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The Use of the ASSURE Model in Developing Animation Video as English Teaching Materials for Islamic Kindergarten Students Based on preliminary studies conducted by researchers, many Islamic kindergartens found that it is difficult to find suitable teaching materials for the students and the teachers. Similar problems were expressed by teachers in several Islamic Kindergartens in Bengkulu, Indonesia. The finding of this study was a teaching material product in the form of animation developed using ASSURE model that has gone through the stages of needs analysis, development of teaching materials, expert validation, try-outs, and final revisions. In the teaching material that has been developed, the researchers also included Islamic content which is based on the results of tryouts that have been conducted in five Islamic kindergartens in Bengkulu. This product received a positive response from teachers and students and proved useful in completing and covering shortcomings teaching in several Islamic education institutions for early age learners as the research location. Key words: Animation learning media, English for young learners, ASSURE model, Islamic Kindergarten. Introduction Language learning occurs from interaction, and as the child grows older, there is a fast development of language skills and concepts of thinking. But at this level, learners of early age is still egocentric. They have started to be able to use logic, but they often focus their attention on one thing at a time. For example, they can distinguish colours and sizes, but it is still difficult for them to recognise colours and sizes together. This is related to Piaget's (Huitt and Hummel, 2003) statement about a developmental psychological theory related to cognitive elements. According to Piaget, children learn from their surrounding environment by developing what they already have and will interact with what is found around them. In interacting, they will take action to solve the problem, and this is where the learning process occurs. Piaget added that there are four stages of child development: sensory-motor stage, from birth to 2 y.o; preoperational stage, 2-8 y.o; concrete operational stage, 8-11 y.o, and formal stage, 11-15 y.o or more. From the four stages of development, we can see that the early age learners in Indonesia are at the age of 2-8 y.o (Preoperational stage). At this stage, children's minds develop little by little according to the development of their knowledge and intellectual skills towards a more logical and formal stage of thinking. Based on the theories by experts in the previous paragraphs, the researchers tried to get more information about the main problems faced by English education practitioners who teach early age level by interviewing several teachers who teach English in five different Islamic Kindergarten or Raudhatul Athfals in Bengkulu, Indonesia. Based on the results of the initial interviews conducted by the researchers to the five teachers, the phenomenon that often occurs in the class they teach is the lack or even the absence of teaching materials that suit their students' needs and also the different applicable curriculum. The next step was to observe the teaching and learning process in English classes for early age learners at the five Raudhatul Athfals. This is very important to know more about the main problem faced by the teachers and students in the class (Efrizal, 2015). After completing the classroom observations, the researchers found that there were only a few students who were active and seemed to be able to focus on the teaching and learning process in the classroom. After confirming to the teachers, it turned out that the students were students who had always been known to be active in speaking. In contrast, the other students were less interested in the teaching and learning process, so they just kept quiet in class during the teaching-learning process. In addition, from the process of this initial observation, the researchers also found that the teachers did not have certain teaching materials from the main book or teaching aids that could attract the attention of all students during class activities. Another interesting discovery that the researchers found from several initial observations made was that early age learners generally found it easier to be interested in and understand English by imitating through the use of media such as images, songs, videos, or teaching aids. From the above findings, after the researchers looked at the teaching process in several English classes at five different raudhatul athfal institutions in Bengkulu, the main problem they faced was the lack of instructional materials specifically designed for early age English learners in accordance with the Islamic based curriculum applied in their



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The Construction of Religious Moderation Values in Islamic Boarding Schools (Pesantren): Efforts to Prevent Radicalism in Indonesia Zubaedi, Zulkarnain S, Mus Mulyadi, Alfauzan Amin, Zulkarnain Dali, Asiyah, Ahmad Walid Institut Agama Islam Negeri Bengkulu Raden Patah Street, Pagar Dewa, Selebar, Pagar Dewa, Bengkulu City, Bengkulu 65144, Indonesia Corresponding Address: zubaedi@iainbengkulu.ac.id

ABSTRACT The emergence of radical Islam phenomena in Indonesia lately is connected to the weakening of Islamic moderation practices and understanding. Therefore, the active roles of Islamic figures (Kiai) in instilling the Islamic moderation values as a counterbalance toward the spreading of Islamic radicalism are needed. This study tried to reveal three main points: (1) the values of religious moderation embedded in three boarding schools (Darussalam, Hidayatul Mubtadi'in, and Hidayatul Hasaniah) in reducing radicalism and extremism; (2) the influence of the state in the construction of moderation in Islamic boarding schools, and (3) the methods of instilling religious moderation values to prevent radicalism. The data analysis employed in this study was qualitative-inductive methods through field observations, in-depth interviews, and documentation as the data collecting techniques. This study discovered three important findings. First, Darussalam, Hidayatul Mubtadi'in, and Hidayatul Hasaniah Islamic Boarding Schools have instilled religious moderation values to their students through the study of Kitab Kuning (Yellow Book) of fiqh, tawhid (monotheism), Sufism, and tafsir (interpretation) by emphasizing the values and thoughts of the simple life, honesty, tolerant (tasamuh), moderation (tawasuth), and balance (tawazun). Secondly, this research proves that there is a role for the state in developing the religious moderation concepts even though the mainstream of the Islamic boarding school has internally been aware of this matter for a long time. Thirdly, the religious moderation values have been instilled through the learning of the Yellow Book, modeling, guidance, caring, supervision, and daily habituation

Keywords: moderation, deradicalization, Islamic boarding school (Pesantren), Kiai, and Kitab Kuning (Yellow Book)

INTRODUCTION Islamic boarding schools are tasked to instill religious moderation values to the community. The values of religious moderation that need to be taught to students include peacefulness, friendliness, politeness, tolerance, mutual respect, and respect for other parties. Islamic boarding schools need to avoid indoctrination of radical notions, easily spreading hatred and religious extremism. Unfortunately, these tasks have not been carried out by all Islamic boarding schools. Lately, there has been a worrying phenomenon which is the emergence of radical-terrorism understanding is now suspected to have entered the boarding schools, colleges, and majelis ta'lim given the large number of studies developed by certain deviant groups. According to the Head of the National Counterterrorism Agency (BNPT), Saut Usman Nasution, 19 Islamic boarding schools are indicated to foster radicalism. Based on the results of the BNPT team's profiling process, the 19 boarding schools were seen supporting and propagating the teachings of radicalism in Indonesia (Armenia, 2016). A creative and systematic response is needed so that the radicalism cannot spread freely in society. The peaceful future of Indonesia might only be awakened if the Islamic moderation understanding is developed in society. At this point, Islamic boarding schools in the city of Bengkulu became one of the institutions expected to make an important

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Revitalisasi Tabot Untuk Membangun Kerukunan Umat Beragama di Bengkulu A. Pendahuluan Keanekaragaman wajah budaya Indonesia memberi arti penting bahwa tradisi atau adat telah perwujudan budaya lokal. Tradisi atau adat istiadat yang berkembang di masyarakat seperti Tabot memiliki makna dan multitafsir, maka disinilah posisi pentingnya sebuah kajian untuk merprehensif terhadap keragaman tradisi dan diharapkan dapat membawa kesatuan dalam beragam tafsir tersebut. Hefner menetapkan "istilah adat itu sendiri memiliki berbagai macam p (Hefner, dalam Budiwanti, 2000: 47). Keanekaragaman budaya merupakan simbol perbedaan kultur, dan kebanyakan komunitas etnik seringkali memberi pembenaran pada budaya sebagai (Hefner, dalam Budiwanti, 2000: 47). Keanekaragaman budaya merupakan simbol perbedaan kultur, dan kebanyakan komunitas etnik seringkali memberi pembenaran pada budaya sebagai genius berperan sebagai "perimbangan" (counterbalance) terhadap pengaruh/desakan yang begitu gencar dari luar. Sejauh ini muncul kecenderungan bahwa kebudayaan yang lebih tinggi r kebudayaan yang lebih rendah, masyarakat di sual benua mempengaruhi masyarakat di kepulauan, bangsa yang lebih maju menganihi bangsa yang terbelakang dan mayoritas lebih b. pengaruh dari India, pada masa Islam pengaruhnya dari Arab, menyusul pengaruh agama Nasrani yang dikenalkan oleh para misionary, serta kemudian pengaruh Barat yang kuat dan lebih Indonesia, rasanya sudah tak mungkin terbendung lagi (Made Sukarata, 1999: 42-43). Dalam cengkeraman hegemoni Barat seperti ini, kita bisa mencermati bagaimana para leluhur kita pen "perimbangan" (coun terbalance) terhadap pengaruh desakan dari luar yang begitu gencarnya berkat mengambil sisi positifnya dari pengaruh Barat. Jadi berbondong-bondongnya pengaruh Indonesia oleh para leluhur kita dapat dijadikan batu pijakan untuk dapat menciptakan karya-karya yang lebih menyatu dengan memadukan unsur-unsur yang telah ada di tempat. Perlu diku terjadi karena para leluhur kita punya semacam "aji pamungkas" yang disebut "local genius". Local genius dapat diartikan sebagai kecerdasan orang-orang setempat untuk memanipulasi pe budaya yang telah ada menjadi wujud baru yang lebih indah, yang lebih baik serta serasi sesuai selera setempat dan sekaligus merupakan bentuk spesifik atau jatidin' daerah itu sendiri, con lumping Stone-nya, suku Toraja dengan Tadulako-nya, suku Batak dengan Si Gale-gale-nya, suku Dayak dengan Kelebirnya, suku Asmat dengan Spatular-nya, dan suku Bali dengan tari kecak tidak lepas dari "nalul'i alamiah" (basic instinct) berkesenian yang ada pada sanubari setia? seniman lokal. Kearifan lokal (local genius) seperti Tabot merupakan bagian dan konstruksi buday; seperti Tabot pada dasarnya dapat dipandang sebagai landasan bagi pembentukan jatidiri bangsa secara nasional. Kearifan-kearifan lokal itulah yang membuat suatu budaya bangsa memil seperti Tabot pada dasarnya dapat dipandang sebagai landasan bagi pembentukan jatidiri bangsa secara nasional. Kearifan-kearifan lokal itulah yang membuat suatu budaya bangsa memil elemen-elemen penting yang mampu meletakkan di atas common ground (kebudayaan) yang dimiliki. Keenam, kearifan lokal dapat berfungsi mendorong terbangunnya kebersamaa; timbal balik individu dan kelompok, dengan meletakkan di atas common ground (kebudayaan) yang dimiliki. Keenam, kearifan lokal dapat berfungsi mendorong terbangunnya kebersamaa; sebagai sebuah mekanisme bersama menepis berbagai kemungkinan yang meredusir, bahkan merusak solidaritas komunal, yang dipercaya berasal dan tumbuh di atas kesadaran bersama terintegrasi (Irwan Abdullah et.al, 2008: 8). Kearifan lokal atau sering disebut local wisdom dapat dipahami sebagai usaha manusia dengan menggunakan akal budinya (kognisi) untuk bertind terhadap sesuatu, objek, atau peristiwa yang terjadi dalam ruang tertentu. Pengertian di atas, disusun secara etimologi, di mana wisdom dipahami sebagai kemampuan seseorang dalam m; pikirannya dalam bertindak sebagai hasil penilaian terhadap sesuatu, objek, atau peristiwa yang terjadi. Sebagai sebuah istilah wisdom sering diartikan sebagai "kearifan, kebij; merupakan pengetahuan yang eksplisit yang muncul dari periode panjang yang berevolusi bersama-sama masyarakat dar lingkungannya dalam sistem lokal yang sudah dialami bersama-se; Marchettini, & M. Rossini, 2007). Proses evolusi yang begitu panjang dan melekat dalam masyarakat dapat menjadikan kearifan lokal sebagai sumber energi potensial dan" sistem pengetahu; untuk hidup bersa ma secara dinamis dan damai. Pengertian ini melihat kearifan lokal tidak sekadar sebagai acuan tingkah-laku seseorang tetapi lebih jauh, yaitu mampu mendinamisasi kef; penuh keadaban. Secara substansial, kearifan lokal itu adalah nilai-nilai yang berlaku , dalam suatu masyarakat. Nilai-nilai yang diyakini kebenarannya dani menjadi acuan dalam bertinglah-l; masyarakat setempat. Oleh karena itu, sangat beralasan jika Greertz mengatakan bahwa kearifan lokal merupakan entitas yang sangat menentukan harkat dan martabat manusia dalam kor (Ridwan, 2007: 2). Hal itu berarti kearifan lokal yang di dalamnya berisi unsur kecerdasan kreativitas dan pengetahuan lokal dari para elit dan masyarakatnya adalah yang menentukan dalam peradaban masyarakatnya.

Local genius

Local genius

Local genius dimiliki oleh setiap masyarakat lokal yang memiliki budaya unik yang berpotensi lebih daripada lokal yang lainnya. Kultur budaya yang berkembang di Banjarmasin sangat banyak hubungannya dengan sungai, rawa dan dataran di samping pegunungan.

<https://www.scribd.com/doc/69840870/Local-genius>

Kearifan lokal (local wisdom) sebagai basis

kearifan lokal merupakan modal pembentukan karakter futur. kearifan-kearifan lokal itulah yang membuat suatu budaya bangsa memiliki akar, membangun diri dan bangsa melalui penidiran berkeadilan. kearifan lokal local genius pada dasarnya dapat dipandang sebagai landasan bagi



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PESANTREN-BASED COMMUNITY DEVELOPMENT MOVEMENT: A Case Study of BPPM Pesantren Maslakul Huda Kajen

Introduction Pesantren has for a long time been known as a private Islamic institution able to carry out its educational mandate. Focused on ethical and religious matters, pesantren education is aimed at improving students' personality based on religious training (diniyya tahdhibiyya) with physical, intellectual as well as spiritual exercises (khalqiyah).¹ Mostly established by local communities, pesantren can be considered as community-centred educational institution. It aims to provide young Muslims with better education and to enable them to understand better and commit to Islamic teachings. Its collective ways of life reflect communal spirit and rural community culture in which it finds its roots.² Its long establishment is inseparable from religious values, such as brotherhood (ukhuwwah), cooperation (ta'awun), struggle (jihad), obedience, simplicity, independence, sincerity, it has perpetuated. Pesantrens are community-based learning centres. It has carried out a style of self-management which is currently known as mass-based education management. In the course of time, pesantrens have been centres for Muslim community activities, ranging from learning religious matters, traditional self-defence arts, traditional medicine, and agricultural consultation. These make pesantren a unique institution, not only because of its long history, but also on account of its unique culture, learning methods and networks. The social network of a pesantren extends to its community as well as to other pesantrens. Most pesantren leaders are bound together by the ideas, religious ideology, and close kinship relation they share.³ With industrial modernisation, pesantren is compelled to respond to the prevailing social changes; these responses could have been moderate and extreme, exclusive and inclusive. Regardless of the fact that some consider the present era as an age of modern jahiliyya, many people endeavour to transform Islamic teachings into a culture which keeps doctrines and social norms contextual. In addition, pesantren should self-adjust and readjust to new changes and challenges which can be achieved through various programmes, such as the contextual study of kitab kuning ('yellow books', i.e. classical books), and the application of modern managements.⁴ In dealing with such changes, pesantren is compelled to contextualise without nullifying its basic characteristics as an educational, religious and social institution. It should overcome its weaknesses by applying people-based education management. To meet modern demands, all education institutions including pesantren should take into consideration their social basis. Pesantren renewal should be undertaken to reaffirm its role as the agent of community development to the extent that its concrete contribution can be discerned. In this regard, pesantren should become a dynamic agent and a catalyst for rural community development not only in religious, but also in other social matters. Pesantren's increasing interest in developing social programmes can generally be categorised into two: those programmes Pesantren-Based Community Empowerment Movement Encouraged by the necessity to modernise the professionalism of pesantren, KH Muhammad Ahmad Sahal Mahfudh (Kiai Sahal) together with other



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URGENSI PENDIDIKAN KEWIRAUSAHAAN DI KALANGAN MAHASISWA PTKI Abstract: The Urgency of Entrepreneurial Education among Students in PTKI. This paper describes the reasons for the importance of entrepreneurial education in PTKI. This article assumes that entrepreneurial education will encourage students of PTKI to begin to recognize and open a business or entrepreneurship. Those who have an orientation to be employees should be changed to find jobs. Entrepreneurship-minded education is characterized by applying the principles and methodologies towards developing life skills for learners through an integrated curriculum developed in PTKI. Entrepreneurs have characteristics such as spirit of achievement, busy to look for opportunities, think big and whole, sharp intuition in business, bold and ready to take risks, tolerance of ambiguity, optimistic and hurry to improve, rapidly count and make decision, and encourage to be more prosperous. Keywords: entrepreneurship; internal in-efficiency; external in-efficiency; social expectations. Pendahuluan Salah satu problematika yang dihadapi oleh lembaga pendidikan di Indonesia termasuk Perguruan Tinggi Keagamaan Islam (PTKI) adalah keterbatasan anggaran dan sarana pendidikan sehingga kinerjanya tidak berjalan dengan optimal. Persoalan tersebut menjadi lebih kompleks jika dikaitkan dengan penumpukan lulusan¹ karena tidak terserap oleh masyarakat atau dunia kerja karena rendahnya kompetensi mereka. Mutu dan hasil pendidikan tidak memenuhi harapan dan kebutuhan masyarakat atau mempunyai daya saing yang rendah. Indikator yang menunjukkan rendahnya mutu hasil pendidikan kita adalah kepekaan sosial alumni sistem pendidikan terhadap persoalan masyarakat yang seharusnya menjadi konsen utama mereka. Dunia pendidikan di Indonesia masih menghadapi masalah yang berat yang dapat dikategorikan menjadi (a) internal in-efficiency, (b) external in-efficiency, dan (c) ketidakmerataan kesempatan pendidikan. Internal in-efficiency dalam sektor pendidikan berujud dalam bentuk tingginya angka drop-out dan angka repeater (ulang kelas yang sama). Sedangkan external inefficiency berujud lulusan pendidikan tidak dapat diserap oleh pasar tenaga kerja ataupun dapat dipakai tetapi antara pekerjaan yang dilakukan berbeda dengan pendidikan yang diperoleh. Sedang ketidakmerataan pendidikan berujud adanya perbedaan memperoleh kesempatan pendidikan antara laki-laki dan wanita, antara penduduk kota dan penduduk desa, dan antara kaya dan miskin.² Sejahter ini, permasalahan pendidikan yang menjadi sorotan utama dewasa ini adalah rendahnya mutu pendidikan yang diindikasikan dengan merebaknya fenomena obral gelar sarjana.³ Kenyataan ini merupakan pembodohan masyarakat dan berdampak kepada rendahnya kualitas lulusan, merebaknya mentalitas jalan pintas serta berdampak kepada lambannya pembangunan nasional. Kondisi ini diperparah dengan kecenderungan yang terjadi pada mahasiswa-mahasiswa yang duduk di perguruan tinggi sekarang adalah kebanyakan dari mereka lebih menginginkan pekerjaan yang mapan dengan mendapatkan status yang terhormat dan banyak mendapat giliran undangan untuk menghadiri undangan. Did



