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## FOREWORDS



*Assalamu'alaikum Wr. Wbr. (Peace be upon you)*

*Let us thank our Almighty, Allah SWT (Subhanahu Wa-Ta'ala), who has bestowed us all the best blessings and prosperity. Peace may be upon our Great Prophet Muhammad SAW (Salallahu 'Alaihi Wassalam), his companions, his family, and his faithful and dutiful followers until the end of the world. Amien.*

*The EDUCARE journal issue of August 2013 has been published in an atmosphere of fasting month of Ramadan and 'Aidul Fitri on the one hand; and on the other hand, it is in the context to commemorate the 68th Independence Day of the Republic of Indonesia. We congratulate fasting and Happy 'Aidul Fitri to the Muslims in Indonesia and around the world. We are sorry inwardly and outwardly. Congratulations also to the Indonesian people, with the words "once independence remain independent", with the hope that bringing this Indonesian country to progress, prosperity, and justice, as well as get "maghfiroh" and blessings of Allah SWT. Actually, Indonesia as a nation-state can achieve the independence due to the grace of God Almighty.*

*Meanwhile, it is not painful, already five years, since August 2009, the EDUCARE journal faithfully meet the authors and readers. In the first issue, we deliberately took the momentum of events August 17, 2009, with the hope that "the spirit and values of the struggle in 1945" will be etched in our self-managing and publishing the scientific journals. Javanese people say, "jer basuki mawa bea", which means there is no struggle without sacrifice. My point is that to be able to publish a quality journal – in terms of content, scope of the authors, and the regularity of publication – it required great sacrifice. We had to sacrifice not only in terms of money, but also time and hard work to achieve the goals and objectives expected.*

*UMP (Muhammadiyah University of Purwokerto) in Central Java, as one private Islamic university in Indonesia, want to share our knowledge and experiences with the academic community, not only in the context of Indonesia and Southeast Asia but also to the world community about education as a motivating factor for the progress, prosperity, and independence of the nation-state. The founding fathers of nation-states everywhere, all over the world, are the best sons of the nation-state as a result of the educational process. Without a good modern educational process, it will produce the leaders who do not have a vision far ahead, less creative, and often abusing its power. In Islamic perspective as well, of course, it's a good education should be accompanied by an unwavering faith and devotion to his Great Creator, Allah SWT.*

*The writings in the EDUCARE journal this time, however, are the result of thought, research, and experience from various countries, especially from Indonesia, Malaysia, and India. Having these countries achieved their independence in the 1940s and 1950s, they diligently perform process development and building national character which made education as a priority in development planning and implementation. So, in less than half a century, 50 years, we have felt and seen the progress that has been achieved by those nation-states. Actually, Indonesia, Malaysia, and India – I think – are making progress socially, politically, economically, and culturally exceptional, and all of that, one factor is due to the roles of education sector.*

*For additional information that starting of August 2013 issue, the EDUCARE journal has been published by Minda Masagi Press, as one of the publishers owned by ASPENSI (Association of Indonesia Scholars of History Education) in Bandung. UMP itself, especially the Faculty of Teacher Training and Education, will continue to work closely with ASPENSI to manage and publish the EDUCARE journal. The ASPENSI still also open opportunities for joining publication with other universities, especially from abroad, so that EDUCARE will truly become an international scientific journal in global perspective, not only to involve the managing editors from the cross-country but also the writers as well as the reviewers who come from various countries in the world.*

*Do enjoy reading the EDUCARE journal and hopefully you will derive much benefit from it. Wassalamu'alaikum Wr. Wbr. (peace be also upon you). Dr. Haji Syamsuhadi Irsyad, Rector of UMP.*

RAMLEE MUSTAPHA

## TRANSFORMING EDUCATION TOWARD K-ECONOMY IN MALAYSIA

**ABSTRACT:** *To advance Malaysia into the forefront of knowledge, investment in human capital is critical, as the K-economy demands creative, innovative, and knowledge human resources. Malaysians demand a better work-life balance and opportunities for career enhancement, social mobility, and self-development. In addition, Malaysia needs to enhance its social capital and community capacity by reinforcing social cohesion and reducing social exclusion. Thus, the purpose of this article is to review critical elements that are needed to transform Malaysia into Knowledge-based society. Promoting and upholding the universal values of multiculturalism, human rights, and zero tolerance to corruption in public and private sectors is absolutely crucial. This is a first step toward achieving true liberty and democracy that may spur an environment suitable for innovative culture to flourish. To support K-economy, schools and universities should be equipped with broadband and seamless internet connection. To date, however, most rural schools in Malaysia have problem with the Internet access. Innovation in pedagogies and curriculum development is required in order to assist teachers in schools to make significant improvements. There are complains about the lack of high-order thinking, English proficiency, cross disciplinary skills, and critical and problem-solving skills among teachers and students. For the innovation culture to flourish, granting flexibility and autonomy is a way of moving forward. In sum, Malaysia needs a strong framework or a roadmap for producing adequate number of world renowned scientists and scholars in order to sustain the knowledge economy.*

**KEY WORDS:** *K-economy, higher skilled and innovative workforce, education and social systems, transformative and innovative leadership, and Malaysians.*

### INTRODUCTION

The wealth of Asia will triple in 2015 to USD 15.8 trillion (Loh, 2011:10). China and India are forecasted to contribute over 40% of global GDP (Gross Domestic Product) in 2011 and 2012. ASEAN (Association of South East Asian Nations)'s GDP is expected to grow at annual rate of 4.8% in 2012 and 5.4% in 2013 (Kok, 2011:3).

As one of the dynamic countries in Asia, Malaysia should maintain its economic competitiveness by transforming itself. Malaysia's transformation is underway. The aspiration to stand equal with other developed nations by 2020 and to become a stalwart of education hub, especially in the Asian region, has made Malaysia one of the vibrant countries in Asia.

The nation's vibrancy lies in its human capital and the strength of its workforce is dependent on the quality of its education. Thus, education is an important catalyst in

developing talented, relevant, skillful, and innovative human resources in Malaysia. Education continues to play a vital role in developing and transforming Malaysia for the next decade.

Government Transformation Program (GTP) and Economic Transformation Program (ETP) were launched in 2010 to achieve the high-income status. With the slogan *1Malaysia: People First, Performance Now* – the government promised to make fundamental changes to deliver significant results fast (i.e. *performance now*) and to ensure every Malaysian will enjoy the fruits of the nation's development and live in an inclusive and diverse society where they consider themselves, first and foremost, a Malaysian (i.e. *1Malaysia*). The ETP builds upon the 10<sup>th</sup> Malaysia Plan (2011-2015) which focuses on the 12 National Key Economic Areas (NKEAs).

The four largest NKEAs (Oil, Gas, and Energy; Financial Services; Palm Oil; and

Wholesale and Retail) are projected to generate over 60 percent of the future GNI (Gross National Income) growth. ETP was designed to transform Malaysia into a high-income economy with a GNI of MYR 1.7 trillion (USD 0.53 trillion) in 2020 compared to MYR 660 billion (USD 206 billion) in 2009. This means that the GNI per capita will have to rise from MYR 23,700 (USD 7,406) in 2009 to MYR 48,000 (USD 15,000) by 2020 ([http://etp.pemandu.gov.my/High\\_Income\\_Economy\\_-@-About\\_The\\_GNI.aspx](http://etp.pemandu.gov.my/High_Income_Economy_-@-About_The_GNI.aspx), 9/10/2012). This level of GNI per capita would correspond to that of a high-income economy as currently defined by the World Bank.

However, the recent the USA (United States of America) and Eurozone economic crises have significant impact on Malaysia's economic vibrancy. The vicious circle of raising debts and falling growth has spread globally like "mad cow" disease. On the finance front, Malaysia should expect a shrinking foreign capital inflow as Western funds seek "safe havens" of their own countries during the uncertain economic period (Khor, 2012:25). Malaysia may need to rely more on domestic demand and capital. There is a growing realization that the global economy is in jeopardy. An expected deep recession in global economy could cause emerging economies like Malaysia a bumpy ride ahead.

## **ECONOMIC DEVELOPMENT AND VISION 2020 IN MALAYSIA**

Vision 2020 has charted the Malaysia's dream to become a developed nation. The country was striving toward attaining that goal by shifting its economic activities, from production and exports of primary commodities to manufacturing; and currently on more capital-intensive, high-technology, and knowledge-based industries – has resulted in a structural transformation of the Malaysian economy for the past several decades.

Malaysia's Multimedia Super Corridor (MSC) has provided opportunities for increased R&D (Research & Development) and integration of advanced information and communication technologies (ICT) into

economic operations. In fact, knowledge is becoming an increasingly important factor of production, more important, some analysts would argue, than land, labor, and capital (Drucker, 1990 and 1993). What this implies is that the knowledge workers are very much in demand.

In the Malaysian context, restructuring of the economy has led to a change in the demand and supply of human resources and this has become a critical issue. As the demand for professional and skilled workers increases, there is a corresponding shortage in the supply of such workers. Through the education and training system, various policies and strategies have been implemented to ensure an increasing supply of educated, skilled, and innovative labor force in line with the key thrust of the Ninth and Tenth Malaysia Plans – the development of human capital. K-economy will significantly reduce the need for low skilled foreign labor in Malaysia.

Malaysia, with an estimated per capita GNP (Gross National Product) of USD 8,000, is a significant socio-economic force in the Southeast Asian region. Traditionally, the economy of Malaysia was based on its natural resources. During the 1980s, however, the government recognized the need for a balance between resource-based and technology-based industries, and started to focus on technology and service industries. In 1991, the nation's Vision 2020 was launched (Mohamad, 1991). The Vision 2020 is a 30-year plan to "push" Malaysia to obtain a developed nation status by the year 2020 (Mustapha *et al.*, 2008).

Malaysia struggled economically during the 1997-1998 Asian financial crisis and applied several valuable lessons to its economic management strategies that contributed to the economy's resilience to the 2008-2009 global financial crisis. GDP (Gross Domestic Product) contracted 1.7% in 2009 compared to 4.6% growth in 2008, but has since rebounded and was expected to be around 7% in 2010 (<http://www.traveldocs.com/my/economy.htm>, 9/10/2012).

Recently, Malaysia claims to enter the era of innovation-led economy. Najib Razak, the current Prime Minister of Malaysia, says that innovation is the "key mechanism" to propel

**Table 1:**  
Number of Patents among Selected Asian Countries

Country	Industrial Design	Trade Mark	Patent	R&D as % GDP
China	141,601	389,115	93,706	1.4
Hong Kong	3,035	18,408	4,001	0.8
Japan	29,382	97,525	176,950	3.3
Malaysia	1,483	27,847	2,086	0.6
Singapore	1,781	17,737	6,286	2.2
Taiwan	n.a.	n.a.	n.a.	2.3
South Korea	39,858	62,443	83,523	3.2

Source: WIPI (2010).

Malaysia forward (cited in Kandasamy, 2010). Efforts have been made to churn out more innovative human capital such as MyBrain 15. “MyBrain 15” is an ambitious program to produce 60,000 Malaysian PhD holders by 2023 in order to boost K-economy. In academia, National Council of Professors was established in 2010 to fortify academic visibility in Malaysian Higher Education Institutions (HEIs). However, “intellectual vacuum” is entrenched due to the reservation of the silence majority of the Malaysian intellectuals to offer public comments, especially if the comments were not in favor to the ruling elites in fear of retribution.

Despite the laborious effort to churn out more knowledge workers, the figure remains low. Malaysia only has 25% of high-skilled workers as compared to 49% in Singapore, 33% in Taiwan, and 35% in South Korea (OECD, 1998 and 2011). Research and innovation are also considered lower than other countries, due to the fact that Malaysia is lacking critical mass of cutting-edge scientists and researchers in the country to enhance innovation. In terms of intellectual property, Malaysia only had 2,086 patents in 2010, much lower than South Korea, Singapore, Hong Kong, and China (see table 1).

The number of published academic research articles by Malaysian academics is also lower than Japan, Singapore, Taiwan, and South Korea. The lack of innovation among Malaysians is seen as a major setback for the country in its course that is aspired to be a fully developed nation by 2020. This problem has hampered the growth of the export sector, due to dependence on low-value added outputs.

In addition, several studies have shown that university students in Malaysia are lacking of innovative skills (Quah *et al.*, 2009). Table 1 shows regional comparison indicates that Malaysian registered patents are quite low, due to the smaller number of patents granted.

#### **GLOBALIZATION AND K-ECONOMY**

The 21<sup>st</sup> century is an era full of challenges. In developed countries, innovations are happening at accelerated pace and in large scale. The world is becoming “smaller” and “flatter” in the sense that people can access to information easier and can participate in collaborative works across the nations regardless of their nationalities. The term “globalization” has many definitions. In fact, there is no precise definition and its usage depends on the context it is used (Khonder, 1997).

For instance, M. Albrow (1990) refers globalization as “*to all those processes by which peoples of the world are incorporated into a single world society, global society*”. R. Robertson (1992) describes globalization as “*the compression of the world*” as well as “*the intensification of consciousness of the world as a whole*”. In another context, globalization is “*about the monumental structural changes occurring in the processes of production and distribution in the global economy*” (<http://www.unesco.org/webworld/infoethics>, 15/4/2013).

From these definitions have emerged popular terms like “the global village”, “borderless world”, “shrinking world”, and “the invisible continent” (Ohmae, 2000).

In the old world, producers dominate the economy. They set prices, they control distribution channels, and they dictate the terms of alliance. On the invisible continent, as argued by K. Ohmae (2000), all the power now is in the hands of the consumers. With the emerging ubiquitous technology, universal access to knowledge is getting closer to becoming a reality.

Globalization can be defined in many ways and one simple definition is the expansion of economic activities across political boundaries of nation-states. It is a process of deepening economic integration, increasing economic openness, and growing economic interdependence between countries in the world economy (Govindan, 2000). It is not only openness in terms of trade, financial, and investment flows but also flow of ideas, technology, services, information, and people across national boundaries. All these undoubtedly bring about wider opportunities for developing countries. Globalization, together with the increasing applications of information and communications technology (ICT), has profound impact on the economy where productivity gain is achieved through mainly knowledge-driven industries.

People are getting more ICT literate every day. With the baby boomer generation (1946-1964) is phasing out new cohorts of Generation Y (1964-1981) and the Digital Natives (1982 – today) are roaming the world. Digital natives spent more time in the virtual world than learning in school or at home. *Bernama*, on 3 January 2012, reports that in 2011, the Malaysian household broadband penetration is at 62% or 4 million out of 6.5 million households – an increase of 8% from 2010 (<http://www.theborneopost.com/2012/01/03/2011-the-year-of-success-for-information-technology-sector/>, 3/1/2012). It means that the country is well on its way toward achieving the target of 75% broadband penetration by 2015.

The government has set the national target as part of the National Key Economic Area (NKEA) initiatives to increase the broadband penetration rate and bridge the digital divide nationwide. However, the digital gap between the rural and urban populations in Malaysia

is still significant. In addition, based on 2008 statistics, produced by the World Bank (2010), the number of Malaysians owning computer is still low which at 23 out of 100 peoples, which way below other Asian countries such as Hong Kong, Singapore, and South Korea (see table 2).

## EDUCATION AND ECONOMIC DEVELOPMENT

Since the Industrial Revolution in the late 18<sup>th</sup> century, progress and prosperity have been closely identified with economic development (Jomo, 1993). Economic competitiveness of a country depends on innovativeness of its workforce. Knowledge, skills, and innovativeness of the workforce rely on the education and training systems. Education is perceived as one of the crucial elements in enhancing economic productivity (Min, 1995; and Khalil & Olafsen, 2010). Based on the human capital and social efficiency theories, school should prepare and supply future workers with appropriate knowledge and skills that would enhance their productivity and upward mobility; and, therefore, promote economic growth (Schultz, 1961; Becker, 1964; Harbison, 1974; Finch, 1993; and Labaree, 1997).

Launched in 1988, Malaysia National Philosophy of Education stresses on holistic development of a learner, including physical, mental, spiritual, and emotional domains. Education in Malaysia has developed along the British model (Musa, 2003). *Bahasa Malaysia* (Malay language) is the medium of instruction and English is taught as a second language. Students spend six years in primary school, followed by six more years in secondary and high school. Tertiary education towards the first degree takes from three to six years depending on the discipline. Education is seen as the means by which national goals can be achieved. With the increasing emphasis on the importance of education, there is a growing awareness among government, non-government organizations, and private sector of the importance of life-long education.

As a developing country, Malaysia grapples with the task of building its economies to achieve sustainable development and to

**Table 2:**  
Demographics, Education, and Economic Index of Selected Asian Countries in 2008

Country	Population (Million)	Urban Population (% of the Total Population)	GNI per Capita (USD)	GDP Growth (%)	% Adult Literacy (>15 Years Old)	Tertiary Education Enrollment (% of Population)
China	1,325	43	2,940	10.4	94	24.4
Hong Kong	7	100	31,420	5.2	n.a	56.6
Japan	128	66	38,130	1.6	n.a	47.7
Malaysia	27	70	7,250	5.5	92	28.2
Singapore	5	100	34,760	5.8	95	33.7
South Korea	49	81	21,530	4.5	n.a	70.5

Source: World Bank (2010).

improve the quality of life of its people. There is a growing recognition that the education of the population is essential to sustain economic growth and development (Azman & Ahmad, 2006). As a country that has developed tremendously for the past three decades, Malaysia has become an example and is often cited by economic analysts and developmental planners as a model of a developing country. To become fully developed nation, Malaysia needs a workforce that is well educated, innovative, competitive, dynamic, and skilled (Mustapha & Mohd Salleh, 2007).

Like any developing countries, the focus on education in Malaysia has shifted from policy concern to the economy and employment (Azman & Ahmad, 2006). Essentially, according to M. Tennant and R. Morris (2001), education in developing countries has evolved around two axes: emphasis on life-long learning and employability. Thus, the idea of enhancing human capital and the competitiveness by knowledge-skills acquisition has gained ground with legislators, business, and educational leaders.

In Malaysia, the government, private, and non-government organizations have taken note of the societal and technological changes and, therefore, have recognized the critical need for education and training (EPU, 2006). In addition, there has been a renewed interest in education as a vehicle for addressing national priorities as indicated in the Ninth Malaysia Plan (2006 – 2010) and the Tenth Malaysia Plan (2011 – 2015) such as the formation of adaptable, flexible, innovative and multi-skilled workers, the creation of harmonious

multicultural society, and the promotion and awareness of civic education, health, indigenous rights, and the environment.

However, the percentage of tertiary education enrollment among Malaysians is still low as compared to other Asian countries (see table 2). Malaysia wouldn't be fully readied for K-economy with fewer number of K-workers with tertiary-level education. Table 2 illustrates the basic demographics, education, and economic index of selected Asian countries in 2008.

## CHALLENGES

One of the biggest challenges of the 21<sup>st</sup> century is the creation of jobs. In the next 15 years, more than 700 million young people will enter the labor force, of whom 300 million will come from Asia (Sheng, 2011:3). Unemployment in Malaysia is still below 4 percent. With the advent of global recession, the need for a strong human capital has never been so critical. Literature has shown that several Asia Pacific countries, including Malaysia, have spent relatively low percentage of their GDP (Gross Domestic Product) on ICT (Information and Communication Technology) infrastructure and R&D (Research & Development). As a result, there is a low percentage of skilled and knowledge workers (K-workers) in the population such as the scientists, engineers, and ICT specialists (Reynolds *et al.*, 2002; and Mustapha & Abdullah, 2004). In addition, the level of innovative R&D is also low among these countries which resulted in few numbers

of *technopreneurs* and *technoprises*. Further, the percentage of graduates who are unable to secure proper jobs posed a challenge to the nation. Thus, the education and training system has to gear itself to meet the demands of the new economy.

Malaysia was a colonial back water during the British occupation and the early stage of the independence. However, in the 1980s and 1990s, the Malaysian economy experienced rapid growth and a significant structural transformation. It went from an economy that relied on agriculture and commodities to one dominated by manufacturing and services. Since then, however, Malaysia's growth has dwindled to a level well below its key competitors in Asia, including the large labor-surplus economies of China and India. The economy seems to be caught in a middle-income trap – unable to remain competitive as a high-volume, low-cost producer and unable to move up the value chain, and achieve rapid growth by breaking into fast growing markets for knowledge – and innovation-based products and services (World Bank, 2009).

In terms of politics, the post-Mahathir Mohamad era (1981-2003) has portrayed less political control on the masses but reduced popularity of the *Barisan Nasional* (the ruling coalition). Unlike the “Arab Spring”, the younger Malaysian generation uses subtler means to show their anti-establishment sentiments by using digital and ubiquitous technologies to unfold ruling politicians' Achilles' heel. Thus, the ruling coalition's public image has resonated between populism and paralysis.

With less than 30% of Malaysians pursue higher education as compared to about 60% in the United States of America and 47% in United Kingdom posed a real challenge in producing knowledge workers to support innovative economy in Malaysia. To survive in the emerging innovative economic environment, the present Malaysian workforce has to have an added value apart from the knowledge, skill, or expertise they have gathered through education. The future workers need to be efficient, productive, and innovative to cater for the demands of the competitive, globalized world. They too must

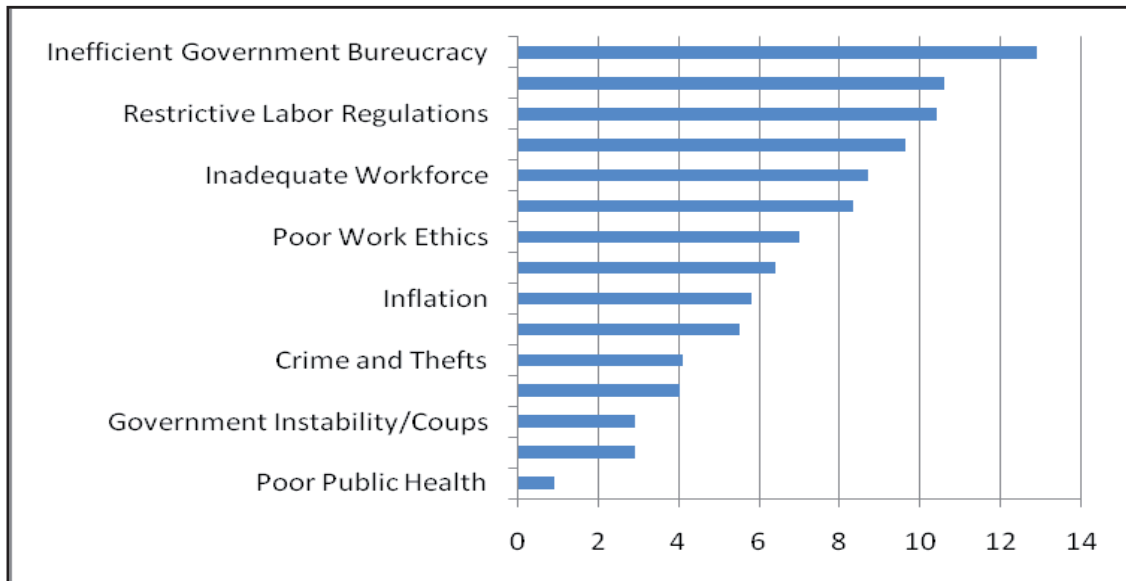
be able to keep up with the rapid expansion of knowledge.

Another important aspect that can add value to our graduates is the mastery of foreign language. Since all knowledge, including new knowledge, is gathered, developed, and disseminated through language, both linguists and economists believe that language competency and communicative skills are important particularly in the education and training of human resource. In fact, language competency is an added value for the workforce in the era of industrialization and globalization.

In addition, Malaysia lacks the critical mass of research scientists and engineers that are much needed to drive the K-economy (Mustapha & Abdullah, 2004). In 2004, Malaysia had only 21 research scientists and engineers (RSEs) for every 10,000 workers (Jarjis, 2006). The target set in the Ninth Malaysia Plan was to achieve 50 RSEs per 10,000 workers by 2010 (EPU, 2006). In launching the ETP (Economic Transformation Plan), the Prime Minister, Najib Razak, also warns the nation about the low and middle incomes trap. He proposed a New Economic Model to achieve the high income bracket for the nation. The model was designed to provide a “concerted, holistic roadmap” to raise income and living standards over the next 10 years; its goals are anchored on strategies outlined in the ETP and GTP (Government Transformation Plan). It targets growth in gross national income of at least 6% a year (Chia & Li, 2011).

By 2020, income per capita is expected to reach US\$ 15,000 (RM 48,000), enough to become a developed nation. To achieve this, the ETP identifies eight strategic reform initiatives (SRIs) to propel transformation and growth, namely: (1) promoting a private-sector led economy; (2) creating a quality workforce; (3) instilling competition; (4) strengthening the public sector; (5) building knowledge-base infrastructure; (6) enhancing sources of growth; (7) ensuring growth sustainability through innovation; and (8) implementing transparent and market-friendly affirmative action.

However, a recent report by WEF (World



**Figure 1:**  
The Most Problematic Factors for Doing Business in Malaysia  
Source: WEF (2011).

Economic Forum) in 2011, highlighted several barriers in doing business in Malaysia such as the inefficiency of the government bureaucracy, inadequate skilled workforce, and poor work ethics.

Malaysia budget for 2012 continues to focus on development, expansion, and liberalization of the critical sectors in the economy such as the education and the service sectors. Emphasis on developing quality human capital in terms of granting higher development allocations for academic and vocational schools, promotion of private education, expanding the role of private sector in supplying of skilled human resources, and efforts to attract talent to Malaysia. While education and tourism sectors have received reinvestment incentives, the manufacturing sector has been marginalized.

#### **DIVERSIFICATION OF ECONOMIC ACTIVITIES**

The government has already recognized the importance of adapting to this new economy and is committed to transform the economy from a production-based to knowledge and innovation-driven economy. So far, several incentives have been introduced to encourage the private sector to participate more actively in R&D (Research & Development). These

incentives are in the forms of Double Tax Deduction, Industrial Building Allowance, Capital Allowance, and Import Duty exemption on machinery/equipment, materials, raw materials/component parts, and samples used for R&D.

However, Malaysia should no longer rely on the strategy of offering foreign investors liberal industrial incentives and cheap labor to generate economic growth. Thus, the country should not bank on the traditional approach of “catching up”. In view of this, economic growth has to be endogenously driven with increasing emphasis on knowledge, productivity, education, and human capital. The productivity and innovation-driven growth is crucial to achieve sustainable growth with low inflation. It is essential to make the transition to the K and I-economies because labor and capital input could no longer provide the impetus for rapid economic growth. The injection of more capital to stimulate growth was not necessarily a good strategy, because this would result in a diminishing marginal rate of productivity and consequently the deterioration of the incremental capital-output ratio.

Global economic stagnation has forced Malaysia to find alternative ways to rejuvenate the economy. The ETP (Economic

Transformation Plan) was designed to be driven by 12 National Key Economic Areas (NKEAs) announced in the 10<sup>th</sup> Malaysia Plan, which are: (1) Oil, Gas, and Energy; (2) Palm Oil; (3) Financial Services; (4) Tourism; (5) Business Services; (6) Electronics and Electrical; (7) Wholesale and Retail; (8) Education; (9) Healthcare; (10) Communications Content and Infrastructure; (11) Agriculture; and (12) Greater Kuala Lumpur/Klang Valley.

Malaysia has also launched five economic corridors, namely: Iskandar Malaysia (IM), East Coast Economic Region (ECER), Northern Corridor Economic Region (NCER), Sabah Development Corridor (SDC), and the Sarawak Corridor of Renewable Energy (SCORE). IM project could boost stronger economic ties between Malaysia and Singapore, because of the proximity and the economic activities could be mutually beneficial. But the recent scandal in the IM (Iskandar Malaysia) has deteriorated the good image of the project.

The ECER has an initiation of development having a time span for 12 years starting from 2007. PETRONAS, the Malaysia owned oil and gas company, is the primary player and master planner for the ECER. The NCER is being expected to be a world-class economic region by the year 2025, in which it will be among the world's best in a number of its key economic sectors, such as Electrical and Electronics, Agriculture, Tourism, and Bio-Technology. The main aim of the SDC was to make Sabah a getaway for trade, investment, and tourism. The SCORE was launched on the 11<sup>th</sup> February 2008 to accelerate the state's economic growth while improving the quality of life for the people of Sarawak (<http://www.slideshare.net/annesunita>, 20/5/2013).

However, critics have highlighted that there are too many economic corridors in Malaysia and the hegemonic roles played by the Federal government in these corridors, raising the questions of the roles of the state and local governments in these projects. Another significant issue is the inadequacy of the skilled human resources needed to support the industries in these corridors.

Tourism has been one of the contributors

to the Malaysian economy since 1990 and has been on the increase ever since. It is the second largest foreign exchange earner after manufacturing sector, reaping a profit of MYR 49.6 billion (USD 15.5 billion) in 2008. A country of 27 million multicultural population with relatively good infrastructure, education, and natural resources, Malaysia could attract foreign investors and tourists. In order to meet the requirements of this sector, the country needs to preserve its natural heritage as well as to enhance the country's accessibility, infrastructure, and services. By concentrating on each state's strength and propelling them under corridor initiatives, Malaysia should be able to bring in further influx of visitors not only from abroad but also locals who look for get-away during holidays.

Malaysia's tourism may be booming in the coming years. Local tourism market like handcrafts, textiles, and tourist spots would benefit from this surge. The five economic corridors are mega projects aimed at using the strengths and opportunities in each concentrated region by making use of idle and existing resources of land, natural reserves, and labor to revive each location through different economic approaches. Thus, a quality workforce is needed to meet the new industry requirements. Fresh graduates need to embrace a different mindset of innovation, creativity, invention, and risk taking approach. Nevertheless, the extent to which these corridors would be a success still remains unknown.

## **TRANSFORMATIVE AND INNOVATIVE LEADERSHIP**

Mooted by J. Schumpeterian theory of growth and P. Romer's theory of endogenous growth, innovation and investment in human capital are critical to generate economic development (Schumpeter, 1911/1934; and Romer, 1986). However, economic development is not sustainable without transformative and innovative leadership. According to W. Bennis and J. Goldsmith (1997), leadership is about innovating and initiating reforms. To instill the culture of innovation, leaders have to reward people for disagreeing, thinking outside of the box,

and to tolerate failure. Great leadership keeps great talents. As Apple genius and innovation icon, Steve Jobs, aptly put it: “*Innovation distinguishes leaders from followers*” (cited in [http://thinkexist.com/quotes/steve\\_jobs/](http://thinkexist.com/quotes/steve_jobs/), 15/4/2013).

For Malaysia to move forward, it needs a critical mass of transformational and innovative leaders (leadership). Transformative leaders would be able to empower and to transform the people under them. In higher education, Malaysia’s Ministry of Higher Education (MoHE) has established AKEPT (*Akademi Kepimpinan Pengajian Tinggi* or Higher Education Leadership Academy) in 2007 to nurture future higher education leaders; to produce excellence university lecturers and researchers in line with the Strategic Plan of Higher Education.

Transformative and innovative leadership is required to boost Malaysia’s economic development (Yusof & Bhattasali, 2008). The transformative leadership in HEIs (Higher Education Institutions) must demonstrate the following attributes: visionary, highly motivated, confident, committed to the attainment of excellence in academic endeavors, far-sighted and skilled in strategic planning, human resource development, and financial management. Furthermore, they should possess impeccable personal credentials in terms of integrity and character.

In order to produce the right quality and quantity of human capital, the transformation of Higher Education Institutions emphasizes five crucial factors: Administration, Leadership, Academia, Teaching and Learning, and Research and Development ([http://www.mohe.gov.my/akept/about\\_2.html](http://www.mohe.gov.my/akept/about_2.html), 25/4/2013). In addition to the provision of systematic and integrated implementation plans to ensure the success of the objectives set out in the National Higher Education Action Plan, Key Performance Indicators (KPIs) should provide the benchmarks to measure the progress in the overall transformational efforts undertaken by the Higher Education Institutions.

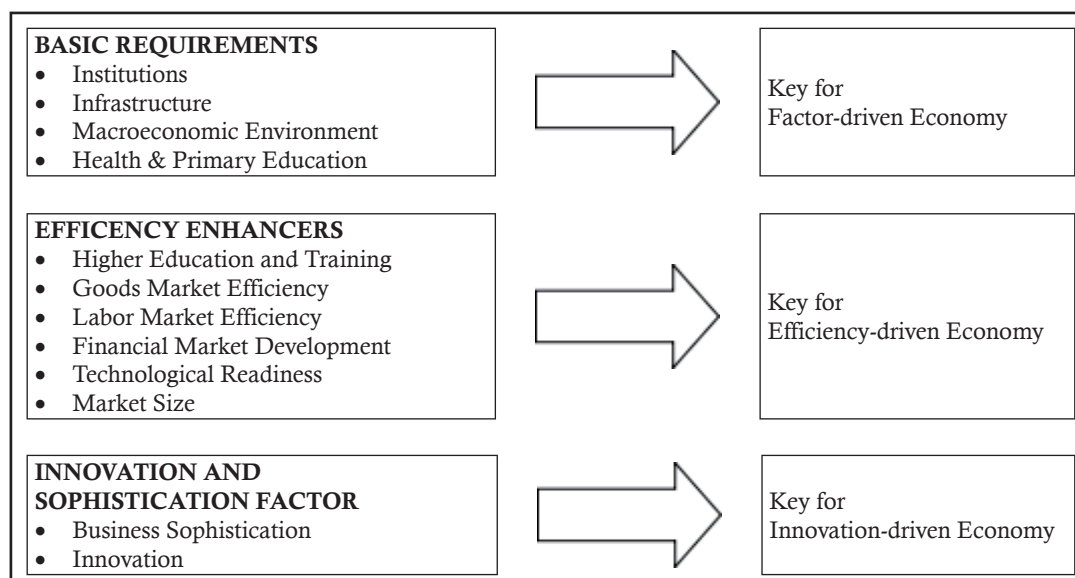
However, a major drawback for Malaysian Higher Education is the hierarchy of power which determines the leadership of the public

universities. Leadership in academia should be selected among the best academicians based on merit, scholarship, academic performance, and respectability from the academic community. To achieve a genuine excellence in academia, the political intervention in academia should end graciously. Furthermore, the voice of the young generation must be heard. Students’ freedom should be put in place for students to voice their true opinion; revoke any rules and regulations that suppress their thinking and innovation. This is a first step toward achieving true liberty and democracy that may spur an environment suitable for innovative culture to flourish.

Thus, many have suggested that repressive laws that curb students’ freedom such as the AUKU (*Akta Universiti dan Kolej Universiti* or University and University College Act) should be evicted. The speaker’s corner which was a platform for open debates should be revert back as a norm as it was in the 1960s and early 1970s before AUKU was enacted and enforced upon university students in Malaysia. According to K. Raslan (2011), the new geopolitical landscape in Malaysia demands prodigious powers of the leadership. Mere rhetoric will be useless.

In the post-capitalist and post-modernist era, innovation has become the industrial “religion” through which firms believe it could increase market share and profits (Valery, 1999). According to P. Fisk (2011), idea is a new currency of success. According to MIT (Massachusetts Institute of Technology) former President, Charles M. Vest, in 1997, the challenge of the future will be to create new ideas and to make innovation (cited in Fisk, 2011). The next round of competition is likely to be won by those who innovate, i.e. those who create new ideas, products, and services; and those who solve new human problems and create new commerce.

According to J.O. Moller (2011), historically around 1975, Japan, Germany, Switzerland, and Sweden were at the top of the economic league. All four had specialized in high quality – and expensive – investment goods. This was marvelous at the crest of the industrial age. Their societal structure supported this economic positioning. When the industrial age



**Figure 2:**  
World Economic Forum's 12 Pillars of Competitiveness

**Table 3:**  
Global Competitiveness of Selected Asian Countries

Country	Global Competitive Index Rank (score)	Basic Requirements Rank (score)	Efficiency Enhancers Rank (score)	Innovation & Business Sophistication Rank (score)
China	26 (4.90)	30 (5.33)	26 (4.70)	31 (4.15)
Hong Kong	11 (5.36)	2 (6.21)	4 (5.48)	25 (4.58)
Japan	9 (5.40)	28 (5.40)	11 (5.19)	3 (5.75)
Malaysia	21 (5.08)	25 (5.45)	20 (4.88)	22 (4.65)
Singapore	2 (5.63)	1 (6.33)	1 (5.58)	11 (5.23)
South Korea	24 (5.02)	19 (5.65)	22 (4.86)	18 (4.87)
Taiwan	13 (5.26)	15 (5.69)	16 (5.10)	10 (5.25)

Source: WEF (2011)

was replaced by the information era, they all ran into difficulties. Economic policy did not suffice to turn them around. It is fair to say that these countries actually benefited from a particular societal structure in the era of industrialization, but were hit when the trend changed, forcing them into – not an economic adjustment – but a social restructuring requiring much more time and efforts (Landes, 1998; and Moller, 2011). It is thus reasonable to assume that innovation at least be partly determined by societal structure, culture, and mindset.

Recent statistics show that Malaysia's population is reaching 28 million with GDP (Gross Domestic Product) of USD 238 billion and GDP per capita is USD 8,423.

The GDP of Malaysia as share (%) of the world is 0.56 (WEF, 2011). In terms of global competitiveness, Malaysia is ranked in the middle tier by World Economic Forum (WEF) categorized as Stage 2 – Efficiency driven. WEF measured world competitiveness of 142 countries in the world based on 12 pillars and three main categories: Factor-driven, Efficiency-driven, and Innovation-driven. Figure 2 illustrates 12 pillars of competitiveness set by World Economic Forum.

Table 3 shows the global competitiveness of selected countries in Asia. In terms of basic requirements and efficiency, Singapore and Hong Kong lead the ranks. But in terms of innovation, Japan and Taiwan seem to move

far ahead of other Asian countries. Malaysia is ranked in the middle, meaning that Malaysia needs to make leap and bound in order to reach the competitive level by transforming the political, education, and economic systems.

Malaysia Minister of Science, Technology, and Innovation has admitted that some factors that may suppress the innovation of Malaysians such as the inability to match inventions with investors, shortage of loans for commercialization, and lack of publicity for “grassroot” inventions (Pandiyan, 2012). In recent years, the government was stunned by the departure of relatively significant number of its professional and highly skilled workers to other countries. Brain drain or talent loss has taken a toll on Malaysia’s aspiration to join the developed nations’ club. Malaysian diaspora may find attractive incentives to move and live in other countries such as higher salary, better quality of life, and conducive working environment. It is estimated that 700,000 to 1.3 million Malaysian diaspora working in various countries (Nawawi, 2011). The question is: how to curb the brain drain?

Asian countries such as South Korea, Taiwan, and Singapore have propelled themselves to developed nation status within relatively short period of time by a precise, deliberate, and purposeful prioritization of focus sectors while concentrating on developing, up-skilling, and delivering the right talents required to drive growth in those sectors (<http://www.pagemalaysia.org/news.php?readmore=410>, 2/6/2012). Thus, it seems urgent to optimize local and foreign talents for Malaysia to achieve the Vision 2020.

Due to the brain drain and talent loss, the government has launched Talent Corporation in 2010 with the intention to re-coupe the talent loss and to plan strategies to bring home Malaysian and foreign talents who are working abroad in order to build a larger talent pool for the country. In the nutshell, the roles of Talent Corp are to: (1) Attract and engage Malaysian diaspora; (2) Nurture and leverage on Malaysian talents; (3) Unleash and retain foreign talents within Malaysia; and (4) Attract and facilitate entry of foreign talents into Malaysia.

However, critics such as B. Wain (2011:50)

argues that: “[...] *in the absence of improvements on the ground – in the quality of life, including a safe and clean environment, in sound public infrastructure and services, and in education and an end to ethnic discrimination – the program is unlikely to be any more successful than two similar initiatives in the past fifteen years*”. For some Malaysians, it is not so much about the competitive salaries and better working, but they detest any type of discrimination put upon them. Simply put, people despise to be “categorized” as second or third-class citizens. All Malaysians should be treated equally.

The idea of *1Malaysia* is a good start but it needs to be put in practice honestly and wholeheartedly. Malaysia has achieved many great achievements in many fields such as ICT (Information and Communication Technology), business, entertainment, foods, recreation, and sports. But when it comes to political arena, the political leaders seldom act like statesmen but more like narrow-minded politicians. With this type of mentality, it will never be fully recognized as first-class mentality or civil society.

In other words, a close-minded society will not attract the best brains. In addition, according to Z. Arifin (2012), to attract foreign talent, Malaysia has to compete with the rest of the world. To get the former Malaysians is relatively difficult because a number of them left because of the negativity toward the country that their interests would be better served by migrating. As Z. Arifin (2012) suggests, the inequality could be the reason Malaysians are leaving. Thus, the brain drain could be a political issue.

Furthermore, to develop Malaysia into a world class talent base, the education and social systems need significant revamp. If the government aims to make Malaysia a center of educational excellence, improving the quality of local education system needs to be the top priority (Yap, 2011). The effort requires nothing less than a comprehensive, all inclusive national concerted effort from the public and private sectors as well as a civil society.

## **K-WORKERS AND SKILLS TRAINING**

As Malaysia moves into a higher-end of economic echelon, there is a greater demand

for highly skilled knowledge workers. However, the shortage of K-workers and skilled human resources in Malaysia is perceived as the “biggest obstacle” in transforming Malaysia into a knowledge-based economy (Mustapha & Abdullah, 2004; Mustapha *et al.*, 2008; and World Bank, 2009). In 2012, vocational education and skills training have made a come-back. With the launching of Vocational Education Transformation Plan, pupils can now enroll in vocational school as young as 13 years old (Form One) under *Program Asas Vocational* (PAV) – Basic Vocational Education Program.

PAV, aimed at exposing students with vocational skills at an early age, is part of the Government Transformation Program (GTP) for education which is under the National Key Result Area (NKRA). The Vocational Education Transformation Plan is to “re-engineer” the current vocational education system. Its objective is to produce 3.3 million skilled human resources to fulfill the local industry demand in the next 10 years (Bendahara, 2012). The Plan listed five strategies: curriculum transformation, institutional upgrading, strategic collaboration with industry, new assessment, and organizational transformation. The national economic growth requires an increase in the number of graduates in the technical and vocational fields.

In Malaysia, one of the major obstacles to economic progress and higher productivity are inadequate numbers of highly educated and highly skilled personnel in the workforce (Mustapha & Abdullah 2004; and Chia & Li, 2011). In addition, workplace policies and regulations are still inadequate to attract Malaysian women into the employment market (Hamid, 2012). Randstad’s 2011-2012 World of Work Report (cited in Hamid, 2012) found that few companies in Malaysia are actively putting in place the structure and policies needed to retain female workers. When those workers leave, the firms lose vital human resources as well as the diversity of experiences that enriches the workplace. To tap into a more diverse talent pool and meet critical demands, the industry needs to put forward attractive incentives to get female

workers back into the workforce.

For those already in the workforce, about 40% of them still need to improve their literacy and numeracy skills to meet requirements of the fast-paced companies. Workers need to update their skills in order to participate in the changing workplaces and new technology. Vocational Education and Training (VET) sector has unique position because it connects learning and skills development with the labor market, the workplace, and community development as well as with individual learner and employer.

Currently, only 23% of Malaysian workforce is highly skilled compared to 51% in Singapore, 43% in Finland, and 36% in the United States of America (<http://www.pagemalaysia.org/news.php?readmore=410,2/6/2012>). This percentage is much lower when compared to other developed countries. Malaysia is targeting to achieve 40% of skilled workers by 2020. With the establishment of *Skills Malaysia* in 2011, it is expected that the program will rejuvenate competency-based education and training to be at par with other developed countries such as South Korea, Japan, and Germany.

Development of a high level of knowledge and skills in the critical sectors is very important if Malaysia wants to achieve the high skills and knowledge-intensive economy. The need for low-skilled foreign workers may be reduced if Malaysia is making a faster transition to full fledged knowledge-economy. Presently, there are about 71,000 unemployed graduates, and the number remains high despite government’s effort to retrain them (Say, 2012). Almost one in five of unemployed Malaysians hold a degree or diploma. In addition, employers are concerned with the poor command of English among Malaysian workforce. Malaysia needs an adequate supply of competitive and highly skilled human resources who are proficient in English and are able to acquire cutting-edge knowledge.

The Malaysian VET system is school-based. Vocational school teachers themselves often lack of industrial experience. School learning is not well integrated with the workplace. The practical skills training facilities in school is often outdated and may no longer use in

industry. One way to solve this problem is to develop partnership with industry and trade. Modern apprenticeship or “dual-system” might be a viable solution. Thus, the government, through the decision of the Minister Council on 19<sup>th</sup> May 2004, has agreed to implement National Dual Training System (NDTS). NDTS was introduced to provide the comprehensive training to produce K-workers. NDTS will provide the competencies and fulfill the industries’ needs. The approach involves the delivery of training in two places, namely 30% of the total training on basic skills and theoretical knowledge being taught in the training institute, while the remaining 70% on the practical and hands-on training being delivered in the workplace in the industry. The most distinguishing feature of the NDTS compared to other skills training programs is the requirement for coaches and trainers to infuse or integrate human and social skills as well as learning skills besides the technical skills.

According to the mid-review of the Ninth Malaysia Plan, the expected outcome of the NDTS in 2010 was 3,200 companies involved in NDTS with about 16,000 apprentices (MG, 2008). In order to enhance effectiveness of NDTS, a more flexible approach in terms of training module preparation, assessment, and certification should be considered. New fields in various sectors will be added to attract more participation from the industry. However, those with skill training certification most often have difficulty to further their studies in Malaysian public HEIs (Higher Education Institutions).

Lack of bridging program between skills-based training institutions and public universities is identified as the main problem. Bridging program should be created to articulate skill-academic equilibrium. High skills equilibrium is an articulated and integrated concept based on underlying skills qualification framework. Bridging program should be an open system that graduates from vocational institution can further their studies in HEI including university. Stagnation of skilled-based vocational education is largely due to rise of service sector and knowledge-intensive economy. Thus, to alleviate this problem, some scholars suggest integration of

vocational and academic education instead of separating it (Mustapha, 2000).

Knowledge society should have a critical mass of entrepreneurs, *technopreneurs*, and social entrepreneurs because innovation is essential in current trends and the dynamic business environment requires organizations to quickly detect market changes, sense future demands, and innovate to meet these demands in creative and novel ways. Entrepreneurs are required to have knowledge and capabilities to transform ideas into marketable products and services. VET system needs to focus on improving the attractiveness of VET to prospective students, providers, and industry and to raise VET teacher standards. To gain international recognition, the development of transnational standards for technical and vocational education and training with a multidisciplinary and industrial orientation is critical.

## CONCLUSION

In this article, I have argued that it is critical to transform the mindset and psyche of the Malaysians in order to realize the vision of becoming a developed nation. In addition, transformative and innovative leadership is required to boost Malaysia’s economic development. To develop Malaysia into a world class talent base, the education and social systems need significant revamp. There is a strong link between innovation and economic robustness of a nation. Innovation is key to social and economic progress. Innovation-led economy has changed the economic scenario of the world, including Malaysia. The Malaysian government has introduced GTP (Government Transformation Program) and ETP (Economic Transformation Program) as a roadmap to chart the nation’s path toward achieving Vision 2020. The transition from a manufacturing to technology-based economy calls for higher skilled and innovative workforce that can adapt rapidly to changing job requirements.

The Malaysian leadership has expressed their commitment to regain Malaysia’s earlier growth (as in 1980s and 1990s) and reposition Malaysia as high-income economy. However, the real litmus test lies in the attainment of

full employment and sustaining economic growth in the global economy. In the rise and fall of civilizations, the quality of the leaders is often the determining factor. Thus, innovative leadership is the *raison d'être* to drive the new economy. The prime movers in this country must have strategic thinking. It is not enough to declare high performing schools but it is critical to develop thinking and well-rounded students who are the future high performing thinkers and innovators. For the innovation culture to flourish, granting flexibility, and autonomy is a way of moving forward. In sum, Malaysia needs a strong framework or a roadmap for producing adequate number of world renowned scientists and scholars in order to sustain the knowledge economy. This scholarship roadmap is urgently needed to rejuvenate the culture of excellence.

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**Development in Malaysia**  
(Source: [www.google.com](http://www.google.com), 3/7/2013)

In sum, Malaysia needs a strong framework or a roadmap for producing adequate number of world renowned scientists and scholars in order to sustain the knowledge economy. This scholarship roadmap is urgently needed to rejuvenate the culture of excellence.

NAMITHA ELIZABETH JACOB & BABY SHARI

## ORGANIZATIONAL EFFECTIVENESS IN EDUCATIONAL INSTITUTIONS

**ABSTRACT:** *Organizational effectiveness is a concept of how effective an organization is in achieving the outcomes the organizations intends to produce. Every organization regardless of industry or country seeks to be more effective and achieve superior results. Academic organizations are not less different. The public at large has become more conscious of its institutions of higher education. And universities, as a part of its main objective, conduct several studies for the societal benefits. However, there are a very few studies conducted on these institutions themselves, even though a part of the national budget is set aside for the development of societal reforming organizations like schools and universities. In other words, though a widely used and researched area, there still exists a lack of clarity with regard to the general understanding of organizational effectiveness and this goes true for academic institutions as well. The system of education needs to conduct its own research into the identification of the variables and factors associated with effectiveness. However, the meaning of the effectiveness of an educational institution is defined as its successful operation in terms of awareness of the organizational missions by the administrator, faculty members, and the support staff. This paper attempts to understand the basis of attaining effectiveness in academic institutions and also attempts to reflect on the ways in which effectiveness can be enhanced. Finally, no single model accurately describes the conditions in an institution, instead multiple models provide a richer understanding of organizational outcomes.*

**KEY WORDS:** *Organizational effectiveness, academic organizations, organized anarchy, students, faculty members, administrators, and universities.*

### INTRODUCTION

Organizations occupy a predominant place in the lives of modern men that study of their effectiveness has emerged as an important area of research in psychology. In spite of the marked importance of the subject, however, much controversy exists pertaining to the theory and researches of organizational effectiveness. The primary reason is the perplexing diversity of organizational forms in modern society (Ghorpade, 1971). Organizations differ in regard to their societal functions; they vary in terms of size, shape, and structure; and most certainly, they differ in relation to the institutional interrelationships and circumstances in which they operate.

Organizational effectiveness is a concept of how effective an organization is in achieving the outcomes the organizations intends to produce. Every organization regardless of industry or country seeks to be more effective and achieve superior results (Thompson,

1967). Academic organizations are not less different. The public at large has become more conscious of its institutions of higher education. State and localities are more demanding in terms of education and service, more critical of what they perceive institutions to be doing, and more vocal in expressing their criticism and desires. Public institutions like these always answerable to the general interest can no longer avoid defending what they do or do not. They are increasingly becoming answerable to numerous constituencies for the range of their services and the effectiveness of their performance.

The main mission of academic organizations includes teaching, research, academic services to the community, and fostering arts and culture. Other missions are human development and exploration of an improved quality of life leading to a better, more peaceful society through educational reform and sustainable development of local

communities. Education acts as an agent of social change and social development and social change takes place as a response to many types of changes in the social and non-social environment.

Education initiates social change by bringing about a change in outlook and attitude of man, which in turn brings about a change in the pattern of social relationships. Education also aims at imparting knowledge and enabling every individual to effectively participate in the activities of society and to make positive contribution to the progress of society. With education playing a major role, it is very important to see that such organizations function effectively while imparting quality education to the masses. But the question is how far academic institutions are concerned about increasing effectiveness? K.S. Cameron (1978) and Karagoz and Oz (2008) mentioned in their writings that various effectiveness approaches and models have been developed, but unfortunately little research has been done on organizational effectiveness in higher education context.

Universities as a part of its main objective conduct several studies for the societal benefits. However, there are a very few studies conducted on these institutions themselves, even though a part of the national budget is set aside for the development of societal reforming organizations like schools and universities. The meaning of the effectiveness of an educational institution is defined as its successful operation in terms of awareness of the organizational missions by the administrator, faculty members, and the support staff.

W. Zummata (2001), in a review of higher education, had noted that institutions were historically viewed as “*necessarily freewheeling and unconstrained*”. However, W. Zummata (2001) also observed that colleges and universities face unprecedented external demands and this shift in states expectations; and relations with colleges and universities is significant not only for academics own interests but for important societal values.

R. Howard Bowen (1977) observed that the production process in higher education is far more intricate and complicated than that in any industrial enterprise. Turning resources

into human values defies standardization. Students vary enormously in academic aptitude, interest, intellectual dispositions, social and cultural characteristics, educational and vocational objectives, and many others.

Many theorists consider organizational effectiveness, as if it is a goal to achieve, as though at some point of time, organizations will have a final set of characteristics or reach a level of productivity and effectiveness will be attained. This is just not the case in institutions of higher education and denies the temporal reality of developing organizations and also ignores the contribution of process to develop effectiveness. Organizational effectiveness here depends on the organizations ability to change, develop, and adapt over time (Ross & Goodfellow, 1980).

Most organizations are not completely free to set their own goals and are constrained by their environments to conform to the goals expected by external constituencies. Thus, in higher education, most universities tend/try to set goals quite similar to those of the most other prestigious universities (Cameron & Whetten eds., 1983); or seek to adopt practices of institutions deemed best within a particular institutional type. Occasionally, however, some institutions are able to identify themselves as unique and as deserving the public’s attention, even though they don’t conform to the traditional models of success.

There are also different levels within the college and university with large cultural variations existing within. Overall organizational effectiveness may be to some extent be a function of the degree to which the organization is able to accommodate and reconcile differences among multiple organizational cultures. In some institutions, however, it may not be possible to support simultaneously all of the cultural dimensions that underlie each branch or department.

Organizational effectiveness, thus, requires an understanding by leaders of the priorities of the institution, especially as the organization moves through different phases.

## **ORGANIZED ANARCHY**

Though there are many approaches proposed for the valuation of effectiveness,

there is a group of organizations for which none of these approaches for evaluating effectiveness is appropriate. Schools, colleges, universities, large service organizations, and research and development organizations encompass this group of organizations together referred to as “organized anarchy”. The main peculiarity about this class of organization is that sub-units are largely autonomous and there are few common structures or linkages flowing throughout organized anarchies to bind the sub-units together.

Common linking factors, like purposes and goals and the formalized hierarchy of authority, are either not present or may be weak in organized anarchies. Goals of such organizations are complex, changing, and contradictory. Sub-units pursue goals that may be unrelated to the broader, more general organizational goals. Since the sub-units are not tightly connected, influences from external environment are partitioned among them. And also any disturbances from external forces seldom diffuses throughout the entire organization because of the autonomous nature of the sub-units.

Academic organizations are not completely free to set their own goals since most organizations are constrained by their environments to conform to the goals expected by external constituencies. Organizational theorists often adhere to the fact that effectiveness of organizations cannot be described in a straight forward manner. The interpretation of the concept is done on the basis of the organizational theory and the specific interests of the group posing the question of effectiveness (Cameron & Whetten eds., 1983; and Cameron & Whetten, 1985).

Therefore, different models have been used as background to understand organizational effectiveness. Under the goal model, an organization is effective if it accomplishes its goals over a long time. Effectiveness is measured by the degree to which the organizations attain identified output targets. In higher education, *benchmarking* (Alstete, 1995; and Barak & Kniker, 2002); *performance funding* (Banta, 1993); *institutional and professional expectations* (Betz, Cunliff &

Guinn, 2003); and many evaluation service instruments all embody the goal model of effectiveness.

Most researchers and practitioners suggest that the achievement of goals must be understood not in terms of some ideal for all organizations, but instead viewed realistically in terms of the constraints on goal achievement that may limit a particular organization (Cyert & March, 1963; and Steers, 1977). That is organizational effectiveness should be judged in terms of what the organizations members are expected to do, not in terms of unrealistic hope (Cameron, 1980).

As per the system model, organizations can be compared to biological systems which adapt to their environment. The main characteristic of this approach is that organizations are considered to interact openly with their surroundings and also they can themselves actively exert influence on the environment. Flexibility and adaptability are the two most important conditions for effectiveness i.e. for survival. Thus, organizational effectiveness may, then, be measured in terms of yearly intake which could be attributed to intensive canvassing or academic marketing. Canvassing activities mainly consists of displaying of acquired facilities or the presentation of data such as the previous years examination results.

A major characteristic of an anarchic organization is unclear technology. Educational institutions being operated at different levels, there does not exist a single methodology for functioning. The organization manages to survive and even produce and very often its own processes are not understood by its members. It operates on the basis of simple trial and error procedures, the residue of learning from the accidents of past experience and pragmatic inventions of necessity.

Fluid participation is another characteristic of an anarchic organization. There are different levels within the college and university with large cultural variations existing within. Some units may be characterized by elements of the collegial culture, while others emphasize market or adhocracy characteristics. The kind of culture existing in medical academic institutions is drastically different from that of a culture existing in an Arts and

Science college. Likewise so is the difference in culture in two different universities.

Evidence also suggests that such a division of organizational culture within institutions of higher education commonly takes place – for example between administrative and faculty cultures, between student affairs and academic affairs cultures, and among the different cultures of the academic disciplines (Hellawell & Hancock, 2001). Within the department itself, the participants vary in the amount of time and effort they devote to different domains, involvement varies from one time to another. As a result, the boundaries of the organizations are uncertain and changing; the audience and decision makers from any particular kind of choice change capriciously.

Overall organizational effectiveness may be to some extent be a function of the degree to which the organization is able to accommodate and reconcile differences among multiple organizational cultures. In some institutions, however, it may not be possible to support simultaneously all of the cultural dimensions that underlie each of the effectiveness indicators (Connors, 1979).

In his own study of educational institutions, K.S. Cameron (1978) reflecting the interests of students, faculty, and administrators, drew on a variety of criteria like objective and subjective criteria or participant criteria and organizational criteria. He developed profiles of different educational institutions according to nine general criteria and found them to be diverse. One institution scored high on student academic and personal development, but quite low on student's career development. Similarly while one institution scored high on community involvement, the others scored relatively low. These variations show that even organizations in the same industry or service sector often follow somewhat different clients, approaches, products, and services. Thus, organizational effectiveness being a multidimensional construct requires an understanding by leaders of the priorities of the institution, especially as the organization moves through different phases (Cameron, 1978).

Very often because of the difficulty to evaluate the effectiveness of organizations with

anarchistic characteristics, researchers and people tend to rely on simple, uncomplicated, easily obtainable, and quantifiable indicators to justify their effectiveness. However, the best way to assess effectiveness is by asking knowledgeable administrators, faculty members and also students, the real receivers of education, to describe the various aspects of institutional performance.

### **ASSESSMENT OF EFFECTIVENESS**

Assessment of effectiveness in non-profit and service organizations is not an easy task. When asked a question which academic institution is more effective, institution A or institution B, often there is a struggle because the question can't be answered in a meaningful way, because of the lack of a systematic approach to measure institutional effectiveness. Judgments are regularly made, consciously or unconsciously by people who make choices and these choices are made on the basis of self interest, tradition or personal bias, because those making them do not have a clear idea of the pertinent criteria of effectiveness (Cameron, 1980). An institution is very often judged by the size, age, and beauty of the campus, the amount of its endowment, its faculty–student ration, and the number of professors who received doctorates from prestigious institutions.

Another approach for many years was to rely on a single overall assessment such as reputation ratings. Though very little sophistication was involved in such assessment techniques, this approach is still widely used to rate colleges and universities later on published in leading magazines. The criteria include faculty awards and honors, student's achievement after passing out, scores of students on national exams, and institutional resources. How true and valid are such ratings? Sadly the groups of institutions who do not full fill the above criteria are innumerable. Apart from a few institutions, like research institutions, most of them left without an accurate criterion to assess their effectiveness. The main question is what is the kind of analysis used in such an assessment and also from whose perspective or view point is such an assessment made? Since the real receivers

of education are students, they have the actual right to evaluate an institution and not the general public.

Not all organizations can be evaluated using the same criteria of effectiveness. Certain effectiveness criteria are more appropriate for some kinds of organizations than others. The criteria of effectiveness for different institutional types are not the same. Both internal and external evaluators of effectiveness in a college might apply quite different standards than would those in a research university. However, very often the different colleges and universities in spite of its wide differences in its characteristics, end up using the same criteria for evaluating effectiveness.

This conclusion raises the question of whether it is fair and reasonable to demand of colleges and universities that they perform effectively in same ways as organizations in the corporate sector. There are many problems in measuring and evaluating faculties of academic organizations effectiveness and efficiency, because variables are either not covered or may be too abstract, indicators not sufficient, the weight of indicators not suitable, criteria unclear, analysis not covered, casual factors not shown, and models not sufficient (Katz & Kahn, 1978; and Harrison, 1994).

Evaluation is so pervasive and important that the outcomes of such ubiquitous assessments have direct and serious consequences for organizations in terms of resource acquisition, legitimacy, and survival itself (Jobson & Schneck, 1982). If appropriate assessment criteria cannot be agreed upon, it would be manifestly impossible to agree completely on an evaluation of an organizations success or failure. Efforts become more meaningful if resource inputs, instructional and operational processes, and outcomes are assessed in an environment with a common understanding and shared purpose.

#### **INDICATORS OF EFFECTIVENESS**

Many researchers have explored different indicators to measure effectiveness and most of them have same point of views. The effectiveness of an educational organization depends on many details such as the

administrator, teacher, students who are the permanent items of learning and teaching process. A premise of most organizational research is that effectiveness can be improved as more is learned about structures, processes, and contexts of organizations (Cameron, 1986).

D.L. Clark, L.S. Lotto and T.A. Astuto (1984) identified features of an effective academic institute as students' acquisition of important skills, students' success and development, learning targets, strong culture, and influential academic leadership. Similarly, W.K. Hoy and J. Ferguson (1985) mentioned that students' success, effective management of teachers, school's satisfaction, and the way in which academic leaders cope with environment are those dimensions that should be considered while measuring organizational effectiveness. Moreover, J.A. Gun and E.A. Holdaway (1986) have highlighted that the most important effectiveness indicator is teachers and students' satisfaction, then academic development, parents' satisfaction, grooming of students as a responsible citizens, employment of expert staff, and finally preparing students for moving in markets and getting good jobs, as building up their professional carriers.

One of the ways through which students can be transformed into active learners is through the development of better educational curricula and teaching methods which enables students and teachers to participate in new ways in the teaching-learning process. Learning in all subject areas involves inventing and constructing new ideas; and S. Zemelman, H. Daniels and A. Hyde (1993) suggest that if a constructivist approach is incorporated into the curriculum, where teachers create environments in which children can construct their own understandings, it will foster critical thinking and create active and motivated learners. This will act as an indicator to increase institutional effectiveness.

Staff training and development too have been identified to be crucial to an organization. Since effectiveness and success of an organization lies in the hands of people who form and work within the organization, training and development will enable them to

work towards taking the organizations to its expected destination. Training and re-training of all staff in form of workshops, conferences, and seminars should be vigorously pursued and made compulsory. Since teachers directly deal with students, training will enable them to brighten-up their ideas and know more about the recent development in their course area. A. Balci (2001) also emphasized that effectiveness should be measured in terms of student's development.

K.S. Cameron (1980) conducted effectiveness studies in institutions of higher education and identified nine distinctive areas that administrators believed were indicative of an effective institution of higher education after carefully selecting the criteria, constituencies, and institutions. These dimensions represented characteristics of organizations judged to be indicative of effectiveness from the point of view of internal major decision makers of the institution. The nine dimensions included: (1) student's educational satisfaction, (2) their academic, (3) personal development, (4) professional development, (5) faculty's job satisfaction, (6) professional development of teachers, (7) resource acquisition, (8) system clarity, and (9) organizational health. Later in his study, he elaborated that varying environmental conditions did have a strong impact on academic institutions (Cameron, 1986).

In India, one of the primary and most important evaluation service instruments used to assess colleges and universities is the National Assessment and Accreditation Council (NAAC), an autonomous body, established by the University Grants Commission in pursuance of the recommendations made by the National Policy of Education laying special emphasis on evaluating the quality of higher education in India. Based on different assessment, the institution is provided with grades of "A, B, and C". The different criteria of assessment of NAAC includes curricular activities; teaching and learning evaluation; student support and progression; infrastructure and learning resources; research, consultancy, and extension; and innovative practices.

Thus, based on the above assessment

criteria, the different indicators of effectiveness include student's development, effective management and leadership of academic organizations, faculty satisfaction, and quality of teaching, institutional culture, environmental impact, parental involvement, acquisition of resources, and their efficient usage. This gives us a clear idea why K.S. Cameron (1978) mentioned that organizational effectiveness being a multidimensional field, a single model cannot be used to measure all the underlying variables.

Often when evaluation service instruments such as NAAC, approaches an institution for assessment, the first requirement is to present the records and documentation of the various activities. However, many institutions fail to maintain the accurate records and details. Moreover for many institutions, the records maintained are just records without actual or detailed information maintained. There are even instances where records are kept just for the sake of documentation. Thus, a choice arises between objective data (company records) or subjective or perceptual data (interview/questionnaire responses) to assess effectiveness. But how far is using such information collected by the organization and stored as official document serving as appropriate indicators of effectiveness.

In academic organizations, the product is invisible unlike other organizations. Usually, a layman's criteria of an institution's effectiveness are often the number of students passing out with flying colors. But the question is exams scientific in assessing effectiveness? Does getting high marks indicate extremely great performance of the student and inurn the organization? The overall development of an individual is complete when a combination of knowledge, skill, and attitude is merged. Such a combination can be developed not only through academics, but also through an involvement and active participation in other social and cultural activities. But often that part of educational institutions is not given as much importance as it requires. But for that aspect to be recognized, we still have to go a long way.

A decade back, educational institutions were considered to be noble institution, where the students are polished into fine, educated

individuals ready to face the world, useful for the society and mankind. Unfortunately, a latest trend that is arising is the emergence of the privatization into the academic sector making it more business oriented. The impact of privatization is only making education into a commodity which can be attained and provided through money and not a service. Recently, there had been reports of a large number students failing to pass their graduation exams and this is all, because the colleges had been providing admitting those students with money and not on the basis of merit or capability. Though it is not directly applicable to all private organizations, it's a dangerous tendency that is leaning towards a business strategy. Institutions are becoming more concerned with getting back the invested money.

Thus, the quality of education in institutions with a money making attitude are often not up to the standard; thus, affecting the students and also in turn affecting the effectiveness. How can one call such an organization, an effective one, when the final product itself is defective? Salaries in India are growing at a very fast pace, primarily because there isn't a sufficient pool of manpower. Even though many have university degrees, the quality of education in most of the institutions are often not up to the mark. M.M. Sullivan and P.C. Wilds (2001) suggests that the primary measure of effectiveness is the cause and effect relationship between the institution and student learning outcomes.

However, most colleges have no experience or models on how to develop and sustain a comprehensive effort for assessing student learning outcomes at the institutional level. This is where the government has to take an action and stop educational institutions from deviating from its mission. Steps have to be taken to devise ways to upgrade the educational system across the country, with the government directly setting up central universities in various states. But, then, how is organizational effectiveness related to education? The government taking charge of education also should mean providing a major fund for its upliftment of various colleges without any need or help from private

organizations.

"Upliftment" means not only increasing the number of courses, but also, like NAAC has suggested, improving the quality of teaching, implementation of a new curricula, creating a culture with a flavor of its own, developing parks for relaxing and refreshing the students minds, and efficient leadership role taken up to guide the teachers and the students. All these factors summed up will influence the overall development of the student in turn increasing the effectiveness of the institutions. Thus, effectiveness is not just bound to the efficient functioning activities of the organization alone, but also extends into the achievements of the students. Therefore, achieving effectiveness of educational institutions is indeed a very complex task.

Just like the problem of privatization faced by educational institutions, another problem faced is the deep rooted influence of politics in all the sections of the institution. There's always a fight over, which party, or which community is going to gain power. And every time a particular party or community comes in power, they make changes in the administration and also enforces upon the employees new rules and regulations. This change causes the employees to face role confusion to a certain level and on the way effectiveness loses its track. Employees have explained how they've lost their voice in expressing their queries which was not the case about 2 decades back, where the working condition was employee oriented and working in an educational institution was considered as more of a service. Thus, the impact of academic leadership on motivation of faculty members and their impact on organizational effectiveness are undoubtedly vast and deep (Anum Siddique *et al.*, 2011).

All educational organizations have a particular structure/style in its function. It's not zig zag, but rather there exists coordination among the members in each department for its effective functioning and also someone to guide them through their goal oriented activities. In an organizational set up, one can call them leaders, administrators, managers; and how they influence their employees to work is leadership. Leader must have the

ability to influence others and to direct their efforts to achieve success. Leadership styles may vary from organization to organization and even within the organization. With academic environment facing many challenges these days, the leaders need to motivate, inspire, direct, and lead the faculty members towards achievement of shared objective.

Agility too has a major role in educational institutions. The best performing organizations in the current fast paced environments move quickly to identify opportunities. Promoting agility in institutions means concentrating on creating an openness to change and assuring swift execution of strategy and breaking away the barriers that impede the flow of work, people, resources, and ideas. With the increasing globalization and connectivity, it is important that educational institutions keep up with the changing world and create more opportunities and options for the students to grow and prosper.

## CONCLUSION

In this age of increased accountability in higher education, far more attention is being paid to evaluation at all levels of colleges and universities. Trustees and presidents find themselves having to answer more completely and quickly to state agencies, accreditation associations, students, parents, and the local community. Each of these stakeholders may have a somewhat different view about what constitutes an effective college or university. So, also do the organizational members themselves have divergent perspectives on organizational performance. Further, complicating the assessment of effectiveness is the issue of the time frame for drawing conclusions about how well a college or university is doing. Choices driven by short term forces may induce the adoption of policies and practices that in the long run may work to the detriment of the institutions.

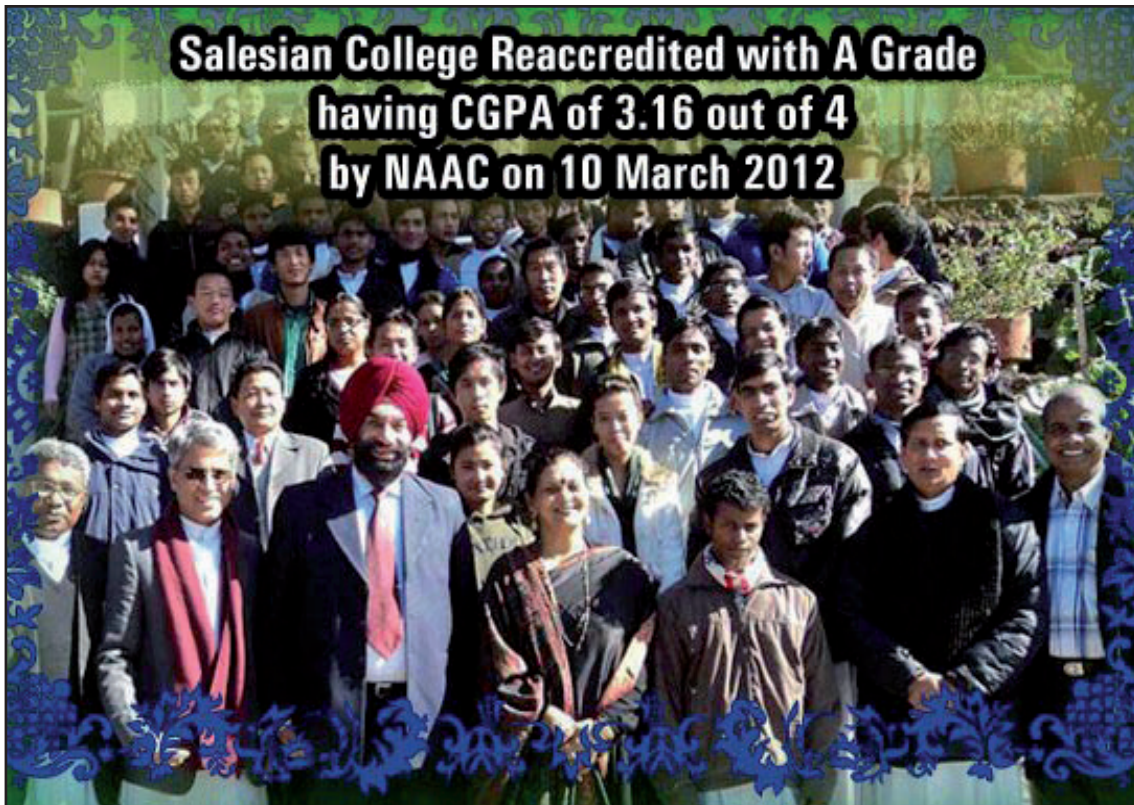
Thus, the conceptualization and measurement of effectiveness and efficiency constitute significant challenges for organizational leaders. It is important to understand how different criteria are being utilized in evaluating effectiveness and efficiency in higher education. However,

no single model accurately describes the conditions in an institution, instead multiple models provide a richer understanding of organizational outcomes.

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**NAAC and Assessment of the Higher Education Institution in India**  
(Source: [www.google.com](http://www.google.com), 12/12/2012)

In India, one of the primary and most important evaluation service instruments used to assess colleges and universities is the National Assessment and Accreditation Council (NAAC), an autonomous body, established by the University Grants Commission in pursuance of the recommendations made by the National Policy of Education laying special emphasis on evaluating the quality of higher education in India.

RITA DESTIWATI & JUNARDI HARAHAP

## IMPLEMENTATION OF COMPETENCY-BASED CURRICULUM IN BANDUNG NATURAL SCHOOL

**ABSTRACT:** *Competency-Based Curriculum is a new curriculum in Indonesia; it is as perfecting of curriculum before. The KBK (Kurikulