

Exploring Methods

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Exploring Methods for Developing Potential Students in Islamic Schools in the Context of Riau Malay Culture

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Abstract: There has been a lot of research on the development of potential learners, but the methods for developing potentials explored from Islam are still ignored. This study explores the methods for development of the potential of *aql* and *qalbu* (heart) learners practices in different Islamic School in Riau Province, an area where already for decades an Malay culture. Using a case study approach, this research at three Islamic School in Riau Province, Indonesia, the principal, selecting teachers, and students as informants. It is found that this Islamic school has a curriculum to develop the potential of *aql* and *qalbu* learners in the learning process with the lesson of Islamic moral character education, *tahfiz al-Qur'an*, al-Qur'an, the activity of praying in congregation, and the activities of Friday worship. Methods for developing the *aql* potential of children's learning is done by discussion method; storytelling and questioning in observational based learning and integrating material with *tauhidullah*. Potential of *qalbu* learners developed in *tahfiz* lesson with drill method, al-Qur'an with the method of *talqin*, worship congregation worship with modeling the way method, Friday worship, performed with the activities of *muhadharah*, the art of reading al-Qur'an, Islamic art, and reading the Qur'an together. Islamic Schools in Riau Province, Indonesia can make the results of this study as the initial framework in developing the potential of Islamic learners in the learning process to support the vision of Riau Province is the center of Malay culture in Southeast Asia.

1 INTRODUCTION

The potential development of learners in learning becomes the key to success for teachers in building future generations of the nation. The success of learners in the future supported by the potential possessed can develop with the maximum. Humans are pedagogic creatures who are endowed with God of all kinds of potential self that is useful to achieve perfection both physical and spiritual. According to Amal (2013), in order to achieve perfection, humans are required to associate with others and the ever-changing universe, so as to adapt to the environment and maintain its life. Attempts to find one are called "learning.

Before humans were created, Allah SWT has given news of His plan of creating human beings as the *khalifah* on earth so as to build and manage the world according to His will. God informs the angel that He will create a human being who will be assigned the task of *khalifah*. This is reinforced in Al-Qur'an letter Al-An'am verse 165, as follows:

"And He hath made you the rulers of the earth, and He exalts of you above some (some) degrees, to test you of what He has given you. Verily thy Lord is very tortured, and verily He is Oft-Forgiving, the Most Merciful". (QS. Al-An'am: 165) (Indonesia, 2014).

Man is endowed with Allah SWT a quality of virtue that distinguishes his qualities with other beings. With that virtue, man deserves respect from other beings. As the main creature and God's best creation, and with the provision of possessed abilities, human beings are assigned as *khalifat Allah fi al-ard*, that is to be the representative of God on earth. In order to be able to complete his duties on earth as a human *khalifah* given the privilege and potential that has been illustrated in the story of his journey to his place of duty. It is this privilege which in Islamic terms is called *fitrah*. According to Shihab (2013), *aql* of man is the incident from the beginning or innate from birth. But human nature itself is not limited to its religious nature, although the belief in the Almighty is *qalbu* in the soul and *aql* of man and cannot be

replaced with others.

In the verse of al-Baqarah; 30, angels have concerns and allegations against the caliphs that Allah will create is a creature that will do the damage on earth and shed blood because of disputes. This is supposedly based on their experience before the creation of man, where there are beings that apply so. Or it could also be based on the assumption that who will be assigned to the *khalifah* is not an angel, and then surely the creature is different from those who always glorify and sanctify Allah SWT (Shihab, 2014).

To overcome humanitarian problems, it is necessary to understand the basic philosophy of man himself. That besides as human servant created Allah SWT also as *khalifah* who have provided physical nature and spiritual (Tambak, 2013). *Qalbu* as revealed by Shihab as a dynamic human potential base, the *qalbu* needs to be developed so that man can attain a position as a noble creature of God who can perform his mandate as a *khalifah*. Able to create prosperity, peace and prosperity for all of these on earth. Not the opposite of being a destroyer and destruction of the cosmos of life (Shihab, 2014). Therefore humans need to strive to develop their basic potential. Efforts to develop human potential can be implemented through the educational process; therefore human must do an educational process.

Education is a process toward the perfection of the physical and spiritual functions of man. In the framework of Islamic education then the perfection of the physical and spiritual functions must be based on Islamic values of the values derived from the Qur'an and Hadith in relation to Islamic education. According to As'ad (2015), education contributes in developing 'Islamic character' learners without neglecting academic needs in the face of global challenges. Islamic education is a process that leads human beings on a good life and upgrading human beings in accordance with the basic capabilities of nature and the ability (Hasbi,). With the process of education, people will gain knowledge that can make its potential to grow. So it can be said that the development of human potential cannot be separated from the process of knowledge. The human potential as *khalifah* and the creature possessing such knowledge are contained in the teachings of Islam.

In the teachings of Islam there is exposure about the potential of what is owned by humans. This potency is a gift from God Almighty to the human race and is not owned and conferred on other beings. This is very important that where the Islamic education is invested in humans to be able to develop these potentials. In essence Islamic

education is expected to inculcate skills to learners so that later able to navigate life by sticking to the values of religious teachings. Islamic education must be able to see the full human, not limited to cognitive potential only, but also on affective and psychomotor affectivity, and still see the human in terms of psychological and antropological that human beings are cultured morals. In addition, Islamic education necessitates a balancing of human nature (*fitrah*), both individual human, social and servant of Allah SWT who acts as *khalifah fi al-ardh*.

Humans are the creatures that hold the most potential. Today, according to Naufal Ahmad Rijalul Amal, the education given to the students is more dominant to make them more likely to be individual rather than socializing with the surrounding environment. Educational products are often measured only from external changes of physical and material progress that can increase the satisfaction of human needs. Educational products change produces intelligent and skilled human beings to do their work, but lacks caring and feelings towards fellow human beings. This is due to the lack of humanist values that children get from the learning process (Amal, 2013).

This illustrates that in fact to support the success of human beings become *khalifah* on earth, Allah SWT has given potential. The potential of Islam is initially still hidden in the students themselves and demanded to be raised and developed. The appearance and development of human potential must be done through the education process. Meanwhile, found a number of schools those label themselves Islam, allegedly still less than the maximum in issuing and developing the potential of Islamic learners based on Islamic teachings. While in the Qur'an found a number of human potential that must be raised and developed, so that humans are able to become *khalifah Allah* on earth. According to Adz-Dzaky (2014) human being as *khalifah* is endowed by Allah SWT Divine potentials together with the presence of "nur" and "spirit" which is *fitrah* in man, namely the potential of *nur Ilahiah*, the potential of the *ruh Ilahiah*, the potential of the *nafs Ilahiah*, the potential of *qalb Ilahiah*, the potential of *aql Ilahiah*, and the potential of the *sense Ilahiah*.

Islamic schools, is expected to be a pioneer in developing the Islamic potential contained in the Qur'an to learners. This research is very crucial because the human potentials must be raised and developed as it relates to the competence to become the *khalifah of Allah* on earth. Therefore, it should be seen whether the schools that stated themselves Islam at this time, has developed the potential of

Islamic learners in learning. There are several Islamic schools scattered in Riau Province, such as Islamic boarding school (*pesantren*), *madrasah*, and integrated Islamic school. This research focuses on three Islamic school: Madrasah Aliyah Negeri Pekanbaru, Madrasah Aliyah Negeri Rengat, and Madrasah Aliyah Negeri Kepulauan Meranti. The Islamic potential of learners studied is also limited to two things, namely the potential *aql* and *qalbu*. So the problem is formulated on two things: *First*, how the curriculum is owned to develop the potential *aql* and *qalbu* learners in learning? *Second*, what is the method to develop the potential of *aql* and *qalbu* learners in learning in Islamic school in Riau Province?

(Ismail,), revealed that the potential *aql* and *qalbu* (heart) can be developed and be grouped into four, namely fatalis-passive, neutral-passive, positive-active and dual-active. Assessing the potential of *aql*, it can be seen the theory put forward by (Jalaluddin,), the potential of *aql* gives people the ability to understand the symbols of things that abstract, analyze, compare or make conclusions and finally choose or separate between the right and wrong. *Aql* according to (Purwanto,) has the power to know (*al'ilm*). Knowing that power arises as a result of the power of thought, such as tafakkur (thinking), an-nazari (attention), al-i'tibar (interpret), and others. In addition, the *aql* dimension also has the power to understand, such as *tadabbur* (thorough understanding), *ta'ammul* (contemplating), *istisar* (seeing with the inner eye), and *tazakur* (remembering).