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Feasibility Test of Mobile Learning with Schoology: Efforts to Foster The Students' Learning Interest on Magnetism Abstract. Recently, revolution 4.0 has become a major topic in various aspects. One of them is in education. Education is the first key to facing revolution 4.0 through digital learning. in the form of schoology needs to be applied to facilitate and foster the Digital learning students' motivation. This research is a Research and Development (R&D) research using Borg and Gall procedures. The results of material experts, media experts, and teachers validation reached very reasonable criteria. Then, the mobile learning with schoology applications was tested through two stages: small group trials and field trials in Junior High School. The result showed that it reached very reasonable interpretation criteria and could foster the students' interest in learning science. 1. Introduction Industrial revolution 4.0 has become a significant topic in various aspects [1–3]. In revolution 4.0, everything is based on technology, even technology is not just as a tool to work, but as a work partner [4]. There must be a readiness to face the industrial revolution 4.0. One of them is in the education aspect because it is the first key to facing the revolution 4.0. For that reason, it is necessary to improve education quality through digital learning [5]. In education, digital learning is a solution to facilitate the students to understand the abstract learning [6–10]. One of them is science learning [11]. Science material has very big size, very small size, and cannot be touched directly by the students. Like material of magnetism, there must be media that can stimulate the material [12]. Learning media is not only used in the classroom but outside the classroom through internet learning (e-learning). Learning using online system allows educators and students to access the information flexibly without the limitations of space and time [13]. Many benefits felt by the teachers and students, so there are various types of e-learning development model, from power point based model to the Learning Management System (LMS) [14]. LMS is a resource management system used in web-based learning media [15], [16]. LMS is often known as CMS (Course Management System). Generally, CMS is built based on the web, will run on a web server and can be accessed by students through a web browser [17]. Various types of LMS have been used in learning. One of them is schoology [14, 18]. Schoology is a website that combines e-learning and social network. The concept is the same as Edmodo, moodle and LCDS. Nevertheless, in term of e-learning, schoology has many advantages. Developing schoology based e-learning is also more beneficial when it is compared with Moodle because it does not need hosting and schoology management is more friendly for users. Features in schoology are courses, group discussion, resources, quiz, attendance, and analytics [19]. Based on observation and in three Junior High Schools or Sekolah Menengah Pertama (SMP)/Islamic Junior High Schools or Madrasah Tsanawiyah (MTs) in Bandar Lampung, almost all students have had android handphone with sophisticated features, and it is often called smartphone [20]. This is in line with the study conducted by communication and information ministry in 2014 which showed that 98% of surveyed children and teenagers know the internet and 79,5% was the internet users [20]. The use of smartphone among students is just for playing games and social media. A large number of smartphone users and the increasing number in the following years are an opportunity for developing the learning media on a smartphone to enhance the students' learning interest. It means this research is different from the previous studies. This research is about schoology which can be accessed through a smartphone, but the previous studies were about schoology which can just be accessed using a personal computer. 2. Method This research used the Research and Development (R&D) method. The steps of Research and Developments are as follows: Researchers limited the Research and Development steps, from ten to seven steps [21] because this research did not measure the effectiveness of the developed product. The final product of this Research and Development is in the form of physics teaching media. The subjects of this research were the ninth grade students of MTsN 2 Bandar Lampung, SMP PGRI 6 Bandar Lampung and SMPN 1 Purbolinggo, East Lampung. Instruments used were product validation and users (teachers and students) response. The kind of research used was a mixed method with data analysis technique below. a. Table 1 below shows the criteria for interpretation of the assessment results from media experts, material experts, and users' responses. 3. Results and Discussion The following are the results of some steps in developing the learning media, schoology. 1. Potency and Problems The potency of research according to technology and communication development has a big possibility of learning using e-learning. Based on preliminary observation at MTs 2 Bandar Lampung, SMP PGRI 6 Bandar Lampung and SMP N 1 Purbolinggo, teaching and learning process has used elearning in the form of power point and interactive video. Nevertheless, it still focused on the teacher. Because it is focused on the teacher, not all students paid attention to the teacher when he explained using media. Outside of the classroom, some students found the difficulties with the materials given by the teacher and they were so lazy to learn. So e-learning is needed to explain the materials which cannot be touched by the students, like material of magnetism, and can be accessed everywhere and can foster the students' motivation to learn. 2. Data Collection Based on the previous problems, the researchers collected data by reviewing materials and media making tools, so e-learning media would be developed with schoology. 3. Product Design Based on the problems and data collection, the researchers developed one of System Management Department which can be accessed flexibly. It is schoology. Then, the researchers designed the initial product in the form of mobile learning media with the schoology application as a way to foster the students' learning interest in achieving goals in accordance with curriculum.

Sources

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The Implementation of Multicultural-Based Theological Education in Bengkulu City Abstract—One of significant keys that contribute to the success of preserving the unity in cultural diversity of multiculturalism is to build respect and tolerance. This study aims at investigating the implementation of multicultural-based theological education and the barriers of its current practices at Sint Carolus Senior High School. Moreover, the possible efforts in overcoming such issues are also extensively discussed. This study is a qualitative study, a study which produces narrative description as the results of the data collected from the captured phenomenon of people and/ or their behavior both in written and oral form. This study reveals some evidences related to the implementation of multicultural theological education. First, multicultural theological education consists of several dimensions such as dimension of beliefs, dimension of religious practices, dimension of religious appreciation, dimension of religious knowledge and dimension of religious experiences. Meanwhile, the barriers to the multicultural theological education do not appear significantly since its practices do not take side only on one particular religion, yet the classroom instructions are universally made. However, the external barriers are still found such as people with lack of knowledge of multicultural theological education, habits and/or tradition, and low economic level. Therefore, such aforementioned issues can be solved by reemphasizing the multicultural theological education itself during the process of teaching and learning as well as during the process of extracurricular in school. I. INTRODUCTION Being multicultural is inevitable in Indonesia, and diversity is national identity. Diversity phenomenon, actually, it stated on national symbol 'Bhineka Tunggal Ika' (it meant 'Unity and diversity') [1]. Multiculturalism seeks a solution to distinctions that engender problems in a modern world in which many cultures are situated in one social space, we maintain that such distinctions are problematic and even erroneous. Modernity did not give rise to a multiplicity of cultures but rather to extensive cultural and social variation [2]. One of the key words that determines the success or failure of the effort to maintain the diversity and unity of the multicultural Indonesian nation is to build tolerance and respect. In connection with efforts to develop multicultural based education, the role of formal education institutions is very important. Although there have been many dialogues between religious followers to foster mutual understanding among the followers of various religions in Indonesia, effective measures are still needed so that the results are more optimal [3]. Education in the context of national development, essentially has the function of unifying the nation, equalizing opportunities, and developing self-potential. Education is expected to strengthen the integrity of the nation in the Unitary State of the Republic of Indonesia (NKRI), giving equal opportunities for every citizen to participate in development, and enable citizens to develop their potential optimally. Therefore, the value of tolerance is needed as a form of trust in God Almighty [4]. Thus the implementation of religious education in schools is regulated by law, both relating to educational facilities and infrastructure, education costs, teaching staff, curriculum, and other educational components. Even religious education occupies an operationally strategic place, namely religious education is the basis of national education in order to realize Indonesian people as fully as possible according to the Pancasila mandate and the 1945 Constitution [5]. Successful multicultural citizenship education can have real societal implications for it has the potential to render the idealism enshrined in the national motto of 'Unity in Diversity' a lived reality [6]. Facts on the field are still often found in several events related to SARA (ethnicity, religion, and race). One way is by learning multicultural based education. The essence of multicultural based education is through student learning activities introduced to all religions that are officially recognized by the government. In the context of this learning to students is limited to introduction rather than the spread of religion to people who are already religious. Religious dialogue is only carried out by interested figures so that it does not have a strong effect on the grass root community. Therefore, it is necessary to add supplement in the form of material that introduces the religions in Indonesia and is conveyed by the teachers of each religion so that the delivery will be more objective and unbiased because of certain interests [7]. According to Law Number 20 of 2003 concerning the National Education System, education is a conscious and planned effort to realize a learning atmosphere and learning process so that students actively develop their potential to have religious spiritual strength, self-control, personality, intelligence, noble character, and the skills needed by him, society, nation and state [8]. Meanwhile the purpose of education contains a picture of good, noble, proper, right and beautiful values for life. Education has two functions, namely giving direction to all educational activities and is something that all educational activities want to achieve. Tirtahardja and La Sulo stated that the function of education is not only to educate the life of the nation, but also to function as an intellectual, social, national, even the world [9]. More specifically in Indonesia, education has the function of developing abilities and forming dignified national character and civilization in order to educate the lives of the nation. In addition, Hakim explains that theological is the attitude of one's life based on the values he believes in. Theological is a religious expression that is displayed [10]. According to Agus "Religious expression is found in material culture, human behavior, values, morals, law and so on. There is no aspect of other cultures from religion that have wider influence and implications in human life" [11].



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Holistics Paradigm in the Development of Emotional Intelligence (EQ) and Spiritual Intelligence (SQ) Abstract—This article discusses the holistic paradigm in the development of EQ, and SQ. This article is written on the assumption that the perfect man (Insan kamil) is a human being that develops all the potential or intelligence, both physical potential, spiritual, and intellect (IQ, EQ, and SQ). This study concludes that one's success is determined not only by the ability of the brain and mere thought (IQ), but in reality is determined also by the dimension of emotional intelligence (EQ), and spiritual intelligence (SQ). This of course requires our new awareness to apply education in a balanced way, taking into account and giving equal emphasis to IQ, EQ, and SQ. I. INTRODUCTION Philosophically, the essence of education is to form a perfect human or kamil human. In a psychological perspective, the perfect man (man kamil) is a human being who develops all his potential or intelligence, both physical, spiritual, and intellectual potential (IQ, EQ, and SQ). Theoretically there is a common perception between psychology, education, and neuroscience so that all three can be integrated. The concept of the perfect man (man kamil) who has the elements of physical, spiritual, and intellect is the same as the psychological concept of cognitive, affective, and psychomotor. Education is ideally required to develop the human fithrah as the Caliph on this earth. In carrying out the mandate, humans have the ability called Human Skill and Competences (HSC), which in HSC there are 4 levels of intelligence possessed by humans, among them are: IQ, EQ, SQ, and AQ [1]. A reflection can be argued that someone who has a high IQ but a low EQ tends to experience greater failure compared to someone who's IQ is average but has a high EQ. This means that EQ ownership or exercise is a very important factor in the success of a career for someone in the world of work. In line with Coleman's stated proportion: 85% EQ and 15% IQ [2]. Therefore, the task of educational institutions is to develop the totality of this intelligence by combining the dimensions of neuroscience, education, and psychology. Neuroscience is specified in the rational brain (IQ), the emotional brain (EQ), and the spiritual brain (SQ). Education is specified in physical, spiritual, and intellectual development. Psychology is specified on cognitive, affective, and psychomotoric. All these elements are combined in an eclectic unity between philosophy, theory, and implementation. This means neuroscience education (neurosciences in learning, not only theoretical concepts that are still philosophical, but can be applied by teachers in a practical-empirical.) Thus, in the perspective of Islam, the essence of education is to print kamil our insan kamil Insan kamil is organized in various elements, , spiritual, and intellectual, nafs, qolb, aql, IQ / EQ / SQ; cognitive, affective, and psychomotor [3]. Educational institutions when developing IQ in the form of knowledge and skills, simultaneously required to develop the EQ as well as possible. Given the process of improving the ability of IQ and EQ need to utilize the deepest human conscience then we must also build SQ which is a reflection of our relationship with the Creator/Allah SWT. Through SQ, we are trained to use sincerity to further sharpen and solidify what we can do spiritually. With a blend of IQ, EQ and SQ this makes the soul of a person



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IMPLEMENTATION OF STORING METHOD IN PLANTING CHARACTER ON EARLY AGE Early age is a very vital phase in the cultivation of a child's character. This is because early age is called as a critical and sensitive period that will determine the attitude, values and behavior patterns of a child in the future. In this critical period of potential and tendency and its sensitivity will experience actualization if get the right stimulus. One method that is considered appropriate to the psychological condition of early childhood is to tell a story. Background Early age becomes a very decisive time in the process of planting a person's character. Both the bad character of the early child in an implicative will determine the quality of appreciation and character practice throughout his life. This has been supported by a study conducted by a team from the University of Otago, Dunedin New Zeland against 1000 children. They were studied longitudinally for 23 years from 1972. The results have confirmed that the quality of the early childhood personality colored the life journey of his character in the course of his life. Children selected as study samples were on average 3 years old. They observed his personality, then researched back at the age of 18 and 21 years, and researched when they were 26 years old. The results show that children who, when they are 3 years old, have been diagnosed as "uncontrollable toddlers", turn out when they turn 18 into troubled, aggressive, and socially troubled teenagers. At the age of 21 they have difficulty building social relationships with others, and some are involved in criminal acts. Vice versa, well-adjusted toddlers 3-year-old children, turns out as adults become successful and healthy soul. Based on the results of the study, Tim Utton said: "At 3, you're made for life" (at age 3, you are formed for life). This thesis has underpinned the validity of the opinion that underlines the importance of character education given as early as possible (Ratna Megawangi, 2012: 4). Why should character formation be done from an early age? Educational and psychological experts argue that the early stages of a child's life is a very important time to lay the basics of personality that will color as he matures. At this age needs to form the basis of the ability of sensing, thinking, and growth of religious values and moral standards as an early achievement of the child's self-identity. Attitudes, habits and behaviors that are formed in the early years of a child's life determine how much he or she has managed to adjust to life in adulthood (A. Rahmat Rosyadi, 2013: 20). The Nature of Early Childhood There are various studies on the nature of early childhood, especially kindergarten children such as Bredecam and Copple, Brener, and Kellough (in Masitoh et al., 2005). According to him, early childhood is unique, expressing its behavior is relatively spontaneous, active and energetic, egocentric, and has a strong curiosity and enthusiasm for many things. Early childhood is also explorative and adventurous, rich with fantasy, still easy to frustrate, lack of consideration in acting, short attention span, is the most potential learning period, and shows more interest in friends (Kuntjojo, 2010). Early age is called a critical and sensitive period that will determine the attitudes, values and behavior patterns of a child in the future. In this critical period of potential and tendency and its sensitivity will experience

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Pola Bacaan Keagamaan Mahasiswa Muslim Universitas Bengkulu: Analisis dan Komparasi isi The author presents the results of his research on the religious literature which become the primary reference for student activists who join three campus-based organizations: Hizbut Tahrir Indonesia (HTI), Kesatuan Aksi Mahasiswa Muslim Indonesia (KAMMI, United Action of Indonesian Muslim Students), and Himpunan Mahasiswa Islam (HMI, Association of Muslim Students), at the University of Bengkulu (UNIB) in the province of Bengkulu. The author particularly focuses on three dimensions of the literature: type, characteristics, and typology. Based on his study, the author argues that some of these organizations have made use of the campus-based institute for propagation, Lembaga Dakwah Kampus (LDK), and its bulletin for disseminating exclusivist Islamic ideas among the campus community. Kemunculan gerakan-gerakan keagamaan di kampus perguruan tinggi umum (universitas, institut, maupun sekolah Tinggi) baik bersifat intra maupun ekstra menarik untuk dicermati lebih mendalam. Hal ini karena munculnya organisasi ekstra keagamaan seperti Hizbut Tahrir (HTI), dan KAMMI maupun intra keagamaan semacam lembaga dakwah kampus (LDK) di kampus PT U dianggap menimbulkan dampak bagi penguatan keislaman mahasiswa. Organisasi-organisasi kampus ini diasumsikan memiliki ide pemahaman keislaman eksklusif. Organisasi telah menjadikan bulletin sebagai instrumen untuk sosialisasi dan diseminasi gagasan keislaman eksklusif di masyarakat kampus. Dalam perjalanannya, pola organisasi tersebut bagi dinamika Islam di kampus lumayan kuat dari fase ke fase. Di zaman Orde Baru memang belum tampak jelas karena sistem, tetapi di akhir Orde Baru kelompok tersebut mulai berani menampakkan diri seperti kampus-kampus umum: Universitas Indonesia (Jakarta), Institut Pertanian Bogor (Bogor), Institut Teknologi Bandung (Bandung), Universitas Sriwijaya (Palembang), dan Universitas Negeri Bengkulu (Bengkulu), dll. Gejala eksklusivitas antara lain muncul pada sosok Lembaga Dakwah Kampus (LDK), KAMMI, di mana mereka semua memiliki jaringan nasional dan internasional, terikat maupun tidak. Kedua kelompok ini mengembangkan pemikirannya melalui beberapa penerbitan di kampus, dalam konteks Universitas Bengkulu (selanjutnya UNIB) antara lain berupa Buletin yang diterbitkan Unit Kegiatan Mahasiswa (UKM) Kerohanian UNIB, Buletin PIM (Pergerakan Ikhwanul Muslimin) terbitan UKM kerohanian Fakultas Ekonomi UNIB, dan Buletin FOSI (Forum Studi Islam) terbitan Fakultas Keguruan dan Ilmu Pendidikan (FKIP) UNIB. Komunitas ini semakin menarik minat mahasiswa terutama di Perguruan Tinggi Umum (PTU). Tetapi bisa dipahami sesungguhnya mereka menggunakan sistem yang disebut tesis Fadl tersebut? Radikalisme dalam pemikiran dan radikalisme dalam tindakan oleh mahasiswa Islam, diduga kuat dipengaruhi oleh materi ajaran agama yang dipelajari media tulis dan cetak, termasuk tabloid, bukubuku saku, buku-buku teks, bacaan populer, dan literatur lainnya yang banyak beredar di lingkungan kampus. Dalam konteks Perguruan Tinggi Umum di Jawa maupun luar Jawa, pola bacaan yang mempengaruhi radikalisme Islam, merupakan fenomena baru. Setidaknya masih belum banyak yang menyadari dan mendalami masalah tersebut. Sementara dalam masyarakat juga timbul pro dan kontra khususnya terhadap radikalisme agama. Terhadap masalah tersebut, maka perlu melakukan penelitian. Sama halnya dengan wacana 'terorisme' wacana 'radikalisme', 'fundamentalisme', dan 'militan', juga sangat rumit dalam lapangan akademis. Apalagi, makna suatu istilah juga bisa mengalami perkembangan. Di masa penjajahan Belanda, istilah 'radikal' bermakna positif. Dalam disertasinya di Utrecht, Belanda, Adnan Buyung Nasution (1992) mencatat pada tahun 1918, di Indonesia dibentuk apa yang disebut sebagai "Radical Concentratie", yang terdiri atas Budi Utomo, Sarekat Islam, Insulinde, dan Indische Sociaal Democratische Vereniging. Tujuannya untuk membentuk parlemen yang terdiri atas wakil-wakil yang dipilih dari kalangan rakyat. Menurut Arbi Sanit (1989) ada empat faktor pendorong bagi peningkatan peranan mahasiswa dalam kehidupan politik. Pertama, sebagai kelompok masyarakat yang memperoleh pendidikan terbaik, mahasiswa mempunyai horizon yang luas diantara masyarakat. Kedua, sebagai kelompok masyarakat yang paling lama menduduki bangku sekolah, sampai di universitas mahasiswa telah mengalami proses sosialisasi politik yang terpanjang diantara angkatan muda. Ketiga, kehidupan kampus membentuk gaya hidup yang unik di kalangan mahasiswa. Di Universitas, mahasiswa yang berasal dari berbagai daerah, suku, bahasa, dan agama terjalin dalam kegiatan kampus sehari-hari. Keempat, mahasiswa sebagai kelompok yang akan memasuki lapisan atas dari susunan kekuasaan, struktur perekonomian dan prestise dalam masyarakat dengan sendirinya merupakan elit di dalam kalangan angkatan muda. KESIMPULAN Berangkat dari paparan di atas dapat ditarik tiga poin pemikiran sebagai kesimpulan. Pertama, mahasiswa muslim Universitas Bengkulu (UNIB) memiliki bacaan keagamaan sesuai karakter organisasi ekstra keagamaan/kampus yang dilakukannya. Kedua, bacaan mahasiswa yang ada yang bersifat homogen dan ada yang bersifat heterogen, ada yang bersifat wajib/nesmi/ dasar dan ada yang bersifat anjuran/pilihan/ pengembangan. Ketiga, sebagian mahasiswa yang berhimpun dalam wadah KAMMI dan HT cenderung memiliki bacaan homogen. Mahasiswa muslim UNIB yang berhimpun dalam wadah KAMMI umumnya membaca kitab-kitab (buku-buku) karangan Hasan alBanna, Sayyid Qutub, dan Yusuf Qardhawi. Mahasiswa muslim yang berhimpun dalam wadah HT umumnya membaca karya-karya Taqiyuddin an-Nabhani. Mahasiswa muslim yang berhimpun dalam wadah HMI umumnya membaca buku-buku karangan Nurcholis Madjid (Cak Nur), M. Quraish Shihab, Amien Rais, Dawam Rahardjo, Jalaluddin Rahmat, dan Moeslim Abdurrahman.

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<p>SOSIALISASI PAJAK</p> <p>Kedua, sebagai kelompok masyarakat yang paling lama menduduki bangku sekolah, sampai di Universitas mahasiswa telah mengalami proses sosialisasi politik yang terpanjang diantara angkatan muda. Di Universitas, mahasiswa yang berasal dari berbagai daerah, suku, bahasa</p> <p>https://www.scribd.com/doc/144356924/SOSIALISASI-PAJAK</p>	3%
<p>PDF Demokrasi dan Gerakan Sosial Bagaimana Gerakan Mahasiswa</p> <p>reformasi yang terjadi pada 1998 merupakan buah karya dari gerakan mahasiswa yang akan memasuki lapisan atas dari susunan kekuasaan, struktur perekonomian dan prestise dalam masyarakat dengan sendirinya merupakan elit di dalam kalangan angkatan muda</p> <p>https://www.muslimhigh.com/publication/316211532_DEMOKRASI_DAN_GERAKAN_SOSIAL_BAGAIMANA_GERAKAN_MAHASISWA_TERHADAP_DINAMIKA_PERUBAHAN_SOSIAL</p>	3%



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Mengkritisi Peran BP4 dalam melestarikan Lembaga Perkawinan. PENDAHULUAN Para ahli memprediksi, keluarga masa depan akan rawan menghadapi ancaman disharmoni dan keretakan. Keluarga mudah terpecah, dan mengalami krisis. Krisis institusi keluarga, bahkan merupakan bagian yang parah terimbas krisis kehidupan di abad 21 ini. Horton dan Chester L. Hunt berdasarkan kenyataan, memprediksi setiap dua perkawinan, satunya akan bercerai, maka sebuah keluarga tidak akan lenyap. Namun ahli yang lainnya, percaya bahwa keluarga batih akan ambruk dan akan digantikan dengan pasangan "bebas" berganti-ganti tidak terikat anak, kawan dekat, dan tetangga sebagaimana ditemukan pada masa-masa lalu. Sebaliknya, beberapa ahli keluarga meramalkan bahwa dalam dekade yang akan datang, keluarga akan semakin terstruktur dan tradisional. Oleh karena itu, keluarga batih akan tetap bertahan karena belum pernah ada masyarakat kompleks yang dapat bertahan tanpa batih. Dengan demikian, tidak ada keraguan mengenai apakah sebuah keluarga akan bertahan. Namun arah perubahan keluarga yang tidak dapat diramal secara pasti kemana arahnya. Meskipun demikian, dapat inventarisir beberapa perubahan dari dulu sampai sekarang, yang sekaligus menjadi tantangan keluarga pada masa akan datang. Perubahan tersebut mencakup: (i). Perubahan struktur keluarga; (ii). Perubahan fungsi keluarga; (iii). Perubahan nilai perceraian; (iii). Perubahan yang mempengaruhi tingkat perceraian dalam masyarakat.³ Sudah sejak lama para pemimpin bangsa telah mengantisipasi perubahan zaman yang menjadi tantangan dan ancaman bagi keluarga, dengan membentuk lembaga-lembaga yang bergerak di bidang penasehatan keluarga. Lembaga-lembaga ini tersebar di Jawa Barat, Yogyakarta, Jakarta, bahkan juga di kotakota luar Jawa. Kemudian untuk mencapai daya guna dan daya hasil, lembaga-lembaga penasehatan ini menyatu menjadi Badan Penasehatan Perkawinan dan Penyelesaian Perceraian (BP4), yang sejak tahun 2002 berubah nama menjadi Badan Penasehatan Pelestarian Perkawinan (BP4). BP4 ini sejak pembentukannya sampai sekarang merupakan satu-satu lembaga yang bergerak di bidang penasehatan perkawinan di lingkungan Departemen Agama'. Bahkan, barangkali BP4 merupakan sebuah lembaga yang bergerak di bidang pembinaan keluarga terbesar di Indonesia. Secara nasional terdapat sebuah BP4 Pusat, 30an BP4 propinsi, 400an BP4 kabupaten/kota, ribuan BP4 kecamatan, dan sejak 2004 di beberapa desa/kelurahan dibentuk BP4 Kelurahan/Desa. Pada masanya, peranan BP4 cukup besar dalam memelihara keutuhan keluarga. Menurut data di Departemen Agama angka perceraian antara 1950-an s/d 1970-an, jumlah perceraian secara nasional mencapai separoh dari jumlah perkawinan yang terjadi di masyarakat. Namun sejak tahun 1970-an angka perceraian tersebut terus menurun, dan dengan berlakunya UU No. 1 Tahun 1974 yang salah satu asasnya mempersulit perceraian,⁵ jumlah perceraian semakin menurun. Sejak tahun 1990-an, angka perceraian terus bertahan sekitar 6-7 % dari angka perkawinan di seluruh Indonesia. . Dari segi Tupoksi, penasehatan pasangan-pasangan yang bermasalah ini adalah menjadi tugas BP4 Kabupaten/kota, di samping BP4 Kecamatan yang bertugas memberi nasehat kepada pasangan-pasangan yang akan menikah. Namun kini, di samping lembaga penasehatan BP4 tumbuh beragam lembaga-lembaga konsultasi keluarga, seperti lembaga psikologi keluarga, lembaga konsultasi keluarga, lembaga...



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KOMPARASI PSIKOLOGI AGAMA BARAT DENGAN PSIKOLOGI ISLAMI (MENUJU REKONSTRUKSI PSIKOLOGI ISLAMI) Pendahuluan Psikologi agama—bersumber dari Barat— adalah ilmu jiwa atau psikologi yang meneliti dan menelaah kehidupan beragama pada seseorang dan mempelajari berapa besar pengaruh keyakinan agama itu dalam sikap, tingkah laku dan keadaan hidup pada umumnya. Disamping itu, psikologi agama mempelajari pula pertumbuhan dan perkembangan jiwa agama pada seseorang dan faktor-faktor yang mempengaruhi keyakinan tersebut. Diantara pelopor kelahiran psikologi agama adalah R.H. Thouless, Rudolf Otto, Sigmund Freud dan lain-lainnya.1 Diakui, Barat telah melahirkan paradigma dalam melakukan studi terhadap perkembangan jiwa keagamaan manusia sesuai dengan aliran- aliran psikologi yang ada. Paradigma tersebut antara lain: Wilhem Wundt, tokoh psikologi Strukturalisme memakai paradigma "kesadaran"; Sigmund Freud; tokoh Psikoanalisa menggunakan paradigma "ketaksadaran"; J. B. Watson, tokoh Behaviorisme menggunakan paradigma "objektif"; dan Abraham Maslow, tokoh psikologi Humanistik menggunakan paradigma "humanistik" atau "kemanusiaan". Paradigma psikologi dari Barat ini memiliki corak objektivitas dan rasionalitas. Suatu studi dikatakan ilmiah apabila memiliki sifat objektif dan rasional. Rasionalitas dan objektivitas menilai kebenaran pada dirinya sendiri dan pada hakikatnya bersifat relatif.2 Pandangan demikian sepintas kurang sejalan dengan paradigma Islam yang mengajarkan dunia objektif atau dunia empiris bersifat semu. Untuk itu, umat Islam memerlukan acuan yang mutlak, tidak berubah seiring dengan pergeseran zaman dan perubahan peradaban masyarakat. Dalam konteks ini, M. Usman Najati menghimbau umat Islam agar merujuk kepada al-Quran dan Hadis, serta menelusuri perkembangan pemikiran tentang kajian kejiwaan yang dilakukan oleh para pemikir muslim terdahulu. Hal ini dimaksudkan untuk mengetahui secara benar tentang konsep-konsep kejiwaan Islam, agar dapat melandasi penelitian- penelitian lebih lanjut. Ia juga mengkritik psikologi modern yang memakai metode penelitian ilmu fisika yang bertumpu kepada realitas empiri objektif yang pada hakikatnya ilmu ini kehilangan roh yang menjadi objek utama dari penelitian ilmu jiwa. Dalam dialektika inilah, sebagian cendekiawan muslim terdorong menghadirkan paradigma Psikologi Islami. 3 Psikologi Islami adalah corak psikologi berlandaskan citra manusia menurut ajaran Islam yang mempelajari keunikan dan pola perilaku manusia sebagai ungkapan pengalaman interaksi dengan diri sendiri, lingkungan sekitar dan dalam keruhanian dengan tujuan meningkatkan kesehatan mental dan kualitas keberagamaan.4 Perbedaan Kerangka Pandang Dengan menganalisa konsep para psikolog Barat dengan konsep Psikologi Islam sumber- sumber jiwa keagamaan maka bisa dikatakan keduanya memiliki kerangka berfikir (mode of thought) yang berbeda. Hal yang berbeda adalah pandangan mengenai baik tidaknya hakekat manusia. Islam memandang fitrah kemanusiaan adalah suci dan beriman, sedangkan pada aliran psikologi ada yang menganggap hakekat manusia buruk (psikoanalisa), netral (psikologi perilaku), baik (psikologi humanistik) dan potensial (psikologi transpersonal).5 Yang paling bertentangan adalah orientasi filosofis mengenai manusia. Psikologi kontemporer berorientasi antroposentrisme, sedangkan orientasi Psikologi Islami adalah teosentrisme (Allah sentrisme). Teosentrisme adalah pandangan yang mengakui bahwa Tuhan merupakan pusat dan asal seluruh ciptaanNya. Sedangkan antroposentrisme adalah pandangan yang mendudukan manusia sebagai pusat segala pengalaman dan penentu semua peristiwa. Dengan menganalisis berbagai pendapat psikolog Barat secara umum mereka belum dapat menggambarkan konsep manusia secara utuh dan lengkap. Seperti ketika menjelaskan rentang kehidupan manusia hanya