Dirty heart.

A dirty or unclean heart can be a major source of anxiety, worry, dissatisfaction, anxiety, fear and boredom. On the other hand, a pure, clean heart that is given light by Allah will make a person feel calm and serene and get and feel happiness. Allah Almighty said in Surat Al-Baqarah verse 10 which reads:

Meaning: In their hearts there is a disease, then Allah adds the disease; and for them a painful torment, because they lied. (Surah Al-Baqarah / 2: 10).

Based on the above verse, the disease most commonly suffered by humans is heart disease, namely jealousy, envy and revenge. If some type of disease is still lodged in a person's soul / soul, then his life will never be happy and calm, on the other hand that person will feel restlessness, anxiety and distress.

The human heart / soul is divided into three parts, namely:

a. Sick heart / soul (Qalbun maridh)

A sick heart / soul is like a mirror that is dirty or unkempt, so that everyone who uses it will reflect bad results or light.

b. Dead heart / soul (Qalbun Mayyit)

A dead heart / soul is a stunted, hard heart and the heart is completely dominated by lust.

c. A heart of survivors (Qalbun Salim)

A heart that is safe is a heart that is in control, a heart that is always decorated with remembrance and istighfar to Allah SWT.

3. Intellect that is not used as it should.

A mind that is not functioning optimally or is not used properly can cause problems. Allah Almighty has equipped humans with reason so that they are able to think about various things in carrying out their life activities (Lubis, 2016).

Dhikr and Prayer Therapy

In Arabic, the word zikir is a derivative form of the word dzakara which means remembering, mentioning, or presenting memory recordings stored in memory. The scholars differed in their meaning of dhikr. Ibn Athaillah As-Sakandari, for example, the 7th century scholar of Hijriah defines dhikr as an activity to escape negligence by always presenting the heart with Allah, or repeating the name of Allah silently or verbally.

According to the expert on Sufism Al-Kalabadzi, dhikr is to forget everything other than Allah SWT. Hasan Al-Banna further explained that dhikr is everything that brings us closer to God and all memories that make us close to God. Imam Al-Ghazali said that dhikr is the memory of a servant that Allah observes all his actions and thoughts. Imam Khomeini, said that dhikr means remembering Allah all the graces that Allah has given us (Junaidi, 2007).

Based on the opinions of these experts, dhikr is remembering Allah SWT for all the favors and gifts that Allah has given us with the sentence thoyyibah. The remembrance therapy is carried out in the form of intentions and thayyibah sentences (tasbih, tahmid, tahlil, istighfar and hauqalah) which are used to cleanse spiritual illnesses, which aim to reassure the heart from restlessness, anxiety, confusion and anxiety. Given that usually people who are susceptible to disease are those who easily feel anxious, worried and uncomfortable. Recitation is also a balancing tool between spiritual and soul so that it is able to free oneself from the heavy burdens of life and accept everything with a sense of sincerity, in addition to being a means of communication to get closer to Allah SWT (Muvid, 2020).

The prayer is a request or request to Allah SWT. Prayer comes from the word da'ayad'u-da'watan, which literally means asking. Muhyidin ibn 'Arabi, a Sufi from Mursia, Spain, explained that prayer with the term "as sual" means request (Ghozy, 2018).

According to Ath-Thieby, prayer is the birth of humiliation and humility and shows the need and submission to Him. Tafakkur experts and 'urafa (makrifat experts) argue that prayer is like spiritual poles that light up, like living norms and examples and attract the attention of truth seekers about the natural landscape of the spirit.

Based on the opinion of these experts, it can be concluded that prayer is a request from a servant to Allah SWT as a form of need and submission to Him.

Benefits of Dhikr and Prayer Therapy

a. Praying and Dhikr Helps Cure All Diseases

Among the students at the pesantren, prayers and remembrance are often certified by the kyai or ustad to the students, so that later when the students return to society they will be able to help cure illnesses through prayer and remembrance therapy. That is why among the famous students the lidaf'il bala 'prayer (to get rid of disasters), there is a thibb al-qulub prayer (prayer specifically to ask for healing from illness). In essence, whoever prays and prays regularly with dhikr is less likely to develop cancer, heart attacks and high blood pressure. Western brain health experts have also found that in the central nervous system (brain) of humans there is a "God Spot". It is this place that, with prayer, is able to suppress stress hormones when we are anxious. It works much like a sedative that is injected into our body when we are feeling fear and anxiety. Experts have found that prayer and dhikr have the same effect as sedatives.

b. Recitation and prayer Will Reassure Hearts

With a peaceful heart, humans will be able to exercise good control over their emotions. Humans will be able to easily solve the problems they face. Whatever studies type of problem with dhikr and prayers always to Allah SWT will find the best solution.

The Koran explains in the Qur'an surah Al-Mukmin verse 60, Surah Ar-Ra'du verse 28, Surah Al-Jumu'ah verse 10 and Surah Al-Ahzab verse 41:

Meaning: And your Lord said: "Pray to Me, I will certainly allow it for you. Surely those who are proud of worshiping Me will go to Hell of Hell in a state of contempt". (Surah Albelievers / 40: 60) *Meaning*: Namely those who believe and their hearts will be at peace by remembering Allah. Remember, it is only by remembering Allah that the heart can be at peace. (Surah Ar-Ra'du / 13: 28). *Meaning*: When the prayers have been fulfilled, then you will be scattered on the face of the earth; and seek the gift of Allah and remember Allah a lot so that you may be lucky. (Surah Al-Jumu'ah / 62: 10). *Meaning*: O you who believe, do dhikr (by mentioning the name) of Allah, as much as you can. (Surah Al-Ahzab / 33: 41).Always do dhikr, and pray as much as possible both in prayer and outside prayer. Doing dhikr is not only during prayer, fasting, and zakat alone, but reciting dhikr is always continuous in every situation and time so that Allah always makes it easy for us in everything, don't be interrupted and keep doing.

c. Praying and Praying Make People Optimistic in Seeing the Future

Optimistic means always looking at the future with a smile. "Kun mutafailan wa la takun mutasyaiman" be you who are always optimistic and don't be pessimistic on the contrary. In Islam there are many examples of the story, namely the story of the Prophet Yusuf who was once thrown into a well, then bought as a slave by an Egyptian conglomerate. He was always optimistic that he could become an official in Egypt. Prophet Yunus was also swallowed by fish, but he was still optimistic while praying and remembrance to Allah "Lailahailla anta subhanaka inni Kuntu Min al-Dzalimin". Then he was able to get out of the belly of the fish which was pitch black The Prophet Muhammad is a great example. Since childhood he was abandoned by his parents, raised by his grandfather and uncle. However, he remains optimistic until he becomes the world's number one figure (El-Syafa, 2020).

CONCLUSION

By always practicing dhikr and prayer therapy, there is great potential to change everything for a person. Changing the impossible becomes possible, turning the bad into good and saving oneself, family, nation, and country from disaster and adversity.

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THE ROLE OF PAI SUPERVISOR COMMUNICATIONS IN IMPROVING THE QUALITY OF PAI LEARNING

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ABSTRACT

The quality of Islamic Religious Education (PAI) learning needs to be continuously improved because PAI is a subject that is oriented towards the moral formation of students, especially spiritual and social attitudes. One of the things that has an effect on improving it is supervisor communication. The purpose of this article is (1) to clearly describe the role of supervisory communication in improving the quality of Islamic Education learning, (2) to reveal the supporting and inhibiting factors of supervisory communication in improving the quality of Islamic Education learning, and (3) to analyze the role of communication played by supervisors in improving the the quality of Islamic Education learning.

The research implications of this article are: (1) building communication between PAI supervisors, Islamic education teachers and school principals needs to be nurtured and maintained continuously and sustainably so that the role and function of supervisors can continue to be effective and efficient; (2) The government as the policy maker should pay attention to the prevailing laws and regulations in the process of appointing the Supervisor of Islamic Religious Education; (3) staff of Islamic Religious Education as teacher working partners, motivators, facilitators, and subject coaches can communicate effectively in increasing competence, PAI teacher performance and quality of education, especially Islamic education.

KEYWORDS: Communication of PAI Supervisors, Quality of PAI Learning.

PRELIMINARY

Supervisors are functional officials who have the full duty, responsibility and authority to supervise Islamic religious education in schools by carrying out assessment and guidance in terms of technical education and administration in preschool, primary and secondary education units (Hadirja Paraba, 1998).

Supervision of schools and madrasahs carried out by the government is in the framework of fostering, developing, protecting, improving the quality and services of these schools. Therefore, supervision by the government is more of an effort to provide encouragement and guidance for all concerned educational units which are expected to continuously improve the quality of education and services. Supervision or supervision is carried out on the implementation of education in public schools to obtain a comprehensive picture of school management which includes educational and administrative aspects (Departemen Agama RI, 2002).

PAI learning is learning that has its own peculiarities and characteristics compared to other lessons. PAI learning orientation in schools in general is to create students who believe and fear the Almighty God marked by good character. So all the subject matter must be directed at forming attitudes. The aim of PAI is inseparable from the objectives of Islamic education which according to Abu Ahmadi the goal is to form students to become servants of Allah, to become caliphs on earth, and to gain prosperity in the world and the hereafter (Achmadi, 1992).

PAI learning has a character that distinguishes it from other lessons, namely: Referring to definite rules, Always considering the two sides of worldly life and ukhrawi in every step and movement, Maintaining the formation of akhlakkula karimah, Believed to be da'wah or sacred mission. PAI learning also has the nature of teaching in the curriculum that is different from other subjects as stated by Abdullah Nashih Ulwan as follows: The PAI curriculum has two sides of content, namely the content of revelation and knowledge, the PAI curriculum is impartial, not neutral, the PAI curriculum leads to the formation of morals noble, the PAI curriculum is

functional throughout the time, and the material of the PAI curriculum has been there for every student from home (Musbahaeri,2019).

One of the most important activities in the provision of education is improving and maintaining the quality of education. In the world of education today, every educational institution is racing to increase the work motivation of teachers as educators who are required to be able to make a real contribution, in the form of improving the quality of educational outcomes and services to the community. One way to develop the professionalism of teacher performance in the academic field is to carry out academic supervision activities in schools by professional academic supervisors.

To improve the quality of education, teachers, supervisors, and school principals are required to be professional in carrying out their main tasks and functions according to the competency demands of teachers, supervisors, school principals as stated in National Education Standards Number 19 of 2005 and Permendiknas Number 12 of 2007 concerning Supervisors. The teacher is the guarantor of the quality of education in the classroom, while the supervisor and the principal are the guarantor of the quality of education in a wider area (Syarif Hidayat, 2013).

DISCUSSION
THE ROLE OF PAI SUPERVISORY COMMUNICATIONS
Understanding the Role of Communication for PAI Supervisors

Etymologically, the role is a part that plays a role or acts on the occurrence of an event. Meanwhile, according to the large Indonesian dictionary, it is a set of behaviors that are expected to be owned by people who are domiciled in society (Departemen Pendidikan dan Kebudayaan Republik Indonesia, 1994).

Meanwhile, communication in general can be interpreted as a consequence of social relations. Society consists of at least two people who are related to each other who, because they are related, give rise to social interactions. The occurrence of social interactions is due to intercommunication. In terms of communication, it can be interpreted as a process of delivering a statement by one person to another. It can be explained that communication involves a number of people, where someone states something to others (Effendy, 1986).

Paradigmatically, communication is defined as the process of delivering a statement made by one person to another as a consequence of social relationships. Communication in this case is often seen in the meeting of two people. Communication in this case contains a specific purpose, some are done verbally, face-to-face, or through various media. It can be concluded that communication is the process of delivering a message by one person to another to inform or to change attitudes, opinions or behavior, either verbally or through various media.

In simple terms, supervision can be defined as the process (activities) of observing, recording, (strengths, weaknesses, opportunities, challenges), comparing, influencing or directing and assessing the implementation of activities so that they can run according to the plans and goals that have been set. In this context, supervision is closely related to the analysis of the planning process, targets and policies that have been determined and established (Hasan, *et,al.,* 2002).

Based on the description above, it can be concluded that the role of supervisory communication can be interpreted as an action taken by someone in a communication relationship to realize a goal in the process of providing assistance to individuals who need assistance.

Communication Process.

Johnson in his Supratik shows several roles contributed by interpersonal communication in order to create happiness in human life, as follows (Supratiknya, 1995):
a. Communication helps our intellectual and social development.
b. Our identity and identity are formed in and through communication with other people.

c. In order to understand the reality around us and test the correctness of the impressions and understandings we need to have about the world around us, we need to compare with other people's impressions and understandings and the same reality.

d. Our mental health is also largely determined by the quality and our communication or relationships with other people, especially people who are significant figures in our lives.

In order to feel happy, we need confirmation from others, namely recognition in the form of responses from others that show that we are normal, healthy, and valuable. The opposite of confirmation is disconfirmation, which is a rejection from another person in the form of a response that shows that we are abnormal. Unhealthy and worthless. All of that we only get through interpersonal communication, communication with other people.

Communication Functions.

The function of interpersonal communication or communication is trying to improve human relations, avoiding and overcoming personal conflicts, reducing uncertainty, and sharing knowledge and experiences of others.

Communication can improve humanitarian relations between the communicating parties. In social life, a person can get the facilities in his life because he has many friends. Through communication, we can also try to build good relationships, so as to avoid and overcome conflicts between us, whether with neighbors, friends or with other people.

The function of communication is the goal in which communication is used to achieve these goals. The main function of communication is to control the environment in order to obtain certain physical, economic, and social rewards. As it has been shown, human communication, both non-interpersonal and interpersonal, is all about environmental control in order to get rewards such as in physical, economic, and social forms. Relative success in exercising environmental control through communication increases the likelihood of a happy, productive personal life. Relative failure leads to unhappiness which can eventually occur self-identity crisis.

Kumar explained that communication effectiveness has five characteristics, namely as follows (Wiryanto, 2008):

a. Openness (Openess). Willingness to respond with pleasure to information received in the face of interpersonal relationships.

b. Empathy (Empathy). Feel what other people feel.

c. Support (Supportiveness). An open situation to support effective communication.

d. Positive Sense (Positiveness). A person must have positive feelings about himself, encourage others to participate more actively, and create communication situations conducive to effective interaction.

e. Equality (Equality). A tacit acknowledgment that both parties value, are useful, and have something important to contribute.

Based on the explanation above, it can be concluded that communication functions to achieve the goals to be achieved. The achievement of a goal really depends on the application of a communication that is built when carrying out the activities carried out. In other words, communication is the key to the success of the activities carried out.

Functions and Responsibilities of Supervisors.

The supervisory function is a permanent activity of a kind (recognizing, monitoring, directing, assessing and reporting) in an organization which is the responsibility of a person. The supervisory functions developed by the Supervisor of Islamic Religious Education at Schools include: Religious Education Supervisors pay attention to the following functions: (a) Regarding the ins and outs of monitoring and location conditions in the area of his supervising area, (b) Monitoring the implementation of the learning process carried out by the Education Teacher Islam, (c) Monitoring the use of Islamic religious curriculum and education facilities, (d) Monitoring the school environment in fostering religious life, (e) Monitoring inhibiting and

supporting factors for the implementation of Islamic Religious education, (f) Supervising the implementation of extracurricular education activities Islam (Departemen Agama RI Pedoman Pengawas Pendidikan Agama Islam, 2007).

Effective supervision functions as an "Early warning system" that is able to provide initial information on program preparation, program implementation and program success. Dunn details four supervisory functions, namely: explanation, accounting, inspection and compliance. Meanwhile, Nawawi's opinion quoted by Engkoswara and Aan Komariah regarding supervisory functions includes: (a) Obtaining data that has been processed can be used as a basis for improvement and refinement in the future, (b) Obtaining the most effective and efficient way of working as the best way to achieve the goal, (c) Obtaining data about the obstacles and difficulties faced so that they can be reduced or avoided (Engkoswara, *et.,al.,* 2010).

In line with the previous description to carry out these main tasks, school supervisors carry out the function of supposition, both academic supervision and managerial supervision. Academic supervision is a function of supervision that deals with the aspects of coaching and developing the professional abilities of teachers in improving the quality of learning and guidance in schools.

PAI supervisor competence

The term competency is often more popular and easier to interpret than the term performance. Competency standards also tend to be easier to make than performance standards which tend to be subjective. Competence and performance are different. Performance tends to be perceived as a real symbol in the world of work based on basic competencies, while competence is a precondition, in the form of mastery of certain theoretical bases to appear in real terms where service units are needed.

Competence is a set of knowledge, skills and basic values that are reflected in habits of thought and action. Competence is also defined as a specification of the knowledge, skills, and attitudes that a person and their applicants have at work, in accordance with the performance standards required by society and the world of work. Competent supervisors / supervisors are supervisors who can carry out their main duties properly in accordance with the limits of their responsibilities and authorities and in accordance with the prevailing laws and regulations. Among the competencies there are very essential ones that must be possessed, namely general and specific competences.

a. General Competence
   1) Have functional knowledge about their religion, live and obey the teachings of their religion.
   2) Acting democratically, being open / transparent, respecting the opinions of others, being able to communicate well and forging cooperation with various related parties.
   3) Has an attractive and sympathetic personality and is easy to get along with.
   4) Be scientific in all things and have the principle of being willing to continue learning.
   5) Always follow the development of education and the prevailing laws and regulations.
   6) Have high dedication and loyalty to their duties and offices.
   7) Abstain from reprehensible traits.
   8) View the principal, teachers, and all school staff as partners, not as subordinates.
b. Special competence
   1) Have knowledge of educational administration in general and school administration in particular which includes personnel administration, material administration and operational administration.

2) Have knowledge of educational supervision which includes goals and objectives, techniques, steps and basic principles of educational supervision.

3) Mastering the substance of educational technical supervision materials which include curriculum, learning process, evaluation and others.

4) Mastering the substance of administrative engineering supervision material, which includes school administration, personnel administration, curriculum administration, library management, laboratories and so on.

5) Mastering various approaches, methods and good teaching and learning techniques.

6) Have the ability to communicate, foster and provide concrete examples of the implementation of good learning activities.

7) Has the ability to act as a mediator between teachers and school principals, between all school staff and related agencies, and others.

8) Have the ability to guide teachers in obtaining credit scores and make good scientific papers.

9) Must work based on the plans and goals that have been set.

10) Have compliance with applicable laws and regulations and uphold the professional code of ethics (Departemen agama RI, 2003).

THE QUALITY OF LEARNING PAI.
Definition of Quality.

Quality comes from the English word "Quality" which means quality. Quality means something related to passion and self-esteem. In accordance with its existence, quality is seen as the highest value of a product or service. Quality is the degree of excellence of a product or work, either in the form of goods or services (Edward Salis, 2014).

Furthermore, Edward Deming said that quality is: "What is quality? The basic problem anywhere is quality. What is quality? A product or a service possesses quality if it helps somebody and enjoys a good and sustainable market. Trade depends on quality. ". In general, quality or quality is a comprehensive description and characteristics of goods or services that show its ability to satisfy needs and assist someone in enjoying a good and sustainable market that is expected or implied (Departemen Pendidikan Nasional, 2012).

Quality means the degree (level of excellence of a product (work / effort) in the form of goods and services, both tangible or intangible. Tangible quality means that it can be observed and seen in the form of the quality of an object or in the form of activities and behavior. For example, television quality because it has durability (not easily damaged), the color of the image is clear, the sound sounds good, and the spare parts are easy to find, the behavior is attractive, etc. Meanwhile, an intangible quality is a quality that cannot be directly seen or observed, but can felt and experienced, for example an atmosphere of discipline, intimacy, cleanliness and so on (Suryosubroto, 2010). While in Arabic it is called "juudatun". Something is said to be of good quality, it must be when something is of good value or contains a good meaning. On the other hand, something is said to be of inferior quality, if something has a bad value or has a bad meaning.

In essence, some of the definitions of quality are the same and have the following elements: First, it includes efforts to meet or exceed customer expectations. Second, includes products, services, people, processes and the environment. Third, it is a condition that is always changing. Based on these elements, quality can be defined as a dynamic condition related to products, services, people, processes and the environment that meet or exceed expectations.

Based on the definition of both conventional and more strategic quality, we may state that basically quality refers to the following main notions:

c. Quality consists of a number of product features, both immediate and attractive features that meet customer desires and thereby provide satisfaction with the use of

the product.

d. Quality consists of everything that is free from deficiencies or damage.

The definition above confirms that quality is always customer focused (customer focused quality). This means that a product is said to be of quality if it is in accordance with customer desires. In the context of the quality of Islamic Education learning, Islamic Education learning is said to be of quality if students are able to understand well the material being taught and are able to apply it in everyday life. According to Edward Sallis, there are three definitions of the concept of quality. First, quality as an absolute concept (absolute), second, quality in a relative concept, and third, quality according to customers (Gaspersz, 2005).

In this concept, the essence of the purpose of guidance and counseling is the satisfaction of individuals who expect help, so that quality is determined to what extent they are able to satisfy their needs and wants or even exceed. Because satisfaction and desire are abstract concepts, the definition of quality in this case is called "quality. in perception of quality in perception ".

Factors Affecting the Quality of Islamic Education Learning

In achieving learning goals, sometimes people cannot get away from many things that affect, among others, internal factors and external factors:

a. Internal factors

As for what is meant by internal factors, namely factors that exist in the teacher concerned which of course greatly influences the teacher's efforts in achieving the stated goals. The internal factors are, among others; professional insight and ability, material attitude, experience and cooperation.

1) Insights and Professional Capabilities

The duties of Islamic religious education teachers are to teach, educate, train and evaluate / assess. On the basis of that task, every teacher is required to have the following professional insights / abilities: (1) the ability to understand, appreciate and describe the Islamic religious education curriculum. (2) the ability to formulate learning objectives. (3) the ability to make lesson plans. (4) ability to implement programs in learning activities. (5) the ability to integrate learning methods and techniques. (6) the ability to develop creativity in using learning tools. (7) the ability to carry out assessment / evaluation of the learning process and results.

Besides professional abilities, Islamic religious education teachers are also required to have broad insights, including: (1) educational insights. (2) religious insight, (3) national insight. (4) scientific insight.

2) Mental Attitude

Broad insight and high professional ability do not guarantee the success of Islamic education in schools, because there are other factors that are also very influential, namely mental attitude. The mental attitude is: (1) sincere in carrying out the duties assigned to him. (2) willingness to work hard, be steadfast, patient and tireless and give up. (3) willingness to learn and constantly improving one's abilities. (4) have praiseworthy qualities and try to avoid reproachful traits. (5) creative and innovative in carrying out the professional duties they carry.

3) Experience

There is a saying that experience is the best teacher. If this adage still applies, it means that the experience factor also greatly influences the results / achievement of goals. Experience can be obtained from yourself and the experience of other people / friends of your profession. Friends referred to here are experiences in Islamic religious education activities.

4) Cooperation

In every activity of the organization and management there is no concept that states that goals can be achieved alone. But on the contrary that the goal will be achieved

thanks to the cooperation between two or more people. The same is the case with Islamic religious education activities, both in public schools and in madrasas. To achieve the goal, cooperation between all related elements is needed.

b. External Factors

Apart from internal factors, external factors also greatly influence the achievement of goals. The external factors include: facilities and infrastructure, school environment, supervision and teacher welfare (Paraba, 2000). Based on this description, the learning process of Islamic education is strongly influenced by the readiness of the teacher himself in preparing all his professional abilities, including the development of insights related to the professional duties he carries. Likewise, success in achieving goals is also largely determined by external factors, including the role and supervision of Islamic education.

In line with this, Suparta and Herry Noer explained that teachers are independent variables that are thought to affect the quality of teaching. It stands to reason why teachers have a dominant influence on the quality of teaching, because teachers are both the director and the actor in the teaching process, or the manager and executor of teaching. The professional competence of teachers is very dominant in influencing the quality of teaching. The competencies referred to are the basic abilities possessed by teachers, both in the cognitive field, such as mastery of materials, attitudes such as loving their profession and behaviors such as teaching skills, assessing student learning outcomes (Suparta *et,al.,* 2003).

CONCLUSIONS AND SUGGESTIONS

Based on the description above, it can be concluded that PAI supervisor communication has an important role in improving Islamic Education learning. PAI learning can be enhanced by the formation of good communication patterns between the PAI teacher and the PAI supervisor. PAI supervisors optimize effective communication in conducting academic supervision, become motivators, researchers, assessors, consultants, sources of inspiration, and pioneers of change.

SUGGESTION

It is better if PAI supervisors develop themselves in conducting and building effective communication with various related parties in order to realize an increase in the quality of PAI learning in the supervised institution. PAI supervisors are more open in building communication with various parties in order to achieve quality PAI learning.

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CREATIVE TEACHER AND TEACHING CREATIVITY

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ABSTRACT
The future of the nation is determined by the optimal role of teachers in educating children to become creative people in solving the nation's increasingly complex problems. The existence of teachers as professional educators has a moral responsibility in developing children's personalities, including improving the quality of creativity of students. For this reason, professional educators first need to understand and be skilled at developing the creativity of students in the learning process. Therefore, this paper seeks to explain how to become a creative wasteland to create creative children needed to achieve 21st century skills.

KEYWORDS: Creativity, Professional Teacher and Primary School

INTRODUCTION

The last twenty or so years have seen a global revolution so that in many places creativity has moved from the fringes of education and/or from the arts to being seen as a core aspect of educating. No longer seen as an optional extra, nor as primarily to do with self-expression 5 through the arts, early twenty-first century creativity is seen as generative problem-identification and problem-solving, across life (Craft, 2000, 2001, 2002, 2005)

Now days, globalization era needs many teachers as professional educator, to provide for our children the quality learning process at classroom or outside. Hawever in this context, the role creative teachers are very strategic to respond radically changes in all aspect our live in the world. The problem is creative teacher and student creativity. How to make and enhancing the creative student through learning process. The concept of creativity' is a quality we are often made to feel we should value in our society. At the very least we feel we should be 'for' it, even if we do not know how to quantify or explain it. We may even feel slightly reluctant to define something so appealing and powerful. Like other nouns we sometimes use to signify qualities of positive value, for example, 'genius', 'poetry' or 'art', we feel we instinctively know creativity when we see it. This does not make it any easier to define. For teachers this unease is compounded by the feeling that we should be planning for creativity and bringing to bear all of our energies on teaching towards it, including the implications this might have for planning, assessment and progression. These feelings can be complicated even further when we take into consideration the weight of curriculum orders and recommendations which teachers need to engage with, interpret and deliver (Wilson, 2009).

In education context, for professional teacher there are many problems for enhancing learning quality. Especially we need for understanding the growing students in their classroom. Of course, their students have moral and professional responsibility to improve creativity in learning process. Otherwise, when the teachers make the learning process, of course they take responsibility for enhancing students creativity by realizing many learning strategies to gaining learning objective and good outcomes.

Even if an individual has the potential to be creative, he or she still needs to be motivated and receive support for it. our understanding of creativity and have specific implications for education. Educators should, after all, both encourage the behaviors that are related to creative expression, and at the same time discourage those which lead to blind conformity and other antitheses of creative efforts. At the very least, it would be useful for educators to provide opportunities for creative self expression, appropriately reward creative behavior, model

creative behavior, and avoid overemphasizing blind conformity and the rigid thinking that might preclude creative behavior.

Wilson (2009) describes, that the teacher must see their tasks as a creative profession where they can develop their own creativity as well as those of their pupils. It is possible that we sign up to the idea of creativity when we begin teaching because it is emblematic of something, a quality we want to be known for, perhaps. Conversely, when we detect its absence, in curricular documentation, schemes of work, or in our own practice, we can be quick to label that as very negative. With so much support, in terms of curricular recommendations, now available to teachers, there has, perhaps, never been a better opportunity to address issues of individual and collective creativity within the profession. Anna Craft reminds us that we are most likely to feel creative about our practice when we have ownership of it. The implications of this are not easy, for it involves self-examination, honesty, risk-taking and the possibility that we may encounter failure.

How schools and teachers take up the challenge to draw upon local and global knowledge is exemplified by a case study showing how trainee teachers came to further their own understanding of creativity through working with children and ICT.

Contextual the concept of creativity and how it came to be such an important term in educational discourse. In changes the world, especially in the landscape for creativity in education', this study gives us an overview of how creativity came to be represented in educational thinking in our school and society. As well as providing a understanding models of how creativity develops, and a critique of the tensions inherent in teaching in a fast-changing world. This article presented will be enormously helpful in this, and in many other ways.

DEFINITION OF CREATIVITY

There are many definition of creativity. In this context, based on Al Gil Tan (2007) creativity is an individual and cultural phenomenon that allows us to transform possibilities into reality. When an individual discovers insights or produces new art forms and they are accepted by others, they become a part of cultural tradition, recorded, and transmitted to subsequent generations. In modern classrooms, teaching methods have become increasingly routine and objective in the transfer of knowledge.

Pitarco (2010), states that The word "creativity" suggests many powerful associations. In some context it seems almost beyond the scope of mere mortals—few of us can imagine treading in the footsteps of Einstein or Curie. Their accomplishments are stunning in originality and power, not just contributing to their disciplines, but transforming them. On the other hand, many of us have created a new casserole from ingredients in the refrigerator, jury-rigged a muffler to last to the next service station, or written a poem or song for the enjoyment of a loved one. What about Michelle and her peanut butter and jellyfish sandwich or Juan and his decoy bats? Were they creative? Can there be creativity in recounting a familiar story? Are we all creative? How do we know creativity when we see it? What does it have to do with education? The word "creative" is used frequently in schools. Virtually all of us, as teachers or students, have had experiences with creative writing. Teacher stores abound with collections of creative activities or books on creative teaching of various subjects. Such sources frequently provide interesting and enjoyable classroom experiences without tackling the fundamental questions: What is creativity? Where does it originate? What experiences or circumstances allow individuals to become more creative? Although collections of activities can be useful, without information on these more basic issues it is difficult for any teacher to make good decisions on classroom practices that might encourage or discourage creativity in students.

On the other hand, some definitions focus on characteristics of individuals whose work is determined to be creative (What is a creative person like?), whereas others consider the work itself (What makes this creative?). In either case, most definitions have two major criteria for judging creativity: novelty and appropriateness. For example, Perkins (1988a) defined creativity as follows: "(a) A creative result is a result both original and appropriate. (b) A creative person—

a person with creativity—is a person who fairly routinely produces creative results. We can take conclusion, that novelty and originality may be the characteristics most immediately associated with creativity. Works of literature that imitate those before them or scientific discoveries that are merely a rehash of earlier work are seldom considered creative. To be creative, an idea or product must be new.

In facilitating what is creativity? creativity in schools, it is important for the teacher to consider the cultural contexts of students' lives. It is necessary to provide multiple vehicles or strategies to appeal not just to students' varied abilities or learning styles, but also to their diverse social and cultural values. This varied sense of appropriateness perhaps makes defining creativity more complicated, but it also allows richness and diversity in the types of creative efforts that are attempted and appreciated. Creativity is purposeful and involves eff ort to make something work, to make something better, more meaningful, or more beautiful.

We seem to impart knowledge objectively but we do not necessarily let students experience the process through which discoveries are made and how they transformed our world. We teach our students to be consumers of knowledge rather than encouraging them to participate in the creation of knowledge. To encourage creativity, we need to let them experience the creative process in which possibilities are made into reality (Picarto, 2010).

Currently creativity seems to be something of a buzz-word in educational discourse. Some people think creativity is synonymous with designing and making things, or expressing oneself through the arts (Rossie Turner-Bisset, 2005, from Abbs, 1985, 1987, 1989). A survey of teachers and lecturers found that there was 'a pervasive view that creativity is only relevant to the arts' (Fryer, 1996). While there may be creativity in these activities, this is too narrow a conceptualisation of the whole business of creativity. A broader definition is given in the Report by the National Advisory Committee on Creative and Cultural Education (NACCCE, 1999) entitled All Our Futures. This Report concentrated on creativity in children's learning and curriculum experience, and offered some useful definitions. One problem is that the word 'creativity' is used in different ways and in different contexts. Thus, as the authors of the Report point out, it has an elusive definition:

However, organization need creative perspectives and solutions to conceive new product, service, and process ideas, marketing strategies, and ways of allocating and using resources. In this context, creativity is the magic word that can turn around and organization, company, division, or department. There is nothing mysterious about creativity ; it's just a matter of applying the right attitude and technology in a climate receptive to creative thinking and new ideas. The technology of creativity techniques can multiply and magnify human brainpower in organization. Unfortunately, much of this brainpower typically is underused and underappreciated. We often take our most important and useful resources for granted. Whether because of familiarity or simply lack of awareness, we fail to harness creative minds (VanGundy, 2005). So that, creativity related to process and learning activity that implementing our teacher in the classroom and outside. It also explores current concepts of creativity in use in education, and strategies used to enhance opportunity for pupils to be creative.

The NACCCE states that creativity is purposeful and that creative activity must have some value. There are dead-ends in the creative process: ideas and designs that do not work. It also stresses the importance of originality, whether that may be judged as original, as against a person's previous work, relative, in relation to a person's peer group, or historic, in terms of outcomes within a particular field. Books aimed at encouraging creativity in the primary sector (e.g. Beetlestone, 1998a; Duffy, 1998) do embrace the notion of creativity across arts and sciences, and offer much in terms of how to achieve creative teaching, yet they are less clear as to the nature of creativity, preferring multi-stranded definitions or constructs. For example, Beetlestone argues that creativity involves:
1) The ability to see things in fresh ways,
2) Learning from past experiences and resulting this learning to new situation,
3) Thinking along unorthodox lines and breaking barriers,

4) Using nontraditional approaches to solving problems,
5) Going further than the information given,
6) Creating something unique or original (Rossie Turner-Bisset, 2005).

TEACHING CREATIVELY

Rapidly changing environments with complex and diverse elements require flexible and initiatives responses. Rigid operating systems are ineffective in such environments. Flexible system in contrast are characterized by multiple solution possibilities. Creative solutions can provide flexibility by increasing our options and helping us cope and adapt. The more ideas we have the more solution avenus will be at our disposal. New ideas can open up new worlds, new insights and new ways of doing ald things. Creativity in short can help us reinvent ourselves and our organization (VanGundy, 2005).

The last twenty or so years have seen a global revolution so that in many places creativity has moved from the fringes of education and/or from the arts to being seen as a core aspect of educating. No longer seen as an optional extra, nor as primarily to do with self-expression 5 through the arts, early twenty-first century creativity is seen as generative problem-identification and problem-solving, across life (Craft, 2000, 2001, 2002, 2005).

In the case of teaching creatively, adopting creative approaches to developing lesson plans and engaging students with the material can reasonably be expected to lead to better learning. Knowledge is sometimes overlooked as an ingredient of creativity, perhaps because there has been a strong emphasis in some circles on overcoming or breaking away from prior knowledge as being important to creativity. But, the fact is that nobody has ever made a meaningful creative advance in any domain about which they had no prior knowledge. Knowledge is a key building block of creative accomplishment. So, simply by imparting knowledge from your content area to your students, you are actually providing them with some of the raw materials they will need for creative thought on their own part. Clearly, the more effectively you can do that, the better they will learn, and so seeing how to develop creative teaching strategies that help students to establishing richer understandings of the topic may be one concrete goal (Al Gil Tan, 2007). But, as with your students' creativity, concentrating on increasing your own content knowledge and developing the intellectual skills to use that knowledge effectively may yield great benefits. Returning to the question of the role of educators in children's creativity, it is clear that there are multiple roles. These include motivator, supporter, lover of knowledge, source of inspiration and encouragement, highly knowledgeable partner in collaborative learning, and modeler of creative thinking styles and creative strategies.

Al Gil Tan (2007) describes that the creative teachers are knowledgeable and expert professionals. They are granted creative autonomy in their classroom. They establish purposes and intentions, build basic skills, encourage acquisition of domain specific knowledge, stimulate curiosity and exploration, build motivation, encourage confidence and risk taking, focus on mastery and self competition, promote supportable beliefs, provide balance and opportunities for choice and discovery, develop self-management or metacognitive skills, teach techniques and strategies for facilitating creative performance and construct environment conducive for creativity and encourage imagination and fantasy (Nickerson, 1999; Schacter, Thum and Zikfin, 2006). Student and teachers engage in creative collaboration (Sawyer, 2004; Barrett, 2006). Last but not least, teachers may like to know ways to facilitate excellent teaching and effective learning.

Foster creativity by buying low and selling high in the world of ideas—defy the crowd. Creativity is as much an attitude toward life as a matter of ability. We routinely witness creativity in young children, but it is hard to find in older children and adults because their creative potential has been suppressed by a society that encourages intellectual conformity. We begin to suppress children's natural creativity when we expect them to color within the lines in their coloring books (Sternberg and Williams, 1996).

The NACCCE Report (1999) defines creative teaching in two ways: teaching creatively; and teaching for creativity. The first of these is dealt with briefly in the Report, namely teachers using imaginative approaches to make learning more interesting, exciting and effective. There is nothing here with which one can take issue, only that it is rather nebulous and does not go far enough. In teaching for creativity, the Report states that there are three related tasks: encouraging, identifying and fostering. This is not to reject the importance of these activities, but they tend to cast the teacher in the role of facilitator. That this is part of the teacher's role is undeniable, but I would argue that there is more to creativity in teaching than this. A clue lies in the following sentence: 'Teachers cannot develop the creative abilities of their pupils if their own creative abilities are suppressed' (NACCCE, 1999, p. 90). Thus we need to understand what might be meant by teachers' creative abilities, and what a deeper, more informed understanding of creativity might have to offer towards our conceptions of creativity in teaching.

The idea is to help your students develop the discipline necessary for creative thinking. Giving homework that allows and encourages them to take the time to think helps them get used to the time it takes to develop a creative idea. Allow time for creative thoughts as you determine the time they need to complete a test, essay, or assignment. By building in time for pondering, you show students that time spent thinking is valuable. Creative ideas depend on nurturing the inklings that lead to these ideas, and nurturing creative ideas requires time (Sternberg and Williams, 1996).

Some of the literature on creative teaching offers insights such as the depiction of creative teachers being innovative, having ownership of the knowledge, being in control of the teaching processes involved, and operating within a broad range of accepted social values while being attuned to pupil cultures (Woods, 1995). Apart from the first of these, innovation, there is nothing peculiar to creativity. I would expect the other three attributes to be present in all good teachers. Beetlestone suggests that: 'Creative teaching can be seen as the same as good practice, yet good practice is not necessarily creative teaching' (Beetlestone, 1998a, p. 7). Presumably creative teaching has some extra dimension which distinguishes it from mere 'good practice'. Beetlestone states that the creative teacher demonstrates commitment, subject knowledge, knowledge about techniques and skills, and involvement with the task. The attributes listed by Beetlestone (1998a) encompass many of the qualities of 'good' teaching, but still leave vague the definition of creative teaching. By defining creativity and creative teaching in vague terms, educationists sidestep important aspects of both, and leave themselves open to vague statements which do not help us to understand the real nature of creative teaching.

Consider encouraging the growth and development of creativity in your students by giving a separate creativity grade. The standard overall grade of an assignment does reflect creative content, but it also encompasses accuracy, comprehensiveness, style, and grammar. How you use creativity grades in final class grading is your decision. The point is that the separate grade explicitly rewards the creative process and effort, regardless of the quality of the overall assignment.

As a teacher you will need to develop awareness of your pupils' social, cultural, linguistic and ethnic backgrounds and their individual needs. With this awareness your teaching should be planned to engage pupils and to challenge them. This does not mean that you are required to have an intimate knowledge of the backgrounds of all the pupils you teach: it is more about the attitude you have towards teaching pupils from diverse backgrounds with diverse needs. Gaining the respect of your pupils is also a key to good teaching and this set of standards includes the requirement to treat pupils with respect and consideration as this will in turn lead to respect for the teacher. As a teacher you will be role models for your pupils and, as you would expect, that role model must be a positive one. You will be expected as a teacher to demonstrate this by respecting others, adopting appropriate attitudes and values, respecting cultural diversity and exercising a degree of social responsibility (Gill Nicholls, 2004:10).

The teachers reported that they and their students benefited from explicitly recognizing creative performance—whether through grades, classroom demonstrations, votes from their

peers, or other special recognition. To encourage student creativity, you must identify, nurture, and reward it. Students are often discouraged from focusing on creativity in their assignments and discussions. It's the job of good teachers to reward creativity, especially considering the role it plays both inside and outside of school (Sternberg and Williams, 1996).

According to Nicholls (2004) the good teacher, what makes a good teacher and what good teaching is, are a source of endless debate. In reality there is no one correct answer to these two questions. Kyriacou (1997) cites a survey conducted in 1931 designed to ascertain the most important qualities of a good teacher. Teachers, pupils, teacher trainers and others reported the following qualities in order of frequency:

a) Personality and will;
b) Intelligence;
c) Sympathy and tact;
d) Open-mindedness;
e) A sense of humor.

The education of children is a multifaceted process that has a crucial aspect that cannot be ignored: teacher/pupil interaction and the structure and delivery of activities within the classroom. This is the one aspect that legislation cannot prescribe—what actually happens in the classroom.

To gaining the quality of creativity student, all teachers must take learner -center approach. So, can learner-centered approaches succeed? Wagner (2000) claims they can in such specialised learning environments as the Montessori system, which she describes as 'vision-led, principle-guided and process driven [i.e. the learning process]', and she speculates whether success in this system is partly also a function of the size of the institution and its primary/elementary level. A feature of special schools is their learner-centered approach, based on individual program and small group teaching.

Dimmock (2000) describes the characteristics of a learning-centered school, where learners and learning are placed at the heart of school activity. Having regard for the influences of different cultures on learning, he uses terms he considers are not culture-dependent: (a) Student outcomes are converted into meaningful learning goals for individual students, (b) Every student is valued as a learner, (c) Relevant information is collected on each student's learning characteristics and achievements, (d) Research findings are sought on effective learning principles as guides to practice Managing Effective Learning and Teaching, (e) Wherever possible, school-wide policies and shared practices on learning are adopted for consistency and reinforcement, (f) The whole school is viewed as a learning community.

CONCLUSION

1. In this sense, one is being a creative teacher even when one reconstructs or re-creates successful teaching done by others. We have all watched, as learners or colleagues, wonderful teachers at work and wanted to emulate them. But through the act of re-creation, we add ourselves and our own frames of reference to an activity.

2. Creative teaching is good for teachers and it is good for children. Through creative teaching, teachers open themselves up to all sorts of possibilities for communicating their knowledge and experience. It is enjoyable and helps to renew the teacher both personally and professionally, a renewal much needed in the current culture of performativity and accountability. Children too benefit from creative teaching, which fosters their own creative abilities through the kinds of activities and approaches in this book. Of central importance is the notion that planning for teaching in the ways presented here is a genuinely creative act.

3. Teachers who work in this way draw together ideas, materials, activities, analogies, representations and the whole of the pedagogical repertoire to generate activities which will enhance children's learning, making it both memorable and enjoyable.

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[Existence of Islamic Religious Education Courses in Higher Education]

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ABSTRAK

Perguruan tinggi merupakan tempat bagi orang dewasa untuk menimba segudang ilmu pengetahuan yang memiliki relevansi dengan program studi yang dijalaninya. Salah satu ilmu pengetahuan yang wajib diketahui oleh mahasiswa adalah pendidikan agama islam. Tulisan ini bertujuan untuk: 1) mengetahui materi PAI di perguruan tinggi, 2) jumlah SKS yang dibebankan pada materi PAI di perguruan tinggi. Untuk mendapatkan berbagai data dan informasi dalam tulisan ini, maka dilakukanlah studi penelitian dengan disain *library research.* Studi ini dilakukan dengan cara mencari berbagai sumber informasi baik melalui media elektronik dan cetak, buku/jurnal dan hasil penelitian. Hasil penelitian ini menungkapkan bahwa materi yang diberikan kepada mahasiswa adalah materi yang berkaitan dengan ilmu keislaman, seperti aqidah, syariah dan muamalah. Sementara itu, jumlah beban sks yang diberikan adalah 2 sks.

KATA KUNCI: MK PAI, PT

ABSTRACT

College is a place for adults to gain a wealth of knowledge that is relevant to the study program they are doing. One of the sciences that must be known by students is Islamic religious education. This paper aims to: 1) find out the PAI material in tertiary institutions, 2) the number of credits charged to PAI material in tertiary institutions. To obtain various data and information in this paper, a research study was conducted with a research library design. This study was conducted by searching for various sources of information both through electronic and print media, books / journals and research results. The results of this study reveal that the material given to students is material related to Islamic science, such as aqidah, sharia and muamalah. Meanwhile,

KEY WORDS: MK PAI, PT

PRELIMINARY

Higher education is one of the highest levels of education in the formal education unit used in the national education system. This is in accordance with the definition of higher education according to Law no. 20 of 2003 article 19 paragraph 1 which states that: Higher education is a level of education after secondary education including diploma, bachelor, master, specialist and doctoral education programs organized by universities.

Universities in the archipelago have various forms, including Polytechnics, Colleges, Academics, Universities and Institutes. The diversity of higher education institutions is one of

the many forms of knowledge that is studied and explored in certain university units and there is an opportunity to develop new knowledge into a separate study.

Freedom in opinion and critical thinking is one of the characteristics of higher education, which until now is still closely attached to this institution. So that this concept results in frequent wars of thoughts, opinions and research results which mutually defend their respective opinions scientifically.

All important studies discussed in higher education are summarized into a special course guided by a lecturer who is quite expert in his field. Lecturers as one of the educators who are given the opportunity to carry out the learning process in higher education always provide opportunities for students to provide responses to any material presented, so that the academic atmosphere can be developed properly.

Freedom of thought, opinion is one of the uniqueness of the learning system in tertiary institutions, so that in every subject that is followed by students, students always present various kinds of arguments in it, starting from the purpose of studying, the material being learned to the outcomes that students must have after attending lectures. for four months or the equivalent of sixteen meetings.

One part of the course that becomes an important study in higher education is the Islamic Religious Education course. This corresponds to National Education System Law Number 20 of 2003 article 37 paragraph 2 states that the compulsory education curriculum contains Religious Education, Citizenship Education, and Language. This law becomes a strong juridical foundation in the eyes of the law for carrying out Islamic religious education courses to become one of the compulsory courses in higher education.

Furthermore, according to Hasballah Thaib (inSolihah Titin Sumanti, 2015: VI) that most Muslim families consider As a result, children in Muslim families become people who easily waver in their faith due to the influence of globalization, liberalization and secularization. This opinion provides scientific reinforcement that Islamic religious education is one of the important subjects that all students must follow in completing their undergraduate education.

Almost the same thing was also conveyedZakiyah Darajat (2008: 78) that Islamic religious education is an effort to foster and nurture students so that they can always understand Islamic teachings as a whole. Then live the goal, which in the end can practice and make Islam a way of life. This opinion is sufficient to strengthen that Islamic religious education is the most important part in producing quality higher education graduates.

To counteract the influence of globalization, one of the efforts made is through education, especially Islamic religious education. Because the progress and failure of a nation will be determined by the state of education undertaken by that nation (Syafi'i Ma'arif, et al., 1991: 8). With the existence of religious education students are expected to have the main personality (Marimba, 1989: 23). Religious education aims to form insan kamil (human perfection) which leads to a self-approach to Allah and the happiness of the world and the hereafter (Fathiyah Hasan Sulaiman, 1986: 14). Religious education is also expected to be able to form self-awareness of students as servants of Allah at the same time function as caliph on earth (Armai Arief, 2002: 18-19).

Based on the results of the limited observations that the author has done, it is revealed that in some universities, the Islamic religious education course is considered a less important subject. This is evident from the lack of enthusiasm of the students when they are going to and

are taking Islamic religious education courses. There are still students who feel that this subject matter can be obtained through religious lectures of the ustadz.

Besides that, administratively academically, there are still students who think that the value of Islamic religious education courses can be taken through short semesters, so that if this course is followed according to a predetermined schedule, students think that they will only spend time.

Based on the various theoretical foundations that have been described in the previous section and the facts that occurred in this college, the authors feel interested in conducting a study about the existence of Islamic religious education courses in universities. This paper is presented to the readers as additional information and at the same time upgrading the science and information of a million Islamic religious education courses in tertiary institutions.

LITERATURE REVIEW / METHODOLOGY

This research was conducted using library research. According toMardalis Library research is a study used in gathering information and data with the help of various materials in the library such as documents, books, magazines, historical stories, etc. (Mirzaqon. T, A and Budi Purwoko, 2017).

Library research has several special characteristics, among others; firstly, this research is dealing directly with text or numerical data, not with the field or eyewitnesses, in the form of events, people or other objects. Second, data is ready-made, meaning that researchers do not go anywhere, except only face to face with sources already in the library. Third, library data is generally a secondary data source, in the sense that the researcher obtains data second-hand, not first-hand in the field. Fourth, the condition of the data in the library is not divided by time and space (Mestika Zed, 2004).

Mirshad (2014) describes four activities in library research, namely: 1. Recording all findings regarding "research problems" in each research discussion found in the literature and sources, and / or the latest findings regarding "the research problem" 2. Integrating all findings, both theories or new findings. 3. Analyze all findings from various readings, related to the weaknesses of each source, the strengths or the relationship between each of the discourses discussed in it. 4. Criticizing, providing critical ideas in the results of research on previous discourses by presenting new findings in collaborating different thoughts on "research problems".

RESULTS AND DISCUSSION

A. PAI Material in Higher Education

As one of the courses that have been officially and legally protected to be implemented in tertiary institutions, of course, it has various kinds of subject matter that students must study. Based on the results of literature studies that have been carried out on various reliable references, there are several PAI materials in higher education including:

According to Uswatun Hasanah (2002: 6) emphasizes that the most relevant PAI material is given to students, namely:

a. The concept of Divinity in Islam: a). Divine philosophy in science, b). History of human thought about god, c). God according to the world's religions, d). Proof

of God's revelation. e). Faith and Faith, f. Implementation of faith and piety in modern life,

b. Human Nature according to Islam: a). Human events, b). Human existence and dignity, c). The responsibility of humans as servants and kholifah of Allah SWT,

c. Law, Human Rights and Democracy in Islam: a. The concept of law, human rights and democracy in Islam, b. Islamic Law and the Contribution of Muslims in the Formulation of a National Legal System,

d. Ethics, Morals and Morals: a. The meaning of ethics, morals and morals, b Characteristics of Islamic ethics, c) The relationship between Sufism and morality, d) Actualization of Akhlaq in people's lives.

e. Science and Technology and Arts in Islam: a) Understanding Science and Technology and Arts, b) Integration of faith, science and science and technology, c) The virtues of knowledgeable people, d) Responsibility of scientists to the environment.

f.Harmony between religious communities: a. Islam rahmatan lilalamin, b. Ukhuwwah Islamiyah and Insaniah, c. Togetherness in religious plularism.

j. Civil Society and Community Welfare: a. Definition of civil society, b. The concept of civil society and its characteristics, c. The role of Muslims in realizing civil society, d. Islamic Economic System and Community Welfare, e. Management of zakat, infaq, shadaqah and waqf.

k. Islamic culture: a. The concept of Islamic culture, b. Islamic cultural principles, c. Islamic intellectual history, d. Mosque as the center of Islamic civilization, e. Islamic values in Indonesian culture.

l. Islamic political system: a. The meaning of Islamic politics, b. Basic principles of Islamic politics, d. Contribution of Muslims to national politics.

The opinion above gives the meaning that the PAI material given to students in tertiary institutions includes all the materials discussed in Islamic studies extensively, starting from the concept of monotheism, morals, fiqh, history. This proves that the PAI material that should be studied in the PAI course must cover all important studies in Islamic religious education.

Furthermore, according to Abdullah Saeed (2016) that at the beginning of the development of Islam, the material that was emphasized was memorizing the Koran. By memorizing the Koran, it is hoped that in students the soul of the Koran will be planted. As they get older, students will be able to understand the contents of the Koran which can later be used as guidelines for behavior. Currently, this material has developed a lot in Indonesia, namely the tahfidz al-Qur'an program. Through this program, it is expected to be able to build student character, especially those related to social, spiritual and emotional intelligence.

This opinion means that the PAI material given to universities is sufficient for memorizing the Koran. According to Abdullah Saeed, memorizing the Koran will increase social, semotional, and especially spiritual intelligence. Spiritual intelligence is one of the goals that must be achieved in learning Islamic Education material in higher education.

Furthermore Rusydi Sulaiman (2015) added that the main material that must be given to Islamic Education in higher education is material related to akidah (material related to monotheism / divinity), shari'ah (material related to laws in Islam, starting from law that is mahdhoh and ghoiru mahdhoh) and morals (material relating to behavior in everyday human life) which comes from in al-Quran and al-Hadith.

Chabib Thaha, et.al (1999: 18) said that various important studies that must be discussed in the Islamic religious education subject in higher education are studies related to the interpretation of the verses of the Koran, the hadiths from the Prophet Muhammad which were narrated from various Hadith scholars and other sources as a comparison and enhancer of broader and deeper scientific insights.

Amsyari (in Marzuki: 1997) adds that PAI material in tertiary institutions must include material that can be seen from five aspects of human life, namely (1) aspects of aqidah, that only Islamic principles can lead to a successful life in the world and the hereafter. ; (2) aspects of the scope of the substance of Islamic teachings, which include teachings on how to live as a person, as a family, and as a social order; (3) aspects of the use of reference sources to explore the complete substance of Islam (kaffah), which include the Koran, the Prophet's Sunnah, the Salaf Ulama Book, science and technology, and binding deliberation products; (4) aspects of mastery of Islamic teachings, which include cognitive, affective, and psychomotor understanding in applying Islam; Islam.

The opinion expressed by Marzuki emphasized that the PAI material for higher education must really cover the whole of human life. Humans as creatures who live life in the world, should be guided by the teachings of the Islamic religion, so that all activities carried out are always based on the source of Islamic teachings.

PAI subject matter in tertiary institutions can be divided into three parts, including: 1) Introduction: In this introductory material, students are introduced to (i) the relationship between Allah and humans, (ii) the concept of humans according to Islam, and (iii) an understanding of Holistic Islam or kaffah. 2) Sources of Islamic Law: In this material, students are introduced to the sources of Islamic law consisting of the Koran, Hadith, and ijtihad. 3) Application of Islamic teachings, which are described in ethical or moral values.

In this material, students are emphasized to apply Islamic moral values or ethics. Starting from ethics in general which regulates the relationship between humans and God, relationships with fellow humans and ethics towards the universe. Furthermore, students are also emphasized to understand and expect professional ethics (which are adjusted to the existing department or department) and ethics in business (Abdul Munip, 2008).

Based on the various opinions described in the section above, it can be concluded that the material for Islamic religious education in tertiary institutions includes material related to Islamic teachings and is sourced from the Koran and Hadith.

B. Number of SKS Charged on PAI Material in Higher Education

The semester credit system or abbreviated as SKS is a unit of subject that must be fulfilled and undertaken by students at higher education institutions. Every one credit,when converted into a timeframe equivalent to forty-five minutes. Muhammad Zaki (2015) emphasized that the portion of learning Islamic religious education courses in higher education is 2 credits.

Further added Abdul Rohim (2016) that Judging from the amount of face-to-face given in the learning process of Islamic Education material in higher education, it is only 2 credits. This means that the time given to students to follow Islamic religious education courses is ninety minutes (one hour and thirty minutes).

Furthermore, according to Nanang Budianto (2016) that the number of face-to-face Islamic religious education courses applied so far in higher education is 2 credits. The same thing was conveyed by Sastramayani & Sabdah (2016) stating that the number of credits for Islamic religious education courses is usually 2 credits.

With similar contents Yahya Aziz (2011) also provides information that the allocation of study time given to lecturers and students in participating in the learning process of Islamic religious education is 2 credits. For Yahya Aziz, this is a very small amount compared to the density of material to be conveyed to students.

Based on the various opinions and information of experts described above, it can be concluded that the number of credits incurred for the Islamic religious education course in tertiary institutions is 2 credits. The number of credits is mostly used by universities, although there are some campuses that may use 3 or 4 credits.

CONCLUSION

Based on the various studies and research results that have been mentioned in the previous section, it can be concluded that the PAI material given to universities is material related to Islamic science which is sourced from the Koran and hadith. In addition, the number of credits given to lecturers and students to carry out the PAI learning process is 2 credits.

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BAB II
ISLAMIC COMMINICATION

IMPLEMENTATTION OF COMMUNICATION BEHAVIOR AT THE ISLAMIC REHABILITATION CENTER IN TACKLING DRUG ADDICTION IN MEDAN ESTATE

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ABSTRACT

This research is a field research, using descriptive qualitative research methods. The descriptive method is carried out with the aim of describing, describing, or systematically describing the communication behavior applied in the Islamic rehabilitation process in overcoming drug addiction in Medan Estate. The collection technique will be done by triangulation (combined). Research informants were determined by how long they contributed to the implementation of the rehabilitation process. Data collection techniques are carried out through interviews, observation, and documentation. The results showed that the communication behavior applied was verbal and nonverbal communication in accordance with Islamic law contained in the al-quran and hadiths.

KEYWORDS: Behavior Communication, Islamic Rehabilitation, Drug Addiction

INTRODUCTION

The Province of North Sumatra, especially the city of Medan, has become a very serious concern to pay attention to because Medan City has become a place for drug delivery from neighboring countries such as from Malaysia, and Medan City has also become a warehouse for drug shipments for other parts of Indonesia. As has been stated that North Sumatra Province is the area where drug abuse is the second largest in Indonesia. Almost all of the entry of drugs into North Sumatra Province by sea and then circulated to Medan City and a number of areas in Indonesia (https://mediasumutku.com/bnn-kota-medan-sarang-dan-gudangnya-narkoba/).

Tabel 1. Data Press Release Tp *Drugs* At Polrestabes Medan
Period Years 2017 S/D 2019

No	TAHUN	JTP	JPTP	TERSANGKA
1	2017	1.795	1.605	2.396
2	2018	1.826	1.608	2.400
3	2019	2.117	1.828	2.805

Tabel 2. Data Press Release Types of Evidence Confiscated
Period Years 2017 s/d 2019

NO	TAHUN	GANJA			PIL ECSTASY (butir)	SHABU (gram)	PIL HAPPY FIVE (butir)	PIL PCC (butir)	PIL XANAX (buti	KETAMIN (gram)	ALPRAZOLAM/ BINZODIAZEPIN
		POHON (batang)	BIJI (gram)	DAUN (gram)							

								r)			(tablet
1.	2017	16	-	544.351,79	9.984 ¼	37.660,4	59 ½	2.130	9	2	-
2	2018	9	-	362.794,66	81.644	112.529,17	2.803	-	-	6.000	-
3	2019	2	-	268.627,36	752,75	54.726,99	546	-	-	-	95

Drug abuse victims must be rehabilitated and users are better in rehabilitation because addicts and users are not criminals, they are victims of drug dealers. BNNP North of Sumatra extension workers always speak out these words to help Sumatran citizens to be free from narcotics and drug abuse. This appeal is in accordance with Law Number 35 of 2009 concerning Narcotics Clause 54 which reads: Drug addicts and victims of narcotics abuse are required to undergo medical rehabilitation and social rehabilitation. This provision is supported by 3 other regulations, namely as follows: (1) Government Regulation of the Republic of Indonesia Number: 25 Year 2011 concerning Implementation of Mandatory Report for Narcotics Addicts; (2) Decree of the Minister of Health Number 1305 of 2011; about stipulation Institusi Penerima Wajib Lapor (IPWL); (3). Kepmenkes Number 2171 of 2011 concerning; Mandatory Procedures for Reporting Narcotics Addicts.