While the potential theory of *qalbu* is based on Burhanuddin (2017) opinion has three powers namely; first, cognition that creates creativity; like thinking '*aql* (), understand *fiqih* (), knowing *ilmu* (), pay attention *dabr* (), remember *dzikir* (), and forget *ghulf* (); second, emotional functions that give rise to race power; example quiet *thuma'ninah* (), affection *ulfah* (), courteous and loving *ra'fah wa rahmah* (), submit and shake *wajilat* (), binding *ghil* (), turned away *zaigh* (), hot *ghaliz* (), arrogant *hammiyah* (), upset *isyima'azza* (); third, connectivity functions that give rise to power like attempted *kasb* ().

Potential learners have been investigated by various education experts. (Yahya,) researches on Islamic education in the development of human potential. This study reveals the role of Islamic education in developing the various potentials possessed by humans from philosophical-cultural fiction. Potentials developed are material (physical) and immaterial (*spiritual*), and equipped with *fitrah*, *nafs*, *qalb*, *ruh*, and *aql*. Habit (2013) research

on human potential with a philosophical-library approach, in which the potential development of learning media is required. Research (Aziz,) on the nature of humanity and the potential of his spirituality in Islamic education, with the approach of library research. The spiritual potential is examined through the philosophy of ontology in Islamic education.

2 METHODOLOGY

This study used the case study approach (Miles and Huberman,) and focused on exploring the development of potential learners in learning in Madrasah Aliyah Negeri Pekanbaru, Madrasah Aliyah Negeri Rengat, and Madrasah Aliyah Negeri Kepulauan Meranti, in Riau Provinces, Indonesia.

A qualitative data collection method is used to gather data during my fieldwork (Meriam, 2002). Researcher conducted interviews with each of the principals and several teachers of each school. In this Islamic Junior High School, Researcher involved the foundation's chairman to be interviewed and conducted focus group discussions (FGD) with five to six students in each school. The interviews and FGDs—each lasting an hour or so—were employed to understand the participants' perspectives on the practices of development of potential *aql* and *qalbu* (heart) learners in learning, the contexts of these Islamic High Schools, and other relevant issues important to gain a deep understanding of the phenomenon under investigation. Examples of the questions we used include: What do you understand about the *aql* and *qalbu* potential? How to explore the *aql* and *qalbu* potential student in the teaching and learning process? Researcher collected several documents that supported and complemented the information we collected through our interviews and FGDs. Observed the Islamic Schools rituals, ceremonies, day-to-day interactions, and events that can be inferred as typical of these Islamic school culture.

The data analysis went through several stages: data cleaning, transcribing, coding and categorizing, and interpreting (Emzir, 2014). Every evening after data collection, researcher discussed the information we had found, identified what was relevant and what not for the purposes of the study. After cleaning the data, local assistants made verbatim transcriptions and translated them into Indonesian. Coded the transcripts, categorized them into themes, and compared them across the cases. The most commonly emerging themes from the cases included "exploring *aql* and *qalbu* potential in teaching and

learning”, “methods of developing the potential of *aql* and *qalbu* learners in learning”. Under each of these themes, some sub-themes were identified; some of them differed from one case to another. By taking these steps, Managed to generate theoretical prepositions from the data about exploring methods of developing the potential of *aql* and *qalbu* learners in learning in Islamic Schools, Riau Province, Indonesia.

3 RESULT AND DISCUSSION

3.1 Development Curriculum of *Aql* and *Qalbu* Potential Learners

The existence of Islamic learning gets serious attention from management these madrasah’s to give birth to Islamic quality learners. This can be seen from the seriousness of principals and teachers in preparing the atmosphere and learning environment conducive to the development of creativity and the values of the learner’s religiosity. Teachers are also prepared so that potential learners can develop with maximum.

Based on the observations of the author in this Islamic schools, found some things related to the concept of potential development *aql* and *qalbu* learners. First, related to the development of potential *aql* of students, this Islamic schools provides subjects *aqidah akhlaq*, and Islamic education lessons. Both of these subjects are realized to develop the religious potential of learners, namely *tauhidullah*. As it is understood that *aql* is God’s creation. Man created Allah has a religious instinct that is monotheistic religion. If any human being is not monotheistic, then it is not natural. If they are not monotheists it is only a matter of the environment in which learners are born and raised.

According to the Headmaster of these madrasah’s, these two subjects are intentionally manifested to develop the potential of the unbearable and learners to be able to know Allah SWT, have true faith in Allah SWT, and able to apply the concept of tauhid in the life of learners. He emphasized that the learning materials that exist in the two subjects, elaborated with the concepts derived from the Qur’an that aims to learners can become people who have a true *aqidah*, do good in the community, and can deliver themselves at the success of the purpose of life in the world and the hereafter. The results of this study in accordance with research Noer; Tambak & Rahman (2017) wich states that learners who have in

God will be able to develop themselves in public life.

The Lesson of *aqidah akhlak* and Islamic Education is considered by this madrasah’s as something that can develop the potential of *aql* of learners. Because in it there are concepts of how to believe to Allah SWT to develop the power of knowing (*al’ilm*), *tafakkur* (thinking), *an-nazari* (pay attention), *al-i’tibar* (interpret), *tadabbur* (understand carefully), *ta’ammul* (contemplate), *istisar* (seeing with the mind’s eye), and *tazakur* (remembering). This result is in accordance with (Mursalim,) research which confirms that learning creeds can develop the creativity of learners so that the potential of their *aql* can develop. (Hamzah et al.,) research result confirmed that a person who has good moral insight will have the soul of spiritual education to develop the mindset and attitude the theological aspects, anthro-sociological aspects, and cosmological aspect.

Through the materials it is expected that the potential *aql* of learners can appear well and teachers can apply it easily in the learning process. These two subjects are intentionally manifested to develop the potential of the unbearable and learners to be able to know Allah SWT, have true faith in Allah SWT, and able to apply the concept of tauhid in the lives of learners. Learning materials that exist in these two subjects, elaborated with concepts sourced from al-Qur’an that aims to learners can become human beings who have a true faith, do well in the community, and can deliver itself to the success of goals living in the world and the hereafter.

The subject of morals is a discipline that studies beliefs about the basics of Islamic teachings as a guide to the happiness of life in the world and the hereafter. Education *Aqidah* Morals can thus be described a conscious and planned effort in preparing learners to know, appreciate and believe in Allah SWT. And realizing in the noble behavior of everyday life through guidance, teaching, practice, and the use of experience. In the life of a plural society in the field of religion, this education is also directed to the affirmation of *aqidah* on the one hand and increased tolerance and mutual respect with followers of other religions in order to realize the unity and unity of the nation. *Akidah Akhlak* is part of a cluster of Islamic Religious Education subjects that provide education, uphold the creed of Islam, understand the teachings of Islamic religion, and practice the content of its content as a guide to life in everyday life. This is done by emphasizing the faith and cultivation of morals, and avoiding morally disgraceful. Learning *Aqidah Akhlak* aims to print a plenary human (*insan al-kamil*); the human being who is not only concerned

with the life of the world but also the afterlife is believed to be the ultimate goal in all life.

Secondly, with regard to the potential of *qalbu*, Madrasah Aliyah Negeri Pekanbaru has the basic concept of developing the potential of *aql* and *qalbu* of learners, that is by providing the subjects *tahfiz al-Qur'an* and *al-Qur'an*. In Madrasah Aliyah Negeri Rengat by providing the subjects worship prayer congregation, and in the Madrasah Aliyah Negeri Kepulauan Meranti by activities Friday Worship. These four materials are designed so that potential *qalbu* learners can appear to prepare them to be humans who have a quiet life and able to lead life on the right path according to the guidance of Allah SWT.

Head Master of Madrasah Aliyah Negeri Pekanbaru stated that the preparation of curriculum that is able to develop the potential of *qalbu* is very important to be owned by this Islamic school for guidance in learning and development of learners. Therefore, the potential of *qalbu* is the potential of learners related to awareness or feelings. The heart is instrumental in bringing the physical good. If his heart is not good (bad), then tend to do damage or crime. But if his heart is good, then well his physical motion. If the heart is not preserved, then it will *dhalal* (dark) can even drop its dignity and dignity more than animals. Therefore the heart requires *ta'dib* or education that emphasizes the process of learning morals learners. This is in accordance with the research of (Solikhin, 2016) that to develop the potential of *qalbu* learners required an Islamic curriculum that contains lessons of *al-Qur'an* and prayer worship.

The development of the *qalbu* potential designed by these madrasah's is based on the concept that exists in the *Qur'an* that is the development of the potential of *fuad*, *shadr*, and *hawaa*. The management of these madrasah's focuses on the potential development of *qalbu* in learning through the management of *fu'ad*, *shadr*, and *hawaa* elements. Each potential has its own function of regulating the circulation between the human self as a person and his environment, while emitting his inner qualities. When the light of the heart dims, the darkness of the inner channel, so that the channel loses the heat of love, and changes with evil, hypocrisy and decisions taken over by *Syaitan*. This related to (Hasyim,) research that education is a vital tool in creating an atmosphere that is conducive to the development of human culture ethos. In other words, education is the most effective means to perform the transfer of knowledge about what is good and what is bad, so that human can become civilized beings.

The results of this study have illustrated a good formulation for the development of Islamic-minded learners because this school has the basic concept of *Qur'an* education about the potential of *aql* and *qalbu* learners. Nevertheless, Madrasah Aliyah Negeri in Riau is the main purpose of parents to entrust and send their children to school. This community trust is evidenced by the selection that they do to screen prospective learners in accordance with established standards. Selection is done with three forms of *tahsin* test and *tahfiz al-Qur'an*, ability creativity, and personality. All this is done to find quality input from the community.

3.2 Development Methods of *Aql* and *Qalbu* Potential Learners

The two human potentials-*aql* and *qalbu*-as the basic concept of *Qur'an* education owned by Madrasah Aliyah Negeri Pekanbaru, Madrasah Aliyah Negeri Rengat, and Madrasah Aliyah Negeri Kepulauan Meranti, make it as a destination for parents to enter their children's school. Although the actual results of the interviews are not specific terms they are used and familiar in designing the curriculum. However, based on the classification of researchers, this Islamic school has the basic concept of *Qur'an* education on the two mentioned potentials.

To apply the basic principles of *Qur'an* education about the two potentials, this Islamic schools prepares a good environment, professional teachers, and good service to learners. This school has the means to support it, the school mosque, the wide field for sports, a representative two-story school building, and a conducive study room full of students' creativity, clean school canteens, and learning laboratories. Based on the results of interviews and observations of the author in this Islamic school, found a variety of potential development methods *aql* and *qalbu* learners in learning.

First, with regard to the potential of *aql*, Madrasah Aliyah Negeri Pekanbaru provides subjects of *aqidah akhlaq* and Islamic education lessons. Both of these subjects are realized to develop the potential *aql* of learners with *tauhidullah*. To develop the potential *aql* of these learners, this Islamic schools applies the model of *al-tarbiyah* education in the learning process. The *al-tarbiyah* model is emphasized in the process of developing the knowledge of learners as well as developing the potential of *aql*. In the learning process, teachers try to develop the potential *aql* of learners with the following methods:

The first strategy, observing the phenomenon of society and nature in Madrasah Aliyah Negeri

Pekanbaru. Teachers invite learners to recognize the phenomena that occur in society and the universe, to increase understanding and faith learners through a simple process of observation. Observation method is one of the learning strategies that use contextual approach and original media in order to teach students who prioritize the meaning of the learning process. With the method of observation students will feel challenged to explore the curiosity about the phenomenon and the secrets of nature so that the power that is contained in the potential *aql* is the power of knowing (*al-'ilm*), *tafakkur* (thinking), *an-nazari* (pay attention), *al-i'tibar* (interpreting), *tadabbur* (understanding thoroughly), *ta'ammul* (contemplating), *istisar* (seeing with the mind's eye), and *tazakur* (remembering). The method of observation puts forward direct observation to the object to be studied. So students get facts in the form of objective data which is then analyzed according to the level of student development. This is in accordance with research conducted by (Ahmad et al., 2017) stated that the development of potential *aql* will be able to develop the creativity of learners by doing observation approach in learning.

According to some learners, the method of observation is very useful for the fulfillment of their curiosity. So that the learning process has a high significance. With the method of observation students find the fact that there is a relationship between objects that are analyzed with learning materials that brought the teacher. It is rare in conventional learning patterns. In the conventional learning pattern teachers often deliver material that sometimes students are able to do it but do not know that what it does is useful for him in realizing his competence. Methods of observation help the cognitive development of students who are aroused cognitive adaptation. The process of cognitive adaptation in the form of accommodation and assimilation. Another benefit is in order to instill a sense of love for the environment and nature. Observation methods are deliberately designed by the teacher so that learners find and improve *tauhidullah* learners, so that their potential *aql* can develop well.

The second strategy, using the tendency of discussion methods, storytelling and questioning in learning, although other methods are actually used such as lectures, drills, demonstrations, but the volume is very small in Madrasah Aliyah Negeri Rengat. This Islamic school considers that these three methods are aptly used to generate and develop the power of knowing (*al-'ilm*), *tafakkur* (thinking), *an-nazari* (paying attention), *al-i'tibar* (interpreting), *tadabbur* (understanding thoroughly),

ta'ammul (contemplate), *istisar* (seeing with the mind's eye), and *tazakur* (remembering).

Discussion methods in learning Islamic religious education is a way of mastery of learning materials through exchange of opinion among learners according to knowledge and experience based on democratic and humanist atmosphere in solving a problem under the guidance of teachers to obtain joint decisions according to predefined learning indicators (Tambak, 2014). Discussion method is very useful in broadening the insights of learners. Students' insights can evolve through discussion methods used by teachers of Islamic education in the process of learning Islamic education in the classroom. Broad insight is very urgent for the process of intellectual development and mindset of learners in following the learning of Islamic religious education. This broad insight can make the thinking and self learners to continue to learn because it will add knowledge and view a problem not only from one aspect only, but from various aspects and aspects. This then will bring learners into Islamic learners who think inclusive in the meaning of thinking broad and not quickly blame others.

Question and answer methods are used to develop the potential of *aql* in order to attract and focus the attention of learners, even when the learners are grabbed, the sleepy back sleepy and lost sleep. Less controlled classroom atmosphere can be controlled by using question and answer method because Islamic education teacher can directly inquire and interact with learners. Learners are also with this condition would necessarily be adjusting due to the number of questions by teachers.

This method is directed in stimulating learners to train and develop thinking power including memory power. The thinking power of learners needs to be developed to provide a good mindset and have a good frame of mind. Stimulate learners to train and develop thinking power including memory. When this method is applied then the effect at the beginning of its application may be learners will feel a little uncomfortable because of the likelihood of learners accustomed not to concentrate in learning. With this question and answer method teachers provide stimulus to learners to train and develop thinking power and memory. Not only developing the mindset can also train the courage of learners in delivering answers, especially learners often get questions from teachers feel awkward will be more lost so that learners will be more free in expressing the answer.

The storytelling method is also used to develop the potential of learners. The method of storytelling is the way of presenting the learning materials

orally by telling the historical events of human life in the past that involves obedience to exemplified or munkar to be abandoned originating from al-Qur'an and al-Hadith using educational props to improve understanding and coaching personality of participants educate (Tambak, 2014).

The third strategy is to link the study material with the power of God to increase the belief of *tauhidullah* used in Madrasah Aliyah Negeri Kepulauan Meranti. This integration into the educational concept that this Islamic school builds to encourage students to have knowledge is broadly based on the *tauhid ilahiah* (divine tawheed). This *tauhid ilahiah* education paradigm is the pre-eminent one for the development of the civilization of society which is *rahmatan lil'alam*. All educational concepts, ranging from vision, mission, goals, curriculum, teachers, to the evaluation of education are based on tauhid itself. Science produced in the form of science and technology and communication based on monotheism and back to tauhid itself.

Secondly, in relation to the potential of *qalbu*, Madrasah Aliyah Negeri Rengat has the basic concept of Qur'an education namely the subjects of *tahfiz* al-Qur'an and the Qur'an. Madrasah Aliyah Negeri Rengat: the worship of the congregational prayers, and Madrasah Aliyah Negeri Kepulauan Meranti is the activities of Fridays of creative worship. Based on the results of interviews with the Head Principal of Madrasah, to develop the potential power contained *qalbu* learners namely cognition, emotional power and power connectivity applied various important activities in the learning process is:

In connection with tahfiz al-Qur'an, the teacher asks the learners to memorize the two-juz al-Qur'an, which is the obligatory thirty juz, and one more juz is released for the learners. Each learner is taught how the strategy of memorizing the Qur'an well and quickly by teachers who are professional because the teacher is tahfiz al-Qur'an ten juz. The strategies used by teachers in Madrasah Aliyah Negeri Pekanbaru in applying this lesson, so that the potential of students *qalbu* develop, done with four things, namely; (1) by way of memorization; (2) memorize from home; (3) listening to friends; and (4) to drill the correct method of memorization. The four ways are used by teachers so that learners love the Qur'an at once so that they can recognize the power of Allah SWT. With this method is expected to develop emotional power and connectivity power that generate power. This is in accordance with the results of research conducted by Duriana and Anin (2015) states that developing the potential of *qalbu* by bringing the learner to the Qur'an will be able to make people aware and shape,

giving birth tawadhu attitude. Either in related with fellow human beings in general or interact with the Qur'an.

In connection with the Qur'an lesson, the teacher teaches that students are able to read al-Qur'an fluently and in accordance with the correct tarweed's rule. To develop the potential of *qalbu* learners, teachers in Madrasah Aliyah Negeri Pekanbaru, apply the habit at the beginning of each morning learning for 15 minutes all students reading the Qur'an accompanied by the teacher. In addition to reading the Qur'an at each completed prayer, which is *dhuha* prayer, *zuhur* and *ashar*, and also as a separate subject on reading the Qur'an. In teaching the Qur'an with the method of *talqin*. The teacher here realizes that so great the virtue teaches the Quran, through this method of *talqin*, before the teacher begins to read the letter, he must remind the child to focus his attention on what will be read. With the teachings of the Qur'an, Islamic schools are able to develop the emotional power of learners. Studying the Qur'an makes learners have an intellectual tradition and an inner strength. In research (Ismail, 2017) states that the Qur'an studied will give birth to Islamic intellectual traditions and modernist reforms. This is in accordance with the research (Faizin, 2013) asserted that a teacher must be able to manage the smallest potential of *qalbu* that exist in the learners to be something of a glorious value and provide great benefits by studying the Qur'an.

In connection with worship praying congregation, in Madrasah Aliyah Negeri Rengat, applied every day by performing prayers in congregation, the prayer *dhuha*, *zuhur*, and *ashar* prayer. This congregational prayer activity is applied so that all learners have peace of mind and think that the real life is to seek Allah SWT pleasure and eternal life. Shalat congregation conducted this Islamic school to develop the cognitive power of learners can develop so that emerging creativity and emotional power. The results of this study in accordance with the findings (Nasihin,) stating that with good congregational prayer can be a command to develop sincere attitude and emotions of learners in everyday life.

The implementation of this congregational prayer gets strict supervision from the teachers so that learners do well and *khusyu* to produce a quiet soul. Congregational prayer conducted Islamic schools as the main media to develop student personality so as to have self-awareness. In research (Astuti, 2015) confirmed that the spirit of prayer in congregation can awaken self awareness and the essence of the learner's life. Prayers performed by learners produce spirituality values and become solutions to all life

issues.

The strategy of applying this concept in learning is carried out with; (1) modeling the way technique; and (2) action learning. The way of modeling technique is a learning technique that is implemented by the teacher giving scenarios of a sub-discussion to be demonstrated by students in front of the class, resulting in dexterity with skill or skill and professionalism. This technique is focused on the ability of a student to develop the potential that is in him. Because students are required to play the role in accordance with the material being taught. Teachers provide opportunities for students to perform certain activities or roles as existing in community life (social). Should the learner be given the opportunity to take the initiative and be given guidance or other to be more successful? Thus it is possible potency *qalbu* learners can develop through the implementation of prayer in congregation.

Action learning approach is an approach of learning to do with an emphasis on the effort to provide opportunities for students to perform moral acts, either individually or collectively in a group. The main goals of value education based on this approach are; first, it gives students the opportunity to engage in moral deeds, both individually and collectively, on their own merits. Secondly, it encourages students to see themselves as individual beings and social beings in peer relationships that have no complete freedom but as citizens of a society that must take part in a democratic process.

In connection with Fridays of creative worship, based on the results of interviews with the one teacher of Madrasah Aliyah Negeri Kepulauan Meranti and my observations in the field on Friday, Madrasah Aliyah Negeri Kepulauan Meranti is developing a process of supporting activities for the realization of the potential development of the heart with the creativity of worship of the learners. With this activity, can develop the cognition of learners, so that emerge the creativity that is thinking, understanding, and trying to the fullest. The activities of worship this Friday are having conversations in Arabic and English, saving, and sharing activities related to Islamic issues.

Developing the potential of *qalbu* learners, teachers do *muhadharah* activity that is a speech practice. *Muhadharah* is done every Friday morning in the school field where learners are appointed taking turns. This *muhadharah* activity aims to educate students to be skilled and able to speak in front of the audience to convey the teachings of Islam. In *muhadharah*, learners are taught to speak with good mastery, techniques, materials, and language styles so

as to attract listeners. This is in accordance with the research put forward (Setiawan,) that the activities of *muhadharah* can develop the potential of learners in the field of emotion and cognition so that the generation of managers of the Prophet.

Muhadharah is one of the leading programs in Madrasah Aliyah Negeri Kepulauan Meranti which is held once a week, using three languages namely Indonesian, Arabic and English. This *muhadharah* activity is held with the aim that the learners have the provision and courage to speak in front of the people and have extensive knowledge when it comes time for them to devote themselves in the midst of society as well as a role to prevent the cruel and evil deeds. This activity according to the principal will encourage the development of creative power; such as thinking 'aql, understanding (fiqh), knowing science, noticing (dabr), remembering (dhikr), and forgetting (ghulf). It will also develop the power of conjugation that creates the power of initiative such as seeking (kasb).

The art of reading al-Qur'an is also carried out to develop the potential of *qalbu* learners. The students were divided into a few people who performed that day, while others waited for the next Friday's turn. Learners one by one to put the verses of the Qur'an to completion. At the end of this activity, the teacher gives direction that what they are doing is in order to get closer to Allah SWT. This activity raises the power of cognition, emotional power and power connectivity. According to research (Ulfah,), the art of reading the Qur'an by using the media can develop the potential *qalbu* learners develop with maximum.

In addition, this Madrasah are also implemented Islamic art activities to develop the soul of art in the students themselves. This Islamic art activity is very important to be taught by the school to develop the potential of self-learners, especially those related to the potential of *qalbu*. The art of Islam is developed on the art of the senses of the listener (the art of sound) of vision (art of writing/painting) or of being born with motion intermediaries (dance and drama). This is in line with research conducted by (Kurnianto,) stating that Islamic art should be developed by Islamic schools so that potential *qalbu* learners can appear with the maximum. One developed is the art of *salawatan* that can stimulate the emotional ability of learners.

Another thing that Islamic school does to develop the potential of *qalbu* learners is also to read the Qur'an together in the early morning of learning. Reading the Qur'an is directed to all learners closer to Allah SWT. This activity is conducted so that learners have a holy soul, sincerity, and high motivation in following the learning. Reading al-Qur'an carried out

by the students is expected to bring calm to him. And their hearts are rested in the remembrance of Allah. Remember, it is only with the remembrance of Allah that the heart is rested.

4 CONCLUSIONS

This study concludes that; *first*, to develop the potential *aql* of learners, this Islamic school provides curriculum subjects *akidah morals*, and Islamic education lessons. In addition to developing the potential of *qalbu* learners, Islamic school has a basic curriculum of Qur'an education, namely the subject's *tahfiz al-Qur'an*, *al-Qur'an*, worship prayer congregation, and activities of Friday worship. *Second*, developing the potential of *aql* of the students is discussing, telling and questioning in the observation-based learning and integrating the material with *tauhidullah* in the subjects of Islamic morals and religious education. Potential *qalbu* learners developed in *tahfiz* lesson with drill method, *al-Qur'an* with the method of *talqin*, worship congregation worship with modeling the way method, Friday worship, performed with the activities of *muhadharah*, the art of reading *al-Qur'an*, Islamic art, and reading the Qur'an together.

The results of this study are expected to be a reference for Islamic religious education courses in Islamic Religious Higher Education in Indonesia in order to develop curriculum and formulate a system development potential *aql* and *qalbu* for students as prospective teachers. Islamic schools can make the results of this research as the initial framework in developing the potential of Islamic learners in the learning process.

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