The process of integrated treatment and recovery activities can be carried out if health workers and psychologists are skilled in interacting and communicating both verbally and nonverbally, because the rehabilitation process carried out is a communication process. All forms of activities that are being carried out by humans ranging from knowledge to skills are communication because through communication humans can relate to one another and no human being is not involved in communication when he meets his daily needs.

Health services carry out communication activities through interactions with drug addicts in the rehabilitation process. In the rehabilitation process of victims of drug abuse, the communication behavior used will be seen. Communication behavior in this study is communication behavior delivered by rehabilitation service providers and victims of drug abuse, while what the researchers mean by drug abuse victims are abuse victims who are undergoing the rehabilitation process at the Islamic Rehabilitation Center. Based on the description above, the problems raised in this study are; How is the communication behavior during the rehabilitation process for drug abuse victims that takes place at the Islamic Rehabilitation Center?

This research is not the first study, several studies have been conducted before, - Islamic Rehabilitation Patterns for Drug Addicts at the National Narcotics Agency of Riau Province: Islamic Counseling Perspective", by Zulamri. The suitability of rehabilitation patterns and techniques given to patients must be in accordance with the patient's condition, which includes the cultural factors where the individual develops, but in the context of its application in Indonesia where the majority of the population is Muslim.

Basically, the process and techniques for Islamic rehabilitation have three stages, namely the stage of self-cleansing, self-development, and self-perfection, skills and expertise will not come and increase by themselves without any training. In the process of the rehabilitation pattern, most residents cannot be expected to solve their problems on their own. So that we need an assistance effort to help residents in the recovery process, namely by instilling Islamic values in drug addicts (Zulamri, 2017, pp. 25-30)

"Sufistic Therapy With Spiritual Emotional Freedom Technique (Seft) Method For Healing The Behavior Of Drugs Addict", by Cintami Farmawati. This study was to determine whether sufistic therapy with Spiritual Emotional Freedom Technique (SEFT) methods can cure the behavior of addicts who seek drugs. The research subjects were 4 (four) drug addicts. Physical dependence on drugs can be overcome by giving drugs of the same type as a substitute for

substances commonly consumed to minimize withdrawal symptoms, but the most difficult thing is changing the behavior of addicts who seek drugs and consume them again. This study uses a multiple baseline design with AB follow-up design where A is a baseline, B is a sufistic therapy with SEFT methods which includes stages the set-up, the tune in, and the tapping, and follow-up. Data analysis in this study used quantitative analysis and qualitative analysis. The quantitative analysis in this study is in the form of an explanation of the research chart, while the qualitative analysis is the results of observations and interviews during the study. The results of this study indicate that the hypothesis is accepted where sufistic therapy with SEFT methods can heal behavior (Farmawati, 2019, pp. 107-126).

METHODOLOGY

This research is a field research, using descriptive qualitative research methods. Descriptive method is carried out with the aim of describing, describing, or depicting systematically, factually and accurately about the facts, characteristics and relationships between the phenomena being investigated. The collection technique will be done by triangulation (combined). The research informants were determined based on the subject's time in carrying out the rehabilitation process. Data collection techniques through interviews, observation, and documentation. Data analysis techniques are generally used to answer the problem formulation.

RESULTS AND DISCUSSION
Communication Behavior in the Process of Islamic Rehabilitation of Drug Abuse Victims

In Indonesia, there are institutions that specialize in the rehabilitation or recovery of drug addicts. There are two forms of recovery methods that are used in general, namely, first, the Islamic method with the recovery approach according to Islamic teachings - even though in a concrete way like this at the time Rasulullah saw. not used to deal with victims of drug abuse, such as; bathing, ablution, dzikir prayer and other acts of worship. This method does not use drugs as a medium that doctors usually use to calm addicts. second, medical recovery methods that use medical drugs such as psychotic drugs, pain medications, anti-depressants, etc., these two methods of rehabilitation or recovery are very different from one another (http://madanionline.org/program-stabilisasi-madani-metode-prof-dr-dr-h-dadang-hawari-psikiater/).

The rehabilitation process for victims of abuse of victims is a health effort that is carried out in a comprehensive and integrated manner through non-medical, psychological, social and religious approaches so that drug users suffering from addiction syndrome can achieve optimal functional abilities.

In achieving the objectives of this process, a counseling assistance service is needed. This is based on the fact that not all clients who participate in the rehabilitation program have the same problems (even though they are both users). The existence of this counseling certainly has several goals to be achieved, steps in the counseling process, and the counseling approach used.

There are two communication behaviors in the Islamic rehabilitation process for victims of drug abuse; (1) verbal communication behavior, and (2) nonverbal communication behavior. In the process of Islamic rehabilitation, learning about religion, such as the rules and laws applied in Islam, will be given. the lessons given are fiqh, taufid, aqidah morals and al-Qur'an hadith. The science of fiqh studies about human life and its laws, such as prayer and its laws and procedures, fasting, zakat, sharia, munakah, and so on. Tawheed is the study of divinity. Aqidah morals that are taught are about how to socialize, speak and behave. While the al-Qur'an-hadith that is taught is a guideline for Muslims, therefore Muslims have an obligation to study them and practice their contents.

Flush of spiritual can instill in himself the teachings of Islam or beliefs about religion that he lost. Religion was sent down to mankind in order to create stability, peace and security for

human life itself, therefore the understanding of a society of the teachings or values contained in a religion is very important in order to prevent the temptation of lust, including drug abuse. . With the correct understanding of religious teachings, humans will be able to impose boundaries in themselves. Therefore, after they (drug addicts) finish participating in this activity they can think correctly and want to make the rules that exist in religion as a limit to doing things that are good and bad.

The next activity is the congregational prayer. Congregational prayers are not forced on victims of drug abuse, because the effects of drugs addiction in their bodies bring negative changes in feelings, behavior, or thoughts. Then in reading the Al-Quran, drug abuse victims who have not been able to read the Al-Qur'an are better than before. The activity of reading the al-Qur'an is also interspersed with studying the interpretation of the verse of the Q (Placeholder1) (Ancok, 1995; Adz-Dzaky, 1998)ur'an so that drug addicts can understand the contents of the verse. Thus, drug addicts patients will be motivated to learn the Qur'an more deeply.

Prayer together that is done every Friday night. In doing prayers with patients who are victims of drug abuse they are given the belief that "Allah swt. will answer the prayers of his servant "because of Allah SWT. said that "pray to Me I will grant it to you". With this belief, patients who are victims of drug abuse are more motivated to recover and want to leave their habit of using drugs. Next is the Personal Consultation activity, in this case patients who are victims of drug abuse really need help from the counselor, so the counselor can provide attention and assistance in solving the problems they face. With this activity, patients who are victims of drug abuse have the opportunity to express their desires and problems.

CONCLUSION

Based on the results of the r (Farmawati, 2019)esearch that has been described above, it can be concluded that there are two communication behaviors in the Islamic rehabilitation process, namely verbal communication behavior which is more emphasized on language in the form of words both in oral and written form, as well as more non-verbal communication behavior. focuses on gestures, intonation, atmosphere, and so forth outside of language.

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COMMUNICATION AND RESILIENCE OF MASLAHAH FAMILY IN NEW NORMAL ADAPTATION

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ABSTRACT

The period of the Covid-19 pandemic has changed family dynamics which have an impact on family resilience. Various problems and problems related to the family, for example, the psychosocial and economic pressure of the family, limited psycological space, uncertainty of the future, and relationships between family members or family foundations are not strong. The role of the family is the main key in facing difficult times or crises. The purpose of this study is to examine communication and resilience of maslahah families in new normal adaptation. This research method is library research, to collect information and data in depth from various sources of literature. The results showed that the concept of the maslahah family was an ideal concept in dealing with disaster or crisis. There are three main foundations in building a maslahah family, are justice (muaddalah), reciprocal (mubadalah), and balance (muwazanah). While, there are five pillars that must be firmly embedded in the three foundations to be able to uphold the maslahah family, are: marriage (zawaj), great agrrement (mitsaqon ghalidhan), good relationship (mu'asyarah bil ma'ruf), sincere (taradhin), and discussion and deliberation (musyawarah). The main principle in the maslahah family is the principle of goodness (kemaslahatan). Its mean that the maslahah family does not only provide benefits for individuals or families, but for society, nation and state. The implication of this research is to provide theoretical contributions related to contemporary Islamic studies, Islamic communication, and islamic perspective family resilience. In addition, the practical implications are concepts in the maslahah family that can be a guide for Indonesian families (not only Islam) to live family life. The important values in maslahah family can be adopted.

KEYWORDS: Family Communication, Family Resilience, Maslahah Family, New Normal Adaptation

INTRODUCTION

The Covid-19 pandemic has spread in the world and had big impact on family life. To prevent the spread of the corona virus, government has implemented policies to stay at home. The people must isolate themselves at home while carry out productive activities, such as studying and working. As a result, many people have bored and stress. The results of the BKKBN (National Family Planning and Population Institution) online survey to 20,680 families in Indonesia, showed that in work conditions, family financial conditions, and sufficient food conditions during the Covid-19 pandemic, they are not in a good condition and getting worse. So that 95.8% of families showed a tendency to stress facing the problems.

The Covid-19 pandemic has also made women more vulnerable to fall victims of violence. According to Komnas Perempuan's (National Commission on Violence Againts Women) records, cases of violence against women have increased to 75% since the Covid-19 Pandemic. While, according to LBH Apik's records, the majority of domestic violence occurred in women, and during the Covid-19 pandemic around 90 cases a month (16 March-7 June 2020), whereas before the pandemic about 30 cases a month. The causes of violence are stress, disruption of social networks, loss of income, decreased access to public services, and others. Violence does not only affect women, but also children. Data collected from the Online Information System for

the Protection of Women and Children (Simfoni PPA) from 1 January 2020 to 23 September 2020, shows that 5.697 cases of violence against children in Indonesia with 6.315 victims.

Another fact that is of concern is the increase in divorce cases during the Covid-19 pandemic. According to data from the Religious Courts of the Supreme Court, the number of divorces in Indonesia in June and July 2020 increased to 57 thousand cases compared to data in April and May 2020 with 20 thousand cases. Some of the factors that trigger divorce are the needs of life are not fulfilled, the occurrence of domestic violence, disharmony in the family, moral crisis, interference from others or the third person, etc. (Rais, 2014). The divorce occurs because husband and wife or the family do not have strategies of family resilience. This phenomenon shows that the foundation of the family building was not built solidly.

Families in Indonesia, even in the world, they are adapting to the various life changes during the Covid-19 pandemic and new normal era. Father or mother as an office worker can complete their work from home. Meanwhile, children must study from home with accompaniment and guidance from their parents through an online learning system. Many parents have to balance between public and domestic role, working and parenting. Actually, being at home during the Covid-19 pandemic provides an opportunity for families to spend time together and develop stronger relationships between parents and children, husband and wife. But on the other hand it raises various problems as described above.

The crisis situation due to the Covid-19 pandemic has attacked almost all aspects of life. Changes in social order, culture shock, challenges or problems to stay at home (including work from home, study from home), and obstacles to fulfill family needs are experienced by almost everyone or family. If the problems is not resolved, it will create new problems. The family is an important instrument to strengthen the mental balance and welfare of family members to resolve various life problems or challenges. Strengthening communication and family resilience is important to reduce all the problems that faced in this era and to create a maslahah family.

The function of the family during the Covid-19 pandemic is very important in the protection and defense of family members. In addition to encouraging adjustments to new habits, building new communications or relationships, and also achieving new identities (Buzzanell, 2017). The family is the safest and most comfortable place for every family member. All problems due to the impact of the Covid-19 pandemic should be resolved, if the family can actualize the eight family functions with concrete steps so that family resilience can be maintained at any time, including the functions of religion, socio-culture, love, protection, reproduction, socialization of education, economy and the environment.

Family resilience is needed to help family members face all challenges and prevent risks and problems that occur around them. The concept related to family resilience and welfare has been regulated in constitution of Indonesia, although still in general terms. According to Law No. 52 of 2009 about Population Develoment and Family Development, that family resilience and family well-being is a family condition that has tenacity and strong and contains material physical abilities to live independently and develop themselves and their families to live in harmony in improving welfare and inner and outer happiness. While, in the context of Islamic prespective, the concept of the maslahah family or the sakinah family is very important to face the challenges of the Covid-19 pandemic.

The concept of the maslahah family is very important to be explored more deeply, especially in the context of encounter with the Covid-19 pandemic and adapting to new habits or in new normal adaptation. This is because the concept of the maslahah family does not only aim to achieve happiness in the family, but also has a wider impact or influence on society, even the nation and state (Salim, 2017: 87). The concept of the maslahah family is a concept inherited from the thoughts of the scholars, kyai and bu nyai in the Nahdlatul Ulama. This concept was born as a guide for people to live their family life. The concept of the maslahah family was originally conceived by one of the largest community organizations in Indonesia through Lembaga Kemaslahatan Keluarga Nahdlatul Ulama. Then the concepts were also adopted by the Ministry of Religion to create concepts related to the sakinah family. The concept of the

maslahah family is here to complement the concept of the sakinah family and is adapted to the conditions of the times in the context of Islam and Indonesia.

During the Covid-19 pandemic, the concept of the an-nahdliyah maslahah family was studied and discussed very intensively through virtual spaces by utilizing various social media platforms, such as Zoom, Facebook, YouTube, Instagram, and others. Maslahah family studies are also broadcast live consistently on TV 9 in the kiswah interaktif program by inviting kyai, bu nyai, ustadz, ustadzah or speakers who are experts in the family field, especially they are have maslahah family perspective. The themes of maslahah family studies is very interested for the audience. It's because the theme is very much needed during the Covid-19 pandemic, the theme is very interesting related daily life and family, the speakers who master the theme of the family study, and the online media can be chosen according to the needs of the audience anytime and anywhere.

As a comparison and to strengthen this study, the first research has examined about emotional reactions and family resilience with a quantitative approach, using research variables the family demographic group, are the type of family, the type of work of the parents, and the residential area. The results showed that the type of family, family socio-economic (parents work), and the type of area where the family lived showed differences in positive emotions, negative emotions and were significant in family resilience during the Covid-19 isolation period (Ramadhana, 2020). Similarities this research and Ramadan's research is a discussion of family resilience during the Covid-19 pandemic. While the difference is in the object of research, theory and perspective, and method to analyze the phenomenon.

The second research has examined the implementation of the maslahah family concept as an effort to form good moral or character *(akhlak mahmudah)* in the face of the Covid-19 pandemic. The results showed that the concept of the maslahah family was needed to strengthen the role of the family in the face the Covid-19 pandemic. *Akhlak mahmudah* in maslahah family prespective as *masalih usra* or brings benefit to the family and society. And than, the instrument to form the good manners or characters of the maslahah family is through the family education method and relationship patterns (Mukti dkk., 2020). The similarity with the Mukti's research is discussion about the concept of maslahah family perspective. While the difference is the object of research, theory or approach used to analyze the phenomena that occurred during the Covid-19 pandemic.

The third research was conducted by Jennifer A. Theiss on family communication and resilience. Her research shows that parents or families equip children with the skills needed to cope with stress or difficult situations and rise up from unexpected setbacks. The relationship of parent and child (dyadic) offers role modeling, and family-level responsiveness that can strengthen or untangle bonds (Theiss, 2018). Theiss focused on theoretical perspectives that promote resilience and communication qualities. Her research involved several families who participated in telling family stories (narrative family) as a medium to grow and apply communication strategies for family resilience. The similarity of this research with Theiss's research is the discussion related to communication and resilience of family. While the difference is in the object of research, research context, theory and perspective, and method to analyze.

Recently, study or discussions about family have been increasingly, especially during the Covid-19 pandemic, where it is not yet known when it will end. Issues related to family resilience to be able to survive at times of crisis is the focus of the study. This study seeks to reveal how to strengthen communication and resilience of maslahah families in facing the challenges of the Covid-19 pandemic and the new normal adaptation. The purpose of this study is to provide an overview for Indonesian families, not only for Muslim families, how to apply the principles of the maslahah family in strengthening communication and resilience of family, especially in facing difficult situations or crises with a maslahah family perspective.

METHODOLOGY

This research included in library research, which is a studies conducted using literature. This study explores a variety of information and data in depth about the object of research through various literatures, books, journals, notes, encyclopedias, documents and other references, and relevant previous research results to get answers to research problems. Library research is also called literature review or literature research. According to Snyder (2019: 334), this type of research was chosen as a systematic way to collect and synthesize previous research. Findings and perspectives are integrated from multiple empirical evidence, literature reviews can answer research questions with strengths that a single study does not have. Literature review at the same time can be used to identify important attributes of articles reviewed by researchers, to sharpen methodologies and deepen theoretical studies.

The research data were obtained from the concept of the maslahah family that formulated by the Lembaga Kemaslahatan Keluarga Nahdlatul Ulama as primary data. While books, journals, previous research results, and other data related to communication and family resilience are secondary data. The data collection technique is done by reading and collecting related literature and references to theories, approaches, or perspectives related to research problems from various sources such as journals, books, documentation, and data that can be accessed easily on the internet. Furthermore, the data were analyzed using descriptive-analytical methods, is a research model that seeks to describe, record, analyze and interpret existing conditions so that they can reveal facts related to communication and the resilience of maslahah family.

RESULTS AND DISCUSSION

Family is one of the most important influences in a person's life, especially because individuals learn by observe the behavior of family members around them. Individual actions can affect the all member of family, and individual actions are influenced by emotions and climate in the family system (Ackerman et al. 2013; Nichols 2012). Family is an important factor in building and strengthening resilience either as a protective factor or a risk factor. The family has an important role to play in cultivating resilience in response to difficulties or challenges. When family is faced with various challenges, such as divorce, serious illness, economic hardship, etc., a resilient family will look for ways to support individual family members, adapt to unexpected events, and find meaning in difficult experiences (Bates, et al., 2013; Lucas & Buzzanell 2012).

The concept of resilience has become an important concept in developmental psychology and the field of mental health over the last few decades. The term family resilience from the theory of stress, coping, and family adaptation. The theoritical assumptions that: first, every family member supports each other and makes interactions. Second, family can make adaptations or adjustments in the presence of stressors (Nichols, 2013). Family resilience is important during the isolation period of the Covid-19 pandemic in preparing for new habits, because family resilience can affect the lives of family members (Carr, 2015). In addition, family resilience can also prevent the risk of problems in the family (Puspitawati and Herawati 2018).

Resilience is the capacity to survive and rise again from disruptive life challenges that involve dynamic processes that encourage positive adaptation in the context of significant difficulties (Masten and Cicchetti, 2016). In addition to resolve adversity, this enduring power allows for positive recovery and growth from serious life challenges (Walsh, 2016). Family support (both main family and extended family) can affect a person's mental health, including reducing depression (Campos et al. 2014). Resilience can be defined as the capacity, hope, and belief to resist severe stress, trauma, and loss of something, to resolve difficulties, to win from difficult conditions by increasing resources, competence, and connectedness (Agani, et al., 2010).

Various challenges require strategies to resolve it, so that it is not cause other problems more severe. The family function is very important in the protection and defense of the family. Problems in the family occur because of interactions and communication is not well in the family. Communication id an important role in shaping family resilience and strengthening

family functions in shaping children's character in the increasingly severe family challenges (Smith 2012; Thariq 2018). Family can create a shared reality through two communication behavior approaches, are conversation and conformity orientation which also determine family communication patterns. For example, conversational orientation refers to open communication between parents and children or communication with the orientation of the child's obedience to parents (Berger et al., 2010).

Good communication in the family will strengthen family resilience in facing all problems. Most people learn how to communicate for the first time in the family. In addition, the quality of family relationships is also very important for individual well-being and a sense of life satisfaction. Family also affects people in various aspects, including psychological, biological, and social consequences. The family is a psychosocial group consisting of two or more members and has a duty or function to fulfill mutual needs, parenting and development. Family relationships are described as intimate relationships, because the principles of reciprocal, commitment, and closeness that are built through good communication. Family communication not only helps to form relationships in the family, but also helps to resolve problems that affect the family (Caughlin et al. 2011). The principles in the family relationship are very relevant to the perspective in the maslahah family.

Interaction and communication in the family is one of family coping in maintaining the relationship of each family member (Afifi et al., 2016). In exchanges between generations in families, unexpected thoughts may occur during the Covid-19 isolation period, so resulting in turbulence of emotional distress which affects the mood of family members when responding to situations. Anxiety is higher in family who do not like to stay at home during isolation period (Oosterhoff et al. 2020). Family resilience can be carried out by family who are able to adapt in difficult situations (Lebow & Stroud, 2011). Culture and spirituality can also support individual and family resilience (Kirmayer et al. 2011; McCubbin & McCubbin 2013) especially for those who face discrimination and socio-economic barriers (Boyd-Franklin and Karger 2012). This source of resilience, understood in dynamic terms, is captured through the active family transaction process: engaging with social networks and their communities, in mobilizing resources, organizing and negotiating to overcome complex barriers (Ungar, 2010).

Some families was successful to manage and face short-term crises but they are stressed under the cumulative stress of persistent challenges, such as chronic illness or disability, conditions of poverty, or complex trauma from conflict or war. Not only that, losing a job or losing income for the family can also trigger stress and relational conflicts in the family, even divorce (Walsh, 2013). So, there is no single family model that should be considered as a norm or standard, because the culture and family structure become increasingly diverse, complex, and change during of the life. Various challenges of social, economic, political and climate disruption, family also face unprecedented challenges and face many uncertainties in the future, so family need resilience to face the challenges of adaptation at every transition.

Communication is one of the important keys for family resilience in times of crisis. Communication that is not developed properly is very vulnerable to being the cause of new problems. Communication dysfunction can cause home conditions to be uncomfortable, disharmonious, prone to conflict, both between husband and wife, and between parents and children. The Covid-19 pandemic is a quality moment for every family to build and strengthen relationship in the family. Creating a relationship of mutual understanding and mutual apriciate is very important in family in crisis situation. Strengthening communication in the family requires a strong commitment from each family member about the importance of relationships in the family.

The implementation of managing communication in the family so that it remains harmonious is very important during the Covid-19 pandemic. Maintaining interpersonal communication and being open in communicating all problems that exist in the family will achieve the desired goal. The goal is creating a sakinah mawaddah warahmah family (Kuswanti dkk., 2020). Good communication between husband and wife and synergy in fulfilling the

responsibilities of family needs both materially and non-materially are very important. Roles in the family, both as father and mother, wife and husband, such as the responsibility educate children and take care of the household can be done together, without burdening one of them (Kuswanti, Saleh, et al. 2020).

The challenges of family life during the Covid-19 pandemic include, personal and family psychosocial economic pressures, are: first, livelihoods have decreased drastically, especially for middle to lower economic groups who work in the informal sector and cannot rely on monthly salaries. Second, the uncertainty of the future. Uncertainty about when the pandemic will end and future lives can trigger anxiety. Third, the weak foundation of the family and relationships between family members or unbalanced power relations (based on gender, especially between husband and wife). Fourth, limited personal psychological space due to having to share space with other family members while at home. Fifth, the inability of family to adapt and communicate well, then become trigger of negative emotional and acts of violence.

In difficult times during the Covid-19 pandemic, family relationships often get problems. The causes of these problems can be very diverse, one of which is an unequal division of roles in family. This can happen because there is no good communication, and it is only thought of cognitively without the principles that are built into the family. Lembaga Kemaslahatan Keluarga Nahdlatul Ulama has the concept of maslahah family building which can be a family foundation so that family relationships can survive in crisis or difficult conditions. The maslahah family building has various principles ranging from the foundation, pillars, walls, to the roof.

There are three main foundations in an effort to establish a maslahah family, namely the foundation of *mu'adalah, mubadalah,* and *muwazanah*. First, *mu'adalah* or the principle of justice. The principle of justice is very important because all family members have equal values and nothing is considered unworthy. Therefore, the principle of justice must be held by all family members so that there is no injustice in the family. For example, the treatment of boys and girls is not different in terms of access to higher education. Second, the foundation of *mubadalah* is or the principle of reciprocal. The principle of reciprocal means that all family members are obliged to have a sense of each other, giving each other, strengthening each other, complementing each other. So that there will be no sense of imbalance or jealousy. Third, the foundation of *muwazanah* or the principle of balance. This means that all family members must pay attention to the balance between rights and obligations, balance as individuals and as family members, balance between domestic and public roles, and balance as religious people and citizens of the Indonesian. Every member of the family must have these roles and they can be played properly according to the context.

Then there are five pillars that must be firmly embedded in these three foundations to be able to uphold the maslahah family. The five pillars of marriage, namely: (1) *Mitsaqan ghalidlan* is the belief that marriage is a solid promise so that you do not play with it (in QS. An-Nisa, 4: 21). (2) *Zawaj* is the belief that husband and wife in marriage are partnership so that they complement each other and can work together for the benefit (in QS. Al-Baqarah, 2: 187, Ar-Rum: 21). (3) *Mu'asyarah bil ma'ruf* is husband and wife treat each other with dignity (in An-Nisa, 4: 19). (4) *Taradhin* is husband and wife maintain the willingness of their partners in every action (in QS. Al-Baqarah, 2: 233). (5) *Musyawarah* or discussion and deliberation is husband and wife make communication and deliberation as a method or mechanism for making family decisions on the basis of mutual approval or sincere (in QS. Al-Baqarah, 2: 233).

These pillars can be explained that: first, the perspective of *mitsaqan ghalidlan* or the great agreement can be interpreted as a solid promise because of akad or the marriage contract because Allah SWT, then marriage should not be underestimated. *Mitsaqan ghalidlan* is mentioned in the al-Quran only three times, this means that it shows that the husband and wife relationship is a sacred relationship. In psychological terms it is called commitment. As long as all family members maintain a commitment, the family building will be stronger and will not collapse easily when faced with a crisis or difficult times.

Second, the *zawaj* perspective can be used when the family in a crisis condition or have problem. For example during the Covid-19 pandemic, the family lost their source of income or lost their job. Husband and wife as partner can resolve these problems and manage their potential together. This can be described if the husband loses his job, then the wife can help according to her ability, as like online selling. However, the crisis condition will be a new problem, if one of them (husband or wife) judges or blames each other.

The third pillar is *mu'asyarah bil ma'ruf* or a good relationship. This perspective shows that good behavior is one of the important things in the family. The instruction in the Al-Quran is *wa'asyiruuhunna bil ma'ruf*, the meaning treat your wife well. When family members hold on to and enforce this pillar, the behavior that is shown in the family is good behavior. For example, there is no violence in the family, whether physical, psychological, sexsual violence, and so on.

The fourth pillar is *taradhin* or sincere, it's means how to create conditions so that family members or other people have sincere or pleasure in what they do. The measures that can be used in the perspective of *taradhin*, for example, if the child wants to do something, then one that must be considered is the approval of the parents. The sincere of parents become the measure for a child to act. Meanwhile, for husband and wife, the approval of a partner is a measure for acting and deciding everything. Family members must measure the sincere or pleasure of a relationship when carrying out the various actions of life. This is very closely related to the perspective of *mu'asyarah bil ma'ruf*, when someone does something good for their family members, there is also a check and balance in the family by finding or calculating whether other family members are happy or sincere about the attitude or decision taken.

Finally, so that this pleasure can be achieved, the pillars of deliberation become a means of manifesting *mu'adalah, mubadalah,* and *muwazanah* in a foundation of the maslahah family building. Deliberation is the key to creating or maintaining good communication in the family. Deliberation can also train each family member to openly convey opinions and feelings and train to respect the opinions of others. If openness and mutual respect are created, then sincere will appear from each family member. In addition, deadlocks in communication can also break down with deliberation. In Islamic doctrine, deliberation becomes an important and good practice, especially in times of crisis, of course, it requires solutions to solve all kinds of problems faced by family.

These pillars are very important things to uphold in the family. If the pillars are upright, then the walls of the maslahah family building can make the soul feel comfortable and peaceful *(sakinah)*, full of love *(mawaddah)*, and affection *(rahmah)*. In fact, the purpose of marriage is *sakinah*, which is a condition of peace of mind because spiritual, intellectual, mental, social, sexual, financial, and other needs are properly fulfilled according to maximum efforts, in conditions of joy and sorrow, happy and sad. Then the marriage relationship requires each other to maintain and cultivate these two characteristics simultaneously, namely: *mawaddah* or love gives benefit or goodness for who love, and *rahmah* or love gives benefit or goodness for the loved one. So, *mawaddah warohmah* means for every member of the maslahah family to work together to grow and maintain love that generates the widest possible benefit or goodness for him self or her self and others.

While the roof of the building is the principle of kemaslahatan, it's means goodness. Maslahah family or *mashalihul usrah* is a family in which each member is able to bring goodness to him self or her self and others so that the family is able to provide goodness to all family members and other people as widely as possible. Family who are in a relationship between husband-wife, and parent-child can apply the principles of justice *(i'tidal)*, balance *(tawazzun)*, moderate *(tawasuth)*, tolerance *(tasamuh)*, and enforce the right anda prohibit the wrong *(amar ma'ruf nahi munkar)*, have good character *(akhlakul karimah)*, *sakinah mawaddah warohmah*, physically and mentally prosperous, and have active role in striving for the goodness of the social and natural environment as a manifestation of Islam is a religion that gives mercy to all *(Islam rahmatan lil'alamin)* (Kemenag, 2017:14).

The objective in law *(maqashidus syari'ah)* of goodness *(kemaslahatan)* include: (1) The goodness paradigm is preventive and active, it is preventing badness *(difa'ul mafsadat)* and realizing goodness *(ijadul maslahat)*. (2) The forms of goodness include religion *(din)*, soul *(nafs)*, reason *(aql)*, honor *('irdl)*, descent *(nashl)*, property *(mal)*, environment *(al-bi'ah)*, security and peace *(hifdzul amni wassalam)*, state *(hifdzul wathan)*, and others. (3) The priority scale for goodness includes: *dlaruriyah*, is the basic interests of humans, without suffering or even perishing; *hajiyah*, is the real human interest, without which it becomes difficult; and *tahsiniyah* or *kamaliyah*, is complementary interests, without which it is not optimal. (4) The principle of priority goodness, is preventing badness is prioritized rather than realizing goodness *(dar'ul mafasidi muqoddamun 'ala jalbil mashalihi)*.

Maslahah families are active in realizing goodness through various synergistic relationships *(tabaduliyyah)*, including: first, marital relationship, is the relationship between husband and wife (*muslih* husband and *muslihah* wife). Second, parental relationship, is the relationship between parents *(muslih-muslihah)* and qualified offspring *(dzurriyyah thayyibah)*. Third, familial relationship, is the relationship between main family and extended family. Fourth, social relationship, is between family and extended family, family to community, family to country, and family to the world community. Fifth, the ecological relationship, is between the family and the environment. This relationship is very important to be understood and practiced by every family member because the relationships in the maslahah family are not only within the family but for others outside the family.

Indicators or characteristics of the maslahah family, are: (1) Individuals are healthy physically and mentally, intellectually, socially, spiritually and in other dimensions, have good character *(akhlak karimah)*, and provide benefits or goodness for themselves, their family, society, the nation, even universe *(abrar or dzurriyyah thayyibah)*. As a pious husband and wife, they can bring benefits and goodness for themselves, their children, and their environment, so that their behavior and actions can be reflected *(uswatun hasanah)* for their children and others. While the children are good *(abrar)*, which is good quality, good character, healthy spiritually and physically, productive and creative so that in time they can live independently and not become a burden to other people or society. (2) Good association between individuals because they understand each other well *(husnut tafahum)*. The family becomes a fertile place to grow all the good potentials, and minimize the bad potential for all maximally. The association of family members is also directed, knows a good environment, and be good neighbors without sacrificing their principles and life standpoint. (3) Sufficient sustenance *(halalan, thayyiban, wabarakatan)*, it's meaning that it does not have to be rich or abundant in wealth, but can be used as a tool to fulfill family needs, both physically and spiritually, intellectual, social, spiritual or other needs, and sharing or give to other family that needly. (4) Love the country *(hubbul wathan)* because they have a good national understanding and love the country as part of the expression of faith or to give thanks to Allah by caring for it. (5) Having concern or pay attention for family, community, state and global problems and actively trying to take part in resolving them.

According to Kiai Sahal Mahfudh, fostering a maslahah family is the main key in achieving community welfare. Maslahah family is a family where every member of the family is able to understand the rights and obligations equal to their understanding of the rights and obligations of others. The main step towards reaching maslahah family is through family education. The purpose of family education is to give birth to a generation that is *saleh* and *akram* (the best in morals and the highest in taqwa or fear Allah SWT). Because this generation will bring the family and society to achieve the highest life goals, is *sa'adatuddarain* (happiness in the world and the hereafter or heaven). It is the realization of social welfare and goodness according to expectations and Islamic doctrine (Al-Nashr, 2016).

The maslahah family building can be occupied comfortably by all family members, especially during the Covid-19 pandemic, which demands that all activities be carried out productively at home. All family members can take shelter happily in the home. Maslahah family buildings are not only inhabited by people who are *saleh* and *shalihah*, but also people who are

muslih and *muslihah*. It's means that each family member can bring and give goodness and benefit for others. Maslahah family will give benefit or goodness not only stop in the family. The concept of goodness is if each individual can provide *maslahah* or benefit for his family members, for the public benefit *(mashalihul amah)*, then the basic principle of forming the best people *(mabadi khaira ummah)* will be able to materialize and create a state that is good and full of forgiveness from God, Allah SWT *(baldatun thayyibatun wa rabbun ghafur)*.

The criteria for family that have resilience include the potential for each family member to be well optimized, communication and relationships between family members become a source of peace, family can manage various challenges with good values, individuals and family can provide benefits or goodness for the surrounding environment and the wider community. In the life challenges that so hard, married couples are required to have emotional maturity and communication, understand each other and not demand, always be optimistic and not give up easily. The instruction of *mu'asyarah bil ma'ruf* and *musyawarah* in Islamic teachings are important in a family. In the family, there is no higher or lower position between husband and wife. Wife gets the same rights and obligations as their husbands to develop their full potential as well as to be able to carry out household tasks. Meanwhile, the husband's work is as important as what the wife does. This is the concept of equal partner marriage (Hasyim, 2018: 36).

Communication and interaction patterns that are built in the family so that they are affective must be pay attention to several important things, including: first, respect or appreciation. This attitude must be carried out by husband-wife and parent-child. This respect will lead to reciprocity. Second, empathy is the ability to place self in situations or conditions that are being faced by others. Empathy requires the ability to understand and listen to other people very well. Third, audible, it's mean the messages can be understood or heard well. The message conveyed must be in an attitude or way that is easily accepted by the recipient of the message. Fourth, clarity. This means that the message conveyed must be clear in meaning and openness. The fifth is accuracy. Conveying the message must consider the right time, the topic of discussion and objectives also need to be considered. The sixth is humility. This attitude can be shown by being friendly, appreciative, gentle, not feeling superior (Nihayah, 2018: 94).

In order to build a maslahah family, the role of parents in carrying out family education, especially during the Covid-19 pandemic and in new normal adaptation is very important. Parents must possess knowledge about family education and care in order to better educate their children and support their growth and development. Parents in this era must be able to live up to life principles or family principles, be able to inspire or be role models, be able to understand and create respect, and build closeness with children. The role of parents in difficult situations such as during a pandemic is to be able to strengthen the child's mental psychology related to how to face problems and get up when fall condition. Then build social responsibility that obey to health protocols is not only for self and their family, but there is social motivation that they does not expect other people to get sick because exposed to the corona virus and obey the government rules for the good of all, personal, family, community, and nation.

CONCLUSION

The concept of the maslahah family can be used as a guide for people to live a family life, especially in the face of crisis or difficult times, such as during the Covid-19 pandemic and adapting to a new normal life. Maslahah family have principles such as building a house that is built with a solid foundation, pillars, walls and roof. There are three main foundations in building a maslahah family, namely *muaddalah* (justice), *mubadalah* (reciprocal), and *muwazanah* (balance). Then there are five pillars that must be firmly embedded in these three foundations to be able to uphold the maslahah family, are: *zawaj* (marriage or partnership), *mitsaqon ghalidhan* (great agreement), *mu'asyarah bil ma'ruf* (good relationship), *taradhin* (sincere), and *musyawarah* (discussion anda deliberation). If the pillars are upright, the walls of the maslahah family building can make the soul feel comfortable and peaceful, full of love, and

affection (sakinah, mawaddah wa rahmah). While the roof of the building is the principle of *kemaslahatan* (goodness). Maslahah family is a family where each member is able to bring goodness to each other and the other people, the family and society as widely as possible.

This research contributes to the development of contemporary Islamic studies and theories, Islamic communication, and the Islamic perspective of family resilience. This research also contributes to family and communities in order to implement good practices in the concept of family maslahah. In addition, the government, which has the task of strengthening and welfare of family, can give full attention to Indonesian family with various programs and effective intervention strategies. Because strengthening family resilience means the same as strengthening national resilience. Building a family is the same as building a nation. Recommendations for further research are how to measure the effectiveness of the maslahah family concept and measure the variables that affect the resilience of maslahah family by lokk for differences in demographic conditions, socio-economic conditions, and other aspects.

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ROLE AND OPPORTUNITY OF THE INTERNET OF THINGS AS A PRODUCT OF INFORMATION AND COMMUNICATION TECHNOLOGY IN OVERCOMING PROBLEMS OF EDUCATION ACTIVITIES IN INDONESIA

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ABSTRACT

The background of this journal article is related to the phenomenon of the existence of the Internet of Things which is increasingly pervading in every human activity in all sectors, especially the position of the Internet of Things as a communication medium in the education sector. The main focus of this research, namely, technology is one of the ways humans get effectiveness, efficiency, and ease in overcoming various kinds of things. The existence of technology cannot be separated from the social context that surrounds it, one of which is Information and Communication Technology (ICT), so that with the Internet of Things as an innovation in Information and Communication Technology (ICT), so that with the Internet of Things as an innovation in Information and Communication Technology (ICT), these instruments are pursued. can be used as a reference for solving today's educational problems. The purpose of this journal article is to identify and evaluate the role of the Internet of Things (IoT) in educational institutions in Indonesia, especially in E-Learning products such as E-Front. The method in this journal article is to use a qualitative approach and a constructivist paradigm through secondary data where data analysis is done by data reduction, data presentation, and conclusions. The results obtained from the research, namely, education is a place for the transfer of knowledge and culture that can affect human civilization. Through educational practices, students can understand how history or cultural experiences in every age of life, so that the existence of a technological approach such as E-Front is considered to be able to improve the concept of learning in methods such as PBL which in relation to the majority of religions in Indonesia, namely Islam, so that with the existence of the development of communication media today, the interest of the internet in seeking knowledge is of course ordered by the arguments of the Koran, especially in Surah Al-Isra and Al-Alaq, which in their use requires policies from each user to use technology. present time on things that are positively related to the interests of improving the quality of reason possessed.

KEYWORDS: Internet of things, E-Learning, E-Front, Education, Islam,

INTRODUCTION

According to data obtained based on the Minister of Research, Technology and Higher Education (Menristekdikti) Mohamad Nasir said that the challenges of the 4.0 industrial revolution must be responded quickly and precisely by all stakeholders within the Ministry, Research, Technology and Higher Education (Kemenristekdikti) in order to be able to increase power. competitiveness of the Indonesian nation in the midst of global competition. Thus, Information and Communication Technology (ICT) instruments are increasingly being put forward.

The Minister of Research and Technology, Mohamad Nasir explained that one of the instruments in the development of Information and Communication Technology (ICT), namely the internet of things, genetic editing, artificial intelligent, big data mining, self-driving cars, super-computers, where the product series are forms of technology. from the results of this industrial revolution (IDN, 2018). Meanwhile, the changes that occurred as a result of this

industrial revolution created many challenges that must be answered by education, especially how ICTs can be a solution to problems arising from the revolution.

In the activity of the concept of the role of Information and Communication Technology (ICT) in education, one of which is being able to use or implement IoT (Internet of Things) which tends to become a new culture to accompany every aspect of human life today including economic and social issues, so it also has the opportunity to increase the efficiency and effectiveness of learning strategies.

Based on the theory by Tutkun (2011), the internet is used as a source for teaching materials and is useful for helping educators to maximize their role in the teaching and learning process (Tutkun, 2011). So that the existence of IoT as a product of Information and Communication Technology (ICT) in the realm of education can reveal that technology is solely used to help humans find ways of life better than before.

IoT (Internet Of Things) products, which are space-based platforms for integrated learning strategies, are a new breakthrough in completing meeting agendas, receiving and assigning assignments, and assessing without physical interaction, have become one of the instruments that can be used to save time. online learning to be more effective.

According to Chawla (2020), E-Learning is a kind of platform with the concept of Internet of Things, of course, has the potential to be related to the quality and formality aspects that are brought on the platform to become file sharing, and make presentations with screens referring to admin (Chawla, 2020). Where this can suppress the learning process that is not needed. In Indonesia itself, there are many uses of Internet Of Things products aimed at maximizing the concept of teaching and learning, including Zoom and also the E-Front platform. Where these products are widely applied at every level of formal education in Indonesia from Elementary School (SD) to Senior High School (SMA) to Higher Education.

An empirical study according to Park (2012) reveals that the way people use technology is very diverse, so that society cannot place everything in the same category of having information, because naturally technology in terms of communication is not only in the form of interaction (Park, 2012), but also use of the internet which has the potential to increase harm. Where this requires a deeper study of the use of ICT concepts from an Islamic perspective. Arkoun argues that Islamic thought has not opened itself to modernity and that is why Islamic thought is unable to answer the challenges faced by contemporary Muslims (Baedhowi, 2016). This is due to a religious approach based on direct belief, a rigid and closed way of understanding and often assuming that technology is a civilization renewal that can distance mankind from Islamic law.

From an Islamic perspective, studying knowledge itself is conceptualized as an obligation, but in the management of technology adoption, the level of positive impact that is given must still be studied. Based on this background review, where the main focus I will discuss in this paper is its influence on the development of learning strategy patterns in the realm of the world of education.

LITERATURE REVIEW

According to Junaidi (2015), Internet of Things is one of the Information and Communication Technologies where all actions can be done using internet adoption, where these actions are carried out using media intended for communication and control of information and remote interactions (Junaidi, 2015). So it can be analyzed that the concept of the Internet of Things itself refers to the use of telecommunications media with aspects of data transmission using the internet. So it can be concluded that the objectives and benefits of this Information and Communication Technology (ICT) based education analysis paper, namely, the existence of the Internet of Things causes students to become more involved with the material, thus, students often store more information while helping educators to improve. learning process to be more efficient. The role of Internet Of Things technology, which is a system that follows the development of people's lives to be aligned through the approach of two specific aspects, namely, hardware aspects (objects, materials and their properties), and software

components, the information base for hardware and software , very useful in computer operation.

The application of IoT in Indonesia assumes that technology also provides direct learning opportunities that can be integrated into all school curricular fields, including mathematics, reading, science, and social studies and other academic subjects. This gives students the opportunity to collaborate with their peers which results in learning from one another. According to Herlinda (2016), these factors combined can lead to a positive impact on student and student motivation and learning. So that products from the Internet of Things are the work of human creations and innovations to facilitate the various effects of information technology on quality improvement in every domain, including the realm of education in the concept of E-Learning (Herlinda, 2016).

E-learning provides opportunities for students and students to interact with each other electronically. This interaction can be via email or on a discussion board such as E-Front. According to Fariha (2014), E-Front itself is one of the products of IoT based on an open source e-Learning platform known as a Course Management System (CMS), or Learning Management System (LMS), or Virtual Learning Environment (VLE). E-Front is intended to make important changes to the core structure of the system and is released under an open source license that can be specifically granted to students and students (Fariha, 2014).

METHODOLOGY

The research design in this journal article uses qualitative research methods that examine cases and contexts as an understanding of the meaning of social action conveyed. According to the literature by Nasution (2000), qualitative researchers interpret data by providing meaning, translating, and arranging them so that they are easy to understand. While this qualitative researcher interprets the data on the phenomenon of the influence of the Internet of Things on education, while the data used is secondary data including literature journals and books.

While the scope of this research method is based on the constructivist paradigm. According to Hidayat (2003), the constructivist paradigm is a paradigm that places observation and objectivity in discovering a reality or science. Where the concepts of this education management strategy will be combined with ideas related to instrument design in reviewing the main focus of Internet of Things products including E-Front.

The data collection technique used in this research is to use secondary data in the form of literature books, journals, and online online. The online data retrieval method in question is the procedure for searching data through online media such as the internet or other network media that provides online facilities so that researchers can use information data about the development of the Internet of Things in Indonesia.

Meanwhile, data analysis in this journal article is to use an approach to generate an idea. According to Moleong (2013), data analysis is the process of arranging data sequences, organizing them into patterns, categories and basic descriptions. This definition provides an overview of the position of data analysis in terms of research objectives. The principle of qualitative research is finding a concept or conclusion from the theory presented as data.

1. Data Reduction: According to Moleong (2014), the definition of data reduction is an activity or data analysis process that can be carried out to summarize the important results of research by focusing on the things or indicators that most influence the researcher. Data reduction aims to facilitate research understanding of the role of the Internet of Things today.
2. Data Presentation: Data presentation is data from research results that have been arranged in detail to provide a complete description of the research. The data collected in detail and comprehensively then look for the relationship patterns to draw the right conclusions. The presentation of the data is then compiled in the form of a description or report in accordance with the results of research from the Internet of Things on educational problems.

3. Conclusion or verification: Conclusion is the final stage in the research process to give meaning to the data that has been analyzed. The data processing process begins with secondary data structuring, namely online online literature, then reduces it in the form of data unification and categorization.

Such is the data processing procedure and what the author does in conducting this research, with these stages it is hoped that the researcher who is carried out by the author can obtain data that meets the criteria for the validity of the journal where the independent variable or (X) in this study is the Role and Opportunity of the Internet of Things as a Product Information and Communication Technology, while the dependent variable (Y) refers to the problem of educational activities in Indonesia.

RESULTS AND DISCUSSION

When analyzed from a strategic conception, one of the schools in Indonesia that uses this IoT product is SMAN 3 Tebing Tinggi & SMK Harapan Bangsa Tanjung Morawa - North Sumatra, where the use of E-Learning technology such as E-Front in the learning aspects of SMAN 3 Tebing Tinggi & SMK Harapan Bangsa Tanjung Morawa - North Sumatra is aimed at dealing with problems through aspects of efficiency and effectiveness in the learning process. The effectiveness and efficiency of a system is closely related to the quality of the internal and external in the system. System quality means the quality of the combination of hardware and software in an integrated information system (Yunis, 2017).

While from the philosophical aspect, in conventional methods, for example, problem-based learning strategies (Problem Based Learning / PBL) in class, educators can anticipate these problems by providing material or cases delivered through E-Front, then access learning time carried out by students can also be detected from the duration of access time. Thus, students and students can be monitored systematically, which at the same time has taught all members of the academic community to appreciate the development of IoT with the creation of a new culture to increase the effectiveness and efficiency of learning using the E-Front platform.

Discussion of Research Results
1. Internet Of Things Product Opportunities In The Development Of Education In Indonesia

When examined, the use of Internet Of Things technology can be used as an opportunity which is aimed at dealing with problems through aspects of efficiency and effectiveness in the learning process. The effectiveness and efficiency of a system is closely related to the quality of the internal and external in the system. System quality means the quality of the combination of hardware and software in an integrated information system.

Apart from Zoom, one of the IoT products that can be an opportunity to deal with problems is E-Front, where this product itself refers more to the renewal of concepts in the learning process from acceptance to assessing assignments effectively and efficiently from the level of time use. Whereas the focus when analyzed, E-Front as an Internet of Things product in Information and Communication Technology (ICT) is the performance of the system, which refers to how well the hardware capabilities in input data, software, policies, and procedures of information systems can provide information needs for users, and the final results that have been achieved.

When correlated according to the theory of Information and Communication Technology (ICT) by Hall (2011) in Ahrianto (2016), Information and Communication Technology (ICT), namely information media produced by information systems and can be used in decision making if the information is of high quality, which means Such information must meet relevance, accuracy, timeliness, and completeness (Ahrianto, 2017). So that in addition to increasing existing information, effectiveness can also be assessed in terms of criteria for good time utilization. Thus, the Internet of Things can be an opportunity for the Indonesian government to continue to carry out the learning process effectively in the latest global conditions.

Thus it can be concluded that E-Front is designed to provide benefits to assist the creation of online learning communities while offering various opportunities for collaboration and interaction through an icon-based user interface. The platform offers tools for content creation, test creation, task management, reporting, internal messaging, forums, chats, surveys, calendars and more.

2. Internet Of Things Products In The Development Of Education According To Islamic Communication Perspective

In this modern era, many ideologies or understandings were born from earlier times, this is what makes science and human resources develop rapidly. There are many ideologies that make people also have the direction of interpretation or even interpret the information received by themselves. Sometimes there are also mistakes that make a shift in mindset as well as ideology. For Muslims, Al-quran is the center of a way of life as a source of knowledge or just a guide for life.

Whereas from the perspective of Islamic communication, Abu Hamid Al Ghazali (1058-1111) is considered to be one of the most influential jurists, theologians, philosophers, and mystics in Islamic history thought. Al-Ghazali saw society at that time living in worldly luxuries, but in an intellectual, spiritual and moral life experiencing a crisis. In ihya ulumuddin, Al-Ghozali discussed the four main elements of the human personality structure, namely the heart, spirit, reason and nafs (Yaseen, 2017). Where to increase the intelligence they have, humans must keep up with the times but not forget the Shari'a that has been taught by Islam.

The use of the Internet of Things as a product of Information and Communication Technology (ICT) can be categorized as a renewal of civilization which is in accordance with God's provisions in regulating human life from time to time. For Muslim thinkers, they can assume that the existence of the Internet of Things is derived from the permission of Allah S.W.T, on the basis of Surah Al-Isra, Verse 82 which states:

Meaning: "He teaches man what he does not know."

When examined, Islam itself requires its followers to compete in goodness, especially studying, but also accessing literacy and social media to acquire skills to use technology at a more sophisticated digital level, which has the opportunity to make teaching and learning activities a distracted by intermittent gaming, watching videos that contain harmful content, etc. Whereas in the context of communication, the use of technology is also not allowed to transfer data such as graphic images and keep Muslims away from their blessings.

In Indonesia, the majority of the religion that is embraced is Islam, so where these obstacles and challenges are certainly contrary to the Islamic perspective. Meanwhile, based on an Islamic perspective, in this digital era, the concept of technology can be pursued as a resolution in solving problems, one of which is education where this conception makes IoT an alternative that can be used on the positive side for the life of human civilization in demanding science.

So, to align current technological developments with Islamic law, as Muslims, they must use their minds to review the mustahak side or advantages of technology in terms of goodness, especially communicating to exchange ideas and increase knowledge, for example using IoT such as E- A front that is solely aimed at studying.

CONCLUSION

The conclusion of this study is that it is known that E-Front is one of the innovations in the development of E-Learning based on IoT (Internet of Things) which is a product of Information and Communication Technology (ICT), where in terms of effectiveness, the existence of the Internet of Things is known to be increase the effectiveness of the use of time because of its systematic nature and can carry out attendance and brief assessments where this is the vision and mission in the development of education in Indonesia globally. Meanwhile, according to an Islamic perspective, basically the Koran exists to make it easier for Muslims to adopt the advancement of civilization, one of which is the acceptance of technology as a means to get closer to God with the conception of advancing thought and reason, so that the use of E-Front or IoT (Internet of Things) which must be implemented solely to study and not to take actions that contain harm.

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OPTIMALIZATION MEDAN SMART CITY APPLICATION AS A COMMUNICATION MEDIA IN MAKING SMART CITY (ISLAMIC COMMUNICATION PERSPECTIVE)

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ABSTRACT

This research is a field research, using descriptive qualitative research methods. The descriptive method is carried out in order to describe, describe, or systematically describe the Medan Smart City application as an optimal communication medium in realizing a Smart City. The collection technique will be done by triangulation (combined). Research informants were determined through the subject's time in handling the Medan Smart City application from KOMINFO Medan City. Data collection techniques are carried out through interviews, observation, and documentation. The results show that the Medan Smart City application can be an optimal communication medium in realizing a Smart City if the interaction process of all community members (government officials, extension agents, community leaders, NGOs, individuals or groups / social organizations) can raise awareness and mobilize participation through the process. planned change in order to achieve a sustainable quality of life. Through the Medan Smart City application, we must answer the problems of the city, so that every regional leader and political party must be able to think smarter in presenting sustainable solutio

KEYWORDS: Optimization, communication media, smart city

INTRODUCTION

The concept of Medan City as a Smart City has also been regulated in the Medan Mayor Regulation in 2018 which states that a Smart City is a smart city based on innovation in using sustainable Information and Communication Technology (ICT) in an effort to help Medan city people to manage all the resources available in Medan City without forgetting the nature of wisdom, efficiency and also not forgetting service to the people of Medan City in providing correct, accurate and reliable information in an effort to improve the quality of life of the people in Medan City (Walikota, 2018). With the diversity that exists in Medan, it certainly requires special planning to achieve the goal of forming Medan as a city that is developed, safe, clean and a religious city and a city that is responsive to technology. The concept of Medan City as a city that is responsive to the presence of technology has become an agenda that is being implemented.

In current state practice, the relationship between religion and state can be classified into three forms, namely integrated (the union between religion and state), intersectional (intersection between religion and state), and secularistic (separation between religion and state). The form of relations between religion and state in Western countries is considered to have ended with secularism or the separation between religion and state. This idea according to The Encyclopedia of Religion is an ideology, in which its supporters consciously condemn all forms of super-naturalism and institutions devoted to it, by supporting non-religious or anti-religious principles as the basis for personal morality and social organization. In Islam, community participation through a deliberative approach to reach agreement in development is a must in producing good governance and fully serving the people, this is as contained in surah Al-Imran paragraph 159 and surah Al-Syura paragraph 38 as follows:

Meaning: "Then it is due to the grace of Allah that you are gentle towards them. If you are hard-hearted again harsh, they will distance themselves from around you. Therefore forgive them, ask forgiveness for them, and consult with them in this matter. Then when you have made up your mind, then put your trust in Allah. Indeed, Allah loves those who put their trust in Him "

Meaning: "And (for) those who accept (obey) the call of their Lord and offer prayers, their business is (decided) by deliberation between them; and they spend part of the sustenance we give them "

Smart city as a city based on network, where the network can provide public services to create socio-economic value for business people and society. The concept of smart city is the concept of building an environment where people in the regional area can interact and share knowledge, experiences and common interests. In addition, the smart city concept functions to integrate urban information and create public *spaces through an internet network for people who live or visit the city. Now smart city has been implemented in Indonesia. The implementation of Smart City* has also occurred in a number of cities and regions in Indonesia. The application of smart city is able to build a new image of the city as an ICT-based city

The goal of a smart city is to create an environment for sharing information, sharing experiences and collaborating for all residents in the city. To achieve this goal, a city must have a plan and set public policy goals to empower its citizens to have access to a global information network using public facilities and partner with private companies to achieve these goals. Based on the description above, the formulation of the problem in this study is how the Medan Smart City application can be an optimal communication medium in realizing a Smart City?.

METHODOLOGY

This research is a field research, using descriptive qualitative research methods. Descriptive method is carried out with the aim of describing, describing, or depicting systematically, factually and accurately about the facts, characteristics and relationships between the phenomena being investigated. The collection technique will be done by triangulation (combined). Research informants were determined based on the subject's time in handling the Medan Smart City application from KOMINFO Medan City. Data collection techniques through interviews, observation, and documentation. Data analysis techniques are generally used to answer the problem formulation.

RESULTS AND DISCUSSION
Medan Smart City Application Becomes a Communication Media in realizing a Smart City

Schramm said that to improve people's lives needs development. Development requires community activity. In order for the community to participate, development must be informed. Because it is necessary to have a means / channel of information and communication development (Nasution, 2002, p. 120). Communication development can be done through a communication plan that can actualize development messages in ways that can encourage the achievement of development goals (Honcock, 1977, p. 2). Effendy defines development communication as the process of disseminating messages by a person or group of people to the public in order to change their attitudes, opinions and behavior in order to improve physical progress and inner satisfaction (Effendy, 1993, p. 92). Development communication is a process

of interaction of all community members (government officials, extension workers, community leaders, NGOs, individuals or social groups / organizations) to raise awareness and mobilize participation through a process of planned change in order to achieve a sustainable quality of life, by using technology or applying ideas. -ide has been selected (Mardikanto, 1987, p. 20).

Development communication includes the role and function of communication as an activity to exchange messages reciprocally among all parties involved in development efforts; especially between the community and the government, from the planning, implementation and assessment processes of *development* (Nasution, 2002, p. 106). Each regional leader must think ahead in improving the welfare of its citizens. The development of a smart city must answer the problems of the city, so that every regional leader and political party must be able to think smarter in presenting sustainable solutions.

Building a good government is not an easy job, but also something that is impossible. Building a government is a big job that must be started from a basic understanding of the vision and mission of the government by those who are trusted to carry out these state activities. Then all programs and plans that are made must still be based on all aspects of the sharia provisions which of course lead to the benefit of the community, nation and state (Muhammadong, 2017, pp. 68-69). Therefore, an ethical foundation is needed in an effort to build a nation state which of course still comes from Islamic law which is differentiated from religious sharia in an effort to provide guidance to achieve the goal of building good governance, especially in the context of the Indonesian state. However, what has become a chronic problem, which of course leads to poor management and regulation of the government, is caused by the mental and moral damage experienced by the state apparatus as well as a weak system of government control due to the absence of legal power over them. In Islamic law, the systems and rules form the basis of ethics and can be used as a starting point in discussing relationship problems that arise and the contribution of Islamic law in realizing good governance (Muhammadong, 2017, pp. 68-69).

The goal of good governance is an effort to create good governance based on formulated principles. The principles are transparency, accountability, effectiveness and efficiency, as well as the rule of law, these principles are used to benefit all mankind. Efforts to create good governance, it is necessary to apply the theory of maslahat mursalah in order to realize human needs in a state, in society, including in government.

Syariah Islam, of course, was sent down on this earth not for the benefit of Allah. but for the benefit of mankind, therefore, the benefit of mankind has always been the top priority in implementing Syariah. Every form of application of Syariah factually abuses human dignity, so of course there is a wrong application of Syariah itself, this is of course due to Allah SWT. as a source of sharia never violates the rights of its servants. This paradigm of theology gave birth to the concept of maslahat mursalah as the basis for establishing law (Haq, 2001, p. 16).

Al-Thufiy, a ushul scholar from among Hambali put forward a much more liberal view of the problem maslahat mursalah whose views are very much different from the views of previous scholars and their peers. He based his thoughts on maslahat mursalah based the word Allah swt. QS. Al-Baqarah/QS.2:185:

Meaning: "(The specified days are) the month of Ramadan, the month in which the Al-Quran was revealed as a guide for humans and explanations regarding that guidance and differentiation (between the right and the false). Therefore, whoever among you is present (in the country where he lives) in that month, then let him fast in that month, and whoever is sick or on the way (then he breaks the fast), then (it is obligatory for him to fast), as many days as he has left. , on other days. Allah wants convenience for you, and does not want

trouble for you. And you must fill up your number, and let God give you glory for His instructions that he has given you, so that you may be grateful "

CONCLUSION

Based on the results of the research described above, it can be concluded that the Medan Smart City application can be an optimal communication medium in realizing a Smart City if the interaction process of all community members (government officials, extension agents, community leaders, NGOs, individuals or groups / organizations social) can raise awareness and mobilize participation through a process of planned change in order to achieve a sustainable quality of life. The Medan Smart City application, we must answer the problems of the city, so that every regional leader and political party must be able to think smarter in presenting sustainable solutions.

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BAB III
ISLAMIC ECONOMIC

AN ANALYSIS OF LATENESS IN THE ABSORPTION OF THE MINISTRY/INSTITUTIONAL BUDGET: Case Study on the Unit of Public Services Agency of the State Islamic University of North Sumatera North Medan

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ABSTRACT

The purpose of this research is to find and analyze the factors that cause the delay in absorption of the budget of Ministries / Institutions, especially in the Public Service Agency Work Unit of the State Islamic University of North Sumatra, Medan. Data collection techniques used are documentation studies, interviews, and observations. The results showed that the budget realization at the State Islamic University of North Sumatra Medan in the first semester of the 2016-2019 fiscal year was still less than 40%. In 2016 the realization was 29.61% of the Budget Ceiling, in 2017 it decreased to 14.03% of the Budget Ceiling, in 2018 it was 16.58% of the Budget Ceiling and 2019 it was 26.20% of the Budget Ceiling. Of course, there will be an accumulation of budget absorption in the second semester or at the end of the year. From the research, it is concluded that the planning factors, human resource factors, and goods / services procurement factors influence the absorption of the budget at the Islamic State University of North Sumatra, Medan. To correct problems in planning factors, human resource factors and goods / services procurement factors, it is better if the State Islamic University of North Sumatra Medan reduces budget revisions and prepares the budget as accurately as possible according to the planned priority scale, transferring employees at the beginning of the fiscal year and proposing additional formation for the admission of Civil Servants or recruiting BLU honorary personnel who are competent in financial management and improving the quality of human resources by sending officials / employees to attend training and skills or training and increasing certified officials / employees for the procurement of goods / services.

KEYWORDS: Budget, absorption, planning, human resources, procurement.

INTRODUCTION

In practice, budget realization absorption is difficult to achieve one hundred percent. All Ministries / Agencies always report a surplus in their budget or that the budget was not fully absorbed at the end of the fiscal year. Some of the problems that cause budget absorption include bureaucratic obstacles that occur due to lack of coordination between work units and implementing agencies / units resulting in a decrease in budgets, incompetent human resources in setting project and budget priorities, unsupportive regulations and policies, constrained by physical land acquisition, lengthy licensing constraints, low capacity of project implementers and restrictions / relocation of project financing sources.

The report on the realization of the semester I budget at UIN of North Sumatra Medan for the 2016 budget year to the 2019 fiscal year also did not reach 40% (http://e-rekon-lk.djpbn.kemenkeu.go.id/ viewed on 9 February: 2020). The following shows the realization of the expenditure budget for UIN of North Sumatra Medan in the first semester of the 2016-2019 fiscal year as follows:
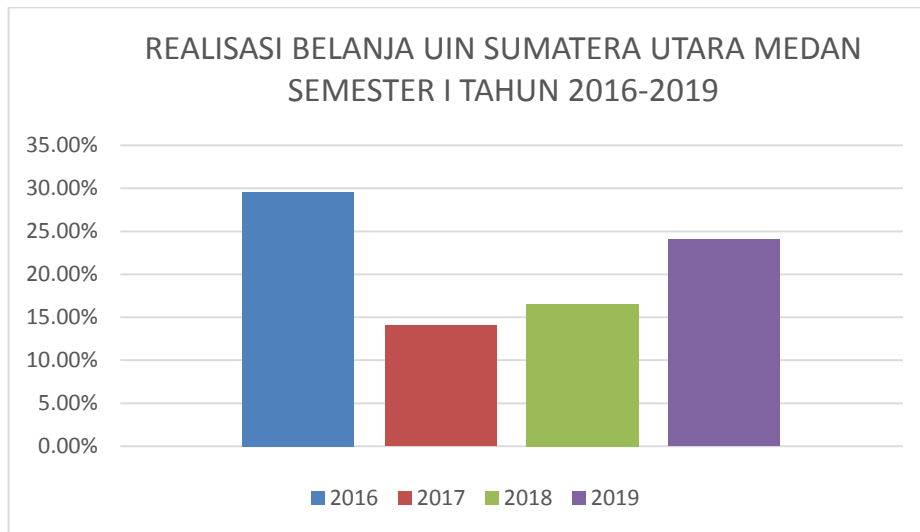
Graph 1
Realization of Expenditures at UIN North Sumatra Medan
Semester I 2016-2019 Fiscal Year

The slow absorption of the budget is a classic problem that continues to occur every year. The slow realization of government programs and activities has an impact on budget realization. For example, the plan to construct Buildings and Buildings for Education, which should have been completed before the start of the school year, but due to low budget absorption, may not be able to be used in the following year. The next example is the road construction plan that is not optimal, as it should be, asphalt can be cast for 8-10 km at the beginning of the year, but due to low absorption, only three to five km have been implemented. This will greatly impact budget absorption and public welfare.

Based on the explanation above, the researcher tries to explain and elaborate on the problems that cause the delay in budget absorption of Ministries / Institutions, especially at BLU of UIN North Sumatra Medan.

LITERATURE REVIEW

The budget is one of the tools that plays an important role in an organization and government. A good government budget will be reflected in the effectiveness of government performance in the community, so the government should create a budget that is mature and realistic to be realized so that the welfare of the community can be achieved. The low and slow absorption of the budget of Ministries / Institutions and Regions in Indonesia is a phenomenon that continues to occur every year. Efforts have been made to optimize budget absorption, but the facts still show that no changes have been found in relation to budget absorption.

In practice, budget realization absorption is difficult to achieve one hundred percent. All Ministries / Agencies always report a surplus in their budget or that the budget was not fully absorbed at the end of the fiscal year. Some of the problems that cause budget absorption include bureaucratic obstacles that occur due to lack of coordination between work units and implementing agencies / units resulting in a decrease in budgets, incompetent human resources in setting project and budget priorities, unsupportive regulations and policies, constrained by physical land acquisition, lengthy licensing constraints, low capacity of project implementers and limitations / relocation of project financing sources.

Nationally, the absorption of the budget for the first semester of the 2016-2019 fiscal year according to data from the Directorate General of Treasury on average less than 40%. The Ministry of Religion as one of the 4ths (fourth) largest budget holders in Indonesia should try to increase / improve its budget absorption performance. The report on the implementation of the

State Budget for the Ministry of Religion for 2015 to 2019 is still less than 40%. Law on State Finance Number 17 of 2003 clearly states that the power to manage state finances from the President to the Budget User Officials as the Head of the Work Unit is to carry out the budget. Based on this, all budget user officials should immediately realize their budgets as stated in the DIPA, and not wait until the end of budget executio.

METHODOLOGY

This research is descriptive qualitative in nature, with the aim of explaining the implementation of the budget realization of ministries / agencies, especially BLU of UIN North Sumatra Medan and to reveal the problems that cause delays in the realization of the expenditure budget at BLU of UIN North Sumatra Medan.

Descriptive research is to record carefully all the symptoms that are seen and heard and read (via interviews, photos, videos, personal documents, brochures, etc.) and the researcher also compares, combines and draws conclusions (Burhan Bungin, 2001: 234). The type of data used in this research is qualitative data obtained from interviews with related parties who are considered competent in providing the information needed in this study. Sources of data used in this study consist of:

1. Primary data, sourced from interviews with officials / employees of UIN North Sumatra Medan with regard to budget realization, among others, the Head of the AUPK Bureau, the Head of Planning and Finance, the Head of Subdivision. Finance and BMN, Kasubag. Planning, Procurement Officers, Expenditure Treasurers and staff directly involved in budget execution.
2. Secondary data, data obtained from other parties or other sources related to this research that has been processed and obtained through available documents, including the Budget Implementation List (DIPA), Activity Operational Guidelines (POK), taken from the Electronic Reconciliation and Financial Report application, and the expenditure realization report data from the SAIBA application.

FINDINGS AND DISCUSSION

Data received from the Planning and Finance Section of the North Sumatra UIN Medan BLU regarding the realization of the 2016-2019 Fiscal Year Expenditure budget is shown in the following data:
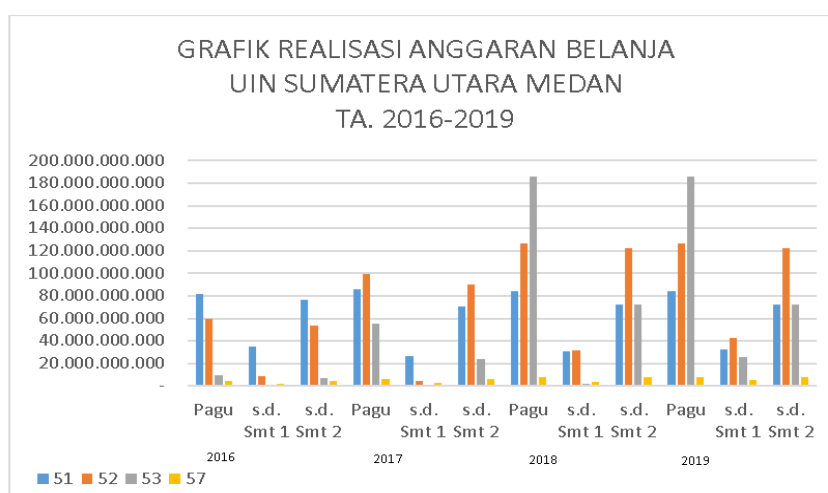
Graph 2
Realization of the Expenditure Budget of UIN North Sumatra Medan
2016-2019 cal Year

From the table graph 4 above shows that the budget realization at the BLU of UIN North Sumatra Medan in the first semester of the 2016-2019 fiscal year is still less than 40%. In 2016 the realization was 29.61% of the Budget Ceiling, in 2017 it decreased to 14.03% of the Budget Ceiling, in 2018 it was 16.58% of the Budget Ceiling and 2019 it was 26.20% of the Budget Ceiling. Of course, there will be an accumulation of budget absorption in the second semester or at the end of the year.

The implications of this low or disproportionate state of budget absorption can result in:

a) The non-absorption of activities that should have been carried out at the beginning of the fiscal year has resulted in government programs or services to the community being unable to be implemented quickly.

b) The delay in disbursement of the budget for goods / services expenditure causes the fiscal stimulus function and the multiplier effect of government spending on public economic activity to be suboptimal at the beginning of the fiscal year.

c) The accumulation of invoices to the state at the end of the fiscal year creates a heavy burden on the provision of government money / cash, thereby allowing a cash mismatch to occur.

Based on the evaluation of the realization of the expenditure budget at the BLU of UIN North Sumatra Medan as stated above, several factors were found that influenced the delay in budget absorption, among others:

1. Planning factor

   Budget planning is the earliest stage of a budget management process. Power of Budget User / Property User, in this case the Minister / Head of Institution, prepares the Ministry / Institution Work Plan and Budget (RKA-K / L) for the next 1 (one) year based on the work performance to be achieved accompanied by an estimated expenditure. The RKA-K / L was submitted to the DPR to be discussed in the preliminary talks on the draft APBN. The results of these discussions are submitted to the Ministry of Finance in this case to the Minister of Finance as material for drafting a bill on the next year's APBN.

   The results of interviews and direct observations of researchers in the Planning and Finance section of UIN North Sumatra Medan found several problems related to planning, including:

   a) The number of changes in the budget work plan carried out by the Work unit which should have been determined at the beginning of the fiscal year but in the current year many Work units have made changes / improvements to the budget plan which resulted in a Budget Revision.

   b) Changes to work plans made by work units, changes made will also require time to complete, as mandated in Per-2 / PB / 2020 article 43 which states that submission of requests for data equality as referred to in paragraph (2) is carried out every two months, so that if there is a work unit that revises the budget, the work unit submitting the budget revision will take 1-2 months, because the planning will not accommodate only 1 (one) work unit, but it must be cumulative.

   c) The work unit submitting a budget revision does not understand the planning administration process, such as a budget revision which should be made from account 52 to account 52 or vice versa submitted through the change matrix, this is clearly wrong. Then the proposal will be returned.

   d) Budget preparers do not yet understand the use of a Standard Account Chart (BAS) which is not in accordance with its designation so that it affects budget disbursement.

   e) There is a revised percentage threshold. Percentage threshold is the amount of the percentage of expenditure realization that is allowed to exceed the budget in DIPA BLU. This revision can be made if the Satker revenue has exceeded the target set in the DIPA. Usually the revenue target for the BLU of UIN North Sumatra Medan is achieved in September as evidenced by the Letter of Endorsement of BLU Revenue and Expenditures for the third quarter, as a result the revision process can only be carried out in October and finally there is a delay in budget absorption due to the revision of the threshold.

f) Faculties / Postgraduate / Units in preparing the budget for the following year, sometimes they do not budget for priority scale activities or just copy and paste from the previous year's budget.

g) There are changes in policy, for example savings in spending by the Government.

2. Human Resources (HR) Factors

Human Resource Management (HR) is an acknowledgment of the importance of an organization's workforce as a very important human resource in contributing to organizational goals, and the use of several functions and activities to ensure that HR is used effectively and fairly for the benefit of individuals, organizations and society (**Priyono dan Marnis** [2008: 4].

Human Resources (HR) is an asset of an organization that can determine whether the performance of an organization is good or bad. The success of an organization is largely determined by the quality of the people who work in it. HR plays an important role in achieving the goals of the organization. It can be said that almost all problems faced by an organization are always related to the human resources in it.

Financial management in an agency can operate optimally if the Human Resources (HR) possessed have good competence and quality. To manage quality finances, an official or employee who really understands and understands management is needed. For this reason, competent and qualified human resources are needed.

one of the problems related to human resources at UIN North Sumatra Medan, among them are:

a) Lack of staff, especially for financial managers.

b) Mutation of employees, if the employee mutation pattern is not evenly distributed it will cause unproductive units, of course the units that manage finances will also be the same, Change of Position, change of Procurement Officers or procurement officials who have just passed the training for procurement of goods / services, this can hamper the budget disbursement process, because new officials do not have experience in determining partners or do not understand the actual procurement process / mechanism.

c) Dual positions. Concurrent positions occur in financial management officials such as the Dean and concurrently the position of Commitment Making Officer, a Lecturer in one of the Faculties holds a Commitment Making Officer, Head of SubDivision. BMN has concurrent positions as Procurement Officer and others so that the employee's performance is not focused and is not optimal in carrying out his duties.

d) Lack of legal protection for procurement actors. This is indicated by a sense of concern for law enforcement officials who are aggressively fighting corruption, such as external examiners, namely the Attorney General's Office, the Corruption Eradication Commission (KPK) and the Supreme Audit Agency (BPK), internal audit officials, namely the Inspector General (Itjend) and the Finance and Development Supervisor (BPKP). This fear can result in procurement actors being very careful in making decisions about the procurement of goods / services.

3. Goods / Services Procurement Factors

Government procurement of goods / services, hereinafter referred to as the procurement of goods / services, is an activity to obtain goods / services by the Ministry / Institution / other regional work unit / institution whose process starts from planning needs to completion of all activities to obtain goods / services. (Presidential Regulation of the Republic of Indonesia Number 54: 2010).

The procurement system is a way to get the goods and services needed by using certain methods and processes. There are two types of procurement systems that are commonly used, namely conventional systems and e-procurement systems. According to Presidential Regulation Number 54 of 2010 along with all its amendments, it explains that there are several parties involved in the procurement of goods / services, including Budget User /

Proxy of Budget User (PA / KPA), Commitment Making Officer (PPK), Procurement Service Unit / Procurement Officer (ULP / PP), Committee / Officials Receiving Results of Work (PPHP) and Providers of Goods / Services.

Some of the problems related to the procurement of goods / services at UIN North Sumatra Medan include:

a) Lack of Officials / employees assigned to the committee for the procurement of goods/services who have a certificate of expertise in the procurement of goods/services. In accordance with Presidential Regulation Number 54 of 2010 which states that all procurement officials are required to have a certificate of expertise in the procurement of goods / services issued by the Goods / Services Procurement Policy Institute (LKPP). To obtain a certificate of expertise is not easy and only employees who are truly deemed to have the competence and ability in the field of goods / services procurement will be awarded a certificate proving that they have passed the goods / services procurement exam.

b) The delay in the preparation of the schedule for the auction is due to budget blockages so that the procurement committee cannot predict the schedule that will be implemented.

c) Delayed or failed determination of the winner, this could have happened because there was an error in the evaluation process, no participant submitted the bid document after there was an extension period, none of the participants who passed the bid evaluation were found to have errors in the Bidding Documents or not in accordance with the provisions in the Regulations This president. All participants are involved in Corruption, Collusion and Nepotism (KKN), all participants are involved in unfair business competition, all Tender price offers for goods / construction work / other services are above HP's, negotiation of costs on Selection is not achieved, and / or KKN involves the Election Working Group / PPK.

d) There are repeated auctions, usually due to a number of reasons, including the number of participants who passed the qualifications in the prequalification process less than 3 (three), except in Limited Tenders. After giving the extension time, none of the participants submitted the qualification documents.

e) There is a rebuttal in the job auction process, this can result in determining the winner will also take a long time. As a result of this, the budget disbursement process took longer, even up to the end of the fiscal year.

f) Late completion of work by third parties (partners). This could happen due to weather factors, shipping factors, unavailability of materials because the goods ordered have not arrived and others. In accordance with the Regulation of the Minister of Finance Number 190 / PMK.05 / 2012 in direct payments for the procurement of goods / services, it can be paid if the goods / services have been handed over by the issuance of an official report on the handover of goods or an official report on the completion of the work.

g) Addendum exists, is used when there are additions or attachments to the main agreement, but it is an integral part of the main agreement.

CONCLUSION

The delay in budget absorption at BLU of UIN North Sumatra Medan tends to be the same, from 2016 to 2019 the budget in the first semester or second quarter of absorption is still below 30%, as a result there will be an accumulation of budget disbursement at the end of the year.

Based on the results of research conducted by researchers, it can be concluded that the delay in budget absorption at BLU of UIN North Sumatra Medan is influenced by several factors. First, the planning factor. Problems in planning include the problem of budget revision, the Budget is only a copy and paste from the previous year and HR does not understand the Standard Accounts Chart (BAS). Second, the HR factor. Problems in the human resource factor include lack of employees, employee mutations that occur not at the beginning of the year and concurrent positions, and third, the factor of procurement of goods / services. Problems in the

procurement of goods / services are lack of officials / employees who have certificates, objections in the job auction process, delays in completion of work by third parties and official mutations or changes in procurement officials that take place in the middle of the year and there are concerns about law enforcement officials.

Based on the above conclusions, the researcher provides the following suggestions / input:
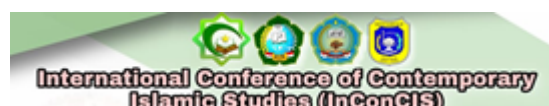
a) All faculties / units / institutions within the UIN of North Sumatra Medan to prepare the budget accurately and as best as possible according to the priority scale so that there is no mismatch between the budget listed in the RKA-K / L and the approved DIPA;

b) To reduce budget revisions, especially for revisions to the use of opening balances should be done at the beginning of the year and eliminating the revision of the threshold.

c) Leaders at UIN North Sumatra Medan to propose additional formation for the admission of Civil Servants, or recruit BLU honorary staff to anticipate a shortage of staff, especially employees for financial managers to be placed in universities or in faculties and units.

d) If the leadership of UIN North Sumatra Medan rotates / transfers officials / employees it is carried out at the beginning of the fiscal year, so that the assigned officials / employees can more freely understand the budget realization process.

e) Improving the quality of human resources for both financial management and procurement of goods / services, namely by assigning officials / employees to attend financial training and training for goods / services procurement.

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ANALYSIS OF STUDENTS IAIN LANGSA 'INTEREST IN ENTREPRENEURSHIP

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ABSTRACT

Entrepreneurship is a creative and innovative ability in creating something new that has benefits for oneself and others and is able to face problems and take advantage of opportunities. Entrepreneurial interest is the willingness to work hard and diligently to achieve the progress of a business, interest is also an attraction of a job in the form of entrepreneurship on the IAIN Langsa campus by looking at several factors, namely internal factors and external factors. Internal factors are individual characteristics. Internal factors that affect the individual and are controllable factors, such as entrepreneurial motivation and entrepreneurship education. While external factors are factors that come from outside the individual, such as factors originating from the family environment. The purpose of this study is to analyze student interest in entrepreneurship. This research is a qualitative research with a location. This research was conducted at the IAIN Langsa campus. Data collection techniques using interviews, observations and literature studies. The population in this study were students of IAIN Langsa while the research sample was students who had taken entrepreneurship courses.

KEYWORDS: Interests, Entrepreneurship, Internal Factors, External Factors

INTRODUCTION

The more developed a country is, the more educated people are, and there are also many people who are unemployed because of the narrow job opportunities. This shows the increasing importance of the entrepreneurial world in a country's economy. Seeing the increasing number of unemployed people is of course very unsettling for the government, plus the high number of unemployed coming from college graduates. Each year the graduate graduation continues to increase, while the total available job opportunities are not proportional to the increase in job seekers. Many fresh graduates who should be able to get a job with an educational background, now have to struggle to find vacancies due to the limited job opportunities available. There are also many scholars who just become unemployed, as a result the education that was once so exalted actually looks useless. The large number of people with college degrees and the desire to be able to fulfill their daily needs is a factor that triggers people to look for work.

The trend that occurs in students who are currently in college is that most of them prefer a stable job with a respectable status and generate a lot of income after completing their education. The tendency is that the majority of students, including final year students, as well as graduates who have just graduated do not have entrepreneurial plans. Generally they prefer to become a worker in large companies and government agencies (become PNS) in order to guarantee their future. Therefore, university graduates need to be directed and supported to be not only oriented as job seekers but able and ready to become job creators as well.

Entrepreneurship can create jobs and absorb labor, thereby reducing the unemployment rate. Entrepreneurship can be defined as establishing your own business or becoming independent. However, to become an entrepreneur is not easy because it requires strong determination and intention, believes that he is capable, resilient, has expertise in a certain field, and has sufficient capital. According to Alma, the benefits of entrepreneurship include:

1. Increase work capacity so as to reduce unemployment.
2. As a generator for environmental development, production, distribution, environmental maintenance and so on

3. Becoming an example of other members of society, as a superior person who should be exemplary, exemplified because an entrepreneur is a person who is praiseworthy, honest, does not harm others.
4. Always comply with applicable laws and regulations
5. Trying to provide assistance to others and social development, according to their abilities
6. Trying to educate employees to be independent, disciplined, honest, diligent in carrying out work.
7. Give an example of how we should work hard but not forget religious orders.
8. Living efficiently is not wasteful, and is not wasteful
9. Maintain environmental harmony both with nature and with the surrounding community

According to Alma, the United Nations (UN) stated that "a country will be able to develop if it has entrepreneurs as much as 2% of its total citizens." Seeing the importance of entrepreneurship in reducing unemployment, the challenges faced by national education in the future tend to develop into increasingly complex ones. marked by the increasingly rapid development of science and technology, the massive acceleration of economic liberalization and the free trade system implemented by various countries, and the faster and easier it is to obtain information. Seeing the importance of entrepreneurship that we have discussed above, the government through the Decree of the Minister of National Education No. 5 of 1999 stipulates "Entrepreneurship subjects according to the Education Ministry are a collection of study materials and lessons that reveal various applications, principles and ideas about entrepreneurship while the function of subjects According to Dikmenjur, entrepreneurship is the provision of knowledge and skills, the basic attitude of business management principles so that students are able to do entrepreneurship according to their fields of expertise.

From the basis of the determination above, lecturers can define entrepreneurship as a course in the learning process at the IAIN Langsa campus, in addition as a General Course in IAIN Langsa college which aims to produce graduates ready to work, it is hoped that it will also give birth to new entrepreneurs who are equipped with expertise as a development of their existing talents. Through this entrepreneurship course as a form of entrepreneurship education it is hoped that it can foster entrepreneurial interest in students. A career as an entrepreneur can be a solution to face the high amount of competition and the limited number of vacancies available to become employees.

The main thing that causes a person to do entrepreneurial activities is because of the desire to be entrepreneurial. As from the research results that I quoted from his book Kasmir, students find it difficult to be willing and start entrepreneurship on the grounds that they are not taught and are stimulated to try on their own. This is also supported by the cultural environment of the community and family, which has always wanted their children to become paid people, aka employees. On the other hand, most parents do not have the experience and knowledge to do business. Therefore, they are more likely to encourage their children to find work or become employees. Parents also feel more proud, some even feel liberated, if their children who have finished college are able to become employees.

The hope of this research is that students' interest in entrepreneurship can increase, because if students have a high interest in entrepreneurship, they will be more interested and implement it by opening new business opportunities. The level of interest in student entrepreneurship is determined by two factors, namely internal and external factors. Internal factors are factors that come from within a person while external factors are factors that come from outside a person.

In an effort to foster interest in entrepreneurship, it is necessary to first identify the factors that influence the emergence of this interest. The factors that influence the interest in entrepreneurship can continue to be developed so that interest can be transformed into an

independent business. Interest is defined as a condition that occurs when a person sees the characteristics or meanings of a situation that are connected to their own wants or needs. Thus interest can be cultivated by connecting someone with their needs so that the desire to fulfill them arises. Regarding the interest in entrepreneurship, Mahesa & Rahardja explain that interest in entrepreneurship is the tendency of the heart in the subject to be interested in creating a business which then organizes, manages to bear risks and develops the business he creates himself.

Interest in entrepreneurship is the first step in starting a business, because entrepreneurial interest is the result of a conscious mind that encourages individuals to create businesses by creating new products to start risk-taking business opportunities. Entrepreneurial activities are largely determined by the intention of the individual himself. People will not become entrepreneurs suddenly without a certain trigger, in addition to one's belief in one's ability to complete a job. A person's motivational condition is based more on what they believe than on what is objectively true. This kind of personal perception plays an important role in developing one's intention.

To develop interest in entrepreneurship, several factors can be seen, such as external factors, namely factors that come from outside a person. For example, forming an entrepreneurial culture in the community is also very important. Entrepreneurial culture itself usually grows naturally in a family or group of Indonesian society. This is a valuable asset for the developing Indonesian nation and makes entrepreneurship a support for the nation's economy.

This research chooses the Langsa State Islamic Institute (IAIN) as its object, the Langsa State Islamic Institute (IAIN) is one of the first and oldest Islamic universities in Langsa City (formerly known as IAI Zawiyah Cot Kala Langsa) which directs its students (especially to Faculty of Economics and Islamic Business) to do entrepreneurship through the provision of entrepreneurship knowledge given to each student. This is an effort to encourage students' intention to pursue a career in the world of entrepreneurship.

Entrepreneurship courses at the IAIN Langsa Faculty of Economics and Islamic Business provide students with basic skills in the field of entrepreneurship and its application in practical life. After attending this course, students are expected to master the basic principles of entrepreneurship which include the scope, nature, values, characteristics, and entrepreneurial attitudes and behaviors, be able to carry out business analysis and compile business plans, be able to practice entrepreneurial ways.

Students of the Langsa State Islamic Institute (IAIN) are a generation prepared to continue the nation's leadership relay, especially in Langsa City. Every student, including students from the Faculty of Economics and Islamic Business, can become an "agent of change", namely acting as an agent of change. Of course, every student must be equipped with knowledge and skills in the field of entrepreneurship. The selection of students as research subjects is based on the view that this group can present potential entrepreneurs in both developed and developing countries. They are considered to have a relatively more comprehensive understanding and knowledge of the business world compared to students who have not taken entrepreneurship courses (entrepreneurship).

RESEARCH METHODS

This type of research is a case study that uses a descriptive qualitative approach by collecting and describing data that is already available on the object to be studied. Data collection techniques use interviews, observations and literature studies. This research will be conducted at the IAIN Langsa campus, and for the population in this study are IAIN Langsa students, while the research sample is students who have taken entrepreneurship courses. The sampling technique used was nonprobability sampling with purposive sampling type, namely

the sampling technique with the consideration that the respondents were students who had taken Entrepreneurship courses at the IAIN Langsa campus.

RESULTS AND DISCUSSION

Entrepreneur comes from English, which means entrepreneur or entrepreneur. Entrepreneurs or entrepreneurs in their daily activities are also called businessmen. And all activities of a businessman or entrepreneur are called a business. Because the activity of a businessman is none other than the business itself which involves time and every time spent in doing business is calculated by the value of the business, where the value of the business is business profit.

Sumardi explained that an entrepreneur or entrepreneur (entrepreneur) is someone who creates a business or business that is expected to be with risk and uncertainty to gain profits and develop the business by opening opportunities. An entrepreneur is someone who combines resources, labor, raw materials, and other assets to produce greater value than before, is also someone who introduces change, innovation, and new challenges.

Based on the explanation above, it can be concluded that entrepreneurship is a creative and innovative ability to create something new that has benefits for yourself and others and is able to face problems and take advantage of opportunities.

IAIN Langsa Campus is an educational institution that aims to produce graduates into work-ready workers. To achieve this goal, the IAIN Langsa Campus has made teaching plans that are oriented towards providing skills both in theory and practice. This is manifested by an effort to grow and develop student interest in entrepreneurship. Efforts to grow and develop students' interest in entrepreneurship have a goal so that students become independent, work-ready, creative, and able to open their own jobs and be able to compete in the era of globalization.

Based on this analysis can be made as follows:Student interest in entrepreneurship at the IAIN Langsa campus according to Wijaya, interest in entrepreneurship is the willingness to work hard and diligently to achieve the progress of a business, willingness to take various risks related to actions taken, willingness to take new paths and methods and willingness to learn from experience. . Entrepreneurs are people who have the ability and attitude to be independent, far-sighted, innovative, resilient and brave enough to take risks in managing businesses and activities that lead to success. Based on this research, interest in entrepreneurship is the desire, interest and availability to work hard or have a strong will to try to make ends meet without fear of the risks that will occur and always learn from the failures experienced.

So the interest in entrepreneurship is the desire, motivation and drive to interact and do everything with a happy feeling to achieve goals by working hard, to be self-reliant to open opportunities with skills and beliefs without feeling afraid to take risks, and to learn from failure in entrepreneurship. Of course, interest does not grow by itself, of course there are factors that influence it so that interest grows. An understanding of a person's interest in entrepreneurship (entrepreneurial intention) can reflect the tendency of people to establish real businesses.

Based on the description above, it can be interpreted that interest in entrepreneurship is the attraction of a job in the form of entrepreneurship on the IAIN Langsa campus. Things that can prove it include students' initial interest in entering the FEBI IAIN Langsa campus, which has a program of expertise in business and business that teaches students to be ready to be self-employed. According to Melia Sari, one of the Islamic Economics students at IAIN Langsa, entrepreneurship can play a role as job creators, namely giving jobs to ourselves and using the services of others to help our work so as to provide jobs to these people. And studying at this campus is the right choice in making a decision to become an entrepreneur, because entrepreneurship education that is taught is able to provide its own motivation for each IAIN Langsa student.

While the factors that influence student entrepreneurial interest such as internal factors and external factors.Internal factors are individual characteristics. Internal factors that affect the individual and are factors that can be controlled. Internal factors that come from within the entrepreneur can be in the form of personal characteristics, attitudes, willingness and individual abilities that can give individuals strength to be entrepreneurial. In this study the authors want to classify internal factors consisting of entrepreneurship education and entrepreneurial motivation. The influence of entrepreneurship education has been considered as an important factor for fostering entrepreneurial passion, spirit and behavior among the younger generation. Furthermore, it is necessary to have an understanding of how to develop and encourage the birth of potential young entrepreneurs while they are in college. So that in this study entrepreneurship education is included in the category of internal factors.

The effect of education on the development of a person's soul (including entrepreneurial spirit) is actually different from other external influences. In general, the influence of the surrounding environment (physical and social) is passive, in the sense that the environment does not impose a coercion on individuals. The environment only provides opportunities or opportunities. How individuals take these opportunities or opportunities depends on the person concerned. This is not the case with education, especially those directly related to entrepreneurship. Education is carried out with full awareness, has specific goals, targets and targets and is given systematically to develop existing potentials.

According to Churchill in Lupyoadi's Creep, education is very important for entrepreneurial success. The first failure of an entrepreneur is because it relies more on experience than on education. However, also do not underestimate the meaning of experience for an entrepreneur. For him the second failure is if an entrepreneur only has education but lacks field experience. Therefore, the combination of education and experience is the main factor that determines the success of entrepreneurship. So entrepreneurship education is a conscious effort made by individuals to gain insight into entrepreneurship.

Meanwhile, motivation is an impulse from within a person that encourages that person to do something, including becoming a young entrepreneur. Most of the successful people in this world have strong motivations that drive their actions. They know very well what the motivation is and maintain that motivation in every action.

According to Wibowo, the notion of motivation is the impetus for a series of human behavior processes in achieving goals. While the elements contained in motivation include elements of arousing, directing, maintaining, showing intensity, being continuous and having a purpose.Motivation will only emerge if someone really needs something. This need will be accompanied by tension that can make a person experience imbalance. The tension (tension) that is felt will encourage him to bring up behavior that is directed at achieving goals. If the goal is achieved, tensions will decrease and new needs will emerge. This means that the impulses in humans are not basically lost but reduced.

So, motivation is an impulse in a person or living being against a series of human behavior processes that encourage him to act to do something in order to achieve satisfaction and purpose.

Based on the results of an interview with Shinta Nabila, one of the IAIN Langsa students who is involved in business in college, she said that the education taught on the campus greatly affects our mindset in running a business, that is what keeps her motivated in running a business, she mentioned the knowledge gained and the motivation given by the lecturers at the IAIN Langsa campus greatly influenced the business he was running

Meanwhile, Vivi Novita's interview, who is engaged in a business in the culinary field, said that she was motivated to run a business because of an internal drive that required her to run a business, moreover technology really helps her in the marketing sector, even the income will be higher if we share products frequently. -Our food products, besides being able to show pictures, we can also communicate directly between sellers and buyers.

Meanwhile, in addition to internal factors, there are also external factors that come from outside the entrepreneur who can be in the form of elements from the surrounding environment such as family environment, business environment, physical environment, socio-economic environment and others.However, in this study we will only discuss the family environment. The family environment is the smallest community group consisting of fathers, mothers, children, and other family members. The family is the foundation stone for the growth and development of children, this is where it gives the initial influence on the formation of personality. A sense of responsibility and creativity can be cultivated as early as possible since children begin to interact with adults. Parents are fully responsible for this process. One of the elements of personality is interest. Entrepreneurial interest will be formed if the family has a positive influence on this interest, because the attitudes and activities of fellow family members influence each other either directly or indirectly. Parents who are entrepreneurs in certain fields can generate interest in their children to be entrepreneurs in the same field

According to Tasya Wahyuni, one of the FEBI IAN Langsa students, he said that he was motivated to run a business because of the influence of his parents who came from a family of entrepreneurs, so that he was motivated to run a business because of strong encouragement from his parents, so that he was not only on campus. knowledge but the encouragement of parents is also very influential on the running of the business that he is in.

Self-employed parents influence their children's entrepreneurial interests and career choices. There are two models for explaining family influence: the parental role model and the family support model. The parental role model emphasizes that someone who comes from entrepreneurial parents is more likely to start their own business because they are imitating their parents. Meanwhile, the family support model relates this phenomenon to their family's financial or social support. Thus it is expected that there will be a positive correlation between entrepreneurial tendencies and family income or social status.

CONCLUSION

Entrepreneurship is a creative and innovative ability to create something new that has benefits for oneself and others and is able to face problems and take advantage of opportunities. Entrepreneurship is the willingness to work hard and diligently to achieve the progress of a business, the willingness to bear various kinds of risks. related to the actions taken, willingness to take new paths and ways and willingness to learn from experience. Interest is also the attraction of a job in the form of entrepreneurship on the IAIN Langsa campus. Things that can prove it include students' initial interest in entering the FEBI IAIN Langsa campus, which has a program of expertise in business and business that teaches students to be ready to be self-employed.

While the factors that influence student entrepreneurial interest such as internal factors and external factors. Internal factors are individual characteristics. Internal factors that affect the individual and are controllable factors, such as entrepreneurial motivation and entrepreneurship education. While external factors are factors that come from outside the individual, such as factors originating from the family environment.

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THE EFFECT OF SAVING AND LOAN COOPERATIVE INCOME ON MEMBER'S WELL-BEING ASSESSED FROM ISLAMIC ECONOMY (Study At The Aisyiyah Economic Business Entity (BUEKA) Branch of Al-Azhar)

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ABSTRACT

The existence of savings and loan cooperatives is often seen as a way to help improve the welfare of its members, but an organized system is needed to make this happen. In this case, not all cooperatives are like that. For this reason, this study aims to analyze the system and influence of the savings and loan cooperatives or the Al-Azhar Branch of the Economic Business Entity (BUEKA) in the welfare of their members. The research method used is quantitative with the help of the calculation of the SPSS application. The results showed that: (1) From the t test, it shows that H0 is rejected and Ha is accepted, which means that the cooperative's income (X) partially has a significant effect on the needs of members (Y), namely the welfare of members. (2) The system in a savings and loan cooperative or Aisyiyah Economic Business Entity (BUEKA) has used the sharia system even though its existence is not protected by a legal entity and the environment is only around recitation mothers who are permanent members. Then the BUEKA system does not determine interest on loans but rather a profit sharing system, even the profit sharing offer from the lender does not make it difficult for the borrower. The results of the research also provide that Aisyiyah Economic Enterprises (BUEKA) can always improve better service to its members, so as to improve the quality of service in order to improve the welfare of members.

KEYWORDS: Savings and Loans Cooperative, Member Income and Welfare

INTRODUCTION

Human nature has been created as a creature that struggles in the economic field, both personally and collectively in fulfilling the necessities of life, which on the one hand is unlimited and on the other hand is exposed to limited resources. As an integral part of human activities, economic activities (economic transaction) cannot be separated in order to meet the needs of life and in the context of carrying out human responsibilities as parties who actively participate in improving the standard of human life both individually, collectively and universally.

Human involvement in business activities is not seen because of the fulfillment of physical needs, but positive communication coaches, mutandis mutualist behavior (mutual benefit), the realization of justice and behavior that does not harm each other are some of the many crucial factors for creating order in human life. Islam emphasizes that human business activities are intended not only as a means of satisfying desires (al-syahwat), but more as an effort to seek a sustainable life (in the world-hereafter) coupled with positive behavior, to do good and not to be destructive on earth. This situation then penetrates into two interconnected dimensions, namely the fulfillment of individual needs that are more egoistic and the fulfillment of (collective) social needs that are collective and require the creation of proportional conditions.

In Islam, economic problems, including the purpose of human life, understand life and economic problems and how Islam solves economic problems. Islamic economics is a branch of science that studies methods for understanding and solving economic problems based on Islamic teachings and will be referred to as Islamic rational behavior which will be the basis for the formation of an Islamic economy.

For the welfare of the community in the economy, there is something called a company or business entity that operates in an association of people or is called a cooperative. Cooperatives

are business entities in accordance with the characteristics of the Indonesian people who like to work together in mutual cooperation. Cooperatives as business entities whose members are people or cooperative legal entities based on their activities based on the principles of cooperatives as well as the people's economic movement based on the principle of kinship (Law No. 25, 1992: Article 1).

The principle of democracy emphasizes that cooperative management is carried out at the will and decision of the members. The members hold and exercise the highest power in the cooperative, so that in managing the cooperative it can be carried out democratically, not authoritarian, the highest power is at the member meeting and each member has the same voice in determining decisions (Muljono, 2012: 7).

According to Sumawinata (2004: 35), cooperatives are considered as modern economic activities that are still close to the old nation life, but their potential is sufficient to be used as the start of the nation's economic development. The important role in cooperatives is to encourage empowerment, equity and economic democracy that has been proven in various countries around the world, even cooperatives that have developed become one of the important forces in the national economy in many countries (Fathoni, 2012: 5).

It can be concluded that the important role of the cooperative is for the welfare of its members, be it savings and loan cooperatives, employee cooperatives, village unit cooperatives to the recitation mothers cooperative. So that the government makes a cooperative to be managed by several groups in order to fulfill the needs and prosperity of the management down to its members. In addition, cooperatives are implemented in a recitation organization with the aim of making members prosperous and also fostering an entrepreneurial spirit.

The cooperative organization of recitation mothers has advantages, apart from making the members and administrators prosperous, this cooperative is also a learning medium for housewives to learn entrepreneurship and organization. One of the cooperatives in this research is the savings and loan cooperative or called the Al-Azhar Branch of the Aisyiyah Economic Business Entity (BUEKA). This cooperative is fully managed by recitation women called Aisyiyah, this cooperative was specifically established to meet the needs of mothers who generally want to organize, learn to become entrepreneurs and meet other needs, such as business capital needs, children's school needs and so on. .

One of the concerns of the cooperative in order to make its members prosperous is the income that the cooperative earns, because to find out whether the members are prosperous or not, it can be seen from the distribution of the remaining business results (SHU). The remaining income from the cooperative is the cooperative's income earned in one financial year less depreciation costs and other liabilities, including taxes. The following table shows the income data of the Al-Azhar Branch Savings and Loans Cooperative or Aisyiyah Economic Business Entity (BUEKA) 2015-2019.

Table 1
Income Data of Savings and Loans Cooperative or Aisyiyah Economic Business Entity (BUEKA) of Al-Azhar Branch for 2015-2019

Period	Cooperative Income
2015	14.474.000
2016	22.191.000
2017	33.630.000
2018	45.069.000
2019	56.508.000

The financial income data above is the net income obtained by the Savings and Loan Cooperative or Aisyiyah Economic Business Entity (BUEKA) after deducting depreciation costs and others including taxes. From the table above, it can be seen that each year the cooperative's income has increased. This is due to the enthusiasm of the members of this savings and loan

cooperative or business that carry out savings and loan activities at the cooperative or Aisyiyah Economic Business Entity (BUEKA) so that the circulation of existing money is getting bigger. The development of the good Aisyiyah Economic Business Entity (BUEKA) is expected to bring prosperity to its members.

Based on the introduction above, it can be seen that the possibility of income from savings and loans credit affects the welfare of its members. This is the author's consideration to research and discuss under the title "The Effect of Savings and Loan Cooperative Income on Member Welfare in terms of Islamic Economics (Study at Aisyiyah Economic Business Entity (BUEKA) of Al-Azhar Branch)".

From the above problems, the authors formulate the problem, namely; (1) how does the income of a savings and loan cooperative or Al-Azhar Branch Economic Enterprise (BUEKA) affect the welfare of members? (2) how is the system of savings and loan cooperatives or Al-Azhar Economic Business Entity (BUEKA) in the welfare of its members?

The objectives of this study are (1) to determine the effect of the Al-Azhar Branch of the Al-Azhar Savings and Loan Cooperative or Economic Business Entity (BUEKA) on the welfare of members, (2). to find out the system of Savings and Loans Cooperative or Aisyiyah Economic Business Entity (BUEKA) of Al-Azhar Branch in the welfare of its members.

From the formulation of the problem above, the author summarizes several previous studies, including research conducted by Choirun Nisa (2018), in his research that there is a significant influence between the savings and loan variables on the income of Kocipta members, there is a significant influence between the savings and loan variables on welfare and there is an influence which is significant between the income variable on welfare.

Wandirah and Atmaja's research (2013) states that (1) the amount of credit savings and loans collected at the Satya Jaya Keloncing Farmers Cooperative from 2006 to 2010 has increased, this is due to the smooth payment of credit, an increase in the number of customers and an increase in the number of collectors. Meanwhile, in 2011, savings and loan loans experienced a decline, this was due to bad credit and a decrease in the number of customers due to competition with other cooperatives. (2) the amount of income at the Satya Jaya Keloncing Farmers Cooperative from 2006 to 2010 continued to increase, all of this happened because of the smooth payment of credit which resulted in an increase in the amount of interest on credit / loan. In addition, the increasing number of customers can increase the amount of credit extended. This can result in increased income. Meanwhile in 2011 the cooperative's income has decreased. This occurs due to bad credit and a decrease in the amount of credit due to decreasing customers due to competition with other cooperatives. (3) Savings and loans credit affects cooperative income by 92.16%, while the remaining 7.84% is influenced by daily and monthly credit administration costs, and fines.

And Anggraini's research (2020), this study found that the effect of management and income on the welfare of Anggiota KUD Sawit Jaya - UUO Bina Makmur, Tapung sub-district, Kampar district can be seen in the equation Y = 51.621 + 0, 114 X1 + 0.115 X2. Based on the above equation, if management and cooperative income are assumed to be worth 0 (zero) then the work welfare will have a value of 51.621 points and an increase of 0.14 from management or 0.115 from the cooperative's income will provide an increase in welfare by 1 point. Simultaneous test shows that with a significance of 1.123> a probability value of 0.05, the cooperative management and income have an influence on the welfare of members. The coefficient of determination of 0.47 or 47% explains that management and income can affect the welfare of members while the remaining 53% is influenced by other variables not used in this study.

And the benefits of this research are: (1) for the author, it is hoped that the results of this study can provide extensive knowledge and can be applied to existing theories and compare them with the realities in society; (2) for related parties, the results of this study are expected to be used as knowledge information, especially for parties who are interested in the issues discussed by the author; (3) For Savings and Loan Cooperative companies or Aisyiyah Economic

Enterprises (BUEKA), the results of the research carried out are expected to be used as an impetus for cooperatives to be more careful in managing the income earned by the cooperative so that it is beneficial for the benefit of increasing the welfare of members.

LITERATURE REVIEW

Cooperative comes from the word co-operation which means joint venture. In other words, a cooperative is all work done collectively. According to Hendrojogi (2012: 25), what is meant by cooperatives is a form of regulation and certain objectives, companies are founded by certain people to carry out certain activities.

Sitio and Tamba (2001: 1) state that cooperatives are concerned with humans as individuals and life in society. Humans cannot work together as a unit, individuals need other people in a social work (social framework). A cooperative that has a dual-dimensional character, namely economic and social, so that the phenomenon of cooperation within a cooperative must first understand basic knowledge of social, economic, political and ethical conditions. This in cooperatives is related to functions. It is also different from Rudianto's opinion (2010: 3) that a cooperative is an association founded by people who have limited economic capacity with the aim of fighting for the improvement of the economic welfare of these people.

Based on the above opinion, it is concluded that a cooperative is an individual organization into a working group and joint venture based on joint capital which is protected by legal regulations in it to produce common goals.

Law No. 25 of 1992, cooperative business activities are grouped into two, namely savings and loan cooperatives and trade cooperatives (Yusuf and Wiroso, 2011: 197). According to Widiyanti and Sunindhia (2009: 198) savings and loan cooperatives are cooperatives that are engaged in the business of capital formation through members' savings regularly and continuously to later be lent to members in an easy, cheap, fast and appropriate way for productive purposes. and welfare. Meanwhile, savings and loan cooperatives according to Rudianto (2010: 51) are cooperatives that are engaged in accumulating members' savings, to be lent back to members who need financial assistance.

Income is the total revenue earned in a certain period or categorized as the amount of income received by community members for a certain period of time as remuneration or production factors that have been made (Reksoprayitno, 2004: 79). According to Rahardja and Manurung (2006: 178-179), income is the total receipt of money and not money from a person or household during a certain period. The source of household income consists of income from salaries and wages, income from productive assets and income from the government.

The welfare of people in various countries can be seen based on the level of income per capita, the level of community welfare is determined by the amount of per capita income of the community, which is an important factor in determining the level of welfare (Sukirno, 2010: 56). Meanwhile, according to Sugiharto (2007: 33) in his research, according to the Central Statistics Agency, there are eight indicators used to determine welfare, namely income, family consumption or expenditure, housing conditions, housing facilities, health of family members, ease of access to health services, ease of entry. children to the education level and the ease of getting transportation facilities.

Islamic economics according to Mannan (2012: 6-7), is a social science that studies people's economic problems which are inspired by Islamic values. Islamic economics is closely related to the production, distribution and consumption of Islamic societies in which the Islamic way of life is fully enforced (Haneef, 2010: 17).

METHODOLOGY

This research method uses quantitative research methods, namely research that uses data analysis in the form of numerics or numbers (Suryani, 2015: 109). Quantitative data is in the form of numbers which are indicators that affect the welfare of members of a savings and loan

cooperative or Aisyiyah Economic Business Entity (BUEKA), namely data on the amount of net income of the cooperative and the number of members' welfare as seen from the needs of members per year, from 2015-2019. .

The research population used is in the form of audited financial statements of savings and loan cooperatives or Aisyiyah Economic Enterprises (BUEKA) which include the cooperative's net income and the needs of the members for a period. The sample used is convenience sampling, which is the easiest way to implement and is used to meet the needs of getting samples easily and quickly from selected populations (Sandjaja and Heriyanto, 2006: 186). The research sample to be taken is the net income of the cooperative and the needs of members from 2015-2019.

Data collection techniques in this study using field research data collection techniques, namely research to obtain the required data by visiting the object of research directly, namely obtaining data directly from the Savings and Loans Cooperative or Aisyiyah Economic Company (BUEKA).

The data analysis technique is to determine the effect of savings and loan cooperative income on the welfare of members as seen from the needs of members per year obtained from the financial statements of the Savings and Loans Cooperative or Aisyiyah Economic Business Entity (BUEKA). The variables used are Cooperative Income (Variable X) and Member Needs (Variable Y). The data analysis method used is Simple Linear Regression analysis which is an equation model that describes the relationship between one independent variable (X) and one dependent variable (Y) using SPSS version 16. SPSS is a business application program that is useful for analyzing statistical data, The advantage of using SPSS is that it is easy to use in processing and analyzing statistical data.

RESULTS AND DISCUSSION

Research Result

In this study, the income obtained by the savings and loan cooperatives or the Aisyiyah Economic Business Entity (BUEKA) of Al-Azhar Branch and the remaining variables of business results based on the financial report data for the period 2015-2019 (per year) are as follows:

Table 2.
Research Data on Income of Savings and Loans Cooperatives or Aisyiyah Economic Enterprises (BUEKA) of Al-Azhar Branch

PERIOD	COOPERATIVE INCOME	MEMBER NEEDS IN ONE PERIOD
2015	14.474.000	1.526.000
2016	22.191.000	3.237.000
2017	33.630.000	5.770.000
2018	45.069.000	8.303.000
2019	56.508.000	10.140.000

Simple Linear Regression Analysis Test

Regression analysis is an analysis that measures the effect of independent variables on the dependent variable (Sudaryono, 2014: 232).

In the calculation of the regression analysis using SPSS 16, the results of the calculation of the regression coefficient are:

$$Y = a + bx$$

That is, where Y = - 1357056,419 + 0.208 X, it can be concluded that there is a significant relationship between cooperative income (X) and member welfare (Y). meaning that the

constant states that the cooperative's income will increase by Rp. 1.357.056, 41 / year, while the regression coefficient of 0,208 states that each additional Rp. 1,00 income of the cooperative will increase the need for members by Rp. 208,00.

T test

The t test is a test that aims to determine whether the regression coefficient is significant or not significant (Djalal, 2002: 24). This test is done by comparing the t-count with the t-table, with a level of confidence or a significance level of 5%, to draw the areas of acceptance and rejection.

In the t-test results, it is known that the t-count is 28.669 and the t-table is 2.015.
If t-count> t-table then H0 is rejected and Ha is accepted, it means that the cooperative income (X) partially has a significant effect on the needs of members (Y), and
If t-count <t-table, then H0 is accepted and Ha is rejected, it means that the income of the cooperative (X) partially does not have a significant effect on the needs of members (Y).

It can be concluded from the t test results that it is known that H0 is rejected, this can be seen from the results, namely t-count> t-table, which means that Ha is accepted, namely the cooperative's income (X) partially has a significant effect on the needs of members (Y).

R test (R Square)

The R coefficient (R Square) is the coefficient of determination used to explain the contribution or influence of the variable. The amount of the coefficient of determination is obtained from squaring the correlation coefficient.

In the calculation of the correlation coefficient, the r value is 0.998, namely that there is a relationship between the cooperative's income and the needs of the members obtained by 99.8%, which means that the second relationship is very strong, because the cooperative's income is one of the main income for the cooperative or Aisyiyah Economic Business Entity. (BUEKA) which contributes to the acquisition of the remaining money (SHU) of cooperative members or BUEKA.

Discussion of Research Results
1.   The Influence of Savings and Loan Cooperative Income (X) on Members' Welfare (Y)

A cooperative is a collection of people who have common goals or interests. Cooperatives are also formed from a group of people who have common goals. This group of people is a member of the cooperative that was founded (Kasmir, 2014: 252-253).

In Law no. 25 of 1992, cooperatives aim at advancing the welfare of members in particular society in general, as well as building the national economic order, in order to create an advanced, just and prosperous society based on Pancasila and the 1945 constitution.

Based on the t-test statistical analysis, it states that there is an influence between the income of the savings and loan cooperative (X) on the welfare of members (Y). The resulting effect is a partial and significant effect, meaning that the more members who make savings and loans will be able to increase the income of the Savings and Loans Cooperative or BUEKA, this is due to the fulfillment of the needs of members of the Savings and Loans Cooperative or BUEKA in increasing income so that it can improve the welfare of Cooperative members Savings and Loans (BUEKA).

This research is in line with Choirun Nisa's research (2018), in his research it states that there is a significant influence between the savings and loan variables on the income of Kocipta members, there is a significant influence between the savings and loan variables on welfare and there is a significant influence between income variables on welfare.

From the above test results and from previous research it can be concluded that the income generated by the savings and loan cooperative or BUEKA can make the cooperative members prosperous, this is the main program of the savings and loan cooperative or BUEKA

through business services. The success of the cooperative in achieving its goals can be measured by increasing the welfare of members.

Welfare in an Islamic economic perspective includes not only physical or physical satisfaction but also spiritual well-being. Welfare is also synonymous with happiness or victory that will manifest when someone obeys Allah SWT and Rasul.

2. The savings and loan cooperative system or the Aisyiyah Economic Business Entity (BUEKA) of Al-Azhar Branch in the welfare of its members

The system in the savings and loan cooperative or Aisyiyah Economic Business Entity (BUEKA) has used the sharia system even though its existence is not protected by a legal entity and the environment is only around recitation women who are permanent members. Even so because it refers to the Ministerial Decree (KepMen) of cooperatives and UKM of the Republic of Indonesia number 91 / Kep / M.KUKM / IX / 2004, dated 10 September 2004 regarding the guidelines for the implementation of business activities. This savings and loan cooperative or Aisyiyah Economic Business Entity (BUEKA) is more concerned with the welfare of members than profits, this is evidenced by not giving interest on money saved or borrowed by members in the savings and loan cooperative or Aisyiyah Economic Business Entity (BUEKA). the loans and profit sharing offered are not too difficult so that members can borrow easily.

This is in accordance with Arifianto's research (2015) that in improving the welfare of members, namely not only providing credit but also providing assistance in order to maximize the use of credit that has been given. Likewise, Zakiatun's research (2015) states that cooperative activities in real terms are in accordance with the concept of Islamic economics, where the remaining results of business or other financial results generated or obtained are truly blessed by Allah.

CONCLUSION

The findings of this study indicate that the income of the cooperative (X) partially has a significant effect on the needs of members (Y). The resulting effect is a partial and significant effect, meaning that the more members who make savings and loans will be able to increase the income of the Savings and Loans Cooperative or BUEKA, this is due to the fulfillment of the needs of members of the Savings and Loans Cooperative or BUEKA in increasing income so that it can improve the welfare of Cooperative members Savings and Loans (BUEKA). From the above test results and from previous research it can be concluded that the income generated by the savings and loan cooperative or BUEKA can make the cooperative members prosperous, this is the main program of the savings and loan cooperative or BUEKA through business services. The success of the cooperative in achieving its goals can be measured by increasing the welfare of members. Welfare in an Islamic economic perspective includes not only physical or physical satisfaction but also spiritual well-being. Welfare is also synonymous with happiness or victory that will manifest when someone obeys Allah SWT and Rasul.

The welfare of the members has been largely successful. This can be proven that it has met the welfare indicators. In general, it can increase the family income of its members through the businesses they run.

The system in the savings and loan cooperative or Aisyiyah Economic Business Entity (BUEKA) has used the sharia system even though its existence is not protected by a legal entity and the environment is only around recitation women who are permanent members. This savings and loan cooperative or Aisyiyah Economic Business Entity (BUEKA) is more concerned with the welfare of members than profits, this is evidenced by not giving interest on money saved or borrowed by members in the savings and loan cooperative or Aisyiyah Economic Business Entity (BUEKA). the loans and profit sharing offered are not too difficult so that members can borrow easily.

The existence of a savings and loan cooperative or BUEKA plays a very important role in increasing the income of members, namely recitation women by providing business capital loan

productivity. So that with the increase in member income, the level of member welfare also increases.

SUGGESTION

The Savings and Loans Cooperative or the Aisyiyah Economic Business Entity (BUEKA) is in an environment of Islamic recitation mothers, it is hoped that its members and administrators have not been protected by a legal entity even though the cooperative has not been protected by a legal entity in order to maintain the trust of its members in this savings and loan cooperative or Aisyiyah Economic Enterprise (BUEKA). .

It is hoped that the savings and loan cooperative or the Aisyiyah Economic Business Entity (BUEKA) will always improve better service to its members, so as to improve the quality of service in order to improve the welfare of members. Members are expected to take advantage of the loan productivity provided by savings and loan cooperatives for business development.

It is better if the cooperative management and members are aware of the importance of cooperative income to increase the welfare of members so that in terms of management, it is necessary to improve the ability to plan and implement it in increasing the income of the cooperative which leads to the welfare of members. In increasing cooperative income, it must be implemented based on the values of teachings in order to achieve prosperity which is an important part of Islamic teachings.

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QURANIC VERSES ABOUT BUSINESS

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ABSTRACT

Business is specifically mentioned by Allah in the Qur'an so that human beings can get blessings both in this world and the hereafter. Business in the Qur'an has two forms, namely tijaarah and ba'a. The word tijaarah is mentioned eight times in the Qur'an, namely in the surah. In this article, I will discuss only 4 verses, namely Al Baqarah verse 16, An Nisa verse 29, At Taubah verse 24 and Ibrahim verse 31. This research aims to dance the interpretation of the verse in question by first determining the order and asbabun nuzul verse.

KEYWORDS: Business, Qur'an, Blessings

INTRODUCTION

Problem Background

There are two forms of commerce in the Qoran, namely tijaarah and ba'a. Lafaz

2. An Nisa verse 29, there Allah Ta'ala forbids His servants who believe so that they do not eat their wealth in an evil way. However, use and take advantage of the commercial methods that are prescribed in producing wealth, which is done consensually.

3. At Taubah verse 24, Allah describes eight kinds of human love which are linked, one of which is commerce that is worried about experiencing loss. But Allah reminds us that if all of these things love is adrift, we will be miserable and we will lose our true purpose in life. Do not love everything that we will leave or leave us, but love that is always near us and to Him we will return; namely Allah Azza wa Jalla

4. Ibrahim verse 31, Allah SWT gave a warning to establish prayers and spend some sustenance and warnings about the Day of Resurrection which at that time did not benefit friendship and commerce. All humans and jinn think about their own safety.

Formulation of the problem

How orderly Surah Al Baqarah, An Nisa, At Taubah and Surah Ibrahim?
How about Asbabun Nuzul Al Baqarah verse 16, An Nisa verse 29, At Taubah verse 24 and Ibrahim verse 31?

LITERATURE REVIEW / METHODOLOGY

This research was conducted by looking for commercial verses in the Al-Qur'an, then looking for the letter and verse in an orderly manner and then looking for the interpretation. The data collection technique is used by tracing the commercial verses (tijaraah) with the revelation method that comes from the Qur'an and then looking for the interpretation.

RESULTS AND DISCUSSION

Al Baqarah ayat 16 Al Baqarah verse 16

The orderly arrangement of the Al Baqarah manuscripts is located in the second chapter after Al Fatihah and before Ali Imran. As for its descent, surah Al Baqarah is the 87th chapter after Al Mutaffifin and before Al Anfal. Surah Al Baqarah is classified as a madaniyah chapter that came down in Medina. Consists of 286 verses. This verse has no nuzul asbabun.

Tafsir

First: Humans really love their fathers, including their mothers. Because he is a blood connective line from his father. He is proud to put "bin" at the end of his name, to associate it with his father's name. Father is more than King, in the heart of a child. His father was his idol when he was little. And when he grew up, his father was the place to complain about his troubles. And if he is old and his father has passed away, he will still be proud of his father to his children and grandchildren.

Second: It is love for children. The child is a contributor to the offspring. No matter how rich, with a lot of wealth, life feels lonely if there are no children.

Third: It is love for siblings. Brother loves younger siblings, and younger siblings love brothers.

Fourth: It is the husband's love for his wife. When a person is an adult he will find a mate as a life partner. To the wife all mercy is poured out. When young, because of beauty and beauty, when the child is there, it is because the wife of the partner lives in caring for and defending the child. When he is old, he changes his wife to become a faithful companion.

Fifth: It is the love of the family. In the verse it is called 'Asyirah' which main origin means association. With 'Asyirah' we do deliberation, that is to associate. Branches of one lineage, one child of one child, those far away and those still near. The existence of a family makes it easy for people to live in this world.

Sixth: It is the property that you find. Whether the fields are fields or fields, whether they are old heirlooms: the legacy of their parents or their own hard work, all are places where love is linked. Because it will be lonely to live if there is no treasure to rest on. Treasure is pride and a guarantee of self-respect.

Seventh: It is a business that is feared for its withdrawal or one that is feared for being deserted from the market. Purchased goods, prices fall. Because commerce is the calculation between profit and loss, between busy markets and quiet markets, between rising and falling prices. From the profits of commerce, humans take provisions to live. Always want to profit and always afraid of losing. Because it is a trader who falls all his love for that business, so that he does not remember anyone else.

Ibrahim ayat 31

This surah in the mushaf is in the order of the fourteenth surah after surah Ar Rad and before surah Al Hijr. By descending, this surah came down after surah Noah and before surah Al Anbiya. This surah is classified as a Makkiyah chapter and consists of 52 verses.
Tafsir

This means that no ransom will be accepted from anyone to save himself, even by selling himself. The meaning of this verse is the same as that mentioned by Allah SWT. in his words:

MIX MARKETING STRATEGY IN SHARI PERSPECTIVE

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ABSTRACT
This research discusses the marketing mix strategy from a sharia perspective, in which the sharia marketing mix strategy is a marketing strategy, which consists of products, prices, promotions, and marketing channels (places) of a business managed by a businessman. Products can be goods created by an entrepreneur to be marketed. For this reason, products that are halal and needed by the community are needed, the excellence and quality of the product are important for entrepreneurs to pay attention to. The price of a product is one that must be considered, the price-fixing deserve to compete with the products of others and avoid the element of riba is one puller consumers. For businesses and products to be recognized, then carry out a good and correct promotional strategy, not lying and deceiving consumers or customers and access, business location is also an attraction for consumers and customers

KEYWORDS: Marketing Mix, Sharia Perspective

INTRODUCTION

The activity of the business is an activity that requires understanding more in managing the business, ranging from mentalists circumstances, plan what you will do then to the implementation and monitoring and evaluation activities of the business is being run. In running a business, the marketer's important task is to be able to provide what consumers and customers need. In providing the needs of consumers and customers, marketers can first carry out market research (research). So that the products created can be in demand and provide benefits or satisfaction for consumers.

Products that are created must be superior and have quality because in business there is always competition. If the product created does not have an advantage, then get ready for the product to be created will experience a decline in sales. If a business has decreased sales, then the business should strive to take steps or how improvements to save the business is being run.

The steps that can be taken by business people are by implementing a strategy so that the goals in doing business to get profit and prosperity can be achieved. A businessman can carry out his strategy by learning from the past experiences of other businessmen, or he can create his strategy.

There are so many concepts about strategy in doing business that is offered. And a businessman can apply the concept of strategy in his business venture. The strategy that can be applied by business people is the marketing mix strategy. The Marketing Mix strategy will certainly be very interesting when viewed from a sharia perspective so that it will be better able to create a truly capable strategy that can be relied on in advancing the marketing sector in particular and the economy in general.

LITERATURE REVIEW

a. Defenition of Marketing

Currently, marketing activities have a very important role in the business world, the term marketing is often interpreted by several terms, such as sales, trade, or distribution. Marketing is a comprehensive concept of sales, trading, and distribution activities.

Many experts provide definitions of marketing. The definitions are given often differ from one expert to another. This difference is due to the differences between these experts in viewing and reviewing marketing.

In their book Kotler & Keller (2008: 5-6) says that managers sometimes think of marketing as "the art of selling products", but many people are surprised to hear that selling is not the most important part of marketing! Selling is just the tip of the marketing iceberg. Peter Drucker, the leading management theorist put it this way: There will always be a need for sales. But the goal of marketing is to make abundant sales. The purpose of marketing is to know and understand the customer well so that the product or service can suit their needs so that they sell themselves. Ideally, marketing should produce a customer who is ready to buy. Thus all that is needed is to ensure that products and services are available.

The definition of marketing according to the American Marketing Association (AMA) in Kotler & Keller (2008: 5) marketing is an organizational function and a series of processes for creating, communicating and providing value to customers and for managing customer relationships in a way that benefits the organization and stakeholders.

According to Boyd et al (2000: 4) Marketing is a social process that involves important activities that allow individuals and companies to get what they need and want through exchanges with parties and to develop exchange relationships.

While the definition of marketing according to Stanton (1996: 7-8) marketing is a total system of business activities designed to determine prices, promote and distribute goods and services that can satisfy the desires of both current and potential consumers, from the above definition. It can be concluded that the conclusions drawn in the field of marketing must be aimed at determining the product and market, price, and promotion, to provide satisfaction to consumers.

More easily, the notion of marketing is the overall system of business activities aimed at planning, pricing, promoting, and distributing products or services to buyers and trying to satisfy the wants and needs of existing and potential buyers.

b. Syariah Perspective Marketing

Marketing according to a sharia perspective is all activities carried out in business activities in the form of value-creating activities that enable anyone who does it to grow and utilize its benefits based on honesty, fairness, openness, and sincerity by a process based on the Islamic muamalah contract or agreement. business transactions in Islam (Abdullah Amrin 2019).

Marketing in Islamic fiqh is called Wakalah or wakalah representatives or representatives. Wakalah or wikalah means submission, delegation, or giving of a mandate. Wakalah can also be defined as the handover from someone (the first party/representative) what can be done alone and can be represented to another (second party) to do while he (the first party) is still alive.

Allah reminds us to always avoid wrongdoing in doing business, including in the process of creating, offering, and changing the value in marketing, as Allah says in Surah Shaad: 24 which means " In fact, most of the people who associate or do business, some of them do wrong to some other except those who believe and do righteous deeds and they are very few ". In terms of determining the sale and purchase contract, Allah reminds us in Surah Al Maidah: 1 which means "O you who believe ...! fulfill the covenants ".

Marketing is an activity that aims to achieve company goals by anticipating customer or client needs and directing the flow of goods and services that meet the needs of customers or clients of producers

c. What is Marketed

What is marketed by marketers? According to Sunarto (2003: 3), 10 types of forms can be marketed, namely:
1. Goods
   Physical goods make up the bulk of the production and marketing efforts of most countries. In developing countries, goods, especially foodstuffs, commodities, clothing, and housing are the most important part of economic success.

2. Services
    According to Tjiptono (2006: 16) who cites Kotler's (2000) statement that service is any action or action that can be offered by one party to another party which is intangible (intangible) and does not result in ownership of something. As the economy progresses, the proportion of their activities focused on the production of services increases. Services include the work of car rental, professional psychiatrists who work in a company.

3. Experience
    By assembling several services and goods, one can create, display, and market enrichment experiences. Walt Disney World's Magic Kingdom is an enriching experience, namely the experience to visit a fairy tale kingdom, pirate ship, or haunted house.

4. Events
    Marketers promote events related to historical times, such as the Olympics, company birthdays, major trade shows, sporting events, and art performances. There is a plenary profession commonly practiced by meeting planners who compile details of activities for an event and roll them out to perfection.

5. People
    Celebrity marketing has become an important business. Years ago, someone looking for popularity would hire a press agent to publish his story in newspapers and magazines. Today every major movie star has an agent, a personal manager, and has relationships with public relations (PR) agencies. Great performing artists, musicians, CEOs, doctors, lawyers, and financiers, as well as other professionals, turn to celebrity marketers for help.

6. Place
    Places (cities), states, territories, and nations as a whole compete actively to attract new tourists, factories, corporate headquarters, and residences. Stratford, Ontario, Canada, for example, is a city that is quite sought after because it is the center for organizing the annual Shakespeare festival, Stratford is included in the tourist visit map. Place marketers include economic development specialists, real estate agents, commercial banks, local business associations, and public relations and advertising agencies.

7. Property
    Property is intangible ownership right in the form of tangible objects (real estate) or financial (stocks and bonds). The property was being bought and sold, and that led to marketing efforts. Real estate agents work hard on behalf of property owners or seekers to sell or buy real estate for commercial or residential purposes.

8. Organization
    Organizations are actively working to build a strong image and delight the minds of their public. We see business entity identity advertisements displayed by companies to gain more public recognition. Universities, museums, and performing arts organizations all make plans to raise their public image to better win the competition for audiences and funding.

9. Information
    Information can be produced and marketed as a product. In essence, information is something that is produced and distributed by schools and universities at a certain price to students, parents, and society. Encyclopedias and most nonfiction books

market information. The production, packaging, and distribution of information is one of the main industries of society.

10. Ideas

Every market offering includes the essence of a basic idea. Charley Revlon of Revlon observes: "In the factory we make cosmetics; in the shop we sell hope ". Products and services are platforms for submitting some ideas or benefits. Marketers go to great lengths to find a core need that they want to meet.

Beside from products (goods and services), which are marketed by marketers (business people), there are still several things that can be marketed. Such as information, ideas, ideas, people, places, experiences, property organizations, and events. In the world of marketing, even the smallest things are not important to people, but in the world of marketing, it is highly valued and can be something new.

In the perspective of sharia, we see that the trade or marketing sector is a sector of fulfilling the necessities of life that are allowed, as long as it is done in the right way which is far from the elements of falsehood.

In Surah Annisa (4) verse 29, Allah SWT said, which means: " O you who believe! Do not evilly eat each other's wealth (not right), except in trade which is consensual between you. And don't kill yourself. Indeed, Allah is most merciful to you. "

From the translation of the verse above, it shows that all economic activities can be pursued with the right trading or marketing efforts, which are far from the elements of falsehood.

DISCUSSION AND RESULTS

Strategy marketing mix (marketing mix) is a combination of variables or money is the core activity is the marketing system product (product), price (price), distribution (place) and promotion (promotion).

The marketing mix is a collection of variables used to influence consumer responses in determining the purchase of a good or service to satisfy consumer wants and needs.

The definition of marketing strategy according to Badri Sutrisno et.al (2003: 26) is the main approach that will be used by business units in achieving predetermined targets, which includes key decisions regarding target markets, product placement in the market, marketing mix, and level of marketing costs required.

In entering a market and competing for the market, a businessman must also pay attention to the factors that exist both within the company and outside the company. According to Kotler (2003: 123) marketing mix describes a collection of tools that can be used by management to influence sales.

According to Kartajaya (1997: 305) regarding the marketing mix, it is said that when the marketing mix can be applied to the whole marketing concept, the company is really in a critical or dangerous state. The consequence of the company struggling to maintain and improve its profile position is entirely dependent on the ability of the management to understand the meaning of the marketing mix itself.

The variables covered in the marketing mix are as follows:

1. Product strategy (Product)

Product strategy (product) is every anything that can be offered in the market to get attention, demand, the use of which can meet the desires and needs of consumers. When viewed from a sharia perspective, a product to be marketed or exchanged must be a halal product and have the best quality or quality, not the other way around to get as much profit as possible to reduce the quality of a product. And the quality of the product quality to be marketed must also obtain mutual agreement between the two parties, between the seller and the buyer of the product.

In a hadith it is stated: "Hakim bin Nazam said: The Prophet said," The seller and the buyer have the same right to vote before separating. If they are honest and want to explain (the condition of the goods), they will get blessings in their buying and selling. And if they lie and cover-up (defective items), their buying and selling blessings will be erased. " (Narrated by Al-Bukhari)

2. Pricing Strategy (Price)

Currently, the exchange or sale and purchase are not carried out by bartering or exchanging goods for goods but is carried out using a means of payment or an exchange known as money. Money is said to be an amount of exchange value.

The seller will receive an amount of money in return for his business activities, and vice versa, the buyer will receive goods or services which will pay the seller an amount equal to the value of the benefits of the goods or services purchased.

According to Philip Kotler (2007), the definition of price is the amount of money charged for a product or service. More broadly, price is the total value that consumers exchange for the benefits of ownership of a product or service. Prices are set by buyers and sellers through bargaining in exchange (buying and selling), paid in money (exchange rate). Pricing in small companies by top managers, in large companies by division managers or marketing managers, the purpose of pricing; increase sales, maintain improve market share, stabilize the price level, return investment, and achieve maximum profit. Pricing at trading businesses (buying goods and selling them in the same form). Pricing in industrial businesses (processing raw materials into finished products).

For a product to compete in the market, the entrepreneur can carry out a pricing strategy about the market, namely whether it follows the price below the market or above the market. Pricing from a sharia perspective is not too complicated, the basis for pricing is based on the value or price of a product which cannot be determined many times over, after deducting production costs (read: usury). In this regard Allah says, which means: O ye who believe, do not consume usury with doubled and fear Allah and that ye may prosper. (QS. 3: 130).

The above verse clearly shows that in carrying out economic transactions it is not justified to set multiple prices as a form of personal or corporate gain. Also, according to a hadith narrated by Ahmad bin Hanbal, states: "It was narrated from Ma'bil bin Yasar that Rasulullah Saw, said:" Whoever does something in (determines) the prices of Muslims to make it legal, then Allah has the right subdue him with bones from the fires of hell on the Day of Resurrection. " Then Ma'bal was asked: "Did you hear it from the Messenger of Allah?" Ma'bal replied: "Yes. Not even once or twice. " (HR. Ahmad bin Hanbal).

In connection with the hadith above, according to Husna (89: 2010), "Every entrepreneur is encouraged not only to seek profit and be selfish but also to pay attention to the interests of others. The practice of manipulating and accepting prices is triggered by selfish and individualistic attitudes that are contrary to the principles of the benefit of Islam. Islam teaches compassion and high concern for the fate of others, especially those who are weak. The practice of expensive prices will weaken people's purchasing power, especially when the country is experiencing an economic downturn.

The above opinion shows that the concept of price in the perspective of sharia is not based on the profit factor alone but is also based on the purchasing power aspect of the community and the benefit of the people so that the concept of multiple profits from expensive price-fixing is not justified.

3. Marketing Channels

After the product has been produced and ready to be marketed, the next step is to determine the distribution or route of distribution of the goods to the market, to expand the

marketing area and the product is quickly spread to consumers, the company immediately determines the use of distribution channels.

A distribution channel is a channel or route chosen by the company to distribute the company's products to end consumers or industrial users. In distributing its products, companies can choose the following methods: Direct distribution, namely, selling themselves to end consumers (sending salespeople, opening shops).

Indirect Distribution, namely, using intermediaries (wholesalers, agents, retailers). Wholesalers: buy from a lot of producers, sell to other wholesalers, retailers, and industries. Agent: producer representatives in selling products. Similar to a wholesaler but does not have the right to own the product because he does not buy much from the producer. The profit is in the form of a retailer's commission to buy from a producer or wholesaler, then sell it to the final consumer.

In the perspective of sharia, the marketing channel or company location can be anywhere as long as the place is not a place where its existence is disputed. However, it is implied that Islam places more emphasis on the company's proximity to the market. This is to avoid interception of goods before they reach the market. In a hadith, it is mentioned. This means: "Ibn Umar said," Verily the Messenger of Allah forbid someone to intercept merchandise before arriving at the market. " (HR. Muslim).

The above hadith shows that the shorter the marketing channels to market will be getting better. So that there is no one-sided transaction action from speculators.

4. Promotion

Promotional activities are one of the activities of the marketing mix strategy used by companies to communicate with their target markets. Promotion is all the activities of the company to introduce products and aims to attract consumers to buy to create exchanges in marketing.

Some of the activities in the promotion are broadly divided into four, namely:
a. Advertising
b. Personal selling
c. Sales promotion
d. d.Public relations or public relations.

a. Advertising

Advertising is communication carried out at several costs, through various media carried out by companies and individuals. Advertising is one of the most widely carried out promotional activities. In advertising, parties who place advertisements are called sponsors. The sponsor is a party that tries to spread the news to the public. News that is disseminated to the public by sponsors is called advertisements or advertisements. So advertising is the process, while advertising is the news.

b. Personal selling

Selling products by sending salespeople to their locations or companies to build references, beliefs, and buyers 'actions to decide to buy a product or service from the company with an advantage: creating direct interaction between buyers and sellers, knowing buyers' reactions to products quickly.

c. Sales promotion

Communicative can invite buyers when it creates stronger and more precise responses, it can be with other forms of promotional activities, for example, exhibitions, demonstrations, shows, or demonstrations.

d. Public relations or public relations

According to Frank Jefkins, Public Relations is a planned form of communication activities, both inside and outside, between the organization and the public to achieve certain goals based on mutual understanding.

In the definition above, it means that public relations are a planned communication activity, meaning that every activity carried out by public relations is always well planned before the implementation of the activity, inside or out implies that public relations activities are carried out within or outside the organization. business, so that any public relations activity is not only for the benefit of the outside business organization but is also useful for parties within the business organization, communication between business organizations and the public means that public relations activities are carried out to achieve communication between business organizations and the public with the aim of mutual definition.

Promotion in the perspective of sharia is an effort to convey correct information on goods or services to prospective consumers or customers. In connection with this, Islamic teachings emphasize avoiding the element of fraud or providing false information to potential customers or customers.

In a hadith it is stated: "Ibn Umar said: A man complained to the Prophet," I was deceived into buying and selling. " So he said, "Say to the person you are buying and selling with," No cheating! " Since then, if he is buying and selling transactions, he said so. (Narrated by Bukhari).

The hadith above can be a reference for promotional efforts made by the company in terms of selling products or services to the public to provide true and accurate information so that it does not contain elements of fraud that can harm consumers or customers

Each sharia marketing mix can be seen in the image below :
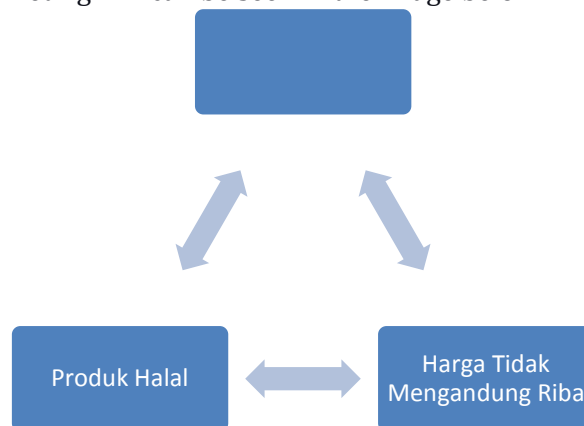
Picture 1. Procedure

CONCLUSION

Sharia marketing mix strategy is a marketing strategy, which consists of product, price, promotion, and marketing channel (place) of a business that is managed by a businessman.

Products can be goods created by an entrepreneur to be marketed. For this reason, products that are halal and needed by the community are needed, the excellence and quality of the product are important for entrepreneurs to pay attention to. The price of a product into one of which must be noticed, the determination of the price worth that can compete with the products of others and avoid the element of riba is one puller consumers. For businesses and product be known that he kukan promotional strategy that is good and true, do not lie and deceive consumers or customers and access, business location also puller for KONS Umen and customers.

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MOHAMMAD HATTA'S PEOPLE'S ECONOMIC VALUES FROM AN ECONOMIC VIEW ISLAM

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ABSTRACT

Among the main targets of national development is development in the economic sector for the welfare of the people from all walks of life. A country is said to be advanced and prosperous if the level of the economy is strong, and vice versa, a country will experience a setback if its economic level is weak. To build an economic development requires economic thinking from economic thinkers. One of the economic thinkers is Mohammad Hatta with the concept of a populist economy as stipulated in the 1945 Constitution article 33 paragraph 1, that the economy is structured based on the principle of kinship, then such an economic situation is called a joint venture economy based on the principle of kinship. Social economy can be defined as a system based on the economic strength of the people, because the people's economy itself is an economic activity carried out by the people independently to manage economic resources that are able to be cultivated and controlled and expect to fulfill the basic needs of the family and not interfere with the interests of the surrounding community. Hatta's frame of mind that underlies the people's economy is the economy of a community group consisting of a group of people to work together for the sake of common welfare or also known as cooperatives. Hatta wanted cooperatives to become economic platforms that help people from poverty and underdevelopment because cooperatives have values of justice, honesty, social responsibility, equality, brotherhood and concern for others. The values of Mohammad Hatta's thoughts are in accordance with the views of Islamic economic ethics

KEYWORDS : People's Economy, Cooperatives, Islamic Economic Outlook

INTRODUCTION

The economic system known to the people globally is the capitalist and socialist economic system. The capitalist economic system was initiated by Adam Smith (1723-1790) was influenced by the spirit of getting the maximum possible profit with limited resources. This capitalist effort is supported by the values of freedom to make ends meet. This freedom resulted in high competition among each other to survive. The capitalist economic system has several tendencies, among others: freedom to own property as individuals, economic freedom and free competition, and economic inequality (Muallimah, 2018).

Adam Smith was able to convince the world that a just economy would soon come, which would be able to improve the welfare of all human layers. Adam Smith said that the state does not need to interfere in economic affairs but a free market mechanism that can solve economic affairs in several periods, history notes that what Smith expressed was not just theory but the economy of western countries for nearly 150 years. recorded a very fast economic growth accompanied by relatively stable price levels. This is the economic model which became known as economic liberalism or economic capitalism. However, it turns out that this economic system is not a resilient economy, this economic journey is not as smooth as it was in its early day

Entering the 20th century, this economic system began to show its weaknesses. In the 1930's, this economic system produced a monumental work in the form of a major catastrophe in the economic field. This is the culmination of the collapse of the foundations of the economic system of capitalism, experiencing heavy depression. Unemployment is rampant everywhere, this catastrophe is recorded by the world as "The Great Depression". However this system did not completely collapse. Even some of the new thinkers in the capitalist system were born with spectacular theories. Jhon Maynard Keynes and his friends who gradually loosened the meaning of capitalism and asked for an active role for the government in regulating the economy. This

system has continued until now, but the results are not as beautiful as imagined. Capitalism still fails to create prosperity for mankind, Socialism emerged as a resistance against capitalism which put too much emphasis on individuals. The goal of socialism is the creation of communalism or an economic system based on communism (Goleman et al., 2019)

1. Communism wants to eliminate all personal interests, including trade and industry.
2. All products are divided according to the needs of the individual, according to the rules of their respective abilities.
3. In order to avoid arising the problems and difficulties peculiar to the unlimited independence of the capitalist system, the government must prepare an economic plan for production and distribution.

Socialist economy views that humans are objects of production, so they must be given freedom to enjoy life in this world, people should not prohibit or not give freedom in the effort to get employment and this is regulated by the State. Another case with capitalists, humans as individuals are given the freedom to get the enjoyment of life, they have the right to determine what work to choose. The state does not have the right to interfere and regulate job opportunities for every citizen, so that every individual who has capital can control other people who want the enjoyment of life.

Based on the above, the world tries to find alternatives. This is because the format of economic studies in the twentieth century is different from previous times because at this time people no longer only start from the principles of capitalism and Marxism, but there are also those who lead to other principles that are more fundamental and more guarantee for the maintenance of the safety of all people. humans and the universe and are able to free humans from acts of oppression, pressure, poverty, destitution and all forms of backwardness, and can straighten character economic action filled with injustice, greed and inequality, towards a more humane and just person.

This tendency of thinking also contributes to the development of Islamic economics as an independent scientific discipline. The formation of Islamic economics can certainly not be separated from previous thoughts by taking good old values and reducing values that are not in line with the moral ethics of Islamic teachings as stated in the rules: *al muhâfazhah li al-qadîmalshâli h waal-akhdz bial-jadîd al-ashla h* . In this context, Islamic economic thought tries to offer a solution in the form of aconcept that places the values of justice including justice in the economic field as a manifestation of the goal of benefit. The building of an Islamic economy which is based on five things, namely divinity, justice, prophethood, governance, and profit should be the basis for inspiration in compiling Islamic economic theories. The five basic theories need to be embodied in the derivative principle, which will become an Islamic economic system. These principles are multi-type ownership, freedom of action and social justice that is protected by morals.(Douglas Wilson, 2006)

As a student who had studied the capitalist and socialist economic systems while studying political economy in the Netherlands, Hatta clearly mastered and understood these two economic systems. In fact, it is not at all influenced by liberalism, capitalism and marxism. Hatta even wanted to build his own economic system that was not Smithian and Marxisan, but a unique Indonesian economic system, namely a people's economy. Community economy is an economic condition in which various economic activities are carried out by involving the participation of all members of the community, while the organizers of economic activities are under the control or supervision of community members. When said with the sound of article 33 paragraph 1 of the Constitution1945, then such an economicsituation is called a joint venture economy based on the principle of kinship.

Social economy can be defined as a system based on the economic strength of the people, because the people's economy itself is an economic activity carried out by the people independently to manage economic resources that are able to be cultivated and controlled and expect to fulfill the basic needs of the family and not interfere with the interests of the

surrounding community. Empowerment of the people's economy is one part of the application of a people's economic system, namely by providing opportunities and creating an atmosphere that is conducive to growth and development.(Naipospos et al., n.d.)

Hatta's frame of mind that underlies the people's economy is the economy of a group of people whose members are to work together for the sake of common welfare or also known as cooperatives. The ideal of cooperatives according to Hatta is to fundamentally oppose individualism and capitalism, to create a collective Indonesian society rooted in indigenous Indonesian living customs but grown at a higher level, in accordance with the demands of modern times. The spirit of collectivism in Indonesia which is being revived by cooperatives prioritizes cooperation in a family atmosphere between individuals, free from oppression and coercion, respecting the human person as a creature of God who is responsible for the safety of the family and society as a whole.

يَٰأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ أَوْفُواْ بِٱلْعُقُودِ أُحِلَّتْ لَكُم بَهِيمَةُ ٱلْأَنْعَٰمِ إِلَّا مَا يُتْلَىٰ عَلَيْكُمْ غَيْرَ مُحِلِّي ٱلصَّيْدِ وَأَنتُمْ حُرُمٌ إِنَّ ٱللَّهَ يَحْكُمُ مَا يُرِيدُ ﴿١﴾

Meaning: "Please help each other in doing goodness and piety, do not help in sin and enmity. Fear God, truly Allah is very heavy in punishment.

Hatta has put things related to the responsibility of the state in realizing welfare and social justice and making cooperatives a business building in accordance with the people's economy. Because of his role and services he has been considered as "the Father of People's Sovereignty and the Father of the People's Economy, therefore it deserves to be given the title Father of Cooperatives". Hatta has a concept of how to uphold and create a good and prosperous society. According to him, in order to achieve this goal, there must be several requirements that must be met, namely there must be a spirit and spirit to help among members and citizens of the community, and must be active and not only fully surrender economic problems to the market mechanism, namely private cooperatives. (Furqani, 2017)

LITERATURE REVIEW / METHODOLOGY

The type of research used in this study is *Research Library (*Literature research) which examines various books related to the work of Mohammad Hatta and various books related to the discussion of this research. In this study, the focus of his research is on the thoughts of the characters that are applied to everyday life and The data were analyzed using a qualitative approach that originated indirectly from various philosophical, epistemological and methodological traditions. This research is a literature study with the aim of describing the problem under study. The technique of collecting data by means of literature study comes from various sources such as books, the internet and research journals that have the same topic as the one the researchers discussed.

RESULTS AND DISCUSSION

A.   People's economy

Bung Hatta has the idea of carrying out Indonesia's development by realizing equitable prosperity and justice for the people in accordance with Article 33 of the Constitution1945. The essence of Bung Hatta's thought consisted of two main aspects, namely economic transformation and social transformation, which he considered as a complete and inseparable whole. Economic resources will be mainly devoted to the needs of the people at large. This development thinking adheres to clear alignments in its social goals, so this thinking clearly

contains ideological content and there is no economic system that is not accompanied by social or ideological goals.

Bung Hatta's economic thinking connected economic theory, reality, and the desire to increase the people's prosperity which had three pillars, namely control of assets by the state, control over the private sector, and the growth of an independent people's economy. Bung Hatta held the view that state control over national assets was not only in the production of electricity, telephone, drinking water and railways, but also power over key industries such as mining, forestry and even banking. So that the state actually holds shares in the production branch which controls the lives of many people. To realize this, the state may use loans from abroad with several conditions, namely the debt must be paid in installments from the excess production so that it does not reduce state income from taxes. (Brown, 2005)

The democratic economy program in accordance with the ideals of independence of the Republic of Indonesia as set out in the 1945 Constitution, namely the Indonesian people who are sovereign in economy and politics are detailed below.

1. People's Economy Program
   a. Implement a new production ethic

What is meant by a new production ethic is a national production structure in which the national composition is different from the current one. The results of national production in the national production structure with a new production ethic mostly consist of goods that are basic to the people and the growth of these goods dominates the growth of national production. National production results are the result of a labor-intensive process, which involves a large number of workers with decent pay, meaning that it is sufficient to meet basic needs and the rest can be used as savings.(van Klinken, 2018)

   b. Doing economic democracy.

The economic system that is run in Indonesia is an economic system as stipulated in Article 33 of the 1945 Constitution. This system can be said to be a people's capitalist system based on cooperatives with state roles in fields relating to the lives of the people. Although the state plays a big role, the economic process is largely carried out by the people on the basis that every business has a social function that is reflected in the fair distribution of business results and is also reflected in the organization of medium and large business units in the form of cooperatives. Small business units are allowed to be owned and controlled by individuals on the basis of individual business forms, but under the auspices of cooperatives if deemed necessary.

Ownership and control over productive assets that are very much in the hands of the state and too much state interference in the economic process must be rejected on the grounds of:

1. Will lead to ethicism with all kinds of access which will destroy the optimal use of national resources for the welfare of the people.
2. Will take care of the people so depending on the state or government. The people's self-esteem must be developed through their great participation in the economic process.
3. Arrangement of land ownership and implementation of fair profit sharing are absolute conditions for the participation of the people in rural areas in the development process in the agricultural sector. In urban areas, economic democracy is exercised through licensing policies, credit policies and opportunity creation.

   c. Industrialization Strategy

To implement a new production ethic, the industries of various kinds of goods, especially consumer goods of the people, are in small and medium scale industries and spread throughout the regions, meaning that each district has its own consumer goods industry to meet the needs of the district based on the availability of raw materials and in this way the production of industrial goods for the needs of the people is done by many as producers. Since the total number of industrial products in this way is produced by many participants in many regions, economic democracy in the industrial sector can be carried out simultaneously with regional development.

Industry in Indonesia has continued to decline since the economic crisis in 1998. This setback does not mean that Indonesia does not have the capital to invest in domestic industries, but rather the absorption of goods produced by domestic industries. Opening up the domestic market is an important key for Indonesian industry to revive itself because currently the Indonesian market is dominated by foreign products. (Kahin, n.d.)

d. Cooperative Development

Economic units in the form of cooperatives must form the backbone of the private sector economic system in Indonesia. Cooperative units are not only engaged in small and medium scale operations, but ultimately in the long term also move on a large scale. Mohammad Hatta proposed a cooperative business unit as a people's economic unit based on his observations about the social and economic structures that existed in the Dutch era in Indonesia. Hatta's observations are reflected in Article 33 of the 1945 Constitution.

2. Education programs

The national education system for Indonesian cadres in all economic and social activities must contain the following aspects:

1. Ethics and ethics education
2. Education that creates sensitivity to social and environmental conditions.
3. Education that prioritizes togetherness
4. Education that prioritizes expertise and real humanitarian work
5. Political education to create service ideals for the nation
6. Religious education

B. Cooperative

According to Law Number 25 of 1992 concerning cooperatives, states whereas cooperatives are business entities whose members are individuals or cooperative legal entities by basing their activities on the cooperative principle as well as a people's economic movement based on the principle of kinship.

According to Mohammad Hatta, a cooperative is a joint effort to improve the fate of economic livelihoods based on help. Furthermore the cooperative movement is a symbol of hope for the economically weak, based *self-help* and please help among its members, so as to create mutual trust in oneself in a cooperative brotherhood which is a new spirit and a spirit of self-help. He was motivated by the desire to provide services to friends, based on the principle of "one for all and all for one".

According to Mohammad Hatta in his book entitled building cooperatives and cooperatives to build, said that the tasks of cooperatives are:

1. To increase production, especially the production of food items and handicraft and woodworking goods which are needed daily by the people in their households. Improve the quality of goods produced by the people.
2. Improve distribution, distribution of goods to the people. Fix a price that is favorable to society. Get rid of suction from loan sharks.
3. Strengthening the integration of capital.
4. Maintain rice barns or encourage each village to revive the village barns.

Bung Hatta has the idea of carrying out Indonesia's development by realizing equitable prosperity and justice for the people in accordance with Article 33 of the Constitution1945. The essence of Bung Hatta's thought consisted of two main aspects, namely economic transformation and social transformation, which he considered as a complete and inseparable whole. Bung Hatta's economic thinking connected economic theory, reality, and the desire to increase the people's prosperity which had three pillars, namely control of assets by the state, control over the private sector, and the growth of an independent people's economy. Bung Hatta had the view that state control over national assets was not only in the production of electricity, telephone, drinking water and railways, but also power over key industries such as mining, forestry and even banking.

So that the state actually holds shares in the production branch which controls the lives of many people. To realize this, the state may use loans from abroad with several conditions, namely that debt must be paid in installments from excess production so as not to reduce state revenue from taxes, and there must be a transfer of company management skills from foreign experts to local workers.

According to Bung Hatta, as a nation that has struggled against imperialism and colonialism for decades, Indonesia has ideals, high ideals, about the basic life of the Indonesian nation, namely to live in prosperity, prosperity and free from misery. This is embedded in the constitution: "The economy is structured as a joint effort based on the principle of kinship." The principle of kinship is cooperative. Hatta wanted cooperatives to become economic platforms that could help people from poverty and underdevelopment. Economic power could be controlled by the people at large and not by companies. Cooperatives will become the motor of the economy that frees society from dependence on capital, cooperatives are associations of people, not a pool of capital like companies.

Bung Hatta's view there are several cooperative tasks according to place, time and conditions, namely:

1. Increase the product
2. Improve the quality of goods
3. Improve distribution
4. Fix prices
5. Get rid of the loan shark exploiters of the bodies of the poor
6. Strengthening the integration of capital
7. Maintain rice barns or encourage them to revive the village barns in each village.

According to Mohammad Hatta, the structure of the Indonesian economy at that time consisted of three economic groups arranged in stages. The groups above that controlled the entire colonial economy were the white economy, plantation production, industrial production, roads, marine, some land and air transportation, export and import, banking and insurance.

Approximately 90% of the second group acted as intermediaries and relations with Indonesians in the hands of Chinese and other Asians. Indonesians who get this second group are only 10% at most, the third group are those who work on the economy in small scale sectors such as small agriculture, small carpentry, small trade, and others, and in this area the Indonesian people are occupied(Davidson & Henley, 2007)

In such a colonial economic condition, an independence movement that aspired to an independent, united, sovereign, just and prosperous Indonesia grew in the future, and there lived the belief that the Indonesian nation could lift itself out of the mud, if the economy was structured as a joint venture based on cooperatives. According to Hatta, this economic structure was unhealthy and unprofitable for the little people who did not have capital. In fact, he saw that such an economic structure raised the people's troubles and shackled him in a state of disability. In fact, the real actors in this economic life are the Indonesian nation, because the producers, mostly consist of foreign nations and Chinese groups.

C. Mohammad Hatta's populist economic thinking in the view of Islamic economics.

1. Economic Ethics in Islam

Islamic economic ethics is different from conventional economic ethics, the ethics taught in Islamic economicsemphasizes the relationship between humans and their creators as RobbulAlam. There are several basic benchmarks for Islamic economic ethics, namely:

1. Actions and decisions are considered ethical, depending on the goals and objectives of the individual.
2. Good intentions followed by good actions are considered worship.

3. Islam gives freedom to individuals to believe and act whatever they want, but withoutsacrificing justice and responsibility.
4. Faith in Allah gives the individual complete freedom from anything or anyone except Allah.
5. Decisions in favor of the majority or the minority are not an ethical measure of whether or not an action istaken.
6. Ethical decisions are based on understanding the Qur'an and the universe simultaneously.
7. Islam encourages mankind to practice tazkiyah through active participation in world life.

CONCLUSION

Hatta's frame of mind that underlies the people's economy is the economy of a group of people whose members are to work together for the sake of common welfare or also known as cooperatives. The ideal of cooperatives according to Hatta is to fundamentally oppose individualism and capitalism, to create a collective Indonesian society rooted in indigenous Indonesian living customs but grown at a higher level, in accordance with the demands of modern times. Mohammad Hatta's democratic economic program is in accordance with the ideals of Indonesian independence as set out in the 1945 Law which is sovereign in a detailed economy in implementing new production ethics, implementing Economic Democracy, industrialization strategies, building cooperatives and educational programs.

Mohammad Hatta had the idea of carrying out the development of Indonesia by realizing equitable prosperity and justice for the people which was then formulated in article 33 of the 1945 Constitution. The core of Bung Hatta's own thoughts consisted of two main aspects, namely economic transformation and social transformation which he considered as a whole. and cannot be separated. Mohammad Hatta's cooperative economic thinking.

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BAB IV
ISLAMIC BANKING

PROBLEM SOLVING ANALYSIS PT. BNI SYARIAH BRANCH OF MEDAN CITY IN COMPLETING PROBLEMED FINANCING

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ABSTRACT

This research is a field research, using descriptive qualitative research methods. The descriptive method is carried out with the aim of describing, or describing systematically the problem-solving analysis applied by BNI Syariah Medan City Branch in solving problematic problems. The technique will be done by triangulation (combined). Research informants are determined by who they contribute to solving problematic problems. The data technique is done through interviews, observation, and documentation. The results showed that the problem solving analysis used by BNI Syariah Medan City Branch used the Polya method. The Polya method has four mandatory steps, namely: (1) understand the problem; (2) planning solutions; (3) solve problems according to plan; (4) review the results obtained.

KEYWORDS: Problem solving, financing problems

INTRODUCTION

In Indonesia the existence of Sharia Banks has gained legitimacy with the passing of Law No. 21 of 2008 concerning Islamic Banking which was ratified on 16 July 2008 (Amin, 2009, p. 98). The definition of banking can be found in article 1 number 1 of Law Number 21 of 2008 concerning Amendments to Law Number 10 of 1998 concerning Banking: "Banking is everything that concerns a bank, including developments, business activities, and methods and processes in banking. carry out its business activities. The meaning of Sharia Bank is implied in Article 1 point 2: Sharia Bank is a business entity that collects funds from the public in the form of deposits and distributes them to the public in the form of financing and / or other forms in order to improve the life direction of the people at large (Jumhana, 2000, p. 28).

The word redit is not a foreign word in social life. The term credit comes from Greek (credere) which means trust (truth or faith), therefore the basis of credit is trust (Jumhana, 2000, p. 12). According to the Banking Law Number 10 of 1998, "Credit is the provision of money or an equivalent bill, based on a loan agreement or agreement between the bank and another party which requires the borrower to pay off his debt after a certain period of time with interest (Hermansyah, 2005). In Law number 7 of 1992 concerning banking, it has been affirmed that: "Credit extended by banks contains risks, so that in its implementation, banks must be able to observe sound credit principles" (Hermansyah, 2005, p. 58). In Islamic banking, credit is better known as financing, financing is the provision of funds to finance the needs of customers who need it and deserve it (Arifin, 2005, p. 185).

Non-performing financing occurs due to an increase in the selling price in the market and a decrease in people's purchasing power so that the inability of debtors to pay loans to banks makes this financing categorized as problematic. Another thing that causes problematic financing is due to the difficulty of the debtor's habit of repaying the loan, even the tiding debtor deliberately wants to return the loan. This right must be handled so that the health of the bank is maintained and banking activities continue in accordance with its principles. The bank must apply the principle of prudence in providing financing to prospective borrowers.

To solve problematic financing, the bank must have problem solving, especially in units that have main tasks and function as solutions to problematic financing so that proper analysis is needed before and after providing financing to debtors. According to Syaiful Bahri Djamarah and Aswan Zain problem solving is a scientific way of thinking to find a solution to a problem (Djamarah & Zain, 2002, p. 102). Meanwhile, according to Nurhadi, problem solving is a teaching approach that uses real-world problems as a context for students to learn about critical thinking and problem skills, as well as to acquire essential knowledge and concepts from learning materials (Nurhadi, 2004, p. 109).

In the problem solving process is decision making which can be defined as selecting the best solution from a number of alternatives available. Improper decision making can affect the quality of the results of problem solving. In general, problems arise because of differences or conflicts between one situation and another in order to achieve goals. Thus it can be stated that problem solving is directed which seeks solutions and is driven to achieve solutions to these problems. Based on the description described above, the problem to be investigated is how the problem-solving analysis carried out by the BNI Syariah Medan City Branch in solving problematic financing?

METHODOLOGY

This research is a field research, using descriptive qualitative research methods. Descriptive method is carried out with the aim of describing, describing, or depicting systematically, factually and accurately about the facts, characteristics and relationships between the phenomena being investigated. The collection technique will be done by triangulation (combined). Research informants are determined based on the subject's time in solving problematic financing. Data collection techniques through interviews, observation, and documentation. Data analysis techniques are generally used to answer the problem formulation.

RESULTS AND DISCUSSION

Analysis of Problem Solving Methods in Resolving Problematic Financing at BNI Syariah Medan City Branch

BNI Syariah Medan City Branch uses problem solving methods by creating a financing rescue mechanism. This mechanism is made so that activities in analyzing problem solvers can provide the right decisions when they will carry out the execution of problematic financing solutions. In the problem solving method, there are several steps that can be taken in making a decision. Polya said that there are four steps that must be taken, namely: (1) understanding the problem; (2) planning solutions; (3) solve problems according to plan; (4) review the results obtained.

Based on the four steps in problem solving, this step is a very important unit to be developed, because problem solving is the highest stage because problems always come in the learning process and require solutions from various points of view. BNI Syariah created a Rescue Analysis Mechanism (MAP) by using problem solving steps or the method described by G. Polya.

First, understand the problem. Understanding the problem requires precision and care so that the information received can be understood. BNI Syariah identifies problems to determine the factors that are the main causes of debtor problems so that the focus of the problems can be known. Then the problem will be diagnosed, in this step it will be analyzed whether the problem of the debtor can be resolved or not so that the losses that will be received can be found later. BNI Syariah will analyze 3 pillars of customer eligibility, the 3 pillars include: (1) management credibility; (2) ability to repay; (3) Collateral.

Second, planning the solution. The plan in solving will think about what information is known, what information is sought, and how other information is related to one another. Sketch drawings, diagrams, or tables can be used to make planning points easier to make. (a) formulation of diagnoses, BNI Syariah will prepare a prognosis in determining the optimal

strategy for solving problematic financing. Prognosis is prepared by receiving information on customers who are identified as experiencing financing problems. The prognosis at this stage tries to evaluate whether the customer's three pillar problems can be fixed or not. The choices made in preparing a prognosis are made as the basis for making plans in resolving problematic financing. From the preparation of the prognosis, BNI Syariah can find out the strategy to be taken to carry out the execution of financing rescue, whether the financing will be continued or stopped; (b) establish strategic objectives. Determination of strategic objectives in the problem-solving analysis method carried out by BNI Syariah is to break the relationship by immediately withdrawing financing, or continuing the relationship by continuing the extension of financing; (c) formulating a strategy. Strategy formulation is developed from the setting of strategic objectives as a method of problem solving analysis carried out by BNI Syariah. From the description of the strategic goal setting, one of the problem-solving plans made by BNI Syariah is the strategy of terminating relations and continuing relationships.

Third, solve the problem according to plan. This step is usually easier than drawing up a plan, completing the plan that has been chosen and if it does not go according to the meal plan there is an alternative plan that has been prepared so that problem-solving steps can be taken decisions. The results of the problem solving plan are continued with the execution of the plans that have been prepared, then decision making will be carried out by the authorized official. Later it will produce a memorandum of analysis of the rescue which is stipulated as a condition of rescue. Along with making the MAP, BNI Syariah will also make an LPPP (Financing Rescue Development Report) which is used as monitoring of the results of the previously planned problem solving analysis. LPPP is made every 3 months for customers whose financing is restructured. the authority to decide on the MAP is exercised by Bank officials starting from the Managing Director with large segment financing breakers to branch leaders who decide on small segment financing.

Fourth, check back the results obtained. Look back at the work that has been done in problem-solving analysis to help identify any missed errors and to develop more mature strategies for subsequent problem solving. After the financing problem is given a decision to continue or stop, the rescue monitoring guidelines will be useful as a basic reference for monitoring the continuation of the financing. There are two main points that can be used as guidelines in financing rescue, namely: (1) monitoring customers in rescue, this monitoring is carried out by continuously examining the three pillars of financing feasibility through monitoring reports of payment history forms, achievement results research forms, collateral appraisal evaluation forms. ; (2) monitoring the implementation of rescue strategies, by continuously examining the implementation of rescue strategies through the Financing Rescue Development Report. Financing Rescue Decision Officer provides information to the Financing Decision Officer about the latest state of development of customer financing rescue efforts, the success of the rescue strategy is assessed and if necessary improvements are proposed, the financing rescue information is presented in three main sections and attachments, all financing rescue documents that have obtained approval must be checked. by branch operational units before being implemented by special financing managers.

CONCLUSION

Based on the research results that have been described above, it can be concluded that the problem solving analysis used by BNI Syariah Medan City Branch uses the Polya method. The Polya method has four steps that must be taken, namely: (1) understanding the problem; (2) planning solutions; (3) solve problems according to plan; (4) review the results obtained.

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FACTORS THAT AFFECT MILLENNIAL GENERATION DECISIONS IN CHOOSING A SHARIA BANK
(Case Study of BRI Syariah KCP Tebing Tinggi)

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 Abstract

Sharia banking is one of the financial institutions that has been operating since 1992. The development of Islamic banking has certainly increased marked by the emergence of various Islamic banks, both general Islamic banks, BPRS and Islamic Business Units (UUS). However, in its development the share of the Islamic banking market is only 6 , 18% in August 2020 of the total market share of conventional banking. In improving the development of Islamic banking, of course, support from the community, government, community leaders and also local leaders is needed, besides that the millennial generation can also play a role in helping improve Islamic banking by starting to use the various products offered. The purpose of this study is to analyze the decision of the millennial generation in choosing BRI Syariah KCP Tebing Tinggi. This research is a descriptive study with a qualitative approach with data collection carried out through interviews and literature study and observation.

KEYWORD: Factors, Millennial generation ,Decision ,Sharia Bank.

INTRODUCTION

Islamic banking is one of the sharia financial institutions that has been operating since 1992. The first Islamic bank to operate is the Muamalat bank. Until now, the development of positive sharia banking is marked by the emergence of various other Islamic banks and an increase in the number of assets, PYD, and TPF as can seen in the following image:

Des-16	Des-17	Des-18	Des-19	Maret 20
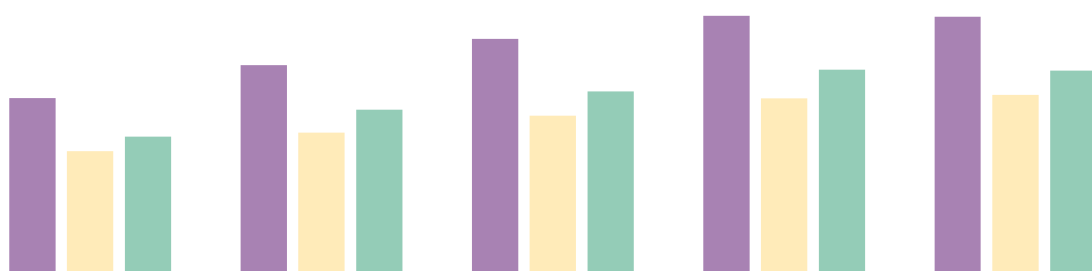
From this graph, we can see an increase in each period starting from 2016 to March 2020.The market share of Islamic banking in Indonesia is at 6.18% of the total market share of Conventional Banking with the following positions:

Source : Ojk Agustus 2020
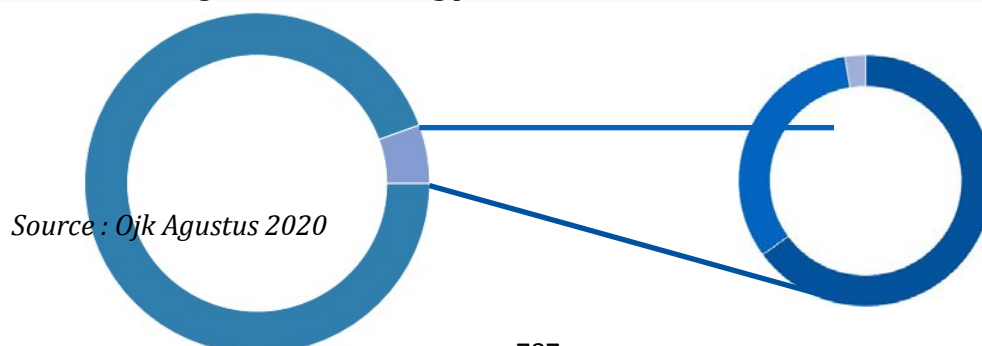
If seen from the image above, Islamic Commercial Banks have the highest market share, namely 65.17% compared to others. Meanwhile, based on data on the number of Islamic banks in Indonesia, which consist of Islamic Commercial Banks (BUS), Sharia Business Units (UUS) and Sharia Rural Banks (BPRS) totaling 14 BUS and 20 UUS banks, and 163 BPRS respectively, while the number of Conventional Commercial Banks reaches 96 banks.

PT.Bri Syariah, Tbk is one of the sharia commercial banks in Indonesia which has been operating since 17 November 2008. To date, the BRI Syariah office network in Indonesia is 53 branch offices, 216 sub-branch offices and 12 cash offices.

In enhancing the development of Islamic banks the role of the millennial generation is needed along with the support of various parties. This is a great opportunity for the development of Islamic banking which has a market share of 6.18%. With the large number of millennial generations in Indonesia, this potential can be utilized to the fullest. The following is a table of the composition of each generation in Indonesia.
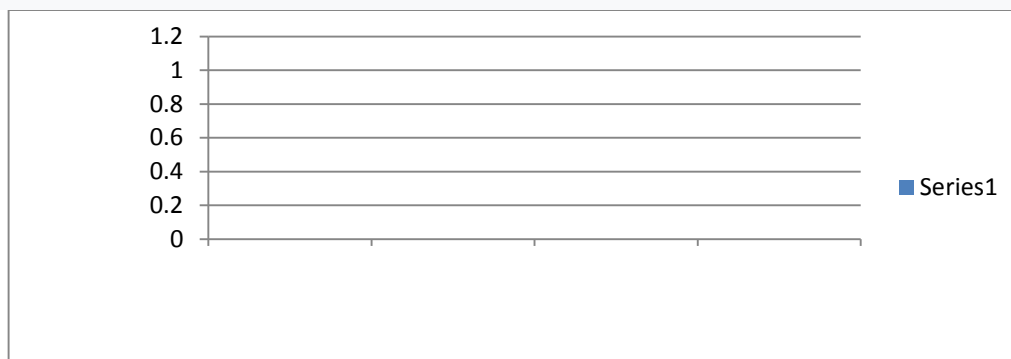
Source: Buku Statistik Gender Tematik,Profil genersi milenial indonesia

From the table, it is known that the proportion of generation X is 25.74%, generation y is 33.75%, generation Z is 29.23%, while the baby boom + veteran generation is only 11.27%. The highest proportion is in the millennial generation or generation y.

In North Sumatra Province, the number of millennial generations was 33.88% or 4 818.56 thousand people in 2017 with the fourth position in Indonesia based on the National Socio-Economic Survey (Susenas), BPS.

BRI Syariah in Tebing Tebing City began operating in 2013. Until now, many people have become customers, both from the city of Tebing Tinggi and from surrounding areas such as Serdang Bedagai.

Tebing Tinggi is a city with a majority Muslim population with a large number of mileial energy generation so that it is an opportunity for BRI Syariah to find customers.

Decisions in choosing are actions that require various considerations and are also influenced by various factors that encourage someone to choose to buy a product or service. In purchasing decisions, the basic psychological process is very important in understanding how consumers actually make their buying decisions (Kotler, 2008).

Based on the explanation of the background to the problems above, the researchers are interested in conducting research with the aim of describing the factors that cause the millennial generation to choose BRI Syariah KCP Tebing Tinggi.

LITERATURE REVIEW
A. Sharia Bank

According to Law No. 21 of 2008, the definition of a sharia bank is a bank that carries out business activities based on sharia principles, or the principles of Islamic law stipulated in the Fatwa of the Indonesian Ulema Council, and according to its jurisdiction, it consists of Islamic commercial banks and Islamic public finance banks.

B. Buying decision

According to Kotler in (Veithzal 2018), the basic decision-making process plays an important role in understanding how consumers actually make purchasing decisions.

According to Kotler (2008), the purchase decision process consists of 5 stages, namely:

1. Introduction of the problem
2. Information search
3. Evaluating alternatives
4. Purchasing Decisions
5. Post Purchase Behavior

Factors that influence consumer behavior in purchasing according to Veitzhal (2018) are:

1. Cultural factors which consist of culture, sub-culture and social class
2. Social factors which include reference group, family, role and social status
3. Personal or individual factors consisting of age, occupation, economic environment etc.
4. Psychological processes which include motivation, perception, learning and memory.

C. Millennial Generation

According to Putra (2016) in the pdf millennial generation proile book, in his study of the theory of generation differences, he presents groupings of various generations quoted from opinions from various countries, namely: The mention of the term millennial generation also differs between researchers. Tapscott (1998) calls the millennial generation the term Digital Generation who was born between 1976-2000. Then Zemke et al (2000) calls the millennial generation the term Nexters born in 1980-1999. Oblinger (2005) calls the millennial generation the term Generation Y / NetGen, born between 1981-1995. Finally, Howe and Strauss, Lancaster and Stillman (2002), and Martin and Tulgan (2002) refer to the term Millennial Generation / Generation Y / Millennial which is known until now, even though the span of each birth year is different. In addition, in the gender profile statistical book, millennial generation concludes that the concept of generation Indonesian millennials are Indonesian residents who were born between the years 1980-2000.

Similar research that has been studied by Anindia et al. (2017) The results of their research found that ATM locations that are easily accessible are the main factor in choosing a bank for the millennial generation in Jabodetabek conducting financial transactions.

The results of Niken's research (2019) state that the behavior of the millennial generation has a significant effect on the intention to become a customer of Islamic banks. As for the behavior that has the greatest effect on the intention to become a customer of Islamic banks, namely the obligation to have social media and the use of technology and information.

Another research was conducted by Neti (2017) where the results of his research are the products offered according to the needs of the community, the services provided are quite good, the facilities provided make it easy for the community and the promotion carried out by the Metro Madani Islamic bank through printed and electronic media which aims to provide knowledge to the community. about the existence of these Islamic banks.

RESEARCH METHODOLOGY

This research is a descriptive type of research with a qualitative approach. The data collection technique is done through interviews in the form of a research questionnaire using google form to customers, making observations and documentation.The data source comes from primary data originating from research subjects and also uses primary data sources in the form of data collection from documents such as journals, various references that support this research. Respondents in this study were customers of PT. BRI Syariah KCP Tebing Tinggi who were of the millennial age of geners. The location in this study is PT. BRI Syariah KCP Tebing Tinggi which is on Jalan Sudirman Tebing Tinggi.

RESULTS AND DISCUSSION
A. Profile of PT.BRI Syariah KCP Tebing Tinggi

PT. BRI Syariah KCP Tebing Tinggi is one of the sharia banks located in Tebing Tinngi City which was founded in 2013 where BRI Syriah KCP Tebing Tinggi is in the area of the division of PT. BRI Syariah KC Siantar. Products available at BRI Syariah KCP Tebing Height namely:
1. Wadi'ah savings, which consists of faedah savings, micro savings and Simpel savings.
2. Mudharabah Savings, which consists of Dream Savings
3. Hajj savings
4. Financing consisting of, Micro Loans, KUR Faedah, Beneficial Micro Financing, KPR and Loans for Civil Servants or Pegarwai (e MBP)
5. Deposits

B. Factors that influence the decision of the Millennial Generation in Choosing a Sharia Bank PT. BRI Syriah KCP Tebing Tinggi

Based on the results of data collection conducted by researchers on customers with the criteria of Mlenial Generation who were born in 1980 to 2000 or ranging in age from 20 to 40 years at PT.BRI Syariah KCP Tebing Tinggi with a total of seven customers, the following research results were obtained;

The first customer is a teacher with the initials P with the gender of a female who is 28 years old, expressing her opinion about BRI Syariah that BRI Syariah is a good bank with the products offered and does not need to worry about usury. In addition, her interest in becoming a BRI Syaiah customer is because it uses sharia rules in the transaction then the services provided are also good where the professional employees serve customers and are also friendly, besides that the transfer fees charged are also light, the benefits obtained by becoming a customer are free administration fees every month, the requirements when opening savings are also quite easy. Main factors which became the reason for choosing BRI Syariah, namely the absence of administrative fees and services provided by the bank employees.

The second customer is a 27-year-old man with the initials Z. The reason for his interest in choosing BRI Syarah, namely to stay away from transactions related to usury besides that the blessings of the benefits obtained by using Islamic bank products are an important point for him. Then the services provided also very good, and an important factor that caused him to choose is the ease of transactions provided.

The next respondent is a young mother 'N' who has a business that is 24 years old, she is a microfinance client where the reason for choosing BRI Syariah is financing with low return costs so that it helps people who need business capital assistance so they can run their business properly. smooth, the system without usury made him interested in choosing it, besides that the ease of the requirements in applying for financing was also a matter that he considered, while the main factor being the reason was the service provided to customers.

The next customer who became the respondent was a 22 year old "Y" student. According to him, BRI Syariah is a sharia concept bank that carries the concept of Islam in its operations, the reason he chose BRI Syariah is that the bank provides fast service to customers and the facilities it also has. good so that it provides convenience in Islamic-based transactions, for questions about the reasons for choosing BRI Syaiah from other Islamic banks, namely products that vary according to customer needs, while the main factor in making decisions in choosing a bank is the profit sharing offered so that the benefits it gets after becoming a BRI customer Sharia, namely the ease of transactions and the speed of service provided.

Furthermore, the respondent in this study was a 26-year-old woman with the initial name "S", according to her, BRI Syariah is a bank that provides opportunities for customers not to take usury in their transactions, apart from the service from employees who are friendly and polite,

fast and precise and also easy to use. The transaction attracted him to use the bank. The main factor that became a consideration in the decision to choose was because there was no administrative discount and the location was closer to where he lived. Meanwhile, the benefits he felt after becoming a customer were there was no reduction in the money saved.

A student "D" is the next respondent. According to him, BRI Syariah's perception is an Islamic bank with excellent service, friendly and courteous with a fast and smooth bank operational system. The factors that became the reason for choosing the bank were because there were no deductions The transaction is fast, the service is friendly. Meanwhile, the main factor is that the Bri Sharia and other Islamic banks are different, if in other Islamic banks, there are those who use a discount, for example, if you take money from the ATM you are subject to a discount, if in Islamic BRI there is no discount and location BRI Syariah is also close to my location. The advantage it gets is comfort, because according to Islamic sharia and inshaallah there is no word riba in it.

The last respondent is a 27 year old male who is a dream savings customer. There are many factors to consider in choosing BRI Syariah which include fast, safe and easy service and provide convenience and solutions for customer needs, while the main factor in the decision to choose BRI sharia is the absence of administrative costs.

CONCLUSION

Based on the research results, the conclusions in this study are:
1. Millennial generation of customers who became respondents in this study were aged 20 to 28 years
2. Factors that became the reasons for the millennial generation in choosing BRI Syariah KCP Tebing Tinggi, namely the services provided, avoiding the element of usury in transactions and the absence of administrative costs on their savings products.
3. Respondents' Opinions about PT. BRI Syariah, namely a bank with good service facilities, fast, friendly operations based on Islamic principles and ease in the process of selecting its products.

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SHARIA INSURANCE IN THE PERSPECTIVE MAQASHID SHARIA AND INDONESIAN LEGISLATION

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ABSTRACT

Sharia insurance is an interesting phenomenon today amid the hustle and bustle of conventional insurance. although it has been in the DSN Fatwa, of course this needs to be seen from the perspective of maqashid and legislation in Indonesia.

This study is interesting to discuss from a qualitative perspective, so that it appears the normative side in maqashid science.

the results are expected to be able to comprehensively review Islamic insurance in aspects of life.

KEYWORDS: Sharia Insurance, Maqashid, Legislation

INTRODUCTION

Discussing those related to Islamic law, we will also hear taklifi law based on the number of scholars, namely in the form of laws that govern compulsory, haram, sunna, makruh and mubah (Syarifudin, 2011, 338).

Talking about maqashid, the subject is the purpose of Islamic law itself. It is meant about a question "why" so that a statement was held. In other words, the question arises that why is there this thing? Such questions are an attempt to reach the level of the philosopher.

Questions that arise like this will make us increasingly find out the truth and validity of this. Especially in the study of Islamic law, it is necessary to put forward an appropriate methodology so that all the needs of contemporary Islamic law can be answered properly and remain on the objectives of the Shari'a.

There are many studies that require a special study in maqashid sharia studies, so that besides being a source of knowledge, it is also a source of studies that is increasingly interesting to examine. For example, when there are people who want and try to guarantee themselves through various means, namely in the form of insurance. This name is very familiar to us in the national financial industry and its legal umbrella has also been clearly regulated.

However, the insurance problem that has recently occurred is about insurance that actually fails to pay insurance participants' claims due to something. So that the company experiences a loss and the customer also does not get the insurance policy back. For example, a fairly recent case today is a state-owned company that has suffered a loss and failed to pay the insurance claim requested by the customer. In addition to state-owned companies, there are also private companies in the same condition that are unable to pay for customer claims. (DAI Says There is a Troubled Insurance Company Similar to Jiwasraya, n.d.) This is a fairly complicated problem with conventional insurance that occurs in Indonesia.

Judging from the side of the contract carried out in conventional insurance companies experiencing various problems. This problem arises due to 1) uncertainty in terms of the source of funds used for claims 2) there is speculation so that it is possible that there are beneficiaries and some are disadvantaged and 3) contain elements of interest that often occur due to agreements between the company and the insured (Redhika & Mahalli, nd). In this case the community is increasingly starting to understand, so they look for other products or institutions that are more secure, one of which is by switching to Islamic finance.

In Islamic Financial or Islamic finance, insurance activities are also carried out which are of course far and different from the concept that is carried out as in conventional insurance. The

mandate of the National Sharia Board (DSN) has issued a fatwa number 21 / DSN-MUI / X / 2001, namely Sharia Insurance. (Fatwa - Page 11 - DSN-MUI, nd) so that this can be the initial foundation for the Islamic finance industry in Indonesia to carry out activities with sharia-based insurance products.

We can find various names of sharia insurance products run by sharia banking in Indonesia in particular, for example AlliSya Care products from Allianz Sharia insurance. (5 Best Sharia Health Insurance 2019 (Cheap Premiums, Good Products), nd) Even so, already should we understand fundamentally about why this is permissible? This question certainly requires a comprehensive answer and requires a special methodology to arrive at the objectives of the Shari'a.

This is where the methodology plays a role in being able to answer this, so that academics and the public understand in Islamic law the products that develop in banking and become special literacy in understanding insurance in the perspective of maqashid sharia.

RESEARCH METHODOLOGY

Discussing problems related to insurance in terms of maqashid and legislation in Indonesia, of course, must be able to map out the methodology developed. So that this picture can be achieved with what should be carried out in a study. As explained, research methodology is a tool in gaining knowledge related to all aspects that are believed to be true in academic studies through a systematic process (Gulo, 2002, 10).

This research is seen from the research aspect using a qualitative approach. (Ilham, 2020, 45) The aim is to provide a descriptive picture broadly and critically so as to get the actual results (Yusuf, 2015, 338)

The end of this paper is an attempt to analyze principally inductively from specific things in order to get general conclusions (Ilham, 2020, 45). so that the direction in the discussion of this research in the academic literature can be an interesting discussion to study.

RESULTS AND DISCUSSION

General Insurance Review

Definition of Sharia Insurance

Understanding Islamic insurance, of course, must be accompanied by a general basis for this insurance. The point in the form of understanding the definition of insurance is an important point in the discussion of this research. The aim is that this research is more focused than the discussion.

The term insurance is taken from the word Insurance which is an English word, by Indonesian grammar adopts the term "insurance" That insurance is defined as coverage. (National, 2008, 494) This meaning is also translated by Muhammad Muslehuddin with the meaning of equipment in the form of funds. available from group members to those who suffer losses in the form of disasters that are not clear if predicted, so that if it befalls one member of the group, the other members of the group will share the burden. (Rastuti, 2016, 1-2) The meaning stated above is more to mutual help between fellow groups, so this is the ta'awun attitude that people need to develop in socializing.

The development of some of the above meanings also includes other meanings that can be traced. This is because various perceptions are used and developed so as to give rise to new ideas to understand insurance problems. Insurance is a coverage that is determined as a result of the agreement between the two parties who make the agreement, namely the contributor and the guarantor, if something happens in the future, for example in the form of a disaster to the payer. (A. Effendi, 2016, 78)

Furthermore, it is explained that insurance is defined as an agreement with the insurance coverage concept with the condition that the insurer will make a bond to the insured in exchange for a premium in order to compensate for the losses he receives,

whether in the form of a disaster in the form of damage or loss of profit due to the disaster he received. (Umam, 2011, 5)

In economic studies, insurance is interpreted as a form of composition adjustment in economic terms in the form of losses that occur in the future in order to anticipate future negative possibilities for each individual. (Umam, 2011, 5)

In the book Dictionary of Islam written by Thomas Patrick, quoted by Abdullah Amrin, it is explained that there is a murder committed by another group, so there is a form of giving to the heir in the form of money or the term is known as blood money or known as Diyat as compensation from the family the killer. (Amrin, 2011, 4)

Based on the explanation above, it is clear that insurance is basically in the form of coverage, but what must be understood first is that it is related to the insurance side, namely in the form of a company as the ruler of funds or a company as a liaison in helping fellow members.

From the review above, it is necessary to know that there are at least 4 elements contained in the meaning previously explained, namely: (Umam, 2011, 6)

a. Insured party (Insured). In the event that the activity will provide in the form of a sum of premium money to the insurer, it will be done at once or in installments.

b. Insurer. The focus of its activities is in the form of giving in the form of a sum of money to the members (the insured) which is done all at once or gradually provided that there is an uncertain event from the member.

c. Events (Accident). Conditions where the unwanted thing happens and is unexpected

d. Interests (Interest). A situation that experiences losses due to certain events.

After seeing various definitions of insurance in general, it is necessary to look at the concept of sharia insurance that was presented, moreover this basis has been contained in the Fatwa of the National Sharia Council (DSN). Efforts to look towards the sharia system are expected to get special conclusions about insurance, so that the meaning and purpose of Islamic insurance is not misused by individuals.

In the DSN fatwa reference, it is stated that the meaning of insurance is explained as an effort in the context of protection by group members through the capital participation channel of each member with the asset and tabarru 'mechanism so that when facing certain risks it can be returned through a contract that is in accordance with sharia provisions (Suparmin, 2019, 22)

Islamic insurance, known as takaful, is a sharia-based insurance. The goal is equality among members, therefore the basics of Islamic insurance help and protect each other. It represents the Qur'an and the Holy Hadith. (Ismanto, 2018, 139)

Regarding sharia insurance, this concept originates from the Arabic tribe which has the title al-aqilah, so that at the time of Muhammad SAW the concept was still accepted and became part of Islamic law (Amrin, 2011, 3)

Referring to Law Number 40 of 2014 concerning Insurance in article 1 paragraph 2 that "Sharia Insurance is a collection of agreements, which consists of an agreement between a sharia insurance company and policyholder and an agreement between policyholders, in order to manage contributions based on the principle syariah to help and protect each other by: a. provide compensation to participants or policyholders due to losses, damages, costs incurred, lost profits, or legal liability to third parties that may be suffered by participants or policyholders due to an uncertain event; or b. provide payment based on the death of the participant or payment based on the life of the participant with benefits of a predetermined amount and / or based on the results of fund management. ."“Undang-Undang Nomor 40 Tahun 2014 Tentang Perasuransian,” diakses 12 Oktober 2020, https://www.ojk.go.id/id/kanal/iknb/regulasi/asuransi/undang-undang/Pages/Undang-Undang-Nomor-40-Tahun-2014-Tentang-Perasuransian.aspx.

Basis for Determination of Insurance

The provisions of the sources of Islamic Law serve as guidelines in determining an activity including muamalah activities, the source includes the Al-Quran and Sunnah. In both guidelines, it can be said that the source of Islamic law is because there are main directions to the law of Allah (S. Effendi, 2005, 73)

In the case of insurance, there are some basic references to the arguments that show the ability to operate with an insurance mechanism. The following are some of the basics used for using insurance.

a. Al-Qur'an

Allah SWT has provided direction through the Qur'an by showing the arguments about the concept of carrying out with insurance, in this case it is found in surah al-Maidah: 2 Allah Berfirman (RI, 2002, 107):

…

In running insurance products, especially in Indonesia, which currently has a variety of products and types of insurance offered. For example, starting from the type of insurance that holds sharia principles and there is also insurance that focuses on general or conventional forms. The two types of principles offered have different characteristics in the running process.

The following authors describe the difference between the concept of Islamic insurance and the concept of conventional insurance, referring to some of the literature put forward, among others, taking the concept from Strong Ismanto (Ismanto, 2018, 140) and also elaborating on the concept written by Jaenal Efendi. (J. Effendi, 2018, 2010) This difference is illustrated in the table below.

Table 1. Differences in the Concept of Sharia Insurance and Conventional Insurance

Aspect	Sharia Insurance	Conventional Insurance
Legal Basis	Al-Qur'an and Sunnah	Positive Law and Human notions
Contract	Help each other (Ta'awun)	Based on the agreement
Investment Activities	Free of usury and activities that are not in accordance with sharia provisions	Not free of usury and activities that are not in accordance with sharia provisions
Ownership of Funds	Members have fund rights while the insurance company only manages the funds	The insurance company has funding rights
Source of Fund Claims	Tabarru Fund '	From an insurance company fund account
Advantage	Profit sharing from the company with insurance participants according to the provisions that have been made	All profits belong to the insurance company
Concept	Risk Sharing	Transfer of Risk
Financial System	Cash basis	Accrual basis

In the Islamic insurance scheme, of course, it is different from the scheme in conventional insurance, because generally Islamic insurance puts forward the principles of 1) the principle of fairness, 2) the principle of transparency, and 3) the sharing of risk. Therefore, principle number 3 seeks to provide protection in the form of property or life for members who experience disadvantaged positions. (J. Effendi, 2018, 209)

In the location of these differences, it can be noted that Islamic insurance strives to place Islamic values in the concept of insurance, more precisely the basis of insurance is in Islamic insurance. Efforts towards maqashid are urgent in managing financial services through insurance.

Basic Studies of Maqashid Sharia

Discussing insurance issues in the study of maqashid sharia is a study that is always interesting from the perspective of contemporary fiqh, because although this issue has been put forward by classical thinkers, to achieve maqashid itself it still always gets the best position in the study of fiqh. Therefore it is necessary to define maqashid of sharia in order to know clearly from the maqashid itself.

The meaning of maqashid sharia is formed from two words, namely Maqashid and Sharia, both of which need to be emphasized in this understanding so that they get the final definition of maqashid sharia. In language the meaning of maqashid is the plural of maqsid which means

demand, deliberate or objective. (Cahyani, 2014, 21) Other definitions are translated as goals, objectives, things that are of interest or final goal. ('Audah, 2013, 6) In the approach of sharia, it is stated that al-Maqashid can be shown in the meaning of al-hadaf (goal) , al-garad (sasarn), al-mathlub (interest in something), and also al-gayah (the ultimate goal) of fiqh or Islamic law. ('Audah, 2013, 6)

Then the next word is the word Sharia. This word has a basic meaning that is etymologically interpreted as a road to irrigation or in other words, a path that must be followed or Arabs often refer to the place where river water passes. (Syarifudin, 2011, 1) The two meanings above are explained by al-Syatibi in various ways. the form of words includes maqashid al-syari'ah, also called al-maqashid al-syar'iyyah fi al-syari'ah, and maqashid min syar'i al-hukm with the same meaning content in the form of the purpose of stipulating these legal provisions. (Cahyani, 2014, 21)

Maqashid is a branch of Islamic science studies that always leads to problems that are considered difficult but is present in a word that seems to be considered simple, the word represents the aspect of wisdom behind sharia, aspects of the objectives of sharia in the form of permissibility or prohibition, aspects of divine goals and the concept of morals. . ('Audah, 2013, 3-5) So that with the presence of the maqashid, it is hoped that the mujtahids will be able to elaborate on Islamic legal thinking that is developing today and contemporary fiqh whose problems can be resolved, especially in cases that are not detailed in the Koran hadith.

Thus, the study of maqashid sharia seeks to put forward the basic objectives of establishing the law. This goal should be achieved by the mujtahid in every legal establishment that develops in society. So that all stipulated Islamic law problems aim to achieve the problems of human life. (S. Effendi, 2005, xii)

Al-maqashid continues to experience many changes in terms of classification, so that it depends on which dimension is considered by a scholar or fakih. Classification in classical studies at al-maqashid includes 3 levels: namely: al Dharuriyyat (necessity), Al-Tahsiniyyat (necessity) and al-Hajiyyat (luxury). ('Audah, 2013, 8)

In the study of al-Dharuriyyat (necessity) it is in the form of things that must be fulfilled in every legal problem or become a primary need. Therefore, the scholars divided it into 5 categories and some scholars added 1 more category. These categories include: 1) Hifz al-Din (religious preservation), 2) Hifz al-Nafs (life preservation), 3) Hifz al-Mal (wealth preservation), 4) Hifz al-'Aql (Intellect preservation), 5) Hifz al-Nashl (preservation of descent), and also with the 6th category) Hifz al-'Ird (preservation of honor). ('Audah, 2013, 8)
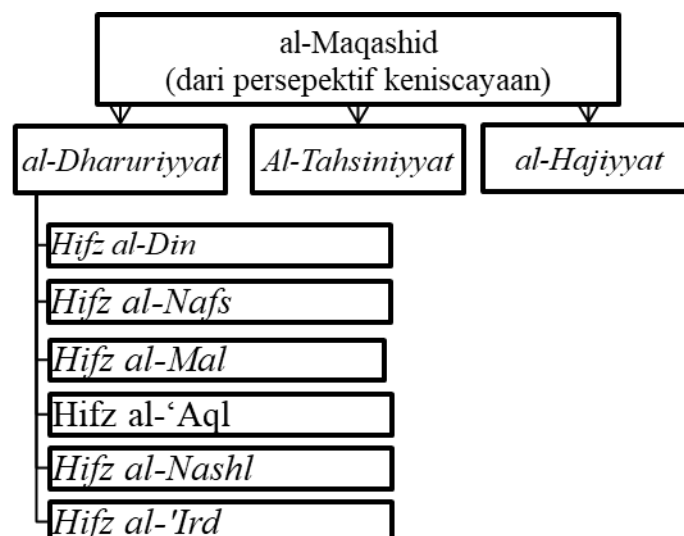
Islamic Maqashid Analysis on Sharia insurance

The development of Islamic financial institutions is an effort to avoid the existence of ribawi financial practices that are quite widespread in various parts of the world, seeing from the characteristics of the financial system that leads to liberalism which is quite difficult for customers. The presence of a sharia-based financial system is not only recently present, but instead it is the best solution in running a financial system in Islamic financial institutions.

It is also known that the Islamic sharia system is a way of life that is justified by Allah and also by His command, so that this rule applies to all mankind. (Agusti, 2019, 66) In the context of muamalah this is of course very necessary, because Islamic law is not only aspects of worship, but also on muamalah rules. In every muamalah activity, including the aspect of insurance that is carried out, of course it must be in accordance with Islamic law. This effort is said to certainly provide justice in the economy and prosperity of the community.

Basically, the term insurance known in the community can be seen in 2 main issues to be studied, namely in the form of a social or economic institution with a specific purpose and legally including an agreement between two parties (Arijulmanan, 2017,600)

After seeing the difference between the concept of Islamic and conventional insurance in the previous point, if you look at it through the perspective of fiqh science, it can be seen that the concept of conventional insurance is very contrary to the values of muamalah science. This discussion of insurance with maqashid sharia analysis seeks to find a middle ground for the purpose of the law on a product. Therefore, the discussion of maqashid sharia in insurance products that develop in the community is attempted to map in general both in the form of sharia insurance and conventional forms of insurance, especially at the maqashid sharia ad-dharuriyyat level.

Hifz al-Din (Preservation of Religion)

Religion is something that is really needed by every human being, this reminds us that the religion of every human being will feel empty without religion. So that religion always leads to the right direction. Religion teaches many things, from the principles of faith to the principles of muamalah (hablum minannas).

Initially, Islamic Sharia became the main benchmark in maintaining the existence of all religions, both during the period of the prevailing religions and in the religions that existed before them. As an effort towards the religious needs of each individual, therefore every individual human being must of course obey God's orders from each religion, in Islam, especially Allah SWT, who orders humans to obey Him by carrying out all His commands and prohibitions, so that at that time also humans are called servants. As Allah has faith in al-Quran surah az-Zariyat verse: 56 (RI, 2002, 524) as follows:

If you look at the 2 types of insurance that exist today, of course we can see that in the conventional insurance concept that is seen to be formed in Positive Law and human ideas, it is feared that this will create a conflict of interest in the formulation of laws, so that it affects the rules of the game in these products there is an attempt to give priority to one party and the other party is aggrieved.

In Islamic insurance, we know the principles that are carried out are in the form of takaful (mutual guarantee) and solidarity (Warde, 2009, 315) So that in this case it is increasingly different from the concept that is carried out in conventional insurance. This can be seen in the location of the differences stated in the table that the legal basis is al-Qur'an and Sunnah.

Hifz al-Nafs (Preservation of the Soul)

The next most important element in maqashid is preserving the soul. In relation to the soul, the soul is a very important tool. This means that if the life is threatened, it will be very difficult to do the desired thing. However, if the soul feels safe, serene and peaceful, of course it must carry out actions in accordance with the principles of religion and social life.

In the concept of dharuriyah that is implemented, the form of soul preservation is defined as something that feels very detrimental to the soul can be done in negative terms, such as preventing accidents, this can be considered as an effort to prevent, preserve and protect. (Marimin, 2019, 266)

In the concept of insurance that develops in the community, it is in line with the concept of the objective of the Shari'a that to develop the values of the struggle of the people, it is necessary to have a healthy soul. However, the most important thing is when things happen that can cause harm in the aspects of health and education, then the effort to maintain this is by taking insurance.

Hifz al-Mal (Preservation of Treasure)

Hifz al-mal is interpreted as a form of guaranteeing the ownership of property, property and others. So that this meaning is implied about the prohibition of taking other people's rights over their property either by means of theft, corruption and other jinayah. (Pujiono, 2011, 64). Assets are used as one of the aspects in the Maqashid Sharia study so that there must be a form of protection in sharia. Even though it is recognized that property belongs to Allah, humans have the right to own these assets and manage assets as best as possible (Ismanto, 2016, 147)

Insurance study is a form of economic study which is certainly included in the muamalah aspect. Therefore all forms of business are carried out with the aim of meeting the necessities of life. Various forms of muamalah activities that can be found in the economic sector such as al-bai ', rahn, mudaraba, and others will be lawful and according to the concept of muamalah if they are carried out in the norms of muamalah, they come from religious sources. Activities like this are of course included in positive things (ijabiyah), but there are also activities that have been religiously prohibited, for example there are elements of usury, tagrir, tadlis, maisir, etc.

In literacy understanding that insurance aims to protect the benefit of one's property. So that what can be used as an object of insurance is the property that is owned by someone on their ownership. In the future, the aspect of the interest of property actually leads to negative aspects, it should be directed at the positive aspect as an effort to manifest it. Insurance like this is often found in loss insurance, which means that insurance presents a form of handling risk or loss, in the form of loss of benefits and also a form of third party legal liability for an unwanted event previously (Ismanto, 2016, 148)

Hifz al-'Aql (Preservation of Intellect)

Intellect is given to us to know what is haq and what is false. With the given reason, humans can develop ideas so that life can be better. On the other hand, if reason is developed

solely for the satisfaction of lust then it will become deterioration, both in individuals and in society.

The prohibition against Riba, Gharar and Maysir in the discussion on insurance wants that the act avoids the despicable nature. So that if you obey and believe in the prohibition, there will be no problems in the community, resulting in harmony in the community.

Hifz al-Nashl (Preservation of Descendants)

Hifz al-Nashl or hereditary preservation is a form of keeping offspring from things that can weaken and cause extinction. Another meaning is in the form of guarantees for individual privacy in the form of efforts to protect work, protect the future with the best and quality future generations, so that Islam in syara 'rules also provides a form of prohibition on conditions of free sex, homosexual behavior and adultery. (Pujiono, 2011, 64)

Discussing the issue of heredity is very important to study, not only for Muslims but also for Muslim thinkers who discuss Maqashid Sharia studies. The subject matter of this study in the concept of marriage falls into the category of positive aspects (ijabiyah), namely as an effort to preserve offspring through marriage. The negative aspect (salbiyah) of this relates to efforts to prohibit adultery and provide provisions with the way of marriage. (Ismanto, 2016, 145)

In insurance study literacy, the main thing in providing insurance protection is the heirs. The heirs have the right to the assets of their parents, this is because the child has a kinship or blood relationship with the parents to the point of guardianship, while the parents have the right to live and continue their life. Insurance that can be carried out is in the form of insurance in the form of education by offspring. So the role of insurance is as a form of benefit for the offspring as a form of financial protection by the offspring so that they are protected from dangers that cause weakness (Ismanto, 2016, 147)

Hifz al-'Ird (Preservation of Honor)

The concept of Hifz al-'Ird is interpreted as an effort to distance oneself from the forms of action that are prohibited in the concept of religion. (Yanggo, 2019, 19) So it can be understood that this is not only about worldly problems, but is related to aspects of worship in carrying out muamalah activities.

Related to the concept of Hifz al-'Ird or the preservation of honor, it is clear that the need for protection of dignity and respect for the maintenance of human rights, so that this achievement is expected to be able to apply in muamalah activities (Faizin, 2019, 179)

Bagian ini merupakan bagian utama artikel hasil penelitian dan biasanya merupakan bagian terpanjang dari suatu artikel. Hasil penelitian yang disajikan dalam bagian ini adalah hasil "bersih". Proses analisis data

CONCLUSION

insurance is a contemporary problem that has not been found in law, either in the Qur'an or as-Sunnah. Therefore, it needs serious efforts to find the law so that it can be used as guidance for Muslims regarding its legal status. This effort is not merely a clinical ijtihad regarding its halal and prohibited aspects, but is viewed from the point of view of Islamic legal philosophy, such as maqasid ash-sharia.

The implementation of the maqasid ash-sharia theory gives a new color in the discussion of insurance. There is a meeting point between the purpose of establishing sharia and the purpose of establishing insurance. The role of insurance in protecting al-kulliyah alkhams can be in the form of ijabiyah (embodiment), it can also be salbiyah (prevention / rejection). So that philosophically the intent and purpose of a Muslim in participating in an insurance program with the intention of protecting religion, life, mind, ancestry, property and honor.

Insurance, although it is a new mu'amalah problem, is not a prohibited practice, because there is no nasal argument against its existence. Besides that, all new business practices are not prohibited in Islam as long as they do not conflict with the provisions of shari'ah and are

managed in order to improve the welfare of the people. Essentially it can be said that the existence of insurance law principles does not contradict Islamic shari'ah. These principles are placed as conditions for the validity of the contract and include recognized conditions, not conditions that are contrary to the contract (mulghah). Precisely its existence strengthens the existence of the purpose of the insurance contract that has been formed. On the other hand, its existence is a tool to eliminate business practices that are prohibited in Islam, such as gambling, gharar, fraud, usury, and so on.seperti perhitungan statistik dan proses pengujian hipotesis tidak perlu disajikan. Hanya hasil analisis dan hasil pengujian hipotesis saja yang perlu dilaporkan. Tabel dan grafik dapat digunakan untuk memperjelas penyajian hasil penelitian secara verbal. Tabel dan grafik harus diberi komentar atau dibahas.

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PRICE FORMATION OF OBJECT AUCTION OF PT. BNI SYARIAH BRANCH, MEDAN CITY

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ABSTRACT

This research is a field research, using descriptive qualitative research methods. Descriptive method is carried out with the aim of describing, describing, or describing systematically the factors that determine the price of the auction object for the execution of PT. BNI Syariah Medan City Branch. The collection technique will be done by triangulation (combined). Research participants are determined by how long they have contributed to the Bad Credit Handling Division. Data collection techniques are carried out through interviews, observation, and documentation. The results show that the basis for the object price for the execution of mortgage rights is the formation of the limit price. The limit price is determined by KJPP (Public Appraisal Service Office) as the Appraisal party, they make an assessment based on; (a) the condition of the auction object; (b) the location of the auction object; (c) accessibility; (d) the facilities of the auction object; (e) environmental conditions of the auction object; (f) the land form of the auction object. The determination of the auction limit price is fully under the authority of the creditor and the amount of the limit price determined at each auction is dependent on the policy of PT. BNI Syariah Medan City Branch is in a position of liquidation value, value below market price, market price value, or value above market price. The price of the auction object is said to have been formed if there has been a sale with the highest bid price from the auction participant and has been approved by the auction official.

KEYWORDS: The object of auction, execution, mortgage

INTRODUCTION

In Indonesia, Islamic banking is bound by Law no. 21 of 2008 concerning Islamic banking. In Sharia banking, an agreement made is called a contract, through this contract, the binding will be carried out in the guarantee. Fund

which has been distributed by the bank in general will be written into an agreement which will later become the legal basis for the two parties concerned. The agreement will be made by a legal institution and carried out to protect both parties, namely creditors and debtors. The collateral used in the process of the sharia contract is collateral for movable and immovable assets, so this guarantee will protect the creditor if one day the debtor is involved in a default. Default is an event where the debtor is unable to carry out his obligations in accordance with an agreement or contract that has been mutually agreed upon.

Financing institutions in Islamic banking on the binding of the guarantee are not yet based on sharia because they are still based on conventional banking legal rules, the financing itself is still carried out by attaching to the guarantee of assets from positive civil law. Until now, there have been no rules governing the binding of collateral for Islamic banks or Islamic financing institutions, so this has led to the implementation of binding collateral on financing through Islamic banks based on the rules and guidelines of conventional law. An agreement in an agreement that has been entered into by the creditor and debtor in the event of a default or commonly referred to as failure to pay, an execution will be carried out, the mechanism of which will be carried out by auction on the collateral.

The word auction comes from the Dutch language called Vendu and in English the term auction is auction, in Dutch many of which mean "auction" or sale in public, namely openbare verkooping, openbare veiling, or openbare verkopingen (Hafiz, 2016, p. 1). It can be explained that the definition of an auction is the sale of goods in any form that occurs in public by means of bidding either by using verbal prices or by prices in writing obtained by gathering candidates

who want to buy and /or are interested in the goods to be offered. Based on Article 29 paragraph (1) letter b. UU no. 42 in 1999 which states the matter of Fiduciary guarantees regarding the execution of Fiduciary Security items or the auction of execution at the District Court, namely so that the judge's decision has permanent legal force to be implemented (Hafiz, 2016, p. 1). The definition of Fiduciary itself is that ownership rights in an object are transferred based on trust through a provision which states that the object of the transferred ownership right is still in the control of the owner of the property or property bound in Law No. 42 in 1999.

The execution auction occurs because the debtor or the so-called guarantor is unable to complete the promise or is unable to fulfill his performance in accordance with the time set to the creditor as the guarantor. Guarantee execution often creates many problems both after the auction process and before the auction process occurs. In the auction process, there are several parties involved, including the seller, buyer or commonly referred to as auction participants and the owner of the auction item. The owner of the auction item himself can be an individual, can be a legal entity or a business entity that has ownership rights to an item to be auctioned, while what is referred to as an auction participant is a business entity or legal entity that has met the requirements to participate in the auction and is referred to as the buyer of the item being auctioned, namely a participant who can be an individual, a business entity or a legal entity that has made an offer and is known as the auction winner or referred to as a buyer, namely participants in the auction who have given the highest bid price that can exceed the bid submitted based on limit which has been formalized by the auction official and legalized as the winner in the auction by the competent authority, namely the auction official. Based on the description that has been described above, the issues to be raised are what factors affect the formation of the auction object price for the execution of the BNI Syariah Security Bank Medan Branch?

METHODOLOGY

This research is a field research, using descriptive qualitative research methods. Descriptive method is carried out with the aim of describing, describing, or depicting systematically, factually and accurately about the facts, characteristics and relationships between the phenomena being investigated. The collection technique will be done by triangulation (combined). Research participants are determined based on the length of time the subject has been in the Bad Credit Handling Division. Data collection techniques through interviews, observation, and documentation. Data analysis techniques are generally used to answer the problem formulation.

RESULTS AND DISCUSSION
Factors Affecting the Price Establishment of the Object of the Auction for Mortgage Execution of PT. BNI Syariah Medan City Branch

In Islamic law there is no prohibition for mankind to obtain and accumulate as much wealth as possible as long as the process of accumulating wealth is carried out by doing actions in accordance with the rules of Islamic teachings. The existence of laws and regulations contained in Islam is certainly not only a basis, but also a provision that has the function of preventing fraudulent acts or acts of manipulation that will harm one party. The concept of price in the auction system refers to the market price or the price of liquidation and the price-fixing process is formed by the auction official in charge of the KPKNL (State Wealth and Auction Service Office), so that the concept of price in the auction system does not harm either party. This is in accordance with the law of the sale and purchase agreement that was born at the moment the "agreement" was created regarding the goods and prices, therefore there was a legal buying and selling agreement (Subekti, 1992, p. 2).

The limit price is the minimum price offered to auction participants using an increased system. The limit value is a requirement in each auction which is determined by the seller, in this case the bank. Based on the provisions of Article 44 paragraph (1) PMKN 27/2016, the bank

in the handling of bad credit determines the limit value based on an assessment by an appraiser or an appraiser by an appraiser. Article 44 paragraph (2) states that an appraiser is the party who will give the assessment score openly and freely according to their competence. Article 44 paragraph (3) states that the definition of an appraiser is a party originating from the seller (creditor bank), which carries out an appraisal based on a method that can be accounted for by the creditor bank and includes goods that have artistic value or are commonly referred to as ancient or antic objects.

The limit value or limit price (reserved price) has a function as the base price or the lowest price submitted by auction participants when the auction is held and as a guide for auction officials to release the auction object (Subekti, 1992, p. 2). The limit value is also a determinant for the public and legal entities to participate or not participate as auction participants. In determining the limit value, the bank should pay attention to the appraiser and the appraiser. The assessment of each of these parties really depends on the lowest limit value of the object of the mortgage. There are 3 things that determine the limit value on the object of the mortgage execution auction, namely: (1) the value of the guarantee (the price of the guarantee). The value of the guarantee or guarantee price or often referred to as security deposit is the market value less the value of the safety factor. The safety factor is determined by the creditor to minimize the risk of misjudgment or other causes. Usually in determining the size of the security factor, the creditor considers the juridical (legal), economic and physical (state) conditions of the object of the guarantee and the safety factor is determined to be a minimum of 20% (twenty percent); (2) liquidation value (liquidation price). Standar Penilaian Indonesia (SPI) Issue VI 2015, liquidation value is described as the receipt of an amount of money because an asset is sold for a relatively short period of time in order to fulfill the marketing period in the fair definition. In PMK Number 185 of 2014 concerning the valuation of collateral and/or other assets in the context of managing state receivables by PUPDN/DJKN, liquidation value is defined as the value of property sold through auction after calculating the risk of its sale. The liquidation value is the net price received by the creditor in the event of execution of collateral. The liquidation value has been applied by banks in the implementation of the Mortgage Execution Auction, although sometimes waiting until the second or third auction or also known as Re-auction, to avoid claims from debtors; (3) market value (market price). According Standar Penilaian Indonesia (SPI) (SPI 366-Penilaian Untuk Tujuan Lelang) what is meant by Market Value is an estimate of the amount of money that is earned from the proceeds of assets exchanged or a liability on the appraisal date, by a buyer who has an interest in buying with a seller who has an interest in selling, in a bond-free situation the transaction is carried out, and the marketing is carried out in a proper manner. , between the buyer and the seller, each act based on the existing understanding, prudence and without coercion (SPI 101-3.1). It can also be conveyed that Market Value means an exchange or an amount of money represented will be obtained through an offer of an asset to be sold openly in the market on the appraisal date, with the condition of the asset as defined by the market value. This means that market value is an object of guarantee where the market price which is the object of the guarantee is in accordance with the general price in a certain area.

The limit price is determined by KJPP (Public Appraisal Service Office) as the Appraisal party, they make an assessment based on; (a) the condition of the auction object; (b) the location of the auction object; (c) accessibility; (d) the facilities of the auction object; (e) environmental conditions of the auction object; (f) the land form of the auction object. Based on this, the Appraisal will determine the liquidation value and the market value of the auction object and in general the liquidation value is set at 70% of the market value value. The determination of the auction limit price is fully under the authority of the creditor, in this case PT. BNI Syariah Medan City Branch, and the amount of the limit price set at each auction depends on the policy of PT. BNI Syariah Medan City Branch is in a position of liquidation value, value below market price, market price value, or value above market price. The price of the

auction object is said to have been formed if there has been a sale with the highest bid price from the auction participant and has been approved by the auction official.

CONCLUSION

Based on the results of the research described above, it can be concluded that the basis for the object price for the execution of the mortgage right is the formation of the limit price. The limit price is determined by KJPP (Public Appraisal Service Office) as the Appraisal party, they make an assessment based on; (a) the condition of the auction object; (b) the location of the auction object; (c) accessibility; (d) the facilities of the auction object; (e) environmental conditions of the auction object; (f) the land form of the auction object. Based on this, the Appraisal will determine the liquidation value and the market value of the auction object and in general the liquidation value is set at 70% of the market value value. The determination of the auction limit price is fully under the authority of the creditor, in this case PT. BNI Syariah Medan City Branch, and the amount of the limit price set at each auction depends on the policy of PT. BNI Syariah is in a position of liquidation value, value below market price, market price value, or value above market price. The price of the auction object is said to have been formed if there has been a sale with the highest bid price from the auction participant and has been approved by the auction official.

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BAB V
ISLAMIC LAW

ANALISYS OF THE ROLE OF THE PARTIES IN PEACE

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ABSTRACT

The number of problems that arise in society such as business activities, it is impossible to avoid a dispute. Disputes arise due to several reasons, mainly because the parties have conflicts. However, the settlement of disputes that are being processed in court is considered slow in resolving them. Then the progress of the time the dispute resolution process has changed, then emerged an alternative form of dispute resolution known as ADR (Alternative Dispute Resolution). With the ADR, it is considered faster in conflict resolution. Howefer, ADR can only resting on ethical business is high. Without a timekeeper the Alternative Dispute Resolution not posibble role because how Alternative Dispute Resolution dies not constitute abody of court official (ordinary court) who has authhority force. An alternative dispute the resolution only non-governmental organizations. So here the author wants to explain about ADR itself.

KEYWORDS: Alternative Dispute Resolution

INTRODUCTION

A. Background of the problem

One of the important problems faced by judicial bodies in Indonesia is the slow process of solving cases in court.

In the general description that in a state (State of law), the position of the judiciary is as the executor of judicial power which acts as the guardian of order and order in the midst of disputes that occur in society. Judicial organization is considered as the last resort or the last place for people or people who seek justice to uphold the truth. however, in practice, the expectations of these communities do not always match reality. Often judicial organizations experience ineffective and inefficient judicial system processes.(M. Yahya Harahap, 1997, 248)

Some of the criticisms that are highlighted in the mechanism of the case settlement system in court are as follows:

1. Slow dispute resolution
2. High court fees
3. Unresponsive judiciary
4. Court decisions that do not solve the problem
5. Confusing court decisions
6. Court decisions that do not provide legal certainty
7. The ability of judges to be generalist.

In an effort to resolve disputes that arise in human society as legal subjects, they have a mechanism to handle them themselves, both in formal and informal forms, which in their development into a formal adjudication process is carried out through litigation and arbitration processes.

The process of dispute / conflict resolution in the community has changed and developed. Then came an alternative dispute resolution form known as ADR (Alternative Dispute Resolution). This form emphasizes the development of cooperative conflict resolution methods outside the court. The method / method of ADR dispute resolution is consensus in

nature, acceptable to the disputing parties (Mutual Acceptable Solution) with an informal procedure ".

Dispute resolution can be carried out through two processes. The oldest dispute resolution process is through a litigation process in court, then a dispute resolution process develops through cooperation (cooperative) outside the court. The litigation process results in an adversarial agreement that has not been able to embrace common interests, tends to cause new problems, is slow to resolve, requires high costs, is not responsive, and creates hostility between the disputing parties.

On the other hand, an out-of-court process results in an agreement that is a "win-win solution", guarantees the confidentiality of the disputes of the parties, avoids delays caused by procedural and administrative matters, and resolves problems comprehensively in togetherness and maintains good relations. However, in certain countries the judicial process can be faster.

The only advantage of this non-litigation process is its confidential nature due to the trial process and even the results of the decisions were not published. This out of court dispute resolution is generally known as the Alternative Dispute Resolution (ADR).

After seeing the problems in the background above, the authors formulate the following problems:

1. What is the role of the parties in peace?
2. Is ADR much more effective?

LITERATURE REVIEW / METHODOLOGY

A. Legal Research Approach

This type of research is divided into qualitative research and quantitative research. Qualitative understanding is research that is intended to understand the phenomena experienced by research subjects, for example behavior, perception, action and others. Holistically, by means of descriptions in the form of narrative words in a specific natural context and by utilizing scientific methods, for quantitative research it is research that aims to explain phenomena through focused data collection from numerical data. In this case, the author uses empirical legal research that applies research to legal identification, research on legal effectiveness.

Sociological or empirical legal research is research that includes research on the effectiveness of law.(Mukti Fajar,Yulianto Achmad,2005, 302)

B. Engineering data types

In this research, the secondary data will be examined. Thus the main activity undertaken in carrying out this research is literature study. Secondary data is data obtained through literature, by reviewing, analyzing and processing literature, articles or writings related to the problem under study.

DISCUSSION

A. Definition of ADR (Alternative Dispute Resolution)

To get an overview of what is called ADR George Applebey in his writing Än Overview of Alter native Dispute Resolution ", by referring to the opinion that ADR is first of all an experiment looking for:

1. New models in dispute resolution
2. New applications of old methods
3. New forums for dispute resolution and
4. different emphases in legal education

The definition is very broad and too academic. A narrower and more practical definition is put forward by Philip D. Bostwick who states that ADR is a set of legal practices and techniques aimed at:

1. Allows legal disputes to be resolved outside the court for the benefit or benefit of the disputing parties themselves.
2. Reducing costs and delays when the dispute is resolved through conventional litigation.
3. Prevent legal disputes from being brought to court.

From these limitations, one thing that needs to be emphasized and is a general trend is that ADR is a dispute resolution mechanism outside the Court. In a sense outside the standard conventional court adjudication mechanism. Thus, although there are several mechanisms that are still within the scope of or very close to the Court, but use non-standard adjudication mechanisms or procedures, these mechanisms are still ADR.

ADR is aimed at achieving greater efficiency, particularly to reduce costs and delays and in anticipation of Court overload. In addition, ADR is also in many ways aimed at empowering individuals or individuals, considering that in conventional processes, dispute resolution is generally in the hands of lawyers who use their own procedures and language and arguments, through adjudication or litigation in court. In this context it is hoped that ADR will function as Reconecting People to their own inner wisdom or common sense.

But the next theory developed into:

1. ADR (Alternative Dispute Resolution) / PPS (Choice of Dispute Resolution) outside the court (ADR outside the court).
2. ADR (Alternative Dispute Resolution) / PPS in the Court (ADR inside the court).

   The definition of Court Connected Arbitration is a system connecting the Court to Arbitration. Cases processed are limited to "small clains" which are implemented by the following mechanism:

   a. Not immediately processed through litigation, but first processed through arbitration,
   b. Acting as the arbitrator is a judge who serves in the Court.
   c. Like it or not, the parties must follow the arbitration process first, therefore this system is also called the compulsory Arbitration system and therefore the decision is in the form of an Arbitral Award.
2. If the Arbitration Award is approved by the parties with executorial power, and if it is not approved, the decision is null and void and then an examination is carried out through a litigation process.

   Juridically, ADR outside the court has been regulated in Law no. 30 of 1999 concerning Arbitration and Alternative Dispute Resolution. In this connection there have been several institutions promoting the ADR method, including BANI (Indonesian National Arbitration Board) which focuses on the world of trade and ADR in resolving construction service disputes (Law No. 18 of 1999 jo Law No. m 29 of 2000 jo PP No. 29 of 2000) with jurisdiction in the civil sector. Likewise, there are other ADRs, such as those concerning copyright and intellectual works, labor, business competition, consumers, the environment and others.

   On the other hand, there is also a Government plan to amend Law Number 8 of 1981 concerning Criminal Procedure Law. This plan has been delayed for a long time, one of the causes of which is the endless debate between legal experts with a legal-conventional perspective and a legal-sociological perspective. Especially among those with a sociological legal perspective, they have long been influenced by the liberal thinking model in the framework of the criminal justice process, which has become known as the due process liberal model. Therefore, nowadays, dispute resolution out of court known as Alternative Dispute Resolution (ADR) has developed.

   The term dispute resolution out of court is here only to describe ways of resolving other than litigation. Given the public's dissatisfaction with the judiciary, it is increasingly important to make more use of alternative dispute resolution (ADR) as a dispute resolution system. ADR (Alternative Dispute Resolution) is an out-of-court

dispute resolution mechanism that is considered more effective, efficient, fast and low cost and benefits both parties (win-win solution) in litigation.

B. Forms of ADR

Business disputes are disputes that arise between parties involved in various types of business or trade activities, including broader elements, such as employment, profession, income, livelihoods and profits. ADR (Alternative Dispute Resolution) is an out-of-court dispute resolution mechanism that is considered more effective, efficient, fast and low cost and benefits both parties (win-win solution) in litigation.

The urgency of settling business disputes outside the court is marked by the tendency of the business community to utilize the dispute resolution, which is based on several factors that place it with various advantages, including economic factors, legal culture factors, factors of the breadth of the scope of problems that can be discussed, the development factor. good relations between the parties and process factors.

The function of the mediation institution is to provide a means for the disputing parties to seek a win-win solution based on an agreement. Therefore, it is necessary to regulate the existence of sanctions to suppress the efficient use of mediation. Perhaps it is necessary to take the example of the judicial system or the practice of court mediation from another country with an established institution, which imposes sanctions in the form of a "void" decision if the judge does not give the parties the opportunity to take a mediation mechanism. (Suyud Margono, 2000)

To provide an overview of the forms of ADR, the following will be described based on Law Number 30 of 1999 as well as several other variants of ADR. Some of these forms of ADR include:

1. Consultation

Consultation is a personal action between a certain party called a client and another party called a consultant, who provides his opinion to the client to meet his needs or needs.

The client is not bound or obliged to fulfill the consultant's opinion. The client is free to decide for himself the decision to be taken for his own interest, although it is possible to use the opinion conveyed by the consultant in resolving the dispute that occurs is not dominant. The consultant is only tasked with providing legal opinion, as desired by his clients, then the decision regarding the dispute resolution is taken by the parties themselves.

2. Negotiation (negotiation)

Negotiation which means negotiation or deliberation. And people who hold negotiations are called negotiators. According to Garry Goodpaster, negotiation is a process to reach an agreement with another party. Fisher and Urly argued that negotiation is a two-way communication process designed to reach an agreement when both parties have the same or different interests, without involving a third party as the intermediary.

Thus negotiation is a form of dispute resolution by the parties themselves, without assistance from other parties, by way of deliberation or negotiating to find a solution that is considered fair by the parties. The outcome of the negotiation is a compromise settlement (Compromise Solution) that is not legally binding.

3. Mediation (Intermediary)

Mediation is a dispute resolution mechanism with the help of an impartial third party (mediator) who actively participates in providing guidance or direction to reach a settlement, but it does not function as a judge who has the authority to make decisions. The resolution initiative remains in the hands of the disputing parties. Thus the solution is a compromise.

4. Conciliation (Consensus)

Conciliation is the settlement of disputes with the intervention of a third party (conciliator) in which the conciliator is more active, by taking the initiative to formulate and formulate settlement steps, which are then proposed and offered to the disputing parties. If the disputing parties are unable to formulate an agreement, the third party proposes a way out of the dispute. Even so, the conciliator is not authorized to make a decision, but only has the authority to make recommendations, the implementation of which is highly dependent on the good intentions of the disputing parties themselves.

5. Arbitration

Arbitration is a form of private adjudication, involving a third party (arbitrator) by the parties to resolve disputes, so that they are authorized to make decisions that are final and binding. The parties agree to settle the dispute with a neutral third party they choose to make a decision on. The difference with the litigation system (public adjudication) where the judges who examine have been appointed by the court, while in Arbitration the parties choose the judge they want, so they can guarantee neutrality and can choose people who are experts in their fields.

6. *Good Office*

Good Office is a dispute resolution with the help of third parties who provide services in the form of providing a place or facilities to be used by the disputing parties to conduct deliberations or negotiations in order to reach a settlement. The resolution initiative remains in the hands of the parties. Meanwhile, the third party is passive, does not interfere in managing disputes. If a settlement is reached, the parties submit the compromise solution to the third party.

7. *Summary Jury Trial*

Summary Jury Trial is a dispute resolution mechanism typical of countries whose judiciary uses a jury system, especially the United States. A dispute is submitted to the actual jury to be decided. The Jury's decision is not binding, and the Jury does not know that the decision is not binding.

8. *Mini Trial* (Persidangan Mini)

Almost the same as the Summary Jury Trial, the only difference is that without an Advisory Jury. In this process, the lawyer makes a brief presentation of each case before a panel consisting of representatives from each party to negotiate and settle the case.

9. *Rent A Judge*

The dispute settlement mechanism is where the parties hire a Court judge, usually a retired, to resolve the dispute. The parties make a contract which states that they will obey the Judge's decision. So basically what is binding here is not the decision, but the contract itself.

10. Arbitration mediation (Med-Arb)

Med-Arb is a form of combination dispute resolution between mediation and Arbitration or is a mixed dispute resolution process carried out after the mediation process is unsuccessful. If the parties do not reach an agreement through mediation, they can proceed to the dispute resolution process through the Arbitration procedure. This is done before a dispute is submitted to the Arbitrator, it must first be submitted to the mediator. The mediator prompts the parties to conduct negotiations in order to reach an agreement, then the mediator gives an opinion so that the dispute resolution is submitted to the arbitrator. Who can act as an arbitrator bias the mediator concerned or other person.

C. The Role of The Parties in The Peace

Of the various types of settlement / peace in disputes, there are three general solutions that can be used:

1. Adjudikasi

   The adjudicative settlement mechanism is characterized by decision-making authority by third parties in disputes that take place between the parties. Third parties can be voluntary (voluntary) or involuntary (not voluntary). In general, these settlements result in win-lose decisions solution.

2. Consensus / compromise

   Consensual dispute resolution mechanisms are characterized by cooperative / compromise dispute resolution to achieve win-win solutions. solution.The presence of a third party, even if there is one, does not represent the authority to make decisions. This includes, for example, negotiation (negotiation), mediation (mediation) and conciliation (consensus).

3. Quasi Adjudicative

   A dispute resolution mechanism which is a combination of consequential and adjudicative elements. Included in this mechanism are Med-Arb, Mini Trial, Ombudsman, and others. This settlement model is also often called pseudo-adjudicative or hybrid settlement.

   Apart from the above division, the mechanism for resolving business disputes can also be divided into two, namely through the litigation route and the non-litigation route. The litigation channel is a case settlement mechanism through the court route using a legal approach (law approach) through the authorities or law enforcement agencies in accordance with statutory regulations.

   Basically, the litigation route is the last resort or ultimatum remedium, which is a last resort when the settlement of disputes in amicable or out of court terms does not find common ground or a solution. Meanwhile, the non-litigation path is a dispute resolution mechanism outside the court, but uses mechanisms that live in society, which have varied forms and types, such as deliberation, peace, kinship, customary settlement, and so on. One of the ways that business people are currently developing and interested in is through ADR (Alternative Dispute Resolution) agency.

   Alternative dispute resolution (ADR) is often defined as Alternative to Litigation and Alternative to Adjudication. The choice of one of these two definitions has different implications. If the first definition is a reference (Alternative to Litigation), all dispute resolution mechanisms outside the court, including arbitration, are part of ADR. Meanwhile, the definition of ADR as Alternative To Adjudication, means a consensus or cooperative dispute resolution mechanism, such as negotiation, mediation and conciliation (Suyud Margono, 2000: 36). In the meaning of Alternative to Adjudication, arbitration is not part of ADR. (Gary Goodpaster, 1995)

D. Effectiveness of ADR application in dispute resolution

   The enforcement of Law no. 30 of 1999 concerning Arbitration and Alternative Dispute Resolution is a strategic breakthrough in the field of legal regulation in order to provide dispute resolution options, so the parties can determine how to resolve disputes.

   The effectiveness, or benefits of ADR are:

   1. Achieved satisfaction for the parties
   2. Efficiency of time, cost and energy
   3. Confidentiality of the parties is guaranteed.

CONCLUSION

ADR is a set of legal practices and techniques aimed at:

1. Allows legal disputes to be resolved outside the court for the benefit or benefit of the disputing parties themselves.

2. Reducing costs and delays when the dispute is resolved through conventional litigation.
3. Prevent legal disputes from being brought to court.

Several forms of ADR include (Suyud Margono, 2000: 28-31): (1) Consultation; (2) Negotiation; (3) Mediation; (4) Conciliation; (5) Arbitration; (6) Good Offices; (7) Mini-Trial; (8) Summary Jury Trial; (9) Rent a Judge; and (10) Med Arb.

Of the various types of settlement / peace in disputes, there are three general solutions that can be used:
1. Adjudicative
2. Consensus / Compromise
3. **Quasi Adjudicative.**

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SCIENTIFIC WRITING EUTANASIA
IN ISLAMIC LEGAL PERSPECTIVE ARRANGED

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ABSTRACT

Euthanasia is an attempt to end a person's life when experiencing incurable pain, in order to end his suffering. In Indonesia, euthanasia cannot be practiced and is an illegal act. Both in positive law and in the medical code of ethics, it is stipulated that euthanasia is not allowed. When examined from the perspective of Islamic Law, it is stipulated that active euthanasia is an act that is forbidden and is threatened by Allah SWT with a hellish penalty for those who do it.

KEYWORDS: Euthanasia, Islamic law, death.

PRELIMINARY

A.   BACKGROUND

The development of morals and ethics in the midst of society has recently been growing rapidly. Not only that, development also has a very big influence on the mindset and choices made by them, the forms and moral and ethical developments that occur in various societies and one of them is Eunthanasia. Eunthanasia is a complex content and very controversial, so it involves a lot of questions that are confusing and raises both pro and conta camps.

In the al-qur'an surah al-muluk verse 2, it is reminded that life and death are in the hands of God which he created to test man's faith, practice, and obedience to God, therefore, Islam is very concerned about the safety of human life and life since he was in dirahim his mother throughout his life. And to protect the safety of human life and life, Islam establishes various primary and civil legal norms as well as legal sanctions, both in the world in the form of had and qisas penalties including the death penalty, diyat, fines, or ta'zir, which are laws stipulated by ulul. amari and the judiciary, as well as the punishment in the afterlife in the form of torture from God in hell.

Because life and death are in the hands of God, Islam prohibits people from committing murder, both against others and against themselves. Every living thing, including humans, will experience a life cycle starting from the process of conception, birth, life in the world with its various problems, and ending with death.

Until now death is the greatest mystery, and science has not succeeded in uncovering it. The only answer is available in religious teachings. Death, as the end of the series of life in the world, is the right of God, no one has the right to postpone the time of death at all, including accelerating the time of death.

DISCUSSION

EUTANASIA IN ISLAMIC LEGAL PERSPECTIVE

Euthanasia comes from the Greek word "Euthanatos," which is formed from the words eu and thanatos, which mean "good" and "dead", respectively . So, euthanasia means letting someone die easily and well. This word has also been defined as "merciful killing." To a sick, injured, or paralyzed person who has no hope of recovery and is also defined as taking a life as far as possible without causing pain to a patient who is suffering from a serious illness and is experiencing excruciating pain[1] .

Thus, euthanasia includes:

1.   Death by way of drug administration with or without the patient's explicit request.

2.   The decision to discontinue treatment that can prolong the patient's life in order to hasten his death.

3.   Pain management by inserting large doses of anesthetic, taking into account the risk of death, but without any explicit intention to cause death to the patient.

4.   Administration of an overdose of anesthetic drug or injection of a lethal liquid with the aim of ending the patient's life.

CLASSIFICATION OF EUTANASIA

1) According to Islamic law

In Islamic law, there are three types of murder known, namely:
   a. The first is deliberate killing *(Al-Qathl al-amd), an* act that was planned in advance by using a tool with the intention of eliminating lives.
   b. Second, intentional killing *(Al-qathl sibhu alp'amd) or an* act of mistreatment against a person is not with the intention of killing him, but resulting in death.
   c. *Third, murder by mistake (Al-qathl al-khtta), murder that occurs because of an error and the purpose of his actions.*

2) According to medical science

Broadly speaking, euthanasia is classified into two groups, namely active and passive euthanasia.

3) Eut h anasia is active

Cut- h anasia active and / or outside the will of active euthanasia is the deliberate actions carried out by medical experts to end their patients' lives deng 's using an instrument (tool) .

Some examples include: A person suffering from malignant cancer with excruciating pain so that the sufferer often faints. In this case the doctor is sure that the person concerned will leave the world. Then the doctor gave him a drug with a high dose (overdose) which could relieve the pain, but stopped breathing at once. People who are in a very long coma, for example because of a part of their brain, have a disease or a part of their head has a very hard impact[2]

In such circumstances he may be able to survive only by fighting for the breathing apparatus. Meanwhile, doctors believe that sufferers will not be cured. It is the breathing apparatus that pumps air into the lungs and allows them to breathe automatically. If the device is stopped, the sufferer will not be able to continue breathing.

So stopping the breathing apparatus is a positive way to facilitate the process of death. Meanwhile, euthanasia against the will is ending the patient's life without any explicit request from the patient. The best euntanasia for sufferers of severe disease needs to be stated here that Allah warns In (Surah Al-Isra, 17:33) :

33. And do not kill the soul that Allah hath forbidden (kills him), but with a (reason) that is right. and Whoever is killed in wrongdoing, Then Verily We have given power to the heirs, but the heirs do not go beyond the limit in killing. In fact, he is a person who gets help.[3]

From the above verse, it is clear that human life is sacred and, therefore, should not be eliminated except on the basis of justified reasons, namely in execution of the death penalty, in holy war, or in legal self-defense. From the above verse, it is clear that human life is sacred and, therefore, should not be eliminated except on the basis of justified reasons, namely in the execution of the death penalty, in holy war, or in legal self-defense.

Taking the life of a person with a serious illness is not included in the category of "justified reasons" therefore, if a medical expert deliberately ends the life of a patient, then he will be considered murder.

Life and death are the prerogatives of Allah SWT, as stated by the duties in (Surah Al-Imran, 3: 156) :

you who believe, do not be like the unbelievers (hypocrites), who tell their brothers when they travel on earth or they fight: "If they stay with us surely they did not die and were not killed. " as a result (of their Words and beliefs) like that, Allah caused a deep sense of remorse in their hearts. Allah turns on and off. and Allah sees what you do.

From this verse, we can conclude that although the medical expert only intended to increase the dose of the drug given, while he was fully aware that this action could result in death, according to the Shari'a, he would be held accountable for ending his patient's life which is tantamount to murder. .

It is true that the intention of a medical expert lies outside the jurisdiction of the judge or court, but his intention, it will not escape the omniscient supervision of Allah. In this case, (Surah Al-Mu'min, 40:19) states:

opportunity to choose to live a decent life or die properly. That is, the patients who are dying are given the widest possible opportunity to enjoy what they want instead of lying in bed.

4) The concept of pain and suffering According to the Islamic philosophy of life, there is a transental dimension to pain and suffering.

The Qur'an tells us that those who claim to believe in Allah Almighty. It will not be left just like that after proclaiming his faith, Allah explains in (Surah Al-An-Kabut, 29: 2).

doctor to end his life, then he granted it on the patient's consideration that there was little hope of recovery. If someone like this is turned off then we do hanesia, which is currently not accepted in Indonesia, and other countries still have not accepted it. Even though humans are also For the sake of humanity that frees people who live even though there is no hope for life anymore. [7]

This vegetative life of people also requires care, money, and so on. The reasons that are considered for euthanasia essence rather than euthanasia are done to relieve the suffering of traits that have experienced chronic disease and have little hope of recovery.

In the matter of euthanasia, Indonesian Islamic leaders strongly oppose the practice of euthanasia, but among the many scholars who challenge euthanasia, there are some scholars who support it according to the opinion of the scholars that it can be done especially against people with infectious diseases. This is based on a principle of Ushul fiqih *Al irtif aqu Dlarurain,* doing the lightest of the two harm, so he said, this step may be chosen because it is a choice of two bad things, the first point is that the sufferer experiences suffering, the second if it is contagious, it means that he is the cause. other people suffer because of contracting his disease and it's a big sin and he advocates not only passive euthanasia but also active euthanasia.

In his opinion, Syukron Makmun that death is a matter of Allah subhanahu wa ta'ala , man cannot know when death will befall him. Regarding sickness, suffering and not being healed, it is qodratullah that our obligation is only to seek the point of accelerating death, it is not justified that the point of doctor's duty is to heal , not kill . If the doctor is unable to, return it to the family.

The scholars have agreed that whatever the reason is, if the action is in the form of active euthanasia, which means an act of ending human life at that time, it still shows signs of life .

Islam forbids it while against passive euthanasia, experts from both the medical and criminal law circles and the scholars agree to allow it for those who disagree with the act of euthanasia, looking at the classical reasons and arguments they believe that the one who has the right to determine death is Allah Allah Subhanahu Wa Ta 'ala .

THE CONCEPT OF EUTHANASIA IN ISLAMIC LAW

When people who are pro euthanasia think that the freedom to do anything to a person is the most important right for those who are high-powered as I have the right to choose a ship to sail, or a house to live in, I also have the right to choose death to be able to leave. this live.

Ma ka Islam is not in line with this philosophy. Islam recognizes a person's right to live and die, but this is a gift from Allah Subhanahu Wa Ta'Ala to humans, only Allah subhanahu wa ta'ala can determine when a person is born and when he dies for those who however suffer qadarnya form and claimed the life of Islam does not justify either through the practice of euthanasia let alone kill themselves .

Islam will want every Muslim to always be optimistic in facing every disaster of Dedek because a believer is created. Precisely to fight You are not to stay silent and to fight not to run away from the point of faith and Budi does not allow him to run from the arena of life because every believer has rich wealth. inexhaustible, namely the weapon of faith and Budi's wealth, there are many suggestions for sufferers to be patient and make suffering as a means of approaching oneself to the almighty so that in order to alleviate the pain of a Muslim, the prophet Muhammad SAW gives solace.

As Allah says in *(QsAz-Zumar verse 53)*

In examining the various euthanasia concepts that have been formulated by experts, both from Islamic circles or experts and outside Islam, the basics of the formulation can be found in the Al-Qur'an and Hadith. This is in line with the flexibility of these teaching resources. For example in the Qur'an in Surah Al-An'am Verse 151)

COMPARATIVE ANALYSIS OF THE VIEW OF SYAFI'I MAZHAB WITH MALIKI MALIKI ABOUT THE FOLLOWING JUM'AT PRAYER FOR WOMEN

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ABSTRACT

Some ordinary people only know that Friday prayers for women are not required to perform it and they only know that Friday prayers are replaced with dzhuhur prayers, because the common people do not know whether or not women should perform Friday prayers. For them, the knowledge they get from their ancestors or previous people is enough for them and they don't need to learn to know or review the laws of performing the Friday prayer. Jum'at prayer is the prayer two rak'ahs after the sermon at Dzhuhur on Friday. Jum'at prayer is the law of fardhu 'ain (obligatory) and is considered an infidel, a person who denies it because it has been determined by clear dali-dali.

KEYWORDS: Mazhab Syafi'i With Mazhab Maliki, Woman, Friday Prayers

INTRODUCTION

A. Background

Prayer is the main pillar of Islam that is obligatory on every Muslim, man and woman without exception. In addition to the main pillars of religion, prayer also ranks second after the creed. Prayer is also a way of communicating between human beings and the Being who created them, as a form of gratitude for all that Allah swt has done. give it to his servant. Doing it at the beginning of time is the best practice, leaving it is an act of disbelief. The first order of the obligatory prayer was on the night of Isra 'sethun before the Hijri year. Prayers are performed five times a day yesterday.

Etymologically, prayer means "Prayer", but what is meant here is worship that is composed of several words and deeds that begin with takbir, end with salam and meet some specified conditions. (Shaykh Kamil Muhammad 'Uwaidah, Al-Jami' Fiifiqhi An-Nisa, 1998, 115)

By performing prayers, it is able to bring the perpetrators to do justice and purify and draw closer to Allah, as an effort to prepare themselves for the Day of Judgment. As prayer prevents the perpetrator from heinous and evil deeds. Word of Allah Swt. in surah Al-Ankabut verse 45 which reads: Meaning: "And establish prayer. Indeed, prayer prevents from (evil) deeds and evil ". This verse describes the IKM a h from establishing or prayed and asked the Muslims to pray because prayer restrains of misconduct can damage human dignity and prevent people from acts forbidden by religion to do it, because it can lead to sin and hostility.

Seeing the phenomenon that occurs in the pesantren environment with the issue of women performing Friday prayers on Friday. Performing Friday prayers has become an obligation for them to perform it in congregation ' ah in the mosque with men. Meanwhile, civil society, particularly women, whose names they do not perform the Friday prayer, they simply prayed d Dhuhr on Friday.

Most ordinary people only know that Friday prayer for women are not obliged to do so and they only know the Friday prayer was replaced with prayer d Dhuhr , because the public can not know whether or not she executes the Friday prayers. For them, the knowledge they gained from their ancestors or previous people, is enough for them and they do not need to learn to know or review the laws of performing the Friday prayers. Friday

prayer is a prayer sermon in two cycles after time d Dhuhr on Friday. Friday prayers are law fardhu 'ain (obligatory) and are considered infidels by those who deny it because it has been set with clear dali-dali. (Sayyid Sabiq, Fikih Sunnah, 1973, 310.)

Friday prayers are a special obligatory worship and not a substitute for the noon prayer. Because it can not be replaced with the intention of the noon prayer for those who are obliged to perform it. Friday prayers are more timely than the noon prayers, in fact it is best to pray. Friday is the best day of all the days and the best day is sunny.

As for the obligatory condition of Friday according to Wahbah Az-Zuhailli there are seven kinds, namely:

1. Islam
2. Merdeka (not a slave)
3. Puberty
4. Reasonable
5. Male
6. Healthy
7. *Residential* residence (*istihanah*).

As for the proposition that requires Friday prayers, it is in the Word of Allah SWT. surah Al-Jumu ' ah verse 9 which reads

Meaning: "O you who believe, when called to perform Friday prayers, then hurry to remember Allah and leave trading. that is better for you if you know "

The meaning of the above verse is a command that obligates every believer to perform Friday prayers. In this verse Allah swt. does not limit this obligation only to men, but to all believers, both men and women. And Allah also commands to precede prayers over other interests, such as buying and selling. Because remembering Allah by performing the prayer is much better than anything.

As for those who can leave Friday prayers like the words of the Prophet saw which reads: Meaning: "Abbas ibn Abdul Azhim conveyed to us from Ishaq ibn Manshur, from Huraim, from Ibrahim ibn Muhammad ibn Al-Muntasyir, from Qais ibn Muslim, from Thariq ibn Syihab that the Prophet. said: "Friday prayers in congregation is an obligation set for every Muslim, except 4 groups namely: Companions, Women, Children, or the Sick." (HR. Abu Dawud)

The purpose of the above hadith is to know that the law of origin of Friday prayers is obligatory for every Muslim regardless of male or female. But it limits anyone who is not allowed to do so . Namely women, children, my servants, and the sick. All of which it is not mandatory Friday prayers, but it is still obliged him to pray d Dhuhr. Only time if they did Friday, then the prayer is valid and delete the obligation of prayer d Dhuhr. The ability of women in performing Friday prayers was also emphasized by previous scholars, such as Imam Syafi'i and Imam Maliki. They agree that performing Friday prayers for women is legal, as long as they are within certain limits and do not cause slander for women to leave the house to perform the prayers.

However, the two scholars also have other reasons that are burdensome for women not to perform Friday prayers in the mosque. As in the case of Imam Shafi'i who stated that Friday prayers for women are not obligatory, because the exit of women on Friday is a burden to him, and there is a kind of mixing with men and not safe from evil. On the other hand, Imam Maliki also has a similar view on the law of Friday prayers for women. He stated that the law of Friday prayers for women is makruh. However, for older women, the law can be to perform Friday prayers. And if the woman is still young who is worried that she will cause slander by coming to the mosque, then it is haram for her to come on Friday to prevent the occurrence of slander. Looking at what is presented by the imams of the sect, this research or in this mini thesis will later analyze how the Ability of Men to Follow the Friday Prayers for Women is Reviewed from the Syafi ' i and Maliki Sects in a Comprehensive Study .

B. Problem Formulation

From the background of the above problem, then the author can formulate some of the following problems:

1. How is the law of following Friday prayers for women according to the Syafi'i school?
2. How is it legal to follow Friday prayers for women according to the Maliki sect?
3. What are the similarities and differences in the law of following Friday prayers for women according to the Syafi'i school and the Maliki school?

C. Research Objectives

Based on the formulation of the problem that the author presented above, then the purpose of the author's research in this mini thesis is as follows:

1. To know the law of following Friday prayers for women according to Mazhab Syafi'i .
2. To know the law of following Friday prayers for women according to the Maliki School .
3. To know the similarities and differences in the law of following Friday prayers for women according to the Syafi'i School and the Maliki School.

D. Benefits of Research

The author hopes that this mini-thesis can provide benefits in the form of:

1. To enhance the knowledge in the field of science in particular legal problems men gikuti Friday prayer for women.
2. The results of this research can be used as a contribution to the treasures of knowledge related to legal issues followed by Friday prayers for women.
3. To fulfill the thesis assignment in the course of Islamic Law Research Methods at the Islamic University of North Sumatra Medan

E. Framework of Thought

About the obligation of Friday prayers for each individual by the majority of scholars, because Friday prayers as a substitute for noon prayers. Friday prayers are a command that is really obligatory for every Muslim to do it in congregation.

Haste to perform Friday prayers is an obligation and the law includes the law of Friday prayers, because it is the intermediary. The obligation to immediately perform Friday prayers, according to the majority of scholars, begins when the call to prayer resounds in front of the Friday preacher. In this case Allah SWT. prohibit to do any activity if the time of Friday prayers has entered, such as immediately leaving the sale and hurry to perform Friday prayers.

The Qur'an explains and details in detail the laws related to Friday prayers. Friday prayers are the most afdhal prayers, while Friday is the most afdhal day and the best day. On that day Allah SWT. freeing 6000 thousand slaves from the fires of hell. Allah Swt. set the reward of martyrdom and guarded from the slander of the grave for the person who died on Friday.

In the implementation of Friday prayers there is a mandatory condition of Friday prayers. One of them is male (not mandatory for women). As for the opinion that says that women are not required to attend sha l at Friday and there is also an opinion that allows women to participate in Friday prayers on Friday.

The scholars have agreed that women can attend Friday prayers and perform Friday prayers with the imam. Friday prayer is enough for them so they do not perl u pray d Dhuhr. The women in the time of Rasulullah Saw. also attended Friday prayers. (M. Taqdir Arsyad, 2010, 200.)

As for the opinion of the scholars of the Shafi'i school is that women are not obliged to perform Friday prayers. Because of the tradition which says that women are not required

to perform the Friday prayers due to the release of women from the home to the mosque for prayers Friday was an encumbrance to him and the kind of mixed with n men and unsafe for evil happened because of the woman's exit.

According to the Maliki school of thought, that Friday prayers are not obligatory for women, but if they participate in congregational prayers then the prayers are valid and they include those who are considered to perform Friday prayers. (Ibn Rushd, Syarah Bidayatul Mujtahid wa Nihayatul Muqtashid, Terj. Abdul Rasyad, 2013, 216.) Furthermore, Imam Malik stated that the law of Friday prayers for women is makruh. But for older women, the law can . And if the woman is still young who is worried that she will cause slander by coming to the mosque, then it is haram for her to come on Friday to prevent the occurrence of slander.

F. Research Methods

As for the research in writing this thesis, the author takes the following steps or methods:

1. Data Sources
   a. Primary Data
      References that discuss the law of establishing Friday prayers for women, namely the book Al-umm and Bidayatul Mujtahid / contemporary issue books (Women's Fiqh) and books that discuss Friday prayers.
   b. Data Skunder
      Namely books / companion books such as hadiths, encyclopedias, writings or journals, etc.
   c. Tertiary Data (Supporting Data)
      1) Big Dictionary of Indonesian
      2) Arabic Dictionary
2. Data Collection Techniques
   The technique of this research is to take library data (*library reseach*) that is derived from books related to Friday prayers.
3. Data Management and Discussion
   a. Deductive is the conclusion from things that are general to things that are specific.
   b. Inductive analysis is drawing conclusions from things that are specific to things that are general
   c. Deskri p tif is a method in the study of a group of people, an object of thought in the present.
   d. The authors used a comparative method is to conduct a study on the Shafi and Hanafi school and how it compares to the second law.

THEORETICAL BASIS
GENERAL OVERVIEW ABOUT THE ABILITY TO FOLLOW FRIDAY PRAYER FOR WOMEN

A. Understanding and Law of Friday Prayers
1. Understanding Friday Prayers

Friday prayers are obligatory worship of the Muslim ummah that is performed once a week, which is precisely on Friday. The implementation of Friday prayers is performed at noon on another day. Prayers Friday is obligatory prayer of two raka ' at which every Muslim is required to be fulfilled by every Friday at a time when d Dhuhr preceded by two sermons.

The word "Friday" in the Koran called Al-Jumuah (QS. 62: 9) and is one of the suras of the Koran ' s. In terms of language, the word Jum'at comes from the word jama'a which means to gather. Therefore, Friday means a day of gathering for Muslims in the mosque. Abdullah bin Abbas (Ibn Abbas), a companion of the Prophet Muhammad

SAW . says that it is called Al-Jum'ah because on that day the goodness gathers, the day of the creation of the Prophet Adam or the day of the reunion of the Prophet Adam and Siti Eve on earth.

In the time of Ignorance, Friday was called *yaumul al-'arubah* (clear and great day) and *yaum ar-rahmah* (day full of grace). In the history of Islam it is mentioned that the first Arab figure who changed *yaum al-arubah* into *yaum al-jumu'ah* was Ka'b bin Lu'ay, the grandfather of the Prophet Muhammad SAW.

The scholars of jurisprudence agree that Friday prayer is law fardhu ' ain (obligation for every Muslim person) and those who deny it are considered infidels, because the existence of Friday prayer is determined based on *qat'i* evidence (certain) and Friday prayer is a prayer that high value from other obligatory prayers.

2. Friday Prayer Law

According to jurisprudence, the basis of the law of the obligation of Friday prayers for every Muslim person is the words of Allah SWT, in surah al-jumuah verse 9 which means: "O you who believe, if you are called to perform Friday prayers, then hurry to remember God and leave trading. that is better for you if you know ".

The purpose of the paragraph above is Jumuah named Al-Jumu'ah because this word in the capture of the word *Al-Jam'u* (berkump ul) for the Moslems gathered that day once a week in places of worship were great. It is the sixth day where Allah perfects the creation of all beings, on that day Adam was created, admitted to heaven, removed from it, and the Day of Judgment. And Allah has commanded the believers to gather on Friday to worship. Then go, intend and be diligent in doing so.

According to the author in this verse Allah SWT. use the pronunciation of *al-amr* (command) to immediately perform Friday prayers. The pronunciation of the command in the science of ushul fiqh, points to the obligatory law. This is further strengthened by the prohibition of Allah SWT, to perform any activity if the time of Friday prayers has entered, such as immediately leaving the sale and purchase as stated in the verse.

Among the hadiths that explain the requirements of Friday prayers are:
From Abi Al-Ja`d Adh-dhamiri ra. said that the Messenger of Allah (may peace be upon him) said, Meaning : " Anyone who leaves three (prayer) Fri ' at because underestimate him , Allah will cover his heart (of good) ." (HR. Abu Daud).

From the hadith above Allah SWT has explained that we should not leave Friday prayers without any reason because Friday prayers are an obligation that must be performed on Friday and Allah gives us a limit not to neglect it, if we violate it then Allah will close his heart.

However, women can follow the Friday prayers and if they do it, there is no need to do the noon prayers. The scholars agree (ijma ') that if a woman follows Friday prayers in congregation, she no longer needs to perform the noon prayer. But when he performs prayers at home, he should perform four rak'ahs of prayer, which is the noon prayer. (Shaykh Mutawali Al-Sya'rawi, Imitate the Prophet's Prayers, 2010,241)

The few scholars who forbid women to pray jum ' at due to fears of persecution. Similarly, the scholars who sunnah for women to perform prayers at home, they think so when there is no dividing and closing between the female shaf and the male shaf.

B. Terms - Conditions of Friday Prayers

In s halat Friday there are many conditions that we must know, namely, the obligatory conditions, the conditions of implementation, and the legal conditions of Friday prayers.

1. Mandatory Friday Prayer Requirements

According to Wahbah Zuhaili, the Friday prayer has mandatory conditions in its implementation. As for the obligatory Friday prayers there are seven, namely:

a. Islam. Friday prayers are not obligatory for non-Muslims who have not converted to Islam.
b. Merdeka (not a slave). Friday prayers are not obligatory for slaves, because they are busy doing the duties of their employers.
c. Puberty. Small children are not required to pray Friday .
d. Reasonable. Crazy people and fainting people (ayan) are not obligated to pray Friday .
e. Men. Women are not obliged to sh Friday tools and because the woman's exit to Friday is a burden to her and there is a kind of mixing with men and is not safe from the evils that occur due to the woman's exit.
f. Healthy. Friday prayers are not obligatory for the sick and the like because the hungry, thirsty, naked, fear of darkness, da n so on .
g. Residential residence (istithanah) .

From the above we can conclude that the Friday prayers mandatory requirement is equal fard prayer hu in general, the m embedakannya is only required for the Friday prayers male and settle or colonize, not required for wandering people.

2. Conditions for the Implementation of Friday Prayers

a. Settlement area .

The settlement area is an area that contains many buildings and is inhabited by a number of people who perform Friday prayers. The area can be urban, rural or similar that is used as a residence, whether the buildings inside are made of stone , land, bamboo or the like . Because based on hadith information, the implementation of Friday prayers during the time of the Prophet SAW . and the time of khulafaur rasyidin as such. If one practices be r different from this, of course, has been cited by scholars.

b. Total jama 'ah

Total jama ' ah prayers next Friday at least 40 people including a priest and a member of the Friday. There is no information from the Prophet, Khulafaur Rashidin and later generations that Friday prayers are performed munfarid. According to Imam Ahmad, this point also includes the conditions of Friday prayers.

In a hadith it is mentioned, " *Pray as you see me praying* ." No one mentions that Friday prayers are performed by less than 40 people. Therefore, Friday prayers can not be performed less than 40 people at a u 40 people but there are the *baby* 's lack of knowledge.

c. Friday prayers are performed at noon

Friday prayers held in time, ie the time until Dhuhr. If the d Dhuhr has expired or the conditions specified not been fulfilled, or narrow the time, then do pray d Dhuhr. Scholars agree, Friday prayers should not be qadha in the same form of prayer. The proof of the hadith narrated by al-Bukhari from Anas ra, He said, "The *Prophet performed Friday prayers when the sun slipped."*

According to the opinion ashah, who are obliged to pray Friday Sun n ven prayers d Dhuhr in congregation ' ah and ap disguise a when snobby unclear. Disunahkan end prayers d zhuhur for people whose udzhurnya may disappear immediately until the end of Friday prayers. While women and sick people who could not find a vehicle to go to the mosque Sun n ven immediately prayed d Dhuhr to obtain preferential beginning of time.

3. Legal Conditions for Friday Prayers

The legal conditions of Friday prayers are five as mentioned by An-Nawawi in *al-Minhaj* . Some scholars say that there are six legal requirements for Friday prayers, as

stated in *Kifayah al-Akhyar* . However, these conditions overlap and are partly a repetition of the conditions for the implementation of Friday prayers.

a.   All parts of the Friday prayers held on the d Dhuhr.

b.   The provisions of makmum masbuq which finds one rak'ah with the imam is the same as the other makmum, as has been explained before. If the time of Friday prayers is over before getting up to perform the second rak'ah, he perfects it into dzhuhur prayers.

c.   Held in areas or villages that have buildings according to custom size.

d.   It is not preceded or accompanied by other Friday prayers in one area or village, unless the place does not allow it to accommodate all Friday members.

e.   Friday prayers are performed in congregation. The conditions as already explained above, namely consisting of 40 men who have mukallaf, independent and settled residence, do not go unless there is an intention.

f.   Perform two sermons before Friday prayers. Al-Bukhari and Muslim narrated from Ibn Umar that he preached on Friday and sat between two sermons. " The implementation of the two sermons before Friday prayers has become Ijma 'ulama, by observing the hadith, "pray as you see me praying." He did not perform Friday prayers except after two sermons. In contrast to the 'Id prayer, the' Id sermon is performed after the 'Id prayer in accordance with the sunnah of the Prophet.

C.   Pillars of Friday Prayers

1. Sermons, according to the majority of scholars sermons are a condition as well as the pillars of Friday prayers. But according to some of them, the sermon is not *obligatory*. Meanwhile, according to most of Imam Malik's disciples, except Ibn al-Majisyun, the sermon was *obligatory.*

2. The condition of the validity of the Sermon, said Ibn al-Qasim, namely the sermon delivered in Arabic which begins with the reading of *hamdalah.* Imam Syafi'i said, at least there are two sermons. In this case the preacher must stand and sit briefly between the two sermons.

3. The Law of Diligent Listening to Sermons, in this matter there are three different opinions. As some scholars think it is obligatory, and at the same time as one of the common law of sermons.

4. The law of sunnah prayer when the preacher preaches, when one of you enters the mosque, he should pray two rak'ahs, and when the imam is preaching, he should pray two rak'ahs quite quickly.

5. Surahs recited in Friday prayers, some scholars argue that the recitation of surahs sunnah in Friday prayers is, in the first rak'ah of surah *al-Jumu'ah* because this surah is often read by the Prophet SAW and in the second rak'ah used to read surah *al-munafiqun*.

D.   Time and Place of Execution of Friday Prayers

1.   Friday Prayer Time

The time of sh a lat Friday ad alah is the same as the time of sh al at dz uhur, which is from the slip of the sun to the size of the shadow of something similar to it. The proof of the determination of the time of sh a lat Jum'at is a hadith narrated by Imam Bukh a ri in the book "Shahih Bukh a ri" from Anas bin Malik ra. :

Meaning: "   That the Prophet S aw. perform n sh a lat Friday when the sun is tilted (slipping) ".

Further, Ahmad and Muslim narrated from Salamah bin al-Akwa 'he said:

Meaning : " We perform sh a l at Friday with Rasulullah S aw. when the sun has set, then we return to follow the shadows ".

In this hadith, it is clear that the time for the performance of Friday prayers is before the sun slips. Friday prayers are performed at the beginning of the

setting of the sun until the shadow of something is as long as something. After this time, can not do the Friday prayers and the obligatory prayers d Dhuhr.

According to Imam Al-Shafi'i's time is Friday, between tergelincirnyamatahari (*zawal*) until the end of time d Dhuhr, before the priest came out of Friday prayers. So who does the Friday prayers after the decline of the sun, so there is time before the end of his greeting d Dhuhr, he has been working on the Friday prayers on time. And that prayer for him is Friday for him. Unless he is in a country where Friday prayers have been performed before. (Al-Imam Asy-Syafi'i, al-Umm, 2010, 13)

While the time of Friday call to prayer is before sunset. When in the adzan before zawal, the adzan will be repeated after zawal. If the call to prayer is performed by the caller before the call to prayer and by another caller after the call to prayer, then the call to prayer after prayer is sufficient. And do not repeat the adzan before zawal.

2. Place of Execution of Friday Prayers

Friday prayers are legally performed either in the city or in the village, in the mosque and the buildings or fields around it, as well as legally performed in some places. Umar RA once sent a letter to the people of Bahrain who were hiding: "Perform Friday prayers wherever you are"

This hadith shows can be in the city or in the village. And Ibn Abbas said: "The first Friday is performed in Islam after the Friday performed in the mosque of the Prophet saw. in Medina, is what is done in Juwa-I, which is one of the villages in the Bahrain region "(HR. Bukhari and Abu Daud)

Then from Umar, that he saw the people of Egypt and the areas around the springs located between the cities of Mecca and Medina, prayed in their respective places, and he did not rebuke them.

E. Sunnah Jum'at

Before performing the Friday prayers, it is sunnah for them, both men and women, to prepare, as follows:
1. Take a shower

Take a bath if you want to attend Friday prayers. This is based on the words of the Prophet SAW. which reads:

Meaning: " When you will attend Friday prayers, then take a bath first ." (Bukhari Muslim). (Abu Abdullah Muhammad bin Ismail al-Bukhari, 2011,193)
2. Adorn Yourself with Manners When Going to the Mosque, it means wearing clean, neat and fragrant clothes and going to the mosque must be with polite and courteous manners.
3. In the morning, go to the mosque

 It is mentioned from Abu Hurairah that he said, Rasulullah Saw, said:

Meaning: on Friday, at every door of the mosque there are angels who record the first person to come and so on. Then if the priest had sat down, they folded his notebook and came to listen to d z ikir (sermon).
4. Sh a lat Sunnah While Waiting for Imam or Khatib

Abu Hur a ir a h radhiallahu 'anhu said that the Prophet Muhammad sallallaahu' alaihi wa sallam said, "Whoever takes a bath then comes for Friday prayers, then he sha lat as much as he can and he silently listens to kh u t bah until finished, then sha lat together The priest will be forgiven of his sins from this Friday until the next Friday plus three days. " (HR. Muslim)

COMPARATIVE ANALYSIS OF THE SYAFI'I SOCIETY AND THE MALIK I SOCIETY ABOUT MEN'S ABILITY TO FOLLOW FRIDAY PRAYER FOR WOMEN

A. In terms of the ability of men to follow Friday prayers for women

After me the analysis of opinion Shafi'i and Maliki about the abilities of joining friday prayer for the women, the authors found some similarities of opinion that Friday prayers for women, namely that the prayer jum 'at is not obligatory for women, but if they participate in congregational prayers then the prayers are valid and punished as zhu hur prayers but if they do not perform Friday prayers in congregation at the mosque then they are obliged to perform zhuhur prayers at home.

When a woman performs Friday prayers, she performs two rak'ahs. When he finds one rak'ah, he will surely add another rak'ah and it will be enough for him on Friday. Indeed, there is no Friday for them, but Allah SWT knows best that they are not sinful by leaving Friday. However, when they come to the mosque on Friday with the imam, then they are considered to be among those who perform Friday prayers in congregation with the imam. As for the evidence used by the Syafi'i School and the Maliki School about Friday prayers for women.

Meaning: "Abbas ibn Abdul Azhim conveyed to us from Ishaq ibn Manshur, from Huraim, from Ibrahim ibn Muhammad ibn Al-Muntasyir, from Qais ibn Muslim, from Thariq ibn Syihab that the Prophet. said: "Friday prayers in congregation is an obligation set for every Muslim, except 4 groups namely: Companions, Women, Children, or the Sick." (HR. Abu Dawud).

The meaning of the hadith above is one to know that the law of origin from Friday prayers is obligatory for every Muslim regardless of men and women. But the hadith says that there are some who are allowed not to do it, one of them is a woman, children, my servants, and the sick. All they are is not mandatory Friday prayers, but they are still obliged to pray d Dhuhr. Only if they do Friday also, their prayer and Vain legal obligation to pray d Dhuhr.

It is not obligatory for Friday prayers for some people who have mentioned the hadith above, if you look further there is evidence that supports the obligation of Friday prayers for women is a hadith Rasûlullâh *shallallâhu 'alaihi wa Sallam* which shows the priority of prayer at home for women compared to prayers in the mosque (meaning), "The *prayer of one of you in his makhda'nya (special room used to store valuables) is more important than his prayer in his room. And the prayer in his room is more important than the prayer in his house. And the prayer in his house is more important than the prayer in the mosque of his people. And the prayer in the mosque of his people is more important than the prayer with me. "* (HR Ahmad, Ibn Khuzaimah, and Ibn Hibban).

Based on the above legal evidence, Friday prayers are obligatory for men who have reached puberty and sensible unless there is something that prevents them from performing Friday prayers in the mosque. The law of Friday prayers for women if we refer to the above proposition is not obligatory.

B. In terms of differences in the ability of men to follow Friday prayers for women

The scholars of the Syafi'i sect assert that it is not obligatory for women and my servants (Friday prayers) but if they perform then it remains valid. Because basically the law of Friday prayers is the word of God in surah al-jumuah verse 9 which reads:

Meaning: "O you who believe, when you are called to perform Friday prayers, then hurry to remember Allah and leave trading. that is better for you if you know.

The meaning of the above verse is Al-Jumu'ah called Jumu'ah because this word is taken from the word *Al-Jam'u* (meaning 'gather') because the followers of Islam gather on that day once a week in large places of worship. It is the sixth day where Allah perfects the creation of all beings, on that day Adam was created, admitted to heaven, removed from it, and the Day of Judgment. And Allah has commanded the believers to gather on Friday to worship. Then go, intend and be diligent in doing so.

While according to the Maliki School, it is not obligatory for a woman to perform Friday prayers but if the woman is old (does not cause temptation for men), then it is permissible for her to attend Friday prayers, if not then it is makruh for her. And if the woman is still young who is worried that she will cause slander by coming to the mosque then it is haram for her to come on Friday to prevent the occurrence.

So according to the Maliki sect, women who are still girls should not perform Friday prayers in congregation at the mosque because it is feared that it will create a temptation for men who want Friday prayers to the mosque and for them it is obligatory to pray dzhuhur at home as a substitute for prayer Friday because it is better for them.

C. **Comparative Analysis of Men's Ability to Follow Friday Prayers for Women**

After describing the similarities and differences of opinion between Mazhab Syafi'i and Mazhab Maliki regarding the possibility of following Friday prayers for women, the author is more inclined and agrees with Mazhab Syafi'i who think that it is disliked for women to come to congregational prayers absolutely, both Friday prayers and so on, if it can stimulate orgasm even wearing thick clothes, as well as clothes that do not stimulate when by decorating and wearing perfumes.

Meanwhile, according to the Maliki School, it is argued that a woman is not obliged to perform Friday prayers, if the woman is old and does not cause temptation to the man then the woman is allowed to attend Friday prayers with the imam and if the woman causes temptation to the man- man then the woman is forbidden to perform Friday prayers in the mosque with the imam.

As for the old woman who comes out in thick clothes and does not wear perfumes that do not "invite" men, then that is valid for him to come to Friday prayers and not be disliked provided he meets two things:
1. Obtaining permission from his guardian (whether the woman is a girl or old), if not allowed then it is forbidden for him.
2. His departure is not worried will cause slander, if his arrival brings slander then it is forbidden for him to leave

From the analysis of research done on the ability to follow the Friday prayers for women, basically the Shafi'i school and maliki both allow women to perform.

CONCLUTION

From the above description it can be concluded that what is meant by Friday prayers is the obligatory prayer of two rak'ahs which must be performed by every Muslim on every Friday at d zh uhur which begins with two Khu tbah. As for the word Friday in alq ur ' an it is called al-jumu'ah and is the name of s a lah one alq ur ' an .

According to jurisprudence, the basis of the law of the obligation of Friday prayers for every Muslim person is the word of Allah SWT, in surah al-jumuah verse 9 which ar tinya: "O you who believe, when called to perform Friday prayers, So hurry to remember Allah and leave trading. that is better for you if you know."(QS. Al-Jumuah verse 9).

The obligation of Friday prayers is fardhu a'in, meaning it applies to all Muslims, but the hadith of the Prophet SAW. says that: in Wadi bin Dukhshum

Meaning: "Friday prayers in congregation is an obligation set for every Muslim, except 4 groups, namely: Companions, Women, Children, or the Sick." (HR. Abu Dawud)

If there is a woman who maintains Islamic manners, she is allowed to go to the mosque to perform Friday prayers with Islamic manners as well. The way he did it was exactly the same as the jumatan done by the male congregation. That is, he is obliged to listen to the sermon carefully, can not talk to his friend, and he only prays 2 rak'ahs with the imam, as the rules of jumatan we know.

According to the Maliki school in this school, Shal at Jumat also has 2 conditions: Mandatory conditions and legal conditions. There must be 10 conditions and there are 5 legal conditions . The two conditions agreed upon are to be masculine and healthy. So, Friday prayers are not obligatory for a woman and a person who is suffering from illness. But when it comes to Friday prayers, they are among those who are considered to perform Friday prayers.

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LAW OF ADOPTING CHILDREN ACCORDING TO VIEWS OF ISLAMIC LAW

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ABSTRACT

Adoption of children is one of the methods taken for husband and wife who have no offspring in their marriage. In its development, adoption must be carried out based on applicable legal provisions, in this case in accordance with the religion of prospective adoptive parents (Muslim is in the Religious Courts and other religions are in the District Court. Adoption, in principle is done as a provocation that can later be blessed with children. In Islamic law, adopted children are not prohibited as long as it involves maintaining, educating and nurturing them, but is not known if connected or associated with his legal position.

KEYWORDS: Adoption must be carried out based on applicable legal provision.

INTRODUCTION

A. Background

Children are a gift from Allah SWT. He is the sweetheart between two legally married couples according to law and religion. It is the child who makes a family happy and perfect. He was born from the womb of a pregnant mother. She was raised by her parents with love and happiness. The old man who educated him to be a better child since he was little. The most important and early education is the education of their respective parents.

But not all children can get love and happiness from their parents. For orphans and abandoned children who can rarely get love, there are even those who have never had it. Because since childhood their parents have died.

They never get an education from their own parents. They are also many who can not get a decent education. It is the environment that shapes and influences the character of these children. They will find their identity in accordance with the external environment which is sometimes less good for shaping the character of the child. To meet their needs, they are beggars, scavengers, street musicians, and so on. There are even those who do negative actions, such as stealing.

DISCUSSION

THE LAW OF ADOPTING A CHILD ACCORDING TO THE VIEW OF ISLAMIC LAW
A. Definition of Adoption

Etymologically adoption comes from the Dutch word "adoptie" or "adopt" (adoption) in English, which means adoption, adoption. In Arabic it is called "tabanni" which according to Prof. Mahmud Yunus is defined as "adopting a child" while in the Munjid Dictionary it is defined as "ittikhadzahu ibnan", that is, making him a child. Adoption is the adoption of a child by a person against a child whose lineage is clear to be his own child.This is done to provide love, educational support and other needs. Rasulullah SAW once adopted, that is, when he raised Zaid bin Haritsah as his son.

Adoption is divided into two, namely:
1. Lifting other people's children to be his own son without status as a child of his own.

2. Lifting other people's children to be his own son and gave status as biological children so that they have the right to wear his foster parents lineage and legacy mewarisiharta, and other rights as a parent and child relationship.

According to Hilman Kusuma, S. H expressed his opinion by saying that the adopted child is the child of another person who considered his own child by the adoptive parents with the information according to local customary law because the purpose of the continuity of the sons and maintenance of household wealth. While surojo wingjodipura, SH said that adoption (adopt) is an act of taking someone else's child into her own family so that the person she picked up the child and the child collected arose a family of the same law, like the one between parents and anak.Dalam Indonesian positive law has been given some rules contained in the Indonesian legislation that provide a special understanding of adoption and adoption, as follows:

a. Pursuant to Article 1 item 2 of Government Regulation No.54 of 2007 on the Implementation of Adoption, adoption is a legal act that removes a child from the jurisdiction of the parent, legal guardian or other person responsible for the care, education, and rearing of the child into the family environment of the adoptive parents.

b. Whereas in Article 1 item 9 of Law No.23 of 2002 on Child Protection explains that a child is a child whose rights are transferred from the family environment of the parents, legal guardians, or others responsible for the care, education and upbringing of the child that, into the family environment of his adoptive parents based on a court decision.

B. The Law of Adoption of Children According to the View of Islam

In the teachings of Islam between the adoptive parents and their adopted children there is no lineage. Nasab is the legality (legitimacy; about or legal status) of family relationships based on blood ties, as one of the consequences of a legal marriage, or a fasid marriage, or syubhat (adultery). With the lineage relationship a person has the right to obtain rights, such as inheritance law, marriage, guardianship and so on.

The law of adoption is set out in the Qur'an surat Al-Ahzab verses 4-5, as follows:

Meaning:

(4) Allah never makes for a person two hearts in his cavity; and He did not make your wife whom you zhihaR was your mother, and He did not make your adopted children your own. That is just your words in your mouth. And Allah speaks the truth and He shows the way.

(5) Call them by the names of their fathers; that is more just in the sight of Allah, and if you do not know their fathers, then (call them as) your brothers in religion and maula-maulamu [1199]. And there is no sin on you for what you disbelieved in, but (what is sinful) what your heart intends. And Allah is Oft-Forgiving, Most Merciful . (Surat al-Ahzab: 4-5)

Surat Al-Ahzab verses 4-5 in general can be summarized as follows:

a) God did not make two hearts in the human chest.
b) Your adopted child is not your biological child.
c) Call your adopted child according to his father's name.

From the above provisions it is clear that what is forbidden is the adoption of a child as a natural child in all respects.[3]

In another verse about the marriage story of a friend of Zaid bin Haritsah radhiyallahu'anhu 9 who was once the adopted child of the Prophet SAW, before there was a ban) with Zainab bint Jahsy radhiyallahu'anha, Allah says in QS Al-Ahzab verse 37:

Meaning:

"And (remember), when you said to the person to whom Allah had bestowed favors and you (also) gave favors to him:" Hold on to your wife and fear Allah ", while you conceal in your hearts what Allah will reveal, and You fear man, but Allah has the right to fear you. So when Zaid had ended the need for his wife (divorced), We married you with him so that there would be no objection for the believers to (marry) the wives of their

adopted children, when the adopted children have settled their needs from their wives . And it is God's will that it will happen. "

Lifting other people's children to be treated, be recognized as children of their own (waladush shulbi au Radha ') ruled as invalid. This is in accordance with the hadith explanations of several books, namely:

1. Kitab Lubab al-Ta'wil fi Ma'ani al Tanzila

Indeed the Prophet SAW. said: "Whoever claims another person as his father, and he knows that the person is not his father, then the surge is forbidden to him."

2. Kitab Ma'alim al-Tanzil

Qatadah said: "No one can say about Zaid bin Haritsah:" Zaid bin Muhammad. "If a person deliberately says something like that, then he has committed immorality, and anyone is disobedient to Allah SWT. And His Messenger, then he must have gone astray with a very far error. "[4]

C. Islam still allows for adoption with provisions

1. The lineage of an adopted child is still attributed to his biological parents, not to his adoptive parents.
2. The adopted child is allowed in Islam, but simply as a foster child, can not be equated with the status of the biological child, either in terms of inheritance, mahram relationship, or wali (in marriage).
3. Because the adopted child may not receive the inheritance from his adoptive parents, he may obtain property from his adoptive parents in the form of a grant, which is a maximum of one-third of the total wealth of his adoptive parents.

CONCLUSION

1.   Adoption in Arabic is called "Tabanni" which according to Prof. Mahmud Yunus is defined as "adopting a child" while in the Munjid Dictionary it is defined as "ittikhadzahu ibnan", that is, making him a child. Adoption is the adoption of a child by a person against a child whose lineage is clear to be his own child. This is done to provide love, educational support and other needs.

2.   The law of adoption in Islam is allowed, it can even be said as a special deed because they can get love from others. Provided that he does not treat the child exactly as his own child in the proposition of his name, in the law of enlightenment and inheritance. And the adopted child is still attributed to the name of his biological father. If in the rapture does not comply with these conditions then in Islam the law is haram. This is in accordance with the Qur'an surat Al-Ahzab verses 4-5.

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CONCEPT OF LIBERAL ISLAMIC THINKING

AS ISLAMIC LEGAL PRODUCTS IN INDONESIA

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ABSTRACT

Liberal means free, non-textual, tolerant, open-minded, especially relating to religious and political issues. Initially, the term liberal Islam was not well known and paid attention to by Muslims . The term actually became very popular after the issuance of the MUI fatwa in 2005 which stated that liberalism was heretical and adhering to that concept was haram. These intellectuals are very appreciative of Modernism, democracy, pluralism and secularization. Thus, in terms of their thinking they can be classified as a group of thinkers, known as Neo Modernism. A thought that is identical to Fazlurrahman as the originator. Neo Modernism, is an Islamic thought that emerged from Modernism, but on the other hand, this understanding is also interested in traditional knowledge. Someone's educational background is something that is very possible, in shaping one's mind. Including the intellectual figures above. The entry of liberal Islamic thought into Indonesia, there are several factors, among others, the long existence of Western Colonialism, because basically Liberalism came from the West. In addition, many Indonesian students are studying abroad, especially in the West. Although these intellectuals actually came from the Middle East.

KEYWORDS: Riberal Islam in Indonesia.

PRELIMINARY

A. Background of the problem

Every product of thought, a person cannot escape from their epistemology or their perspective on certain objects based on the scientific framework that becomes the blade of their analysis. From this point of view, it will produce thoughts. A person's persistence in defending their argument will be reflected if the product of their thoughts is able to have an impact on changing their perspective on others. Like the previous philosophers, that among them each contributed and influenced the thoughts of other philosophers. As an example, the development of liberal Islamic thought in the midst of social life in diversity is an indication of the life of thought in Islam. On the one hand, it is considered that this is good for the development of the people whose level of thinking is controlled, but it is not good if it removes the essence or social value that ends in mutually confusing one another. Starting from this understanding, the real point of emphasis is how Islam as a dynamic religion is able to position Islam as a motivation for thought, action and control over various obstructing social phenomena. Even though its existence according to Islamic thinkers is static, with this assumption there needs to be a new paradigm and movement to raise Islam from its confines. Therefore, liberal Islam appears as an effort to provide motivation to build a paradigmatic framework that will dynamize Islam in various aspects.

DISCUSSION

A. History of the Birth of Liberal Islamic Thought in Indonesia

Liberal means free, non-textual, tolerant, open-minded, especially relating to religious and political issues. Liberal also means, someone who is tolerant in matters of religion and politics or who does not want to be bothered by tradition or antiquity. [1] The word Islam when juxtaposed with the word liberal means free Islam, which does not have to understand Islamic teachings textually, Islam that is tolerant of non-Muslims, Islam which has an open mindset and

is broad following the times, Islam which does not want to be bothered by orthodox traditions. Because, anything that has been around for centuries is considered ancient or orthodox.

The birth of liberal Islam can be said to be a response to various fundamental and radical movements. They put out their thoughts, to match the thoughts which they consider orthodox, old-fashioned and unable to adapt to social reality. These liberal Muslims, seem to want to show ideas which for them are compatible with the modern era. Not only that, they even criticize the thought of Islamic fundamentalists, who was already considered archaic and detrimental to some people, because they thought were conservative. This is in stark contrast to the thinking among liberal Muslims, which they call tolerant, modern and see everything according to the contemporary context.

Initially, the term liberal Islam was not well known and paid attention to by Muslims in Indonesia. The term actually became very popular after the issuance of the MUI fatwa in 2005 which stated that liberalism was heretical and adhering to that concept was haram. So, despite the debate about the validity of the fatwa, the term liberal Islam in Indonesia has been popularized by those who oppose it. [3] The birth of this liberal thought , is also a form of rebellion in the name of freedom of thought. In the political context, the liberal thought movement was born as evidence of protest against the authority of the king's power alongside religious power Liberal Islam itself is a progressive interpretation of the (text) of Islam which authentically departs from the original Islamic tradition of dialogue in order to enjoy the progress of modernity, such as economic progress, democracy, human rights.

B. Liberal Islamic Figures in Indonesia

The existence of liberal Islamic thought in Indonesia cannot be separated from the presence of figures or initiators of the existence of liberal Islam. From them later, liberal Islamic thought continued to develop. Starting in the era of the 1970s, namely, at Nurcholis Majid conveyed his ideas about secularization and Abdurrahman Wahid with his pluralist ideas, was considered the first generation of a liberal thought movement. Then, this thought movement was continued by several figures among young intellectuals, who had backgrounds ranging from NU and Muhammdiyah. These figures include, Ulil Abshar Abdalla, Luthfi Assyaukani and Hamid Basyaib. The forms of their thinking are:

1.   Nurcholis Majid

Nurcholis Majid was born in Mojoanyar, Jombang on March 17, 1939. His initial education was taken in two places, namely Madrasah Diniyah owned by his own family and in a people's school (SR) in his village. After that, he was admitted to the Darul Ulum Rejoso pesantren , Jombang. However, there he only lasted two years for political reasons. Until then, Nurcholis was transferred to the modern pesantren Darussalam Gontor Ponorogo. After completing Gontor, he continued to IAIN Jakarta by taking the Adab faculty. And it was during this time that Nurcholis became active in the student organization of the Islamic Student Association (HMI).
The 1970s were a time for Nurcholis in his intellectual formation. Because, at this time, he started writing in various media. Starting from Pos Bangsa, Tribun (name of newspaper) and Mimbar. Nurcholis's writings were a response to his thoughts on the theory of growth which was debated in the early days of the New Order development.
Nurcholis became a controversial figure, after he launched his idea of secularization in his paper entitled "the necessity of reforming Islamic thought and the issue of community integration," on January 2, 1970. In a discussion held by HMI, PII, GPI and Persami, in Menteng Raya 58. Then, his ideas were reinforced by his speech at Taman Ismail Marzuki Jakarta, on October 21, 1992, entitled "Some Reflections on Religious Life in Indonesia." It was from this speech that marked the start of a movement, known as the Islamic Thought Renewal Movement.

2. Abdul Rahman Wahid

Abdurrahman Wahid was born on 7 September 1940 in Jombang. His education was started at a people's school (SR), then he continued education at SMEP in Yogyakarta, besides that he also studied at the Krapyak Islamic Boarding School. At this time, he had read books that were classified as heavy, such as *What Is to Be Done?* Lenin's work and the book by Karl Mark *Das Kapital.* Because he is a large family of Islamic boarding schools, he has studied or received his education in several Islamic boarding schools in several places. In 1964-1966 he continued his studies at Al-Azhar University Cairo, Egypt at the *Department of Higher Islamic and Arabic Studies.*

Abdurrahman was very appreciative of Liberal ideology. Because, placing humans as free and sovereign creatures. According to him, with the existence of complete freedom by an individual or human being, that human will always be a creative and productive being, so that he is able to carry out his duties as the *Caliph of* God on earth.

3. Ulil Abshar Abdalla

He also chairs the Lakpesdam (Institute for the Study and Development of Human Maya Resources) Nahdlatul Ulama, Jakarta. Also a staff at the Institute for Information Flow Studies (ISAI), Jakarta, as well as the Program Director for the Indonesian Conference on Religion and Peace (ICRP). He is also listed as the Daily Expert Advisor for Duta Masyarakat. As the founder and coordinator of the Liberal Islam Network which often voices the liberalization of Islamic interpretations, Ulil has garnered a lot of sympathy and criticism. For his work in carrying out the ideas of liberal Islamic thought, Ulil is said to be the heir to reformer Islamic thought beyond Nurcholish.

4. Hamid Basyaib

Since 1984 Hamid has also been known as a prolific translator of books , especially Islamic books and social and political sciences . Some of his translated works include : *Sociology of Islam and Contemporary Society* (1990), *They Dare to Speak: Challenging the Domination of the Jewish Lobby* (1990), and the *Confusion of Liberal Democracy: Boyd R. Compton's Secret Letters* (1993). Apart from being productive in translating and editing books, Hamid also regularly writes articles and columns for a number of newspapers and magazines. A number of his writings have been published in a number of books, including *Reflecting on Abroad: A Collection of International Political Articles* (1998) and *For Indonesia to Keep Singing: Uprising Towards and Post-Reformation* (1999).

In addition, he fought for freedom, Hamid's motivation to take the line of thought because he wanted to understand the world in his own way. He wanted to understand it from the most complex to the simplest problems. Some of the phenomena that caught his attention, namely concerning the origin of life, Darwin's theory of evolution, and the material that started this life . According to Hamid, all humans come from a single cell. On this basis, he wants to fight for the equal rights of every human being. In terms of thought, according to Hamid, religion must be separated from science or systems government. Because religion does not have a government system. It is the same with the inner realm that no one else can interfere with , let alone the state. "The state can not regulate something that is associated with the inner confidence of its citizens for the rights of every person. Let them believe what is their faith."

5. Luthfi Assyaukani

Lutfie Assyaukani's educational history, among others, 2006 Ph.D. University of Melbourne, Australia, 2003 MA University of Melbourne, Australia, 1995 MA International Islamic University, Malaysia, 1993 BA University of Jordan, Jordan. In 2001, together with Ulil Abshar Abdalla, he founded the Liberal Islam Network. Currently teaching at Paramadina University. [11]

These intellectuals are very appreciative of Modernism, democracy, pluralism and secularization. Thus, in terms of their thinking can be classified as a thinker, who is known as

Neo Modernism. A thought that is identical to Fazlurrahman as the originator. Neo Modernism, is an Islamic thought that emerged from Modernism, but on the other hand , this understanding is also interested in traditional knowledge. Someone's educational background is something that is very possible, in shaping one's mind. Including the intellectual figures above.

C. Factors that make Liberal Islam in Indonesia

The entry of liberal Islamic thought into Indonesia, there are several factors, among others, the long existence of Western Colonialism, because basically Liberalism came from the West. In addition, many Indonesian students are studying abroad, especially in the West. Although these intellectuals actually came from the Middle East. However, because it has received education abroad (West), so there are many Islamic intellectuals whose thoughts are considered liberal. One of them, Fazlurrahman.

D. Liberal Islam Network (JIL)

The management of JIL was commanded by several young thinkers, such as Luthfi Assyaukanie, Ulil Abshar Abdalla, and Ahmad Sahal. The JIL headquarters which is based on Jalan Utan Kayu, is also often enlivened by discussions or chatting with young activists from various circles. The mass media that are active in launching Libreral Islamic ideas include compass, tempo newspaper, republika, tempo magazine .

Nurcholish Madjid developed his idea more intensively which he called "Liberal Islam Network". The Liberal Islam Network, which they shortened with JIL, began to be active in March 2001. Initial activities were carried out by direct (talkshow) and interactive discussions with Liberal Islam contributors. "Warrior of pluralism and inclusivism" to talk about various socio-religious issues in the country.

The formation of the Liberal Islam Network has had a significant influence on the development of Islamic thought in Indonesia. One of the institutions that is actively spreading these critical ideas is the Liberal Islam Network (JIL). The Liberal Islam Network is a network whose members claim to be supporters of Liberal Islam in Indonesia. This network group carries a critical understanding of Islamic teachings by investigating the essential meaning behind the text.

Their freedom in interpreting / interpreting Islam can be seen from the way they interpret the scriptural text and social phenomena. In the issue of interpretation, liberal Muslims claim that each individual can make his own interpretation. Because, doing an interpretation does not require conditions and knows no limits, anyone has the right to do that. Apart from that, ijtihad is also a must. Because, by doing so, Islam will continue to develop according to the times.

Ijtihad is seen as a method for developing critical thinking. Thus, various Islamic sciences will continue to develop. Conversely, if this is not done, then these sciences will experience paralysis and even stagnate (stop). The thing about ijtihad is not wrong but, ijtihad is something that cannot be done carelessly but, there are certain conditions in doing it.

E. Characteristics of Liberal Islam

Liberal Islam is a form of certain interpretation of Islam based on the following:

a. **Opening the door to ijtihad in all dimensions of Islam**
   Liberal Islam believes that ijtihad or rational reasoning on Islamic texts is the main principle that enables Islam to survive in all weather. The closure of the door to ijtihad, either in a limited way or as a whole, is a threat to Islam itself, because by doing so Islam will experience decay. Liberal Islam believes that ijtihad can be carried out in all aspects, both muamalat (social interaction), ubudiyyat (ritual), and ilahiyyat (theology).

b. Prioritizing the spirit of religio ethics, not the literal meaning of the text

Ijtihad developed by Liberal Islam is an attempt to interpret Islam based on the religious-ethical spirit of the Qur'an and the Sunnah of the Prophet, not to interpret Islam based solely on the literal meaning of a text. A literal interpretation will only paralyze Islam. With interpretation based on a religio-ethical spirit, Islam will live and develop creatively become part of a universal human civilization.

c. Believing in truth that is relative, open and plural

Liberal Islam bases itself on the idea of truth (in religious interpretation) as something relative, because an interpretation is a human activity that is confined by a certain context, open. Because every form of interpretation contains the possibility of being wrong, in addition to the possibility of being plural right, because religious interpretation, in one way or another, is a reflection of the needs of an interpreter in a time and space that is constantly changing.

d. Siding with the minority and the oppressed

Liberal Islam rests on an interpretation of Islam that favors minorities who are oppressed and marginalized. Any socio-political structure that preserves the practice of injustice over the minority is against the spirit of Islam. Minority here is understood in a broad sense, including religious, ethnic, racial, gender, cultural, political and economic minorities.

e. Believing in freedom of religion

Liberal Islam believes that the affairs *of religion* and *no religion* is an individual right that should be respected and protected. Liberal Islam does not justify persecution (persecution) on the basis of an opinion or belief.

f. Separating and ukhrawi earthly authority , religious authority and politic

Liberal Islam believes that religious and political power must be separated. Liberal Islam opposes the religious state (theocracy). Liberal Islam believes that the form of a state that is healthy for religious and political life is a state that separates the two powers. Religion is a source of inspiration that can influence public policy, but religion does not have *the sacred right* to determine all forms of public policy. Religion is in the private sphere, and public affairs must be conducted through a consensus process.

CONCLUSION

Liberal legal thought has actually grown and existed since the interpretation of Islam emerged. Those who think liberally think that if Islam is advanced, it must be realized by interpreting religion. This group wants a renewal of Islamic thought , renewal of education, relations between religion and the state, democracy, women's rights, rights of non-Muslims, freedom of thought and ideas of progress. In Indonesia, the names Abdurrahman Wahid, Nur Cholis Madjid, to Ulil Abshar-Abdalla, Lutfie As-Syaukani, Abd Muqsith Ghozali, emerged as liberal figures . They rely heavily on ratio in interpreting religious texts so that the meaning contained in the text can read, solving contemporary problems .

The entry of liberal Islamic thought into Indonesia, there are several factors, among others, the long existence of Western Colonialism, because basically Liberalism came from the West. In addition, many Indonesian students are studying abroad, especially in the West. Although these intellectuals actually came from the Middle East. However, because they have received education abroad (West), there are many Islamic intellectuals whose thoughts are considered liberal. One of them, Fazlurrahman.

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IMAM AL-QORDOWI'S VIEW OF THE DEATH PENALTY ON THE CRIMINAL ACTS OF NARCOTICS BASED ON UU NO. 35 OF 2009

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ABSTRACT

Drug abuse has become a major problem both nationally and internationally. Victims of drug abuse have become a dilemma in society which has recently been increasing. This has led to an increase in drug users and dealers both in the city and in remote villages. To prevent this, there needs to be tough action, one of which is the death penalty based on law. No 35 of 2009. Thus, some people think that the death penalty is appropriate, because these people have committed crimes against other human beings that are beyond humanitarian boundaries, because the human rights of victims must also be considered, not only on the part of the perpetrators. Meanwhile, those who refuse the application of the death penalty have more grounds from the human side because this punishment is considered too cruel and will obviously close the opportunity for the convict to repent and improve himself. In addition, other reasons are based more on the religious side, that the death of a person is a matter for God, the Creator, not on human rights or the state. In reality, crimes imposed on drug dealers have never had a deterrent effect on them

This type of research is a library research and is descriptive-comparative. Namely by describing and analyzing in detail. The use of this method because in this thesis will compare and analyze the penalties for drug dealers according to Islamic law and positive law.

The results of this study found that Islamic law and positive law both allow the death penalty for drug dealers, on the grounds that the consequences of drug abuse are very harmful. One of them causes loss of life, property and damages generations of the nation's children. So it is appropriate for drug dealers to be sentenced to death. The law used by the two is different, positive law uses article 113 paragraph (2) of Law no. 35 of 2009 on narcotics, while Islamic law uses the Koran and hadiths. The similarities that underlie both allow the death penalty for drug traffickers if the perpetrator repeats his actions many times. The difference is that the positive law imposes a death penalty for drug traffickers, namely the severity and type of drug being circulated, while Islamic law allows the death penalty only in the form of ta'zir which has the highest and lowest limits in determining a criminal sanction. If that person the damage cannot be stopped. The only way to support the execution of those convicted of highly destructive drug cases is the ta'zir law in the form of capital punishment. Islamic law does not look at how much weight is circulated but whether it is the person whose damage can be stopped or not.

KEYWORDS: Ad Death Penalty for Drug Traffickers, Islamic Law

PRELIMINARY

A. BACKGROUND

Lately, the circulation and consumption of illegal drugs, shabu-shabu and all kinds, shows symptoms that are getting out of control. Apart from the extraordinarily neat packaging and technicality of the distribution, it is also very much felt that the personal control mechanism of our youth is becoming increasingly unclear. In fact, the abuse of Narcotics to date has reached a very concerning level. Almost all people in the world can easily get Narcotics, for example from dealers / dealers who sell in school areas, discotheques, and various other places . The Narcotics business has grown and become a business that is in great demand because of its economic advantages.

The condition of Indonesia which is an emergency for drugs, was conveyed by President Joko Widodo in February. The President explained that there are 18 thousand people who die per year due to drugs. In the effort to eradicate and handle drug cases, the state has a big responsibility, namely to save its citizens by means of rehabilitation. The number that is borne

by the state is unmitigated, namely 4.2 - 4.5 million drug abuse. In addition, as many as 1.2 million drug abusers cannot be rehabilitated [3] . With the high burden of the state and the increasing abuse and circulation of drugs in Indonesia, the President firmly rejects the clemency filed by death convicts in drug cases.[4] . This rejection statement was conveyed by the President to journalists when inaugurating the Great Mujahidin Mosque in Pontianak, West Kalimantan in January 2015. The President stated that he would not grant clemency to the 64 death row convicts in drug cases who asked him for clemency

With regard to the death penalty, this punishment is the maximum sentence given to dealers and producers of various types of narcotics. In an effort to fight drugs, legal rules were formed to ensnare the perpetrators of this crime, namely Law Number 5 of 1997 concerning Psychotropics and Law Number 35 of 2009 concerning Narcotics. In the Narcotics Law, the death penalty, one of which is regulated in Article 114 paragraph 2.

The regulation of narcotics based on law number 35 of 2009 (Law No.35 of 2009), aims to ensure availability for the benefit of health and science, prevent narcotics abuse, and eradicate illicit narcotics trafficking. The abuse of narcotics in Indonesia has reached a very alarming level, the facts in the field show that 50% of the residents of LAPAS (correctional institutions) are caused by drug or narcotics cases. Criminal news in the mass media, both print and electronic media, is filled with news of narcotics abuse. The victim extends to all levels of society from students, university students, artists, housewives, traders, public transportation drivers, street children, officials and so on. Drugs can easily be formulated by themselves which are difficult to dictate. Illegal drug factories have been found in Indonesia.

Law enforcement against narcotics crime has been carried out by law enforcement officials and many judges have received decisions in court sessions. It is hoped that law enforcement can act as an antidote to the widespread circulation of narcotics or narcotics trafficking, but in reality the more intensive law enforcement is carried out, the more the narcotics trafficking will also increase . The criminal act of drugs or narcotics based on law number 35 of 2009 (Law No.35 of 2009), provides quite heavy criminal sanctions, in addition to being subject to corporal punishment and also subject to fines, but in fact the perpetrators are increasing. This is due to the fact that the imposition of criminal sanctions does not have a *deterrent effect* on the perpetrators.

Symptoms or phenomena of narcotics misuse and efforts to overcome it are currently sticking out and being debated by legal experts. Drug or narcotics abuse has approached a very dangerous act, not only using drugs, but it has increased to the use of needles which will eventually transmit HIV.
The development of narcotics crime at this time has frightened people's lives. Several countries, including Indonesia, have made efforts to increase prevention programs from the level of legal education to programs to reduce the supply of drugs or narcotics.

B. FORMULATION OF THE PROBLEM

From the background description of the problem above, several points for the formulation of the problem can be drawn, as follows:

1. What is meant by criminal law and Islamic criminal law

2. What is meant by narcotics and narcotics crime?

3. What is meant by the death penalty for narcotics crime (Law No. 35 of 2009) according to positive law and Islamic law?

C. OUR PURPOSES

From the background description of the problem above, several points of discussion objectives can be drawn, as follows:

1. To find out what is meant by criminal law and Islamic criminal law

2. To find out what is meant by narcotics and narcotics crime

3. To find out what is meant by the death penalty for narcotics crime (Law No. 35 of 2009) according to positive law and Islamic law

DISCUSSION

A. DEFINITION

1. Definition of Criminal Law (Positive Law)

Traditionally, the definition of criminal law is "a law that contains regulations that contain obligations and prohibitions against offenders who are threatened with punishment in the form of bodily torture." (Samidjo, 1985: 1). Another definition is, "criminal law is a legal rule regarding crime. The word "criminal" means things that are criminalized, namely things that are delegated by a competent agency to a person as things that are unpleasant to feel and also things that are not delegated. According to Sudarsono, in principle, the Criminal Law regulates crimes and violations of the public interest and these actions are punishable by punishment which constitutes suffering.

2. Definition of Islamic Criminal Law

The word Jinayat is the plural form of the word jinayah, which means an act of sin, crime or offense. Al-jinayah chapter in Islamic fiqih discusses various criminal acts (Jarimah) and their laws. The law of had is a punishment whose provisions have been confirmed in the text of the Koran or the Sunnah of the Prophet. Meanwhile, ta'zir law is a punishment whose provisions are not confirmed in the Koran and the Sunnah of the Prophet. Ta'zir law becomes the authority of the ruler to determine it.

Islamic Criminal Law is often referred to in fiqih as jinayat or Jarimah. Jinayat in Islamic law terms are often referred to as offenses or criminal acts. Jinahah is the verbal noun (mashdar) form of the word jana. Etymologically, jana means to sin or be wrong, while jinayah means sin or wrong deed. In terminology, the word jinayat has several meanings, as expressed by Abd al Qodir Awdah that jinayat is an act that is prohibited by syara 'whether the act is about life, property, or others.

What is meant by jinayat includes several laws, namely killing people, injuring, cutting off limbs, and removing bodily benefits, for example eliminating one of the five senses. In the Jinayah (Islamic Criminal Code) it also discusses preventive, rehabilitative, educational, and repressive efforts in overcoming crimes accompanied by theories of punishment.

According to A. Jazuli, basically the meaning of the term Jinayah refers to the results of one's actions. Usually this definition is limited to prohibited acts. In fuqoha 'circles, the word Jinayat means an act which is prohibited by syara'. However, generally fuqoha 'uses the term only for actions which are forbidden according to syara'. Even so, fuqoha 'generally uses the term only for actions that threaten the safety of the life, such as beatings, killing and so on. In addition, there is fuqoha 'which limits the term Jinayat to actions that are punishable by hudud and qishash, not including actions that are threatened with ta'zir. Another term that is equivalent to the term jinayat is Jarimah, which is the prohibition of the prohibition of syara 'which Allah SWT has threatened with the punishment of had or ta'zir.

In general, the definition of Jinayat is the same as the criminal law in positive law, namely the law that regulates actions related to the soul or limb, such as killing, injuring and so on.

B. Principles of Islamic Criminal Law

Principles of Islamic Criminal Law are legal principles that underlie the implementation of Islamic Criminal Law, including:

1. Legality Principle

The principle of legality is the principle which states that there is no violation and there is no penalty before the law states it. This principle is based on Surah Al-Isra 'verse 15 and Surat Al-An'am verse 19.

These two verses contain the meaning that the Qur'an was revealed by Allah SWT to the Prophet Muhammad SAW so that it becomes a warning (in the form of rules and threats of punishment) to you. Apart from that, another verse in the Koran which states this principle is: *Qs ash-shura 208 which reads:*

"And we did not destroy any country, but there are parts of it that have given warnings" and

Q.s. al-qashas 59 which reads: "and it is not your Lord destroys, the cities before he sent the city an apostle who reads our verses to them, and we never destroy cities unless the inhabitants are in a state of injustice"

The two verses become the legality principle in which a country or city which does not have to commemorate or read the verses and no one commits injustice, the State or city may not apply criminal penalties.

2.*The Principle of Prohibition of Transferring Mistakes to Others*

This principle is the principle which states that every human act, whether good or bad deeds, will be rewarded accordingly. As written in verse 38 of Surat Al-Mudatsir which means:

"Each self is responsible for what he has done." Allah SWT states that everyone is tied to what he is doing, and everyone will not bear any sins or mistakes made by others.

3.The Principle of Presumption of Innocence

The principle of presumption of innocence is the underlying principle that a person who is accused of committing a crime must be presumed innocent before the judge with convincing evidence firmly states his guilt. This principle is based on the Qur'an, Surat Al-Hujuraat verse 12:

"O you who believe, stay away from most prejudice (suspicion), because some of the prejudice is sin. And don't look for the ugliness of people and don't gossip about one another …"

C. **Elements of Islamic Criminal Law**

An action can be said to be a finger (a criminal act), if there are formal elements (the existence of laws / Qur'an and hadith), material (nature against the law) and moral elements (the perpetrators are mukallaf) or are usually responsible for their actions, an offense does not fulfill the these elements cannot be said to be a finger (a criminal act). To determine a punishment for a criminal act in Islamic law, normative and moral elements are needed, as follows:

1. Normative Juridical Elements

This element must be based on an argument that determines the prohibition of certain behavior and is punishable by punishment.

2.   Moral Element

Is a person's ability to receive something that actually has a value that can be accounted for.

D. *Characteristics of Islamic Criminal Law*

The characteristics of Islamic Criminal Law are as follows:

1. Islamic law is part and source of Islamic teachings.
2. Islamic law has a close relationship and cannot be separated from Islamic faith and morals or morals.
3. Islamic law has key terms, namely sharia and fiqh.
4. Islamic law consists of two main parts, namely the law of worship and the law of muamalah in a broad sense.
5. Islamic law has a multi-layered structure like in the form of a tiered chart.
6. Islamic law prioritizes obligations over rights, charities, and rewards.
7. Islamic law can be divided into Taklifi law[8] and Wadh'i law.

E. *Purpose of Islamic Criminal Law*

The purpose of law in general is to uphold justice based on the will of the human creator so that public order and peace can be realized.

However, if the purpose of Islamic Law is seen from the legal provisions made by Allah SWT and the Prophet Muhammad, both contained in the Al-Qur'an and Al-Hadith, namely for the happiness of human life in the world and the hereafter, by taking everything that is useful and prevent and reject everything that is useless to human life. In other words, the purpose of Islamic law is the benefit of human life, both physically and spiritually, individuals and society. The benefits referred to, were formulated by Abu Ishak Asy-Syathibi and agreed upon by other Islamic jurists as quoted by H. Hakam Haq, namely maintaining religion, soul, mind, descent, and property.

One of the things that distinguishes Islamic criminal law and secular criminal law is the existence of ukhrawi dimensions in its various concepts. In the concept of the purpose of punishment, for example, the imposition of punishment is not only aimed at retaliation, correction, prevention, and restoration, but also includes atonement for sins. The purpose of criminalization in Islam also pays attention to aspects of justice and benefit to victims and perpetrators of crime, so that the interests of each party cannot be neglected. The verse that explains about penance is:

> *"And We have decreed against them in it (At Taurat) that the soul (is rewarded) with the soul, eyes with eyes, nose with nose, ears with ears, teeth with teeth, and wounds (also) have qishaash. Whoever gives up (qishaash's right), then releases that right (becomes) a sin for him. Whoever does not decide matters according to what Allah revealed, then they are the wrongdoers. "(Surah Al-Maidah verse 45)*[10]

F. Narcotics and Narcotics Crime

1. Narcotics

Narcotics is a substance that is really needed in the development of the medical world. Ikin A. Ghani explained that the term narcotics comes from the Greek word *narcotics* which means frozen and stiff. In medical science, there is also the term *Narcose* or *Narcicis* which means anesthetizing. [13] Meanwhile, H. Mardani Narcotics are substances or drugs derived from plants or plant materials, both synthetic and semi-synthesized, which can cause a decrease or increase in awareness, loss of taste, reduce or eliminate pain and can cause dependence.

For its classification, the Narcotics Law divides 3 types of narcotics, namely:

a. Group I are Narcotics that can only be used for the purpose of developing science and are not used in therapy, and have a very high potential to cause dependence.

b. Group II is narcotics with medicinal properties used as a last resort and can be used in therapy and / or for the purpose of developing science and has a high potential to cause dependence.

c. Group III is Narcotics with medicinal properties and is widely used in therapy and / or for the purpose of developing science and has a mild potential to cause dependence.

2. Narcotics Crime

Can be interpreted as an act that violates the provisions of the Narcotics law.[16] In Law No. 35 of 2009 on narcotics in Article 1 paragraph 15 it is explained that "Abusers are people who use narcotics without rights or against the law". Narcotics crimes are not only narcotics dealers and production, but all parties involved and playing a role in these activities are included in narcotics crimes. This is stated in article 1 paragraph (18) of Law No. 35 of 2009 on narcotics, which states that the consensus is the act of two or more people who conspire or

agree to do, implement, assist, participate in, order, recommend, facilitate, provide consultation, become a member of a narcotics crime organization, or organize a narcotics crime.

Drug abuse perpetrators are divided into two categories, namely the perpetrators as "dealers" and / or "users". The following are the types of Narcotics Crime:

a. Criminal acts relating to the abuse of Narcotics Criminal acts of Narcotics abuse can be divided into two types, namely actions for others and for oneself.

b. Criminal acts relating to the production and sale and purchase of Narcotics Criminal acts involving the production and sale and purchase here are not only in the narrow sense, but also include the act of exporting and importing and exchanging Narcotics.

c. Criminal acts relating to the transportation of Narcotics Criminal acts in a broad sense include the act of carrying, sending, transporting and transferring Narcotics. In addition, there are also criminal acts in the field of Narcotics transportation that are specifically aimed at the pilot or pilot captain for not carrying out their duties properly as regulated in Article 139 of the Narcotics Law.

d. Criminal acts relating to possession of Narcotics

e. Criminal acts involving not reporting Narcotics addicts. Parents or guardians have an obligation to report Narcotics addicts. Because if the obligation is not carried out it can be a criminal offense for the parent or guardian and the addict concerned.

f. Criminal acts relating to labels and publications As it is known that drug manufacturers are required to include labels on Narcotics packaging, both in the form of drugs and Narcotics raw materials (Article 45). Then to be able to publish Article 46 of the Narcotics Law, the condition must be done in medical scientific print media or pharmaceutical scientific print media. If it is not implemented it can be a criminal act.

g. Criminal acts relating to the confiscation and destruction of Narcotics. Goods that are related to a criminal act are confiscated to be used as evidence in the case concerned and such evidence must be submitted in court. The status of evidence is determined in a court decision.

h. Criminal acts involving the use of minors Criminal acts in the field of Narcotics are not entirely committed by adults, but sometimes these crimes are committed together with minors (not yet 18 years of age). Therefore, the act of using minors to carry out Narcotics activities is a criminal act.

G. THE DEATH PENALTY FOR NARCOTICS ABUSE

1. Death Penalty for Narcotics Abuse (Law. 35/2009) According to Positive Law

In Indonesia, crimes that are classified as *extraordinary crimes*, such as terrorism, narcotics, corruption and *illegal logging,* deserve the death penalty. Not only because the modus operandi of the crime is highly organized, but the negative excesses that are widespread and systematic for the public are the pressure points that are felt the most by society. [19] So as a juridical step that determines the existence of the death penalty in Indonesia, the Constitutional Court Decision Number 2-3 / PUUV / 2007 was issued. In **Law Number 35 of 2009 concerning Narcotics, it** contains capital punishment. Whereas the death penalty for the dealer is regulated in Article 114 paragraph (2) and Article 119 paragraph (2).

There are several basic considerations for judges in imposing death penalty against narcotics offenders based on the results of interviews with sources, namely Mr. Danardono, SH **,** who is one of the Judges at the Sleman District Court, stated that basically the judge's consideration in imposing capital punishment on narcotics offenders is the same. In addition, the judge considered that the circulation of illicit narcotics have the impact that is quite extensive and damaging the nation's younger generation heir. The impact of narcotics abuse is that it leads to death caused by *overdose* , fighting or traffic accidents. With the death penalty, it will stop the narcotics network and the impact of the death

penalty for narcotics dealers will save the nation's children . It is better to lose one life if it can save hundreds of lives. The judge considered that the criminal dead were imposed against perpetrators of illicit trafficking can be a lesson for others to think twice to commit and aiding illicit trafficking.

The death penalty under international law is usually tolerated when a crime is deemed a "most serious crime". **The UN Human Rights Committee** has determined that the "most serious crimes" are limited to those that directly result in death. Another report by the ICCPR has stated that the death penalty should be used on a limited basis only in cases where the crime was *incredibly lethal* , had very serious consequences, and was an act of violence.

In the implementation of the death penalty for drug traffickers, juridically, it has fulfilled the procedure as stated in the relevant laws and regulations, namely Law No. 35 of 2009 on Narcotics. Moreover , there is a demand for circumstances where the death penalty should be applied, so even though it violates the Human Rights Law, it is not considered a violation of the law. Moreover, if it is seen from the human rights violations committed by drug traffickers, it has quite a wide impact, many drug addicts are healed but come back again. [23]

2. Death Penalty for Narcotics Abuse (Law. 35/2009) According to Islamic Law

Most of the Hanafiyyah jurists allow the death penalty for *khamr* including narcotics because of its destructive nature and call it murder for political motives. Some of the Hanabilah scholars, especially Ibn Taymiyyah and Ibn Qayyim and some of his students also supported this opinion. This opinion is also supported by several 'Malikiyah scholars (Hanafi, 2009: 198). Yusuf Al Qardawi gave a fatwa that the government (state) must fight narcotics and impose very harsh penalties on those who cultivate and distribute them. With the argument that in essence narcotics traffickers have killed nations in order to rake in wealth. They deserve *qisash* punishment (Al Qardhawi, 2009: 216).

Then more about Al-Qaradawi states is in the Koran and the Hadith mentions the prohibition *khamr* , but no mention of the prohibition of various solid objects that heady, such as marijuana and heroin. So how does the law *Personality* ' to the use of these objects, while the majority of the Muslims still use it. on the grounds that religion does not prohibit it, marijuana, heroin, and other forms of both solid and liquid which are known as *mukhaddirat* (narcotics) are among the things that are forbidden by *syara* ' without being disputed again among scholars (Al-Qardhawi, 2012: 118) .

In Islamic law, the category of extraordinary crimes is *Jarimah hirabah* . The crime of *Jarimah hirabah* itself is robbery. *Jarimah* theft is divided into two, namely petty theft (*al-sariqah al - shugra*), that is stealing property that is not her right in secret, and major theft (*al sariqah al-kubra*), which is stealing property that is not her right by seizing or exposing - open, which is commonly called robbery (*al-hirabah*). *Hirabah is* applied to narcotics traffickers because they have violated the applicable law, fought against Allah, opposed the teachings of the Messenger of Allah, and can destroy the state order, as Allah says in Surah Al-Ma'idah verse 33, namely:

This means: *"Indeed, the retribution against those who fight against Allah and His Messenger and cause destruction on the earth, only they are killed or crucified, or mutilated their hands and feet in return, or thrown out of the country (where he lived). Such is (as) an insult to them in the world and in the hereafter they will suffer a great torment. "*

Author[draws this conclusion because of the nature of narcotics, namely killing one human being is tantamount to killing the entire human race which is analogous to the crime of

narcotics which kills not only per person, but kills thousands or even hundreds of thousands of people. As explained in the letter of al-Maidah verse 32 are still linkages with the letter of al-Maidah verse 33 criminal offenses and crimes, including drug dealers outside the crime also be that organized in neat. Meanwhile, in *Bidayatul Mujathid,* regarding the punishment imposed on people who do *hirabah,* fuqoha agrees that the punishment is related to the rights of Allah and human rights. It was also agreed that the right of Allah is the penalty of death, the penalty of the cross, the cutting off of his arms and legs in a cross, and the punishment of exile, as has been confirmed by Allah in the verse relating to the hirabah. Because the argument regarding the crime against narcotics crimes is in accordance with the rules of *ushul fiqh* which reads:

Meaning: *" rejecting the adversity takes precedence over taking advantage."*

Or the rule of *ushul fiqh* which reads:

Meaning: *"That all forms of danger must be eliminated and removed".*

This rule affirms that the goal of Islamic law is, in the end, to gain benefit in this world and the hereafter. Benefit to bring benefits to the lives of humans, while *mafsadah* result *kemudaratan* for the life of man.

a. According to the Indonesian Ulema Council (MUI) issued MUI fatwa Number 53 of 2014 concerning Punishment for Producers, Bandar, Distributor, Abuse of Drugs [31] with the following legal provisions:

b. Producing, distributing and abusing drugs without legal rights is haram, and is a criminal act that must be subject to punishment of *had* and / or *ta'zir.*

c. Producers, dealers, dealers, and drug abusers should be given very heavy penalties because the bad effects of drugs are far more devastating than *khamr* (liquor).

d. The state may impose a sentence of *ta'zir* up to the death penalty for producers, dealers, dealers and drug abusers according to the level of the drug they have or the action is repeated, in order to enforce the public benefit.

e. The government may not provide forgiveness and / or leniency to parties who have been proven to be producers, dealers, dealers and abusers of drugs.

f. Law enforcers involved in the production and distribution of drugs must be given a weighted sentence.

CONCLUSION

Narcotics are substances or drugs derived from plants or plant materials, both synthetic and semi-synthesized, which can cause a decrease or increase in awareness, loss of taste, reduce or eliminate pain and can lead to dependence. In Law No. 35 of 2009 on narcotics in Article 1 paragraph 15 it is explained that "Abusers are people who use narcotics without rights or against the law". Narcotics crimes are not only narcotics dealers and production, but all parties involved and playing a role in these activities are included in narcotics crimes.

In the implementation of the death penalty for drug traffickers, juridically, it has fulfilled the procedure as stated in the relevant laws and regulations, namely Law No. 35 of 2009 on Narcotics. Moreover , there is a demand for circumstances where the death penalty should be applied, so even though it violates the Human Rights Law, it is not considered a violation of the law.

For "narcotics users", most of the Hanafiyyah jurists allow the death penalty for *khamr* including narcotics because of its destructive nature and call it murder for

political motives. Some of the Hanabilah scholars, especially Ibn Taymiyyah and Ibn Qayyim and some of his students also supported this opinion. This opinion is also supported by several 'Malikiyah scholars (Hanafi, 2009: 198). With regard to the sentencing of narcotics traffickers, Yusuf Al Qardawi gave a fatwa that the government (state) must fight narcotics and impose very harsh penalties on those who cultivate and distribute them. With the argument that in essence narcotics traffickers have killed nations in order to rake in wealth. They deserve *qisash* punishment Regarding the punishment for narcotics traffickers, Yusuf Al Qardawi gave a fatwa that the government (state) must fight against narcotics and impose very harsh penalties on those who cultivate and distribute them. With the argument that in essence narcotics traffickers have killed nations in order to rake in wealth. They deserve *qisash* punishment

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THE EFFECTIVENESS OF SUPREME COURT REGULATION NO.1 OF 2016 CONCERNING MEDIATION PROCEDURES AGAINST DIVORCE CASES IN KISARAN IB CLASS RELIGIOUS COURTS

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ABSTRACT

Mediation is an alternative dispute or dispute resolution used in Indonesian Courts. especially for divorce. The effectiveness of mediation in divorce cases at the Kisaran Class I B Religious Court in 2015 is known that there are still very few divorce cases that ended peacefully. With the increasing number of cases for claiming divorce, it is proper and at least cases that can be reconciled, it is necessary to ask how the effectiveness of PERMA No.1 of 2016 which is a regulation issued expressly by the Supreme Court to seriously reconcile and mediate between the parties in litigation. as an effort to minimize the level of cases, especially for divorcees in court. From this background the authors formulate the problem, namely: how is the view of the mediator judges of the Class IB Kisaran Religious Court related to the issuance of PERMA Number 1 of 2016. And what factors affect the effectiveness or not of PERMA Number 1 of 2016 and how is the success rate of mediation after there is PERMA Number 1 of 2016.

The method used in this research is direct field research to the Religious Court Class I B Kisaran as the research object. Data collection was carried out by interviewing several mediating judges. the author also studied the documents related to the title of this essay. and supported by books related to the title of this thesis and after that analysis of primary and secondary data using descriptive analysis methods. From the results of research conducted by the author. It can be seen that the mediator judges at the Religious Court Class I B Kisaran consider that PERMA No. 1 of 2016 has made a positive contribution to the implementation of mediation. and provide more space for the parties to carry out mediation.

In looking at the factors that influence the effectiveness of PERMA No.1 of 2016, it is influenced by the ability of the mediator, the persistence of the mediator to realize the success of mediation and the ability or skill and mastery of the mediator on mediation techniques is also accompanied by the good faith of the parties in the case to make peace. PERMA Number 1 of 2016 can be said to have not been effective in minimizing the number of divorces, especially in legal divorce. However, when compared to the previous PERMA, namely PERMA No. 1 of 2008, the success of mediation in a divorce case is slowly increasing although not significant. Keywords: Insufficient divorce, Mediation. The effectiveness of PERMA Number 1 of 2016.

KEYWORDS: Effectiveness, Supreme Court Regulation No.1 of 2016, Mediation

PRELIMINARY

A. Background of the problem

We know humans are social animals (*zoon politicon*), which is a creature that can not escape interact or relate to each other in order to meet its needs both physical and spiritual. In dealing with other humans , it is certain that there will be similarities and differences in interests, views, and these differences can give rise to disputes, contradictions or conflicts. To avoid this symptom, they look for ways to implement discipline, namely by making provisions or legal rules, which are obeyed by every member of society, in order to maintain social life. (Retnowulan, Iskandar Oeripkartawinata, 2009, 1)

The more complex human interests in a civilization lead to higher potential for disputes that occur between individuals and between groups.

The Unitary State of the Republic of Indonesia is a constitutional state that guarantees a high level of rule of law, which is reflected in legal knowledge (enforcement of law) and justice (equality) based on the 1945 Constitution of the Republic of Indonesia. In a state of law that is

subject to the rule of law, the position of the judiciary is considered as the executor of judicial power which acts as a pressure valve for all law violations that occur in social interactions and violations of public order and comfort. Justice can also be interpreted as the last place to seek truth and justice, so that theoretically it is still relied on as a body that functions and plays a role in upholding truth and justice (*to* enforce *the truth and justice*). (Titik Triwulan Tutik, 2008, 1)

Indonesian citizens are currently facing the fact that the ineffectiveness and inefficiency of the justice system in Indonesia. It is evident that the settlement of cases takes a long time starting from the first level, the appeal level, the cassation level, and the review. On the other hand , the Indonesian people who seek justice need a quick and precise settlement of cases and not just a mere formality. This is of course very contrary to the principle of exercising judicial power in Article paragraph (4) which states that the principle of justice is simple, fast and low cost.

Hasan Bisri stated in his book entitled Religious Courts in Indonesia, what is meant by the principles of simple, fast and low cost includes three aspects. *Simple* , relating to the procedure for admission to settlement of a case. *Quickly* , relate to the time available in the judicial process. *Low cost,* related to affordability of court fees by justice seekers (Hasan Bisri, 2003, 165) Thus, the court judge does not automatically decide the case in just one or two hours. However, the effectiveness of the process in pemekara is what society demands. Courts must process cases in accordance with applicable laws, and not stall for time without reasons justified by law. Alternative dispute resolution (alternative dispute resolution) is the solution that the court has in resolving disputes through peaceful means (Takdir Rahmadi, 2010, 10) Alternative dispute resolution is not new, first regulated in *HIR (Het Herziene Inlandsch Reglement)* in article 130 and *RBG* (*Rechtsreglement Voor de Buitengewesten*) Article 154.The two articles read:

1) If on the predetermined day, both parties are present, the Court, mediating by the chairman of the trial, tries to reconcile them.
2) If peace is reached at the time of the trial, a peace deed is drawn up under which both parties are sentenced to implement the agreement, the peace deed is enforceable and is carried out as an ordinary decision.
3) An appeal cannot be filed against such a decision.
4) When reconciling the two parties, the assistance of an interpreter is needed, therefore the following article rules should be followed.

There are many ways that judges do try to reconcile the parties, of course in a good way and not against the applicable law as well as in accordance with the agreement of the parties in the case, so that the parties do not feel bored while participating in the peace process and do not take too much time. long time is also tiring.

Seeing the effectiveness of PERMA No. 1/2008 regarding mediation procedures in court, it has not optimally fulfilled the need for more efficient mediation implementation and is able to increase the success of mediation in court. Precisely on February 2, 2016, the Supreme Court issued PERMA Number 1 of 2016 concerning Mediation Procedures in Courts. In this PERMA, it is hoped that it can increase the effectiveness of the success of mediation, as well as mediation as part of civil procedural law to tighten and optimize the function of the judiciary in dispute resolution.

LITERATURE REVIEW

A.   Definition of Mediation

Etymologically, the term mediation comes from Latin, *Mediare* , which means being in the middle. This meaning shows the role played by the third party as a mediator in carrying out its duties to mediate and resolve disputes between the parties. "Being in the middle" also means that the mediator must be neutral and impartial in resolving disputes. It must be able to protect the interests of the disputing parties fairly and equally, thus fostering the *trust* of the disputing parties. (Syahrizal Abbas, 2009 , 1-2.)

In English, mediation is called *mediation* which means (mediation). Indonesian scholars then prefer to Indonesianize it into "mediation" as well as other terms, namely negotiation to "negotiation", arrbitration to "arbitration", and ligitation to "ligitation" and so on. Term mediation is a process of dispute resolution between two or more parties through negotiation or by means of consensus with the help of a neutral party who does not choose the authority to decide. (Takdir Rahmadi, 2010, 10)

In the Big Indonesian Dictionary, the word mediation means the process of involving a third party in resolving a dispute as an advisor. In PERMA No. 1 of 2016 concerning Mediation in Courts states that mediation is a way of resolving disputes through the negotiation process to obtain agreement from the parties with the assistance of a mediator.

From some of the definitions above, the writer concludes that mediation is a method used by the disputing parties by involving a third party as a neutral party to help resolve the conflict so that an agreement is formed that does not harm both parties in dispute.

B. Theoretical basis
1. Basic Law of Mediation
As for the general basis for Mediation, namely:

a. Mediation outside the Court is regulated in Article 6 of Law no. 30 of 1999 concerning Arbitration and Alternative Dispute Resolution.
b. Mediation in court is regulated in Article 130 HIR and Article 154 Rbg which regulates peace institutions. The judge is obliged to reconcile the parties in a case before the case is examined.
c. Supreme Court Regulation No.1 of 2016 concerning Mediation Procedures in Courts - hereinafter written PERMA 1/2016 (which replaces PERMA No.1 of 2008 concerning Mediation Procedures in Courts)

In carrying out the mediation process, of course there are foundations / principles that become the basic principles in carrying out mediation. In PERMA No. 1 of 2016 concerning Mediation Procedures in Court in article 35 states that mediation is separate from the litigation process, meaning that the mediation process is not yet included in the substance of the trial, because basically the judge who is the mediator is different from the case examining judge, but the authority is already under the authority of the court.

2. Theory of Law Effectiveness / Success

The effectiveness / success of the law can be measured by looking at the extent to which the law is adhered to or not. If most of the targets of legal rules are obeyed, it can be said that the law is effective, but the degree of effectiveness is still questionable. If the obedience of most people to a rule of law is only in the form of *compliance* or is only afraid of sanctions, then the degree of obedience is very low because it requires continuous supervision.

It is different if obedience to the rule of law is based on the interests of *internalization* , namely because obedience to the rule of law really matches the intrinsic value it adheres to, the degree of obedience is the highest.

In his book Science of Law, Sajipto Rahardjo argues that the law does not immediately work after the law is enacted, but requires a process of taking steps to allow the law to work. At a minimum, these steps can make the law work and function properly as well as effectively and efficiently as well as success:

a. The existence of law enforcement officials or officials as written in the regulation.
b. There are people, (the community), both those who obey these rules and those who don't.
c. These people or society are aware of the rules.
d. The person as a legal subject and object is willing to act according to the rules made.

C. Metodologi Research
1. Types and Sources of Data

a. Type of Data

The type of data used in this study is empirical research data . Namely the data described in a series of words in order to find out and clarify the effectiveness of the success of mediation in a divorce case at the Class IB Kisaran Religious Court after the publication of PERMA No.1 of 2016 .

b. Data source

There are two sources of data used in this study (2), namely:

1) Primary data is data obtained directly from the source , namely the Class IB Kisaran Religious Court.

2) Secondary data is data obtained from official documents, books related to the object of research, secondary data is divided into:

   a. Primary legal materials are the main materials used as research guidelines, consisting of:
      - The 1945 Constitution of the Republic of Indonesia
      - *Het Herziene Inlandsch Reglement* (HIR)
      - *Rechtstreglement Voor De Buitengewesten* (R.Bg)
      - Law Number 1 Year 1974 Concerning Marriage
      - PERMA Number 1 Year 2016 Regarding Mediation Procedures in Courts

   b. Secondary Legal Materials, Legal materials that provide an explanation of primary legal materials, consist of:
      - Books
      - Scientific articles
      - Supporting archives

   c. Tertiary Legal Materials, Materials that provide information about primary and secondary:
      - Encyclopedia
      - law dictionary

2. Types of research

   This type of research is field research (*field research*) in which the author goes directly to the field (IB Kisaran Religious Court) to obtain data and will collaborate with primary data and secondary data.

3. Population and Sample

   Population is a generalization area consisting of objects / subjects that have certain qualities and characteristics that are determined by the researcher to study and then draw conclusions. The population in this study were 11 judges who had been appointed based on the Decree of the Head of the Kisaran Religious Court Number: W2-A11 / 346 / HK.05 / III / 2018 dated 12 March 2018 as well as the parties in litigation (divorce cases).

   The sample is part of the number and characteristics possessed by the population, or a small part of the population members taken according to certain procedures so that it can represent the population. The samples in this study using purposive sampling means sampling by way of handing in accordance with the necessary requirements. So the sample in this study the authors took 3 samples, namely, Drs. Muslim, SH, MA as Deputy Chairperson as well as Mediator Judge, Wulandari SH as Public Relations of the Kisaran IB Class Religious Court, Mhd. Ghozali, SH.I as Primary Primary Judge and two pairs of husband and wife who are litigating (legal divorce).

D. General Foundation in Mediation

As for the general basis for Mediation, namely:

   a. Mediation outside the Court is regulated in Article 6 of Law no. 30 of 1999 concerning Arbitration and Alternative Dispute Resolution.

b. Mediation in court is regulated in Article 130 HIR and Article 154 Rbg which regulates peace institutions. The judge is obliged to reconcile the parties in a case before the case is examined.

c. Supreme Court Regulation No.1 of 2016 concerning Mediation Procedures in Courts - hereinafter written PERMA 1/2016 (which replaces PERMA No.1 of 2008 concerning Mediation Procedures in Courts)

In carrying out the mediation process, of course there are foundations / principles that become the basic principles in carrying out mediation. In PERMA No. 1 of 2016 concerning Mediation Procedures in Court in article 35 states that mediation is separate from the litigation process, meaning that the mediation process is not included in the substance of the trial, because basically the judge who is the mediator is different from the judge who is examining the case but the authority is already under the authority of the court. To know that the characteristics of mediation are in PERMA No. 1 of 2016 states that:

1. Process Mediation pa d a basically be closed, in Article 5, paragraph 1 unless the Parties other wills.
2. Parties in good faith. In Article 5 paragraph 2 of this PERMA, the good faith of the parties is very much a consideration for the parties to continue the mediation process or end the mediation process by rejecting the lawsuit because the parties did not have good intentions.
2. Mediation is informal, meaning that mediation does not necessarily have to be carried out in the mediation room but can be carried out outside the courtroom as agreed order to create comfort so as to lead to good communication between the two parties. This can be done by a non- judge mediator. Mediators who are court judges or court employees are prohibited from conducting mediation outside the mediation room.
3. Mediation is mandatory. Except in disputes that are resolved through the Commercial Court, industrial relations, objection to decisions by consumer organizers and so on.
4. Low cost. In carrying out a mediation that uses the services of a mediator, the fees used are only the costs of summoning the parties, but if you use the services of a non-judge mediator or court employee, the fees depend on the time the mediation process takes place.
5. The time needed to carry out the mediation is very short, namely 30 days.
6. A peace agreement is the end of the mediation process, which means that if the parties agree to peace then the lawsuit is withdrawn and set forth in the form of a peace deed.
7. Mediation uses a communication pattern, so that the two parties have an active dialogue led by a mediator.
8. The result of mediation is a *win-win solution*, neither win nor lose must be able to accept the agreement that has been made.
9. Voluntary peace, in PERMA NO. 1 of 2016, the judge examining the case still opens the opportunity for the parties to reconcile before reading the verdict, if just before the decision is read out, the two parties want to reconcile, the case examining judge appoints the case examining judge to carry out the function of mediator by prioritizing certified judges.

E. Views of Mediator Judges Regarding PERMA NO 1 of 2016

Related opinion of judges mediators Religious Courts range of about PERMA No. 1 of 2016 according to Muslim opinion, a form of law that are binding also has the progress of PERMA previously, the article PERMA provide space and flexibility for the parties to mediation, as well as the parties litigant may use the services of a Attorney / Advocate to

represent him in conducting Mediation meetings accompanied by a Special Power of Attorney. The issuance of this PERMA is flexible, much better than the previous one so it is not impossible that one day PERMA will provide an optimal contribution to the success of mediation.

Of course the existence of PERMA was welcomed by the mediating judges at the Kisaran Religious Court, although basically the judges at the Kisaran Religious Court are not Mediators who are specifically given education to become mediators, but due to lack of mediator staff, the judges are given 2 functions, namely judges and judges. mediator. This is also a concern because the mediating judges at the Kisaran Religious Court do not yet have Mediator Judge certificates.

F. Mediator Function

As the author has explained above, the Mediator is a judge or other party who has a Mediator certificate as a neutral party who helps the parties in the negotiation process to find various possibilities for dispute resolution without using methods to decide or force a settlement.

According to the Legal Dictionary, Mediators are mediators. The word mediator comes from Latin which means Mediator or Third Party as a peace maker for the disputing parties.

The mediator as a third party in resolving alternative dispute resolution has several functions. According to Fuller, the function of the mediator is as a catalyst, educator, translator, resource person, person with bad news, agent of reality, and as a scapegoat (*scapegoat*) :

1) The function as a "catalyst" is shown by the ability to encourage the creation of a constructive atmosphere for dialogue or communication between the parties and not the other way around, namely spreading the misunderstanding of polarization among the parties .
2) As an "educator", it is intended to try to understand the wills, aspirations, work procedures, political limitations and business constraints of the parties .
3) As a "translator", the mediator must try to convey and formulate proposals from one party to the other through language, or in expressions that are pleasant to the other party's ears, but without prejudice to the aims or objectives the proposer is trying to achieve.
4) As a "resource person", the mediator must be able to utilize and multiply the use of available information sources.
5) As a "person with bad news", the mediator must be aware that the parties in the negotiation process can be emotional, so the mediator must be ready to accept uncomfortable and harsh words and expressions from either party.

G. Advantages of Mediation

Mediation as an alternative to dispute resolution certainly has a positive impact or it can be said that it is an advantage for the parties who choose mediation as a way of resolving disputes faced by these parties. The advantages of mediation according to Cristoper W. Moore, quoted by Takdir Rahmadi in his book Mediation in Courts, namely:

a. A thrifty decision. Mediation usually costs less when viewed from financial considerations compared to the costs incurred in carrying out protracted litigation.
b. Quick settlement. In an age where matters can take up to 1 year to be heard in Court, and years if the case is appealed, the choice of mediation is often one of the shorter ways to resolve disputes.
c. Satisfactory results for all parties. Parties to a dispute are generally more satisfied with a solution that has been mutually agreed upon than having to agree on a solution that has been decided by a third party decision maker, such as a judge.

d. Comprehensive agreement. Peaceful agreements are often able to cover procedural and psychological problems that are impossible to resolve through legal channels.
e. Be active and learn creative problem solving procedures. Mediai teaches people about practical problem solving techniques that can be used to resolve disputes in the future.
f. Greater court rates and predictable results. Parties that negotiate their own dispute resolution options have more control over the outcome of the dispute.
g. Individual empowerment Negotiation through mediation can be a forum for studying and exercising personal power or influence.
h. Preserving existing relationships or ending relationships in a more friendly way.
i. Implementable decisions.
j. A better deal than just accepting the compromise or win-lose procedure.
k. Decision which applies regardless of time. Dispute resolution through mediation tends to last for all time and if the consequences of a dispute arise later, the disputing parties tend to use a cooperation forum to solve the problem to find a middle ground for their different interests rather than trying to solve the problem with an adversial approach.

H. Weaknesses of Mediation

Takdir Rahmadi in his book Mediation at Court in Theory and Practice, states that there are weaknesses in the implementation of mediation:

1) It usually takes a while.
2) Difficult execution mechanism.
3) It is highly dependent on the good faith of the parties to resolve the dispute until it is completed.
4) Mediation will not bring good results, especially if insufficient information and authority are given to it.
5) If the lawyer is not involved in the mediation process, there may be important legal facts that were not submitted to the mediating judge, so that the decision becomes biased

RESEARCH RESULT

A. Mediation Process for Divorce Lawsuit at the IB Kisaran Religious Court after the issuance of PERMA No. 1 of 2016

The mediation process steps are as follows:

a. In conducting mediation, the parties are obliged to attend in good faith. The parties can be said to have no good faith if the parties have been summoned twice properly and did not attend mediation in the first meeting and the following meetings did not come.
b. The mediator prepares a mediation meeting for the parties to have a dialogue. The mediation process is carried out within 30 working days from the time the mediator is appointed or chosen by the parties and has been agreed upon. The mediation period can be extended for 30 days from the end of the mediation period of 30 days.
c. In exploring the problems faced by the mediators, the mediator can involve certain experts or community leaders as stated in Article 26 (1) With the agreement of the parties and / or legal counsel, the mediator can present one or more experts, community leaders, religious leaders, or traditional leaders. .
d. Mediators in an effort to make peace can also use caucuses, namely meetings with one of the parties.
e. After determining the date and day for the mediation, the mediating judge calls the parties to mediate at the Religious Court building or at another place according to the initial agreement of the parties. The summoning of the parties shall be carried out by the bailiff to replace the religious court.

f. In the first mediation meeting, the mediator gave a speech in the form of an explanation of its role and function as a mediator, profit and loss in carrying out mediation, convincing the parties in a case to carry out the mediation properly. Establish ground rules regarding stage rules, confirm that the parties to the dispute have the right to make decisions, give the mediator the opportunity to build trust and exercise control over the process.

g. Provide an opportunity for the parties to explain the problems they are experiencing, each party is given the same time .

h. Identifying the problem by the mediator and providing an opportunity for the parties to convey their wishes as outlined in the points of the agreement. The agreement is stated in a written form made with the help of a mediator and signed by the parties and mediator.

i. If the agreement made is only partially agreed upon, it is still signed by the parties and the mediator. The agreement was partly strengthened by a peace deed. A lawsuit can be filed again against things that are not agreed upon.

j. If the mediation cannot reach an agreement, the mediator is obliged to make a report to the judge who investigates the case, in the following cases:
   a) The parties do not produce an agreement until the deadline is 30 days and the extension as referred to in Article 24 paragraph (2) and paragraph (3).
   b) The parties have no good faith as referred to in Article 7 paragraph (2) letter d and letter e.

B. Factors that Affect Success M ediasi In Case Sues Divorced Post-issuance of PERMA No. 1 2016

The theory of legal effectiveness is determined by five factors, namely the law, court legal staff, supporting facilities and facilities, society, and the developing culture. The five success factors of mediation are used as a measuring tool for the effectiveness / success or failure of mediation. The following is an analysis of the effectiveness of mediation:

1. Juridical Review PERMA No. 1 of 2016

PERMA Number 1 of 2016 concerning mediation procedures in court is one of the factors affecting the effectiveness of the implementation of mediation in the Court. With the enactment of PERMA No.1 of 2016 concerning mediation procedures in Courts, there has been a fundamental change in judicial practice in Indonesia. Mediation as an effort to reconcile the parties in a case is not only important, but must be done before the case is examined.

Peace efforts are not just a formality, but must be carried out in earnest so that the problems between the two parties can meet common ground. With PERMA No.1 of 2016, mediation must be taken as one of the stages in the litigation process within the general court and religious court. The conduct of mediation here must be seen as the implementation of the HIR and RBG provisions. Every examination of a civil case in court must be pursued for peace and mediation itself is an extension of peace efforts. Mediation will be a bridge for the parties in solving problems that do not have a common ground to reach / obtain the best solution for them. PERMA Number 1 of 2016 has binding legal force and there is coercion for the community.

The legal basis for PERMA No.1 of 2016 is statutory regulation, so that its existence is recognized and has binding legal force. PERMA is a complement to existing laws and regulations. So that it aims to fill the legal void. PERMA's issuance is not against the law.

What comes to the mind of the author is the difference what is regulated in PERMA Number 1 of 2016 compared to PERMA Number 1 of 2008. Then in PERMA Number 1 of 2016 it is regulated that:

a. PERMA No. 1/2016 opens opportunities for court staff outside the judge to act as mediators. The court employees are the Registrar, Secretary, Substitute Registrar, Bailiff and other employees but must have a certificate to be able to carry out the function of a mediator.

b. Arrangements regarding valid reasons for not attending mediation so that they can be represented by the Legal Counsel. These reasons are health conditions that make it impossible to attend a mediation meeting based on a doctor's certificate, are under interdiction, have a residence or residence abroad, and carry out State duties.

c. Good faith regulation in mediation, including the criteria for not having good faith, and the form of sanctions if the plaintiff / defendant does not have good faith.

d. Adding to the obligation of case examining judges to explain the mediation procedure and signing of forms related to mediation explanations and good faith readiness to take mediation. Even though in the previous PERMA it had been arranged, the scope of explanation and signing of the form was not regulated.

e. Regulating the authority of the case examining judge to the peace agreement that is to be strengthened into a peace deed. In addition to having the authority to examine, case examining judges are also authorized to provide suggestions for improvements to a peace agreement.

2. Mediator Qualifications

The success of mediation is also commonly seen from the effectiveness of the implementation of mediation which relies on the professionalism of the mediator judge in carrying out the mediation process (expertise in formal and material law, as well as expertise in the psychological field), the mediator judge must be certified, the existence of a clear and detailed legal substance or regulation for pursuit of peace seriously.

Each judge mediator must have certified mediator to further ensure that judges have the ability qualified mediator with the technique and how effective that mediation can be successful. Some of the mediator judges at the IB Kisaran Religious Courts have certificates of mediator judges so that the success rate of mediation can be increased. Judges who carry out the function of certified mediators tend to be successful compared to judges who do not have certificates. However, even certified judges are not necessarily able to achieve a sufficiently high success rate of mediation, but training must still be provided to all judges who perform the mediator function.

3. Facilities and Facilities

Support facilities can simply be formulated as a means to achieve goals. Its scope is mainly physical facilities that function as supporting factors. Supporting facilities include educated and skilled human resources, good organization. Adequate equipment. sufficient finance and so on. If these facilities are inadequate, it is impossible for law enforcers to realize the objectives of a law.

As for the facilities at the IB Class Range Religious Court for the mediation room, there is only 1 room measuring 3 meters wide and 5 meters long, in which there is only 1 long table which is located in the middle and there are folding chairs with the appropriate number needed at the time of the mediation. In that room, the mediation process is carried out only once, one case must be changed with another case. Facilities in the Kisaran Religious Courts were less than ideal for the mediation process, the lack of projectors and drinking water availability.

4. Community Factors

People can be said to be less concerned with the rule of law, they only care about the justice provided by law enforcers and legal certainty for the cases they face. Therefore, public compliance with the rule of law also greatly influences the mediation process.

In terms of community compliance, namely the behavior and attitudes of the parties during the mediation process, that is, often one or both parties feel the most

righteous (egotistical), before the parties enter the case examination, they often agree to divorce. Then there is no good faith from the parties in the case for the success of the mediation process in which one of the parties can withdraw the lawsuit. So in Part Five Article 7 PERMA Number 1 Year 2016 is regulated:

1) The Parties and / or their legal attorneys are required to undertake Mediation in good faith.

2) One of the parties or the parties and / or their attorneys

can d i nullify ber i ktikad both by the mediator in the case in question:

   a. Not present after called in pa t ut 2 (two) a row in a mediation conference .

   b. Attend the first mediation meeting, but was never present at the next meeting despite having been summoned se c ara worth 2 (two) times berturu t - has no reason.

   c. Absence and over who disrupt the meeting schedule mediation.

   d. Attending mediation meetings , but not submitting and / or not responding to other parties' Resume of Cases; and / or

   e. draft agreement.

   5.   Cultural Factors

Spiritual and material values that are closely related to society. Legal culture basically includes the values that underlie applicable law, values which are abstract conceptions of what is considered good and what is considered bad. These values are pairs of values that reflect the two extremes that must be harmonized.

If it is related to the mediation carried out at the IB Class Range Religious Court as a place that provides justice for justice seekers, the values that grow are Islamic values as the Religious Courts are only devoted to Muslims who are Muslim.

C. Level of Success Mediation In Case Divorced Sues On the Religious Courts Class IB Range Post-issuance of Perma No. 1 2016

Applications for divorce cases (divorce suicides) that were submitted and decided in the Religious Court Class IB Kisaran and cases that were revoked (successful in mediation):

Year	Number of Cases Entering Mediation	Number of Cases Revoked (Successful in Mediation)	Number of Cases that Failed in Medation
2017	146	3	143
2018	139	5	134

Source : Data obtained from the staff of the General Head of Subdivision

When viewed from the illustration of the table above, that mediation as a form of reconciliation of the parties in a litigation is far from what was expected by the Supreme Court Regulation No. 1 of 2016 concerning Mediation Procedures in Courts. An irrefutable provision that the large number of cases that were unsuccessful was reconciled.

After observing the table, the author asked Drs. Muslim SH MA regarding his opinion regarding the effectiveness / success of the mediation that has been carried out by the Class IB Kisaran Religious Courts are:

"Since the issuance of PERMA Number 1 of 2016 concerning Mediation Procedures, it has given a new face in judicial practice in Indonesia. The court is not only tasked with examining, hearing, and settling a case but has the authority to reconcile the parties in a case. The court which has been impressed as an institution that enforces the law but also acts as an institution that looks for solutions between the parties in a case ". Then the author asks why the mediation success rate is so small. He said we can understand together that the success rate (effectiveness) or the failure of mediation is very much influenced by supporting and inhibiting factors during the mediation process.

The supporting factors, among others:

a. The mediator's ability factor, the mediator's persistence to realize the success of the mediation and the mediator's ability or *skill* and mastery of the mediation technique.
b. Sociological and psychological factors, which depend on the feeling of discomfort.
c. Moral and spiritual.
d. Good faith of the parties, good faith to end disputes through mediation and the parties have the awareness to reconcile and realize their mistakes.

Factors that inhibit successful mediation:

a. Strong desire for divorce
b. There has been a prolonged conflict
c. Psychological or psychological factors

The effectiveness / success of the law can be measured by looking at the extent to which the law is adhered to or not. If most of the targets of the rule of law are obeyed, it can be said that the law is effective, but the degree of effectiveness is questionable. If the obedience of most people to a rule of law is only in the form of *compliance* or is only afraid of sanctions, then the degree of obedience is very low because it requires continuous supervision.

It is different if obedience to the rule of law is based on the interests of *internalization*, namely because obedience to the rule of law really matches the intrinsic value it adheres to, the degree of obedience is the highest.

Divorce is not a taboo problem among the people of Kisaran City, as a city that has moved forward and modernization has also begun to introduce Western cultural thoughts to some extent affecting the lifestyle, behavior and interactions between the people of Kisaran City so that it has positive and negative impacts. Urban communities who tend to have modern lifestyles and husbands who cheat easily, do not provide for a living, domestic violence, and wives who are socialites who are active outside the home, leave without the permission of their husbands, causing everything to lead to divorce.

In contrast to rural communities who think that divorce is tough, they tend to defend their households and are more open to problems in crossing the household ark but do not rule out divorce, which means that the problem is very fatal and not can be reconciled.

CONCLUSION

Mediation is a way to be taken by the parties to the dispute with the involvement of a third party as a neutral party to help resolve conflicts so as to form an agreement that is not detrimental to both sides of a dispute. In carrying out the mediation process, of course there are foundations that become the basic principles in carrying out mediation, namely in the Supreme Court Regulation (PERMA) No. 1 of 2016 concerning Mediation Procedures in Courts.

In realizing its role and function, the mediator always strives for peace for the parties in litigation. The efforts made by the mediating judge include: Advice, Appealing to the hearts of those who litigate against the matchmaker, namely Allah Subhanahu wata'ala, that there is nothing in vain that Allah has created Remind the parties to have good faith in carrying out mediation process. Success factors of mediation are Mediator Qualification, Community Factors Facilities and Facilities, cultural factors.

The effectiveness / success of the law can be measured by looking at the extent to which the law is adhered to or not. If most of the targets of the rule of law are obeyed, it can be said that the law is effective, but the degree of effectiveness is questionable. If the obedience of most people to a rule of law is only in the nature of *compliance* or is only afraid of sanctions, then the degree of obedience is very low because it requires continuous supervision.

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BLOOD TRANSFUSION IN A CONTEMPORARY FIQH REVIEW

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ABSTRACT

Blood transfusion is a concrete form of caring for others. As the rapid growing of the blood transfusion, there are some problems arise. one of them is the practice of buying and selling good blood by a number of unscrupulous individuals. The insuffient blood stock is the main cause of this problem. Recently Islamic law sees how crucial the issue of blood transfusion to be discussed in depth. because the law about this cannot be found in classical fiqh books of previous scholars. On the other hand, al-Qur'an and Hadith as sources of Islamic law, do not mention the law clearly and straightforwardly. So it became natural that the problem of blood transfusion became an ijtihady area for the mujtahids to find the law. The promblems include regarding the law of blood transfusion itself, the law of blood transfusion of different religions and the law of buying and selling blood. Through a normative approach by using Maqasid asy-syari'ah analysis and the emergency concept, blood transfusion, which was originally something that was not permitted, became permitted. Blood transfusions between people of different religions are permissible, according to the scholars. Buying and selling blood is forbidden. Blood is impure that cannot be bought and sold, but the Hanafiah school allows it because it provides benefits. However, giving rewards to donors is something that is recommended to keep their stamina to stay fit.

KEYWORDS: Blood transfusion, Maqasid asy-syari'ah, Kindness

INTRODUCTION

Allah SWT has created humans as the best creatures among the others. The human perfection lies in his ability to elaborate two main important things which is *hablum min Allah* and on the other hand *hablum min Nas*. It is in the context of this *hablum min nas* that actually humans are entrusted with a sense of "caring" for each other and it makes humans become social beings. The sense of care for others is vividly increase, especially when it comes to matters of life. This form of concern is realized through blood transfusions.

Blood transfusion is a concrete form of caring for others. World Health Organization (WHO) together with the members of World Red Cross Movement such as the International Federation of Red Cross, Red Crescent Societies, The International Association of Blood Transfusions and the Indonesian Red Cross (PMI) had a conference on June 14, 2004 and came to an agreement that June 14 is declared as a world blood donation day which is a tribute to blood donors (Akbar, 2017).

Along with the growth of the movement, some issues surrounding blood transfusions also emerged. Those are the practice of buying and selling blood both by PMI and illegally by individuals. In fact, it does not rule out the possibility of buying and selling blood personally. The insufficient blood stock in PMI is the source of this misappropriation ("Transplantasi Organ dari Pandangan Islam | Mukisi.com" t.t.).

Blood transfusion is a new problem in Islamic law, because the law related to this issue is not found in the classical fiqh books of previous scholars. On the other hand, al-Qur'an and Hadith as sources of Islamic law, do not state the law clearly and simply. Because of this obscurity, blood transfusion became an ijtihady zone for the mujtahids to find out the law. The problems were regarding the law of blood transfusion itself, the law of blood transfusion of different religions and the law of buying and selling blood.

RESEARCH METHODOLOGY

This research is classified as legal research, which is a process to determine the rule of law, legal principles, and legal doctrines in order to answer current legal problems (marzuki, 2005, 35). The legal research method is a systematic way of conducting research (Muhammad, 2004, 57). This research is included in the type of library research (library research) with a normative approach. Normative research is often called doctrinal research, where the object of research is library materials related to the problem (Soejono dan Abdurrahman, 2003, 57) The most basic thing in normative research is how a researcher can arrange, formulate his research problem appropriately, and how a researcher can choose a method and analyze the problem s discussed correctly (Nasution, 2008, 88)

The data source used is in the form of primary data, namely data from fiqh books and Islamic law that are straightforwardly related to the object of discussion, and are supported by secondary and tertiary data, in which the data that has a relationship with the object of discussion. Descriptive analysis was used to examine the data.

RESULTS AND DISCUSSION

A. Definition of Blood Transfusion

The term blood transfusion comes from English, that is blood transfusion, which means the transfer of blood (the entry of blood to a person who needs blood), or entering another person's blood into the blood vessel of the person to be helped (Sofian, 1962, 103) or in other words, blood transfusion means the transfer of blood from a donor to a recipient. This action is carried out in order to save a person (recipient), such as someone who has lost blood due to an accident, due to a low blood Hb level or maybe due to illness or something else. The same thing was also conveyed by Syeikh Husnain Muhammad as follows:

take advantage of human blood by moving it from the healthy to the sick in order to save their souls.(Makhluf, 1971, 218)

According to Rustam Musri, blood transfusion is the process of transferring blood from a healthy body to a sick person with the aim of (Hasan, 2000, 112)

a. Increase the amount of blood circulating in the body of a sick person whose   blood is reduced due to some reasons, for example bleeding, surgery, accidents, and so on.

b. Increase the ability of blood in the body of the sick person to add or carry oxygen (O_2).

Whereas according to Ahmad Sofian, blood transfusion is defined to enter another person's blood into a person's in need blood vessel. So, blood transfusion is a method of treatment that has been there, and in this connection blood only helps as a complement to the method of treatment performed on patients. Blood transfusion itself is a risky procedure, especially for the recipient (person in need) (Sofian, 1962, 113).

Thus it can be summarized that in the act of blood transfusion there are two parties, namely donors and recipients. Blood donors are people who donate blood to others with the aim of saving of those in need. Meanwhile, recipients are people who need blood from other people to save their lifes.

It must be understanable that not all human can be a good donor. People at the age of 60 years above cannot be a blood donor. Clearly, blood transfusion must meet several medical requirements, namely: (1) the donor must be physically and spiritually healthy so that the donor is not harmed (in danger); (2) done when it is most needed; (3) Donors do not suffer from infectious diseases and the donor's blood group matches the recipient's blood group so as not to endanger the recipient's life; and (4) donors perform voluntary blood transfusions (Zuhdi,1997,50).

There are four blood types. They are A, B, AB, and O. There are some rules which have to be followed in this practice (Pearce, 1989, 135):

1. Blood type A can donate blood to people with blood type A
2. Blood type B can donate blood to people with blood type B

3. Blood type AB can donate blood to people with blood type AB

4. Blood type O can donate blood to people with blood type O

Thus, blood transfusions can be carried out between donors who have the same blood group as the recipient.

Aside from that appropriateness of the blood group between the donor and the recipient, the physical condition of the donor is also an absolute requirement, which is must be healthy. Therefore, people whose blood is not enough, or who are currently experiencing the flu, or have just had their teeth pulled out are not allowed to be donors. It is clear that for the benefit of both parties, both donors (blood donors) and recipients (blood recipients), the blood transfussion must be carried out after completing medical check requirements (after going through a medical examination) so that it is ensured that the donor is free from infectious diseases, such as AIDS, and other health problem conditions and the blood transferring do not harm the donor himself. Thus, an effort to save the lifes of others as far as possible does not endanger the safety of the life of the helper, thus providing benefits to both parties (the helper/donor, and the one being helped / recipient) (Jamaa, 2014, 17).

B. Blood Transfusions in Historical Trajectory

Implementation of blood transfusions has been going on for hundreds of years. There are a number of versions which attempt to inform when a blood transfusion will be performed. It is said that the first time the blood transfusion experiment was carried out in the 15th century, in 1492, Pope Giovanni Cibo was seriously ill and was in a coma. Then a doctor, Abraham Meyre, came and promised to save Pope Giovanni by means of a blood transfusion. Finally, 3 children aged 10 years were selected and blood transfusions were carried out. At that time, blood transfusions were carried out by mouth, because the concept of circulation and the method of intravenous access were unknown. However, the three children died not long after the transfusion process, while the Pope's condition did not improve and eventually also died ("Info Kesehatan - Klikdokter" t.t.)

In 1665, Dr. Richard, a British anatomist, he succeeded in transfusing blood from one dog into another dog. During the rign of King Louis Xiv of France, Jean Babtiste Denys, a well-known medical expert, tried to transfuse a kid's blood into his patient's body two years after Dr. Richard's experiment. The transfusion was successful and the child survived. This was also done in another experiment and made a grade. However, because the amount of blood transfused is small, the patients experience allergic reactions ("Beyond Blogging - Kompasiana.com" t.t.).

Denys continued to carry out experiments which resulted in the deaths of his patients Baron Bonde and Antoine Mauroy. Finally, Denys's research was rejected by various parties and the climax of Denys's research had to be stopped in 1670. Since then, research and attempts at blood transfusion have become prohibited. ("Beyond Blogging - Kompasiana.com" t.t.)

In 1818, Dr. James Blundell, a British obstetrician, performed the first successful human blood transfusion. This was done by Blundell using the patient's husband's blood as a donor, and extracting 4 ounces of blood from his arm to be transfused to his patient's wife. In 1901, Karl Landsteiner, an Austrian scientist, discovered the grouping of human blood into blood types A, B, AB, and O. With these groupings, blood transfusions were no longer carried out carelessly; they had to be adjusted to the blood type (" Kompasiana.com" t.t.).

The development of blood transfusion is getting better. After previously direct blood transfusion, the next development is indirect blood transfusion. In the 1910s it was discovered that by adding an anticoagulant and cooling it, the blood could be stored for several days. This discovery eventually became the beginning to open a blood bank (" Kompasiana.com" t.t.).

C. Legal Basis

Blood transfusion is a form of human healing. When attacked by a disease because humans must not give up on the disease that befell him. Donating blood to others who need it according to the agreement of the scholars is included in the framework of the purpose of

Islamic law, which is to keep someone out of harms away (Fatwa MUI, 2000). Among the legal basis are:

Al-qur'an

Meaning: "Verily Allah only forbids for you carrion, blood, pork, and animals (when slaughtered) are called (names) other than Allah. but whoever is in a state of compulsion (to eat it) while he does not want it and does not (also) transgress, Then there is no sin for him. Indeed, Allah is Forgiving, Most Merciful. "(Surah Al-Baqarah: 173)

...

Meaning: "It is forbidden for you to (eat) a carcass, blood, pork, (animal meat) which was slaughtered in a name other than Allah, ..." (Q.S Al-Maidah: 3)

These above verses basically prohibit eating or using blood, either directly or indirectly. However, if blood is the only chance to save someone's life who has run out of blood, then using blood is permissible through transfusion. (T.Yanggo,1994, 55)

Hadith

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Meaning: "Having told us Hafsh bin Umar An Namari had told us Syu'bah from Ziyad bin 'Ilaqah from Usamah bin Sharik he said," I have come to the Prophet sallallaahu' alaihi wasallam and his companions, and as if above. Their heads were birds. I then said greetings and sat down, then there was a Bedouin Arab coming from this direction and this, they then said, "O Messenger of Allah, can we get treatment?" creates disease but also creates a cure, except for one disease, namely senility. "(Narrated by Abu Dawud)

The majority of previous scholars claimed to prohibit treatment using blood, because blood was considered unclean. Thus it is haram to put it into the body, strengthened by the hadith of the prophet above which states that Allah will not put his healing of his mankind with haram things. However, considering that the proven benefits of blood donation by the scholars have recently allowed blood donation for "emergency" reasons and up until now the clarity about the prohibition is still on discussion. (Akbar, 2017, 98)

D. Blood Transfusion in Islamic Law Perspective

Concerning blood transfusion, one of a great Indonesian scholars, Hasbi ash Shiddieqy, stated that there are three opinions in dealing with this action, namely (1) not to justify and not to allow blood transfusion if the blood transferred is absolute; (2) justifying and allowing due to emergency; and (3) allow even if there is something to compensate for it. In addressing this, Hasbi used a collaborative approach between Sharia and medical. After going through an in-depth study by considering the statements of the Qur'an and the hadiths as well as the opinions of the mazhab imams, he came to the conclusion that the blood transfusion was carried out by genuine modern doctors and met some conditions and rules is permissible or lawful. Simply it is not haram (Al-Kumayi, 2006, 289)

Hasbi argued that the scholars should pay attention to the fundamental principles of Islamic law because Islamic law is based on a solid and strong foundation. The most important Islamic foundations are three things, namely (a) maintaining the kindness of mankind; (b) facilitating all human problems; and (c) treating justice between humans. When people experience a kindness so there lies the law of kindness. Islamic law seeks for *maslahat majmu '*(general) and strongly rejects maslahat syakhsyiyah (individual maslahat) which opposes *maslahat majmu'.* That is why there are among the basics of Islam *taqdimul maslahatil 'ammah' alal maslahatil khashshah 'inda ta'arudil maslahataini* (prioritizing general maslahat over special maslahat when the two maslahat are opposite) (Al-Kumayi, 2006, 289-290). Thus, the existence of blood transfusion is not only viewed from the benefit of the individual recipient but is more focused on the benefit of humans and humanity in general (Al-Kumayi, 2006, 289-290).

Islamic sharia is basically to bring benefit to humans, thus Islamic law rejects everything that can give harm to humans. That is why according to Hasby, Islamic law rejects and prohibits *khabais* (all that is bad) and prevents *jaraim* (all evil deeds). It is clear, that something that gives benefits at one time can provide benefits and benefits are stronger than its *madharat*, so change the law to be permissible, even though initially it is something that is forbidden. On this basis, Islamic law justifies the various efforts made to disappear something that is emergency in nature (Al-Kumayi, 2006, 290-291). In this context, the following rules apply:

"The state of emergency allows something forbidden"

Based on the explanation above, it can be said that, in Islamic law view, blood transfusions are allowed; even the donor will receive good deeds if he sincerely does it (Jamaa, 2014, 24)

Legally blood donation is not prohibited as long as is benefit and it does not cause any harm that can endanger the donor. In fact, there is reward and worship in its virtue (Akbar, 2017,99) says Allah SWT in QS al-Zalzalah: 7-8

Meaning: "Whoever does good deeds with a dust of goodness will see it, and whoever acts with a dust of ugly dust will see it".

As a matter of fact, the need for blood is an important part in saving one's life under certain conditions. So that the problem that arises later is that related to blood donation between people of different religions is debated. Regarding this issue, the Indonesian *Ulema* Council (MUI) has released a fatwa which explains that there is no obstacle to donate blood between different religions (MUI Jambi, 1995, 41).

In addition to providing guidelines for blood donation between people of different religions, this fatwa also has positive implications, namely that in addition to donate blood directly to those people in need, it can also donate blood to a special institution that manages and stores the blood to help people in need at any time. Thus it can be concluded that donating blood is a humanitarian charity that is appreciated and recommended, because it is an effort to save the human life. On the other hand, the recipient of blood (recipient) is not required to have the same religion as the donor (Jamaa, 2014, 25).

In order to guarantee the donor and recipient benefits, it is higly recommended that donors are healthy and free from all infectious diseases. This is important so that it is not contagious and endangers the recipient's life. If the donor has an infectious disease, the blood that is donated to the recipient is risky transmits the disease or even worse (Jamaa, 2014, 26).

The problem of blood transfusions in the context of buying and selling or commercializing human blood has led to differences of opinion among scholars. According to the *hanafiah* and *zahiriah* madhhab, Islam allows the sale and purchase of human blood even though it is considered unclean. Based on the hadith narrated by Bukhari Muslim from Jabir, the practice of buying and selling blood is prohibited, except it has benefits for humans such as animal manure for fertilizer purposes. According to the *Hanafi*, Islam allows the practice of selling and buying of

najis which have benefits such as animal waste. So with the qiya's approach, according to the *Hanafi* it is permissible to trade human blood because its benefits are large enough to help the human soul (Sabiq, 1981, 130-131).

However, the strongest opinion is that buying and selling human blood is forbidden or not. The trade of human blood is an unethical act besides including items that are forbidden to be bought and sold because they are honored part of the human. Trading human blood is also contrary to its original lofty purpose and mission, namely humanitarian charity to save people's life (Akbar, 2017, 99). The issue of a small amount of compensation received by donors cannot be equated with the commercialization of blood. Because the rewards received by donors are to restore their stamina. In this context the Prophet's hadith applies:

> *Meaning: "It is not allowed to endanger others, and also not to endanger yourself"* (Narrated by Hakim from Sa'id al-Khudri, HR. Ibn Majah from Ibn Abbas)

Based on the description above, it can be stated that the compensation or wages received by donors does not mean that the person concerned has traded blood. Because the compensation is intended only for the needs of the donor in order to restore his stamina. This principle is done by the Indonesian Red Cross (PMI) to the recipient's family when taking blood here. PMI will ask for an amount of money from the recipient's family to be given to the donor and also as maintenance costs in storing the blood. Thus, PMI's demand for fees from recipient families is not for profit (Jamaa, 2014, 27).

E. Blood Transfusion in Maqa> s} id ash-Shari> 'ah Review

Ibn Qayyim explained that all Islamic law must contain justice, mercy, benefit and wisdom. If Islamic law is out of the four values it, then it not Islamic law (Ibn Qayyim t.t, 3). Benefit is not always express explicitly and clearly, but sometimes that benefit is implied and hidden and only known through maqa> s} id asy-syari> 'ah. Thus maqa> s} id asy-shari> 'ah is a concept to explore and find the values that are expressed or implied in the al-qur'an and hadith determined by ash-Shya> ri' (Allah) for good and the welfare of mankind in this world and in the hereafter (Darussamin dan Arnansyah, 2017, 357). Blood transfusion is a problem that has not been recognized in classical fiqh books. However, contemporary scholars have come to conclusions that allow the practice of blood transfusions.

Ahmad al-Raysuni in his book states that extracting Islamic law through maqa> s} id asy-syari>'ah (al-Raysuni, 1995, 19). Nuruddi>n Mukhtar al-Khadimi> gives an explanation of maqa> s} id asy-shari>' ah as means to explore Islamic law certain goals which become the reason for the stipulation of shari'ah law in order to realize the benefit of mankind. A series of meanings contained in syari'at law, both partial law and general benefit which all have the same goal, namely as an affirmation of 'ubu> diyyah and the achievement of benefit for humans in the world and in the hereafter. It is in some literatures of *maqa>s}id asy-syari>'ah maqa>s}id at-tasyri>'* (al-Raysuni, 1995, 17).

Maqa s} id ash-syari 'ah which was initiated by Asy-Syatibi are classified into 5 (five) forms or what is called al-kulliyat al-khamsah (five general principles). The five maqashids are: 1. H} ifdzu ad-di> n (protecting religion), 2. H} ifdzu an-nafs (protecting the soul), 3. H} ifdzu al-'aql (protecting the mind), 4. H } ifdzu al-ma> l (protecting property), 5. H} ifdzu an-nasab (protecting generation) (asy-Syatibi, tt., 8).

In its application, Syatibi argues that benefits must be in line with the texts of the al-Quran and Hadith, rather than human wishes. In addition to it human desire is easily trapped and stuck to lust (asy-Syatibi, tt., 38).

Asy-Syatibi explained in more detail that the main purpose of shari'ah is the manifestation of human benefit as measured by the fulfillment of human needs both in the world and in the hereafter. The division of the level of human needs in the view of Ash-Syatibi in terms of quality and human interests is divided into three forms, namely, First, *Maslahah ad-Daruriyyah*, the benefit in this is related to the basic needs of humans in the world and in the hereafter that must be realized such as maintaining religion, soul, mind, descent, and property, in this case

contained in the scope of maqasid syari'ah. Second, *Maslahah al-hajiyah*, that comes to make *maslahah daruriyah perfectly*such as to basic human needs. Third, *Maslahah Tahsiniyah,* which completes the flexibility and propriety complete previous benefits (asy-Syatibi, tt., 6-9).

Blood transfusion concept in of maqa> s} id asy-syari> 'ah approch which was examined through the aspects of h} ifdzu ad-di> n (protecting religion) needs more deeply analisys of four important elements, namely, faith, morals, worship and *muamalah*. So at the level of faith, blood transfusion is an effort to obtain healing. The Islamic Sharia teaches its followers that illness could be experienced accidantally. Simply, it is faith exam. The word of Allah swt in QS al-Anbiyaa: 35.

Meaning: "Every soul will be death. We will test you with bad and good as a trial (which is true). And it is only to Us that you are returned.

"Ibn Abbas, one of the companions of the Prophet who has the breadth of knowledge in the field of interpretation, explains this verse that Allah will test His human with difficulties and pleasures, health and disease, wealth and poverty, lawful and haram, obedience and immorality, guidance and error (Ibn Jarir Tafsir). This verse teaches that various diseases are trials given by Allah to test the faith ("Muslim.Or.Id" t.t.).

In another verse Allah affirms that He will test everyone who claims to believe, "Do people think that they are allowed (alone) to say:" We have believed ", while they are not being tested anymore? And indeed we have tested those who were before them, so Allah SWT knows the true people and in fact he knows those who are lying. "(Surah Al-Ankabut: 2-3).

A devout Muslim realizes that when he is tested with Allah's trials in the form of illness, he will gain many lessons. However, the form of patience is not idle without making efforts to cure the disease. The Prophet through one of his hadiths instructed his people to seek treatment when they were sick:

Meaning: "Verily Allah has sent down disease and its cure and has made a cure for every disease. So seek treatment, and do not seek forbidden treatment. " (Narrated by Abu Dawud from Abu Darda)

Blood transfussion in aqidah in h} ifdzu ad-di> n perspective see that blood transfussion between different religions is problematic. The author considers that although most contemporary scholars do not question it, there is still something that needs to be discussed more deeply. When the recipient gets the blood directly from the donor, at least the recipient's family will know the figure and character of the donor. The problem then is when the recipient gets the blood from PMI which religion and character is unknown. As it is known that blood is the result of food starch forms a person's character and personality. Non-Muslim food is certainly different from Muslim food. You can imagine later when such blood enters the body of a Muslim. Thus, it would be better if PMI as the institution that handles the implementation of blood transfusions and matters related to blood make such rules so that recipients who need blood can get it from a Muslim donor.

Morality actually teaches a muslim that they cannot be apart from someone else. It cannot be denied that humans are social creatures who are unable to stand alone and will always need other people. Humans were created by God with weak characteristics. Allah says that:
An-Nisa: 28

Meaning: "humans are weak".

At the level of worship, carrying out blood transfusions is a form of practice of Islamic teachings. Blood transfusion is a form of help which is highly recommended in Islamic teachings because the purpose of human creation itself is to help each other.

Al-Hafizh Ibn Kathir rahimahullah said in the Tafsir Al-Qur'anil Azhim (II / 7) interpreted in [al-Ma'idah / 5: 2]:

"Allah Ta'ala commands His humans who believe in each other in the activities of goodness which is al-Birr (virtue) and to leave evil which is at-Taqwa. Allah forbids them from shoulder to shoulder in iniquity and please help in sin and forbidden acts. "

In this case, the activities to help based on kindness and piety will certainly bring goodness. Not only for the individual or group concerned, but also for all muslems. This condition will then spread to other individuals or groups to then compete with each other to do good by means of helping fellow Muslims. Moreover, in the context of blood transfusions, the object of helping to help is human life ("Pondok Pesantren Al-Haris" t.t.).

Besides that, through his hadith the Prophet advised his ummah to become individuals who could benefit others. The Prophet said:

"The best human being is the most beneficial for humans" (Narrated by Ahmad, ath-Thabrani, ad-Daruqutni. This hadith was produced by al-Albani in Sahihul Jami 'no: 3289).

It is at the level of muamalah that carrying out blood transfusions in the context of buying and selling the majority of scholars do not confirm this, because after all blood is an unclean item that cannot be traded. However, simply giving a reward to donors as a substitute for stamina is highly recommended, it could even be a bigger nominal than buying and selling. Islamic teaching recommends when repaying kindness is with something better when someone is able. The Prophet said:

Meaning: "Aisyah radhiyallahu wasallam said:" Whoever is given to him a kindness, let him repay it and whoever is not able to repay it then tell to other about his kindness, it is the same you have been grateful to him and whoever calls it (goodness), then really he has been grateful to him and whoever is satisfied with something he does not have, he is like a person wearing a fake dress(Narrated by Ahmad and written by Al Albani in the book Sahih At Taghib Wa At Tarhib, no 974.) 'anha, Rasulullah sallallahu' alaihi

Hifdzu an-nafs (protecting the soul) on the implementation of blood transfusion is so strong. The most important basis in the implementation of blood transfusion when it is relevant to Maqa>s}id asy-shari>'ah is the h}ifdzu an-nafs principle. Basically, Islamic law prohibits eating or using blood either directly or indirectly. However, if blood transfusion is the only chance to save the life of someone who has run out of blood or a patient with a low Hb blood level, then through the principle of h}ifdzu an-nafs it is permissible to do so (T.Yanggo,1994, 55). This is also in line with the word of God in QS al-Maidah: 32.

...   ...

Meaning: "... And whoever preserves the life of a human being, it is as if He has taken care of all human life ..."

The implementation of blood transfusions is also in accordance with the objectives of Islamic law, which is to protect the benefit of humans. The benefit contained in the blood transfusion is to maintain the safety of the soul of a person who is in a critical condition, so because there is no other substance that can be used to save his life, using blood which is unclean may be used to maintain a patient's survival.

Carrying out a transfussion provides a kind of suggestion to the mind to remain confident and try to keep positive thoughts. When the health condition decreases and becomes more critical, there are still treatments that have proven to be quite helpful. It must be admitted that positive thinking and belief in healing makes the drug's performance maximized. blood when associated with *h}ifdzu al-aql H}ifdz al-ma>l* (protecting property) and *H}ifdz an-nasb* are two principles of *maqa>s}id ash-shari>'ah* which are directly related. However, it implies that when the critical patient is the head of the family, his function and responsibility in the

family to protect property and children is very important. Thus the principles of h} ifdzu al-ma> l (protecting property) and h} ifdz an-nasb can also be taken into consideration in carrying out blood transfusions.

CONCLUSION

Basically, blood transfusion is something that is not allowed, but after going through the consideration of *Maqa> s} id asy-shari> 'ah* and the concept of emergency becomes something that is allowed. According to the scholars, blood transfusions between people of different religions are permitted even though the author has his own analysis. Buying and selling blood is an act which is forbidden. Blood is impure that cannot be bought and sold, but the *Hanafiah* school allows it because it provides benefits. However, giving rewards to donors is something that is recommended to replace their stamina.

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LAW ENFORCEMENT IN INDONESIA

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ABSTRACT

Law enforcement in Indonesian is known in several terms outside of law enforcement, such as "law enforcement". But it seems that the term law enforcement is the most frequently used and thus in the future the term will be more established or become a term that is used. Law functions according to the protection of human interests. So that human interests are protected by law, it must be implemented. Law enforcement can take place normally, peacefully, but it can also occur because of lawlessness. In this case the law that has been violated must be enforced. It is through law enforcement that the law becomes a reality. In enforcing the law, there are three elements that must always be considered, namely: legal certainty, benefit, and justice.

The fact that these three elements of the legal purpose do not pose a problem. Because it is not uncommon for a conflict between legal certainty and justice, a conflict between legal certainty and benefit, and between justice and legal certainty. It can be taken as an example in a legal case, if a judge is required to make a fair decision, the fairness of the other party will certainly be sacrificed. If you want to uphold justice, of course the benefits and legal certainty must be sacrificed. Although indeed between the plaintiff and the defendant have different values or feelings of fairness. Justice can take precedence and sacrifice benefits for the wider community. So on his theory Gustav Radbruch teaches that there is a priority scale that must be carried out, where the first priority is always justice, then benefit, and finally legal certainty. The law carries out its function as a means of conserving human interests in society. Legal objectives have goals to be achieved that divide rights and obligations between every individual in society. The law also provides authority and regulates how to solve legal problems and maintain legal certainty.

However, before talking more deeply about the purpose of law is not an easy thing. Because discussing legal objectives and legal definitions is just as difficult. Both have the same object of study which discusses how the law itself is. Law is an important part in regulating and creating order in society. Therefore, law is used as an instrument in regulating the behavior of every individual in society in achieving a goal.

KEYWORDS: Law Application Creating Order

PRELIMINARY

A.   Background

Indonesia is a rule of law that always prioritizes law as the basis for all activities of the state and society. Indonesia's commitment as a rule of law has always been and is only stated in writing in article 1 paragraph 3 of the amended 1945 Constitution.

Laws were created to be enforced. The implementation of law always involves humans and their behavior. The police institution is assigned the task of dealing with legal violations in the case of investigations , while the prosecutor's office is the prosecuting agency which is also part of the law enforcement apparatus which prepares case examinations to be continued before the court. Courts as law enforcement agencies in which there are judges as state officials who carry out judiciary and decide a case.

The current condition of law in Indonesia has drawn criticism rather than praise. Various criticisms were directed both in relation to law enforcement, legal awareness, quality of the law, the ambiguity of various laws relating to the ongoing process of the law and also the weak application of various regulations .

Indonesia is a state of law (rechtstaats), not a country of power (machstaats). therefore, every administration of the State and its government is always based on the laws and regulations. The Indonesian state does not adhere to a theocracy that is based on a certain ideology and nor is it secularism that does not care about religion. The relationship between

religion and State in Indonesia is very synergistic and is not in a dichotomous position that separates the two. The legitimacy of the existence of religion in the jurisdiction of the unitary Republic of Indonesia (NKRI) and to carry out worship in accordance with their respective religions and beliefs, is constitutionally protected. Article 29 paragraph 1 and 2 of the 1945 Constitution.

Law has a function to provide protection for human interests (all humans without exception). Therefore, the law must be implemented so that human interests can be protected. In practice, the law can take place normally and peacefully, but there can also be law violations in practice. In this case the law that has been violated must be enforced.

DISCUSSION
A. Definition of Law Enforcement

Law enforcement in the Indonesian language, there are several terms outside of law enforcement, such as "law enforcement". But it seems that the term law enforcement is the most frequently used and thus in the future the term will be more established or become a term that is used .

Law functions according to the protection of human interests. So that human interests are protected by law, it must be implemented. Law enforcement can take place normally, peacefully, but it can also occur because of lawlessness. In this case the law that has been violated must be enforced. It is through law enforcement that the law becomes a reality. In enforcing the law, there are three elements that must always be considered, namely: *legal certainty, benefit, and justice.*

Gustav Radbruch is a legal philosopher and a leading legal scholar from Germany who teaches the concept of the three basic elements of law. He put forward these three basic concepts in the era of World War II. The objectives of the law that he put forward by various experts are also identified as the objectives of law. The three objectives of the law are certainty, justice and benefit.

The fact that these three elements of the legal purpose do not pose a problem. Because it is not uncommon for a conflict between legal certainty and justice, a conflict between legal certainty and benefit, and between justice and legal certainty. It can be taken as an example in a legal case, if a judge is required to make a fair decision, the fairness of the other party will certainly be sacrificed. If you want to uphold justice, of course the benefits and legal certainty must be sacrificed. Although indeed between the plaintiff and the defendant have different values or feelings of fairness. Justice can take precedence and sacrifice benefits for the wider community. So on his theory Gustav Radbruch teaches that there is a priority scale that must be carried out, where the first priority is always justice, then benefit, and finally legal certainty. The law carries out its function as a means of conserving human interests in society. Legal objectives have goals to be achieved that divide rights and obligations between every individual in society. The law also provides authority and regulates how to solve legal problems and maintain legal certainty.

However, before talking more deeply about the purpose of law is not an easy thing. Because discussing legal objectives and legal definitions is just as difficult. Both have the same object of study which discusses how the law itself is. Law is an important part in regulating and creating order in society. Therefore, law is used as an instrument in regulating the behavior of every individual in society in achieving a goal.

The purpose of the law needs to know the clear object of study. For this reason, it is necessary to understand the basis and background of the object of discussion. This is very important for ease of understanding. The study of this legal objective is oriented so that the description of the meaning and the boundaries of the problem topic is easy to understand.

The law must be enforced and enforced. Everyone hopes that the law can be enacted in the event of a concrete event. How the law must apply; basically do not deviate: (even though the

world is collapsing the law must be enforced). That is what legal certainty wants. Legal certainty is a protection against arbitrary actions, which means that someone will be able to get something that is expected in certain circumstances. The public expects legal certainty because with legal certainty, the community will be more orderly. The law has the task of creating legal certainty because it aims to public order.

On the other hand, the community expects benefits in law enforcement and enforcement. Law is for humans, so law enforcement or law enforcement must provide benefits or benefits to society. Do not let it be that because the law is enforced or enforced, there will be unrest in the community.

The third element is justice. The public has a strong interest that in the implementation or enforcement of the law, justice is considered. The implementation or enforcement must be fair. Law is not synonymous with justice. The law is general, binding everyone, generalizing. Whoever steals must be punished: everyone who steals must be punished, regardless of who steals. On the other hand, justice is subjective, individualistic and does not generalize: fair for person A does not necessarily feel fair for person B.

If in enforcing the law only legal certainty is concerned, other elements are sacrificed. Likewise, if what you pay attention to is only benefit, then legal certainty and justice are sacrificed and so on.

In enforcing the law, there must be a compromise between the three elements. The three elements must receive balanced proportional attention. But in practice it is not always easy to work out a proportionally balanced compromise between the three elements.

When we talk about law in general, we only look at legal regulations in the sense of rules or regulations, especially for practitioners.

Legal awareness will be realized if there are indicators of legal knowledge, legal attitudes, and legal behavior that obey the law. In theory, these three indicators can be used as a benchmark for legal awareness, because if legal knowledge, legal attitudes, and legal behavior are low, then legal awareness is low or vice versa.

Low or high legal awareness in the community affects the implementation of the law. Low legal awareness will become an obstacle in law enforcement, both in the form of high levels of law violations and lack of public participation in law enforcement.

This is related to the functioning of the law in society or the effectiveness of legal provisions in its implementation. A person who has legal awareness will have an assessment of the law which is judged in terms of his objectives and duties. This kind of assessment exists in every member of society, therefore humans generally have a desire to always live regularly

Legal awareness is a psychic process that exists in humans, which may or may not arise . So, legal awareness is the awareness or values that exist in humans about existing laws or about laws that are expected to exist.

The congruence of the interweaving values is the harmony between two paired values, but also contradictory, such as in traffic problems, there is a value for speed with a safety value. The problem is how to convey the law so that it can be used as a benchmark for behavior and also reflects the harmony of the values held by a particular audience.

Law enforcement. Laws can be seen in their form through explicitly formulated methods. In that legal rule or regulation, there are actions that must be carried out, which are none other than law enforcement. Laws were created to be enforced. Therefore, it is not surprising to say that the law can no longer be called law, if it is no longer implemented.

The implementation of the law always involves humans and their behavior. The law cannot be carried out by itself, which means that the law is unable to realize the promises and wishes contained in the legal regulation.

In the context of implementing law enforcement, law enforcement organizations are set up, such as the police, judiciary, courts. Without this organization, law cannot be enforced in

society. Every organization works in a certain social context. Each person or organization is carrying out certain policies or activities that are felt to be more profitable.

In other words, in these organizations there is always a tendency to replace official objectives as stipulated in legal regulations with daily policies or actions. Perceived policies can increase the maximum profit to be achieved, by pressing to the minimum obstacles to the operation of the organization.

The police institution is assigned the task of dealing with violations of the law, the prosecutor's office is drawn up with the aim of preparing for case examination before the court session; and so on with every organizational arrangement in the framework of law enforcement.

B. Islamic Law Enforcement (Qanun Jinayat) in Aceh

Enforcement of the jinayah qanun is an effort to apply the principles of jinayah law to parties who violate the qanuns that have been passed by the government (executive and legislative). Thus it can be emphasized that the jinayah qanun is the ' legal umbrella for the Acehnese society'. Thus, qanun jinayah does not only belong to the government but also to the community, and therefore in its implementation it becomes a collective responsibility.

Until now, enforcement of qanun jinayah has been carried out at various levels, starting at the lowest level, such as the socialization of qanun jinayah to the public in various forms, including through radio broadcasting, banners, roadside billboards, recitation, ceremonies, competition activities for the Musabaqah Tilawatil Qur'an competition. (MTQ), Friday sermon pulpits and various other forms of socialization with the aim that the public can know and understand the application of Islamic law as well as the enforcement of the qanun jinayah.

C. Example of Case of Law Enforcement Process

A resident of Lhokseumawe, Aceh, Hendri Yosa alias Hendi (29), was sentenced to death in a drug case at the Medan District Court. Hendri was found guilty of possession of 55 kg of crystal methamphetamine and 10 thousand ecstasy pills. The judge read out the verdict at a hearing on Wednesday (11/9/2019). The panel of judges led by Dominggus Silaban judged the defendant to be legally and convincingly proven to have violated Article 114 of the Republic of Indonesia Law No. 35 of 2009 on Narcotics. "Sentenced the defendant to death penalty," said the judge. The judge's decision is in accordance with the demands previously submitted by the public prosecutor (JPU) Henny Meirita. Regarding the judge's decision, the prosecutor expressed his thoughts, as did the defendant. The defendant Hendri Yosa was arrested by the North Sumatra Police Ditnarkoba officer in February 2019. At that time he was on a bus from Aceh which was stopped by officers in Besitang, Langkat. From the examination, it was found that five bags that were admittedly belonged to the defendant, which turned out to contain 55 plastic packages in green and golden yellow packages containing the narcotic type of crystal methamphetamine, all of which weighed 55 kg. In addition, 2 transparent plastic clips were found containing 10 thousand orange ecstasy pills.

D. Law Enforcement Agencies
1. Police

Based on Article 2 of Law No. 2 of 2002 on the National Police f UNCTION police are one function of state government in maintaining security and public order, law enforcement, protection, shelter and services to the community.

The police aim at realizing domestic security which includes maintaining security and public order, order and upholding of the law, the implementation of protection, protection and services to the community and maintaining public peace by upholding human rights (Article 4).

2. attorney

The founding fathers of this republic have aspired to Indonesia as a country based on law (Rechtstaat) not power (Machtstaat), our constitution, the 1945 Constitution have also emphasized that "Indonesia is a State of Law". As a rule of law, everything that is carried out in the life of the state and society should also be in the corridor of law, meaning that in society, it is absolutely necessary for law to regulate the relationship between citizens and the relationship between society and the state.

The issuance of these regulations illustrates the existence of legal norms created to regulate the rights and obligations of the state and society. The implementation of regulations containing legal norms is basically a part of law enforcement because law enforcement is an effort to ensure that the law must be obeyed. The law can play a good and right role in society if the implementation instrument is equipped with authorities in the field of law enforcement. One of these powers is the Indonesian Attorney General's Office.

The Attorney General's Office of the Republic of Indonesia is a government institution that exercises state power in the field of prosecution and other powers based on law. As the body authorized in law enforcement and justice, the Attorney General's Office is led by an Attorney General who is elected by and responsible to the President. The Attorney General's Office, the High Prosecutor's Office, and the State Attorney General's Office are the powers of the state, especially in the field of prosecution, where all of them constitute a complete and inseparable unit (en een ondelbaar). (Vide Article 2 paragraph (1) of the Law on the Prosecution, Vide Article 3 of the Law on the Prosecution)

Referring to Law Number 16 of 2004 concerning the Republic of Indonesia Public Prosecutor's Office, the Attorney General's Office as one of the law enforcement agencies is required to play a more role in upholding the rule of law, protecting public interests, upholding human rights, and eradicating corruption, collusion and nepotism (KKN). . In exercising state power in the field of prosecution, it must carry out its functions, duties and authorities independently, apart from the influence of government power and the influence of other powers. (Vide Article 2 paragraph (1) of the Law on the Prosecution) .

In carrying out its duties and authorities, the Attorney General's Office is in a central position with a strategic role in consolidating national resilience. Because the Prosecutor's Office is on the axis and serves as the filter between the investigation process and the examination process at trial as well as the executor of court decisions and decisions. That way, the Prosecutor's Office is the controller of the case process (dominus litis), because only the Attorney General's office can determine whether a case / case can be submitted to the Court or not based on valid evidence according to the Criminal Procedure Code.

The task of the Prosecutor as mentioned in Article 30 of Law OF No. 16 200 4 on the Attorney RI , AGO , namely :

(1) In the field of crime, the prosecutor's office has the duties and authorities:
   a. prosecute;
   b. carry out judges' orders and court decisions that have permanent legal force;
   c. supervise the implementation of conditional criminal decisions, supervisory criminal decisions, and conditional release decisions;
   d. carry out investigations on certain crimes based on law;
   e. complete certain case files and for that purpose can carry out additional examinations before being delegated to a court which in its implementation is coordinated with the investigator.

(2) In the civil and state administration sector, the prosecutor with special powers can act both inside and outside the court for and on behalf of the state or government.

(3) In the field of public order and peace, the prosecutor's office shall participate in carrying out the following activities :
   a. increasing public legal awareness;
   b. safeguarding law enforcement policies;
   c. supervision of the circulation of printed goods;
   d. monitoring of belief streams that can endanger society and the state; prevention of religious abuse and / or blasphemy; research and development of law and criminal statistics.

3. District Court

Main Duties and Functions of District Courts Judicial power is an independent judicial power to administer courts to uphold law and justice (Article 24 a yat 1 of the Post- Amendment Constitution) .

Judicial power is exercised by the Supreme Court of the Republic of Indonesia, other judicial bodies under the Supreme Court (General Court, PTUN, Military Court, Religious Court) and the Constitutional Court (Article 24 paragraph 2 of the 1945 Constitution).

The implementation of Judicial powers is delegated to judicial bodies (General Courts, Religious Courts, Military Courts, and the Supreme Court as the highest court with the main task of receiving, examining and adjudicating and settling every case submitted to it) (Article 2 paragraph (1)) in conjunction with Article 10 paragraph (1) and paragraph (2) .

The General Court is one of the executors of Judicial power for the people who seek justice in general (Article 2 of Law No.2 of 1984). The District Court has the duty and authority to examine, try, decide and settle criminal cases and civil cases at the first level (Article 50 of Law No.2 of 1986) .

Courts can provide information, considerations and advice about the law to government agencies in their regions when requested (Article 52 of Law No.2 of 1986). In addition to running basic tasks, the court may be entrusted with tasks and other authorities by or under Act Undan g . The Court's authority is as follows:
a. The District Court has the duty and authority to examine, decide and settle criminal and civil cases at the first level;
b. The District Court can provide information, considerations and advice about the law to government agencies in its jurisdiction if requested;
c. Apart from the aforementioned duties and authorities, the District Court can be entrusted with other duties and authorities based on law.

4. LP (Penitentiary)

Law Number 12 Year 1995 on Penal clause 1 number 3 which reads "Penitentiary hereinafter called Prison is the place to carry out coaching Prisoners and Correctional Learners. Then in article article 1 point 2, it is written "Correctional System is an arrangement regarding the direction and boundaries as well as the methods of fostering Correctional Assistance to be aware of mistakes, improve themselves, and not repeat criminal acts so that they can be re-accepted by the community, can actively participate in development, and can live naturally as good and responsible citizens ".

Base of basic law above, it clearly says that the system of Corrections is a process of formation of a person who had committed violations of law and have received the decision of the law valid from the court to undergo sentence in prisons for a span of

time specified, experiencing the process of development to realize his mistake and changed into more good. The spirit of correctionalism also reflects a more human goal than the Prison system.

E. Factors Affecting Law Enforcement

In the process of law enforcement, there are factors that influence it. These factors are meaningful enough that the positive and negative impacts lie in the content of these factors. According to Soerjono Soekanto, there are five of these factors, namely:
1. The law itself, which in this paper will be limited to the law only;
2. Law enforcers, namely the parties who form or implement laws;
3. Facilities or facilities that support law enforcement;
4. Community, namely the environment in which the law applies or is applied;
5. Culture, namely the work, creativity, and taste based on human initiative in social life.[9]

If these five factors are used as barometers in law enforcement by the police to see the inhibiting and encouraging factors in carrying out their duties, they are described as follows.

1. Legal Factors

In the practice of law enforcement in the field, there are times when there is a conflict between legal certainty and justice, this is because the conception of justice is an abstract formula, while legal certainty is a procedure that has been determined normatively .

In fact, a policy or action that is not completely based on law is something that can be justified as long as the policy or action is not against the law. This does not mean that every social problem can only be resolved by written law, because there is no way of legislation that can regulate all human behavior, the content of which is clear to every member of the community which it governs and is in harmony between the need to implement regulations with the facilities that support it.

2. Law Enforcement Factors

In the functioning of the law, the mentality or personality of law enforcement officers plays an important role. If the regulations are good, but the quality of officers is not good, there is a problem. Therefore, one of the keys to success in law enforcement is the mentality or personality of the law enforcer.

In the above context, which concerns the personality and mentality of law enforcers, that so far there has been a strong tendency in the community to interpret law as officers or law enforcers, meaning that law is identified with the actual behavior of officers or law enforcers. Unfortunately in exercising his authority, problems often arise because of attitudes and treatment that are seen as surpassing authority or other actions that are considered to tarnish the image and authority of law enforcers, this is due to the low quality of these law enforcement officers.

3. Supporting Facility or Facility Factor

Supporting facilities and facilities factors include software and hardware, one example of software is the education received by the police today tends to be conventional practical things, so that in many cases the police experience obstacles in their duties, including knowledge about computer crime, in a special crime that has so far been delegated authority to the prosecutor, this is because technically the police are deemed incapable and not yet ready. Although it is also recognized that the tasks that the police must carry out are vast and numerous.

Therefore, facilities and facilities have a very important role in law enforcement. Without these means and facilities, it would be impossible for law enforcers to harmonize their supposed roles with their actual roles.

4.   Community Factors

Law enforcers come from society and aim to achieve peace in society. Every member of the community or group has at least a lot of legal awareness, the problem that arises is the level of legal compliance, namely high, moderate, or insufficient legal compliance. The degree of community legal compliance with the law is an indicator of the functioning of the law in question.

The attitude of the people who are not aware of police duties, are not supportive, and are mostly apathetic and think that the task of law enforcement is solely a matter of the police, and are reluctant to be involved as witnesses and so on. This becomes one of the inhibiting factors in law enforcement.

5.   Cultural Factors

In everyday life, people talk about culture so often. Thus, culture is a basic line of behavior that establishes rules about what to do and what is prohibited.

The five factors above are closely interrelated, because they are the main thing in law enforcement. Of the five factors of law enforcement, the law enforcement factor itself is the central point. This is due to the fact that laws are drafted by law enforcers, law enforcement is also implemented by law enforcement and law enforcement itself is also a role model for the wider community.

CONCLUSION

Law enforcement, legal awareness, and law enforcement are an inseparable unit. Law enforcers must be aware of the law and implement the law well. The law enforcement factor itself is the central point. This is because laws are drafted by law enforcers, law enforcement is also implemented by law enforcers and law enforcers themselves are role models by the wider community.

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REGULATION OF GOVERNMENT
NUMBER 45 YEAR 1990 ABOUT LICENSED MARRIAGE FOR CIVIL SERVANTS FOR POLIGAMI AGAINST MARRIAGE DOWN HANDS IN THE MINISTRY OF RELIGION DISTRICT KARO

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ABSTRACT

According to the meaning of the language polygamy comes from the Greek, which is a combination of the word poli or polus which means a lot, and gamein or gamous which means marriage or marriage. So when combined, it means a lot of marriages . Meanwhile, the word polygamy is a sign of Islam which is the sunnah of the Prophet Muhammad, of course, on the condition that the husband has the ability to be fair between his wives and is limited to only four, which is explained in Al-qur'an surah An-Nisaa 4: 3 . Polygamy is a humane system, because it can alleviate the burden on society, namely by protecting women who are not married and placing them in the rows of wives who are nurtured and maintained . Musda Mulia, Islamic views on polygamy authorized for that which is not made by or without the intermediary of a public official, but is made and signed by the parties who enter into the agreement. Meanwhile, KH. Ma'ruf Amin said that underhand marriage is a marriage that fulfills all the rules and conditions set out in fiqh. Even sometimes the marriages they hold have the approval and support of their families. Even though this did not reduce their sense of happiness and joy, this wedding reception was held with a very lively party. What baffles the writer today, whether they are a civil servant or a state apparatus, all the spaces of life they live there are regulations that they need to obey. As a civil servant. The state has guaranteed life as a state apparatus, but the State also binds the lives of civil servants with the applicable legal rules and must be obeyed. Marriages that are carried out outside the supervision of a Marriage Registration Officer have no legal force which results in the woman being disadvantaged. The Marriage Law in Indonesia also adheres to the principle of monogamy. This means, basically, a man can only have one wife, likewise a woman can only have a husband. The reasons may be possible one can be more than one wife is one of the circumstances as to give birth to off spring, Wife got a deformed body or sick other incurable d natural sense that the wife suffered from body thorough as evidenced by a doctor government , the wife cannot give birth to offspring after marrying for at least 10 years as evidenced by a government doctor's certificate .

The process of obtaining permits, both from the competent authority and the court, in practice in the field is not an easy and simple matter. It is often met with winding procedures, bureaucracy that is tiered, takes a long time, and costs a lot. How difficult the formal polygamy procedure is, it can be described if a civil servant wants to remarry. Take for example if a civil servant teacher in an area wants polygamy. Completing alternative and cumulative requirements as stipulated by the Marriage Law number 1 of 1974, PP number 9 of 1975 and special regulations for civil servants.

KEYWORDS: Polygamy Licensing for Civil Servants

INTRODUCTION

A. Background Background

Each of us must have longed for a harmonious and happy family. The formation of a happy family is closely related to offspring, where the care and education of children is a right and a duty for parents. Even the Prophet Muhammad SAW when someone married he always prayed "Barokallah, wa baroka'alaika, wajama'a bainakuma fii khoir" which means "I hope Allah will bless you both when you are happy and difficult and always gather you both when there is good". Happiness must be supported by love for a partner. True love demands that a person does not love anyone but his partner. Love and affection are the bridges of a marriage and the basis of marriage is to provide happiness and comfort to a life

partner. However, the reality is that in living a married life in a household, there are always problems that arise which can trigger the desire for a husband to practice polygamy.

Problems that trigger arise usually include three things, namely:

1. Economic advantages or disadvantages ;
2. Less harmonious family relationships;
3. Sex and adultery.

There are various forms of marriage in society, namely monogamy, polygamy, polyandry and *group marriage*. Of the four forms of marriage, monogamous marriage is considered to be the most ideal and suitable to be carried out in our society.

Monogamous marriage is a marriage between a man and a woman where in principle, the husband has only one wife and vice versa. Although monogamous marriage is the most suitable marriage to be practiced, there are also many people who marry polygamy, this can be seen from the number of *public figures,* state officials, and even religious leaders who practice polygamy. So that the term polygamy is increasingly sticking out and becoming a conversation in various media, be it mass media or electronic media, social media and also in various discussions and seminars. Likewise among the government bureaucracy, clergy, NGOs, and the general public. There are those who agree and accept the practice of polygamy with various conditions, and some others reject it.

Polygamy is a sentence that has long been a discussion and debate that will never end. Although this is clear in the Legislation, starting from Law Number 1 Year 1974 Concerning Marriage, Law Number 22 Year 1946 jo. U ndang Law Number 32 Year 1954 On Registration of Marriage, Divorce and Refer, Government Regulation No. 9 of 1975 on the implementation of Law No. 1 of 1974 About Marriage, Regulation of the Minister of Religion No. 11 of 2007 on Liability Pegaw ai Registrar of Marriage, Circular Dirjen Bimas Islam Number: D11.2 / 1 / HM.01 / 982/2009 dated 2 June 2009 concerning the Principles of Marriage Registration and Compilation of Islamic Law (KHI). Even for government officials, it is explicitly regulated in PP number 45 of 1990 concerning marriage and divorce permits for Civil Servants (PNS).

Given that civil servants are state officials who are also public servants who are good role models in society, good behavior, actions and obedience to laws and regulations. The basis for the design of PP number 45 of 1990 is to ensure the sense of comfort of these civil servants in carrying out family life so that the life of civil servants is harmonious, prosperous, and happy . So that every employee in carrying out their duties is not much disturbed by the problems and burdens their family carries.

DISCUSSION

A. Polygamy and marriage Down Hands

1. Giving Polygamy

According to the meaning of the language polygamy comes from Greek, which is a combination of the word *poli* or *polus,* which means a lot, and *gamein* or *gamous,* which means marriage or marriage. So if it is combined it means a multiple marriage. The definition of polygamy according to the large Indonesian dictionary, namely polygamy means "a marriage system in which one of the parties has or marries several members of the opposite sex at the same time.

The word "together" in the explanation above does not indicate the process of the marriage ceremony, but shows the life in marriage where together in the sense does not occur at different intervals, for example after the death of a spouse dies and then remarries. Can also marry the opposite sex when the first wife's spouse is still with him and a man marries another woman.

While the word polygamy is a sign of Islam which is the sunnah of the Prophet, of course, on the condition that the husband has the ability to be fair between his wives and is limited to only four, which is explained in Al-qur'an surah An-Nisaa 4: 3.

Meaning: *And if you are afraid that you will not be able to do justice to (the rights) of an orphaned woman (if you marry her), then marry the (other) women that you like: two, three or four. Then if you fear that you will not be able to do justice, then (marry) just one person, or slave the slave you have. That which is closer to not persecuting*

Polygamy is a humane system, because it can lighten the burden on society, namely by protecting women who are not married and placing them in the row of wives who are cared for and maintained. Therefore, marriage is prescribed in Islam so that when humans come to know each other between the opposite sex they do not fall into things that are prohibited by religion.

Polygamy is a marriage bond where one man marries several (more than one) wife at the same time. Men who practice this form of marriage are said to be polygamous in nature. Apart from polygamy, the term polyandry is also known, if in polygamy the husband has several wives, but in polyandry it is the opposite, it is the wife who has several husbands at the same time. However, compared to polygamy, the form of polyandry is not widely practiced in our society today. This polyandry marriage can only be found in certain inland tribes, such as the Toda tribe and some tribes in Tibet.

2. Marriage Down Hands

A marriage under hand is a marriage that is carried out according to Islamic law or according to the laws of each religion and belief which is now a religious adherent, but not in the presence of a Marriage Registration Officer (PPN) as an official government official and or not registered at the Office of Religious Affairs The district for those who are Muslim and their civil records who are not Muslim, so do not get a marriage certificate as the only formal legal evidence. Ordinary growing and become habits of people in terms of their marriage under this hand made concept statement or certificate under the hand that made by officials who do not authorized for that. made not by or without the intermediary of a public official, but made and signed by the parties who entered into the agreement.

Meanwhile, KH. Ma'ruf Amin said that marriage under the hands of a marriage is fulfilled by all the pillars and conditions stipulated in fiqh (Islamic law). However, this marriage is without official registration at the competent authority as regulated in law.

In contemporary jurisprudence, underhand marriage is known as zawaj 'urfi, which is a marriage that meets the requirements of marriage but is not officially registered by the government official who handles the marriage (KUA). It is also called urfi marriage (adat) because this marriage is a custom and custom that has been running in Muslim society since the time of Prophet Muhammad SAW and his noble companions, where they do not need to record their marriage contract without any problems in their hearts .

The term "under-handed marriage" emerged after Law No.1 of 1974 concerning Marriage became effective on October 1, 1975. Such a marriage is basically the opposite of a marriage that is carried out according to law. Meanwhile, legal marriage is what is regulated in the Marriage Law. Therefore, it can be formulated that an underhand marriage is a marriage that is carried out not according to the law. And marriage do not legally be considered marriage illegal, so it is not a legal effect, seeks recognition and protection of the law.

A marriage under the hand or a sirri marriage is a marriage that is not recorded according to the prevailing laws and regulations, so that legally the marriage is considered never to have existed, because it does not have authentic proof of actuality. Another legal consequence is that the wife, child and other family on the part of the wife cannot claim their rights legally from the husband and even the child from the result of the marriage is not can use his birth certificate by using his father's name as the name of his parents.

Even though in this case there are still many people who carry out this marriage, not least for civil servants who are in the Karo Regency environment. There are many reasons for them to do this marriage, for example:

1. Because the horse has ditinggal to selamnya by spouse (spouse dies the world);
2. The appearance of disputes and incompatibility in running the household;
3. Also one of the economic problems, and
4. Problems with husband and wife relationship services.

In fact, sometimes the weddings they hold have the approval and support of their families. Even though this did not diminish their sense of happiness and joy, this wedding reception was held with a very lively party.

What is troubling for the writer at this time is whether they are a civil servant or a state apparatus, in all the areas of life they live there are regulations which they need to obey as a civil servant. The state has guaranteed life as a state apparatus, but the State also binds the lives of civil servants with the applicable legal rules and must be obeyed.

Government institutions, which in fact collect and nurture diversity and harmony, maintain faith in the community and society through the apparatus in charge of providing religious education to each village, supervision of religious teachers in the religious education of students in schools. Even the State has provided legitimacy in legalizing and recording marriages at the District Office of the Religious Affairs.

B. Marriage

Marriage is a process of unification between a man and a woman in forming a happy and prosperous household, with the aim of forming a happy and eternal family (household) based on God Almighty, therefore marriage is considered a very important element. Important in furthering human life in order to aim to live prosperous, it is appropriate as stipulated in article 1 of law Nom or 1 in 1974. Basically marriage prevailing in Indonesia, both according to Islamic law or civil law both monogamy. The principle of marriage according to Islamic law is not absolute monogamy. This means that Islamic law and customary law do not prevent a man from having more than one wife (polygamy). Polygamy is usually carried out when there is an emergency, for example if the wife is unable to carry out her obligations as a wife and cannot bear offspring, because heredity is an important thing in a marriage. Polygamy is permitted if those who apply for polygamy have met the requirements and procedures stipulated by the laws and regulations that apply to the community, especially for Civil Servants.

Every human being in his daily life is related to one another, one of the bonds arranged by God to live in pairs is through the process of marriage. In carrying out a marriage, various preparations both physically and mentally are the most important elements that must be fulfilled, the conditions and pillars of marriage become an inseparable unity. In general, marriage is a sacred bond that is closely related to the teachings of religion, therefore every religion always connects the principles of marriage with religious principles.

In the event of a marriage, legal norms and regulations are required to regulate it. The application of legal norms in the event of marriage is especially necessary in regulating the rights, obligations and responsibilities of each each family member, in order to form a happy, eternal and prosperous home.

Pillars in marriage according to Islamic teachings include:

1. There is a bridegroom;
2. There is a bride;
3. There is a guardian of marriage for women;
4. There were witnesses of the marriage of 2 men; and
5. Consent and qabul

The conditions for the validity of a marriage in Islam are:

1. Being Muslim for both the bride and groom ;

2. Not a mahrom man for the prospective wife;
3. Knowing the guardian of the marriage contract ;

1. Marriage Obligations

The emergence of an obligation to register a marriage based on Article 2 paragraph (2) of Law Number 1 Year 1974, which confirms that; every marriage must be recorded according to the prevailing laws and regulations.

In Indonesia there are 2 agencies assigned the task of recording marriages and divorces (and reconciliation). The agencies or institutions in question are:
1. District Office of Religious Affairs for Marriage, Divorce and Ruju for Muslims.
2. Civil Registry (BugerlijkStand) for mating bagiyang n on Muslims.
The purpose of this recording is to guarantee the order of marriage for the religious community, meaning that every marriage must be recorded, because Marriages that are carried out outside the supervision of a Marriage Registration Officer do not have legal force which results in the woman being injured.

With regard to the issue of marriage registration, two views have developed. First, the view which states that marriage registration is not a legal requirement for a marriage and is only an administrative requirement as evidence of a marriage. Second, the view that marriage registration remains an additional legal requirement for a marriage .

In Article 3 of Government Regulation Number 9 of 1975 concerning the implementation of the marriage law, it is determined that: *first* , every person who is going to get married shall notify his / her wish to the Registrar at the place where the marriage will take place. (2) *The* notification as referred to in paragraph (1) shall be carried out at least 10 working days before the marriage takes place. *The third* exception to the time period mentioned in paragraph 2 is due to an important reason, given by the Camat (on behalf of) the Regent / Mayor, the Regional Head .

2. The Legal Position of Polihamy for the Community and Civil Servants

The Marriage Law in Indonesia also adheres to the principle of monogamy. This means, basically, a man can only have one wife, likewise a woman can only have a husband. This principle is motivated by the practices of polygamy which are not responsible and deviate from the purpose of marriage before the birth of the Marriage Law.

To enforce this principle, although polygamy is permitted, its implementation is complicated or limited by strict rules. Someone who will take more than a reason and there must be certain conditions, and with the permission of the court, as stipulated in Article 3 s .d 5 of Law No. 1 Year 1974 on Marriage (UUP- number 1 of 1974) and Articles 40 to 44 of Government Regulation Number 9 years 1975 concerning the Implementation of Law number 1 of 1974 (PP number 9 of 1975).

The reasons that it may be possible for a person to have more than one wife are one of the following circumstances :
1. A wife cannot carry out her obligations as a wife;
2. Wife got a deformed body or illnesses that are not can be cured; and
3. The wife cannot bear offspring.
For one of these reasons, the submission to court must be supported by three (cumulative) conditions as stated in Article 41 PP 9 of 1975 as follows:
1. There must be an agreement from the wife or wives, both written and oral approval . If the agreement is an oral agreement, it must be pronounced before a court session ;
2. There must be the husband's ability to provide for the living needs of his wife and children by showing

3. certificate on pengha silane husband who signed Tangai by the treasurer where he works, or mail
4. Income tax statement, or other certificate acceptable to the court; and
5. There must be a guarantee that the husband will treat his wives and children fairly with a statement
6. or a promise from the husband made in the form prescribed by the court.

The provisions for having more than one wife in the Compilation of Islamic Law are in principle no different from the Marriage Law Number 1 of 1974 and Government Regulation Number 9 of 1975, as stated in Article 55 s, d There are only a few additions, such as having more than one wife at the same time, limited to only four wives (KHI Ps. 55 (1)). In the case of the first wife consent is given in writing, to the extent possible must be confirmed by the verbal agreement at the hearing justice Religion (KHI Article 58). The additions actually strengthen or confirm existing provisions.

The provision of more than one wife for Civil Servants (PNS) is even more difficult. In addition to the general provisions apply as where stipulated in the Marriage Act, 1974, and KHI (for the Muslims), as well as specifically stipulated in Government Regulation No. 10 of 1983 as amended and enhanced several articles with Government Regulation No. 45 of 1990. Both the PP in contains special rules for civil servants in terms of wanting to carry out marriage and divorce.

The special provisions are, among others, as stated in Article 4 of Government Regulation number 45 of 1990 which reads in full as follows:
1. A male civil servant wishing to have more than one wife must obtain prior permission from the official;
2. Female civil servants are not permitted to become second / third / fourth wives ;
3. Request for permission as referred to in paragraph (1) shall be submitted in writing;
4. In the request for permission as referred to in paragraph (3), the complete reasons for the request for permission to marry more than one wife must be stated .

In PP number 45 of 1990, female civil servants are not allowed at all to become second / third / fourth wives, both by male civil servants and non-civil servants (Article 2). Therefore, article 11 PP-10/1983 which regulates the possibility of a female civil servant becoming a second / third / fourth wife for non-PNS men is abolished by PP-45/1990.

People who practice polygamy without court permission are subject to imprisonment or a fine. In Article 45 PP-9/1975 it is stated that people who practice polygamy without obtaining prior permission from the court (often called illegal polygamy or under-handed polygamy or polygamy) will be punished with a fine of up to Rp. 7,500.00 (seven thousand and five hundred rupiah). Meanwhile, the officer registering illegal polygamy is punishable by a maximum imprisonment of three months or a maximum fine of Rp. 7,500.00 (seven thousand five hundred rupiah). This money was very high in value when the regulation was enacted (1975).

For civil servants who violate the provisions of polygamy, apart from being threatened by Article 45 PP 9 of 1975 above, they are also threatened with sanctions of dismissal. As mentioned in Article 16 of PP-10/1983: Civil servants who violate the provisions of Article 3 (1) and Article 4 (1, 2, and 4) sentenced discipline are dishonorable discharge not his own request. The same disciplinary punishment is also imposed for civil servants who live together with a woman or man as husband and wife without a legal marriage. Criminal sanctions for violating the rules of polygamy are also contained in Indonesian Criminal Code (KUHP). As stated in Article 279, people who practice polygamy without procedure are punished with imprisonment of up to 5 years. In fact, a person who deliberately conceals his first marriage in order to remarry is punished with a maximum imprisonment of 7 years (KUHP 5-1, 37).

3. Steps to Get Permission

The process of obtaining permits, both from the competent authority and the court, in practice in the field is not an easy and simple matter. It is often met with winding procedures, bureaucracy that is tiered, takes a long time , and costs a lot. How difficult the formal polygamy procedure is, it can be described if a civil servant wants to remarry. Take for example only if a teacher in a local civil servant wants to polygamy. The steps that must be taken are as follows.

The first step: Complete the alternative and cumulative requirements as stipulated by the Marriage Law number 1 of 1974, PP number 9 of 1975 and special regulations for civil servants. The requirements according to BAKN Circular Letter Number 08 of 19 83 are as follows:

Alternative Terms
   a. A wife cannot carry out her obligations as a wife in the sense that the wife is suffering from a physical or spiritual disease in such a way that is difficult to cure so that she cannot fulfill her obligations as a wife, both biological and other obligations, as evidenced by a certificate from a government doctor;
   b. The wife has a disability or other incurable disease. In the sense that the wife is suffering from a comprehensive body disease as evidenced by a government doctor's certificate; or
   c. The wife cannot give birth to offspring after marriage for at least 10 (ten) years, as evidenced by a government doctor's certificate.

Terms Kumulatif
   a. There is a written agreement made sincerely by the wives of the Civil Servant concerned more than one person, then all the wives make a written approval letter sincerely. The approval letter is validated by the superior of the Civil Servant concerned at the lowest echelon IV official ;
   b. The male Civil Servant has sufficient income to finance more than one wife and children, as evidenced by an income tax certificate; and
   c. There is a written guarantee from the concerned male Civil Servant that he will do justice to his wives and children, tailor-made (there is a standard model).

Second step: Apply for permission in writing to the competent authority accompanied by fulfilling the alternative and cumulative requirements mentioned above. The authorized official through the hierarchical channel in this case is the Principal of the school where he teaches, which is then forwarded to the Head of District / City Education Office, and then forwarded to the Head Provincial Education Offices which have the authority to accept or reject applications for polygamy permits.

Third step: All levels, after receiving the application, are obliged to give advice to the person concerned so that as much as possible there is no polygamy. If the reconciliation is not successful, it is necessary to conduct an examination of the alternative terms as well as the cumulative conditions. The inspection must be carried out no later than 3 months after the application is received, and must be forwarded through the hierarchical channel up to no later than 3 months. The competent official must make a decision to give permission or refuse no later than 3 months from the date he receives the permit application.

Fourth step: If the application for a polygamy permit from the authorized official is granted, the next step is to apply for a polygamy permit to the Religious Court (for Muslims) accompanied by alternative and cumulative conditions, in addition to permission from the official. Furthermore, the court opens a court to examine and decide upon the application.

Fifth step: Making reports on the implementation of polygamous marriages to the competent authorities through hierarchical channels. This report is the completeness of the personnel administration for those concerned.

These are the tiring steps that must be taken to be able to legally polygamy. It takes determination, long struggle and patience to endure the desire for polygamy.

Why not, from the example above, the time needed to obtain permission from the court can be calculated. To meet the requirements for completion within 3 months, permits at the school principal level are completed in 3 months, permits at the Head Office level are completed for 3 months, permits at the Head of the Regional Office of the Ministry of Religion of North Sumatra Province are completed in 3 months, and permission from the court can be completed in 3 months as well , then it takes the shortest time is 15 months. This is in terms of time that must be sacrificed. Not to mention the costs that must be incurred, and the immaterial sacrifices that are countless. In that waiting time, a person can result in loss of enthusiasm for life, loss of good name, weakened work performance, career ruin, depression, stress, and can go crazy or commit suicide.

The difficulty of the procedure and the tough requirements for polygamy has succeeded in suppressing polygamy in a very small, if not non-existent, percentage. From this aspect, the target of the law which wants to limit or eliminate polygamy is very effective and effective. However, from another aspect, namely the maintenance of self-respect and morality is still questionable. Even though the number of polygamy is decreasing, people still prefer the shortcut, namely illegal polygamy, which is not controlled.

The difficulty of permitting polygamy is also allegedly contributing to infidelity and adultery by irresponsible married men and is strictly prohibited by religious and moral laws. It is said that according to several surveys that have been conducted in big cities, it is concluded that 1 in 3 people commit adultery at various levels. Affair will be easier to happen in the era of advances in communication technology today. Surprisingly, the news about the affair is a gift that the media presents every day. This shall be the concern and attention of all the people to seek the best solution. In this case, the necessary regulated rules on permits polygamy more simple.
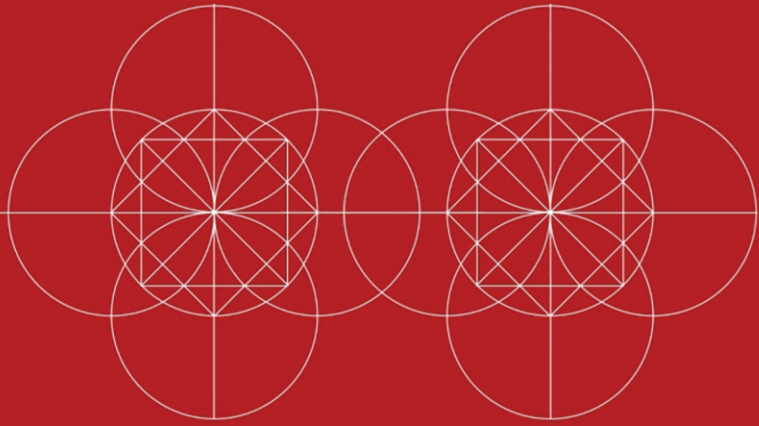
CONCLUSION

Polygamy is a marriage bond where one (husband) marries several wives at the same time. Men who practice this form of marriage can be said to be polygamous. There are many very basic and urgent things that need to be considered for undergoing polygamy, even though it is religiously permissible to do so. The state only recognizes a marriage that is registered at the Office of Religious Affairs and the civil registry. So the claim that polygamy is implicit in society includes illegal marriages, which have a negative impact and loss of children and wives, so that it becomes a burden and a risk for them. Moreover, for someone who is a Civil Servant, going through the process is quite troublesome and tiring and can also interfere with the performance process of a government official.

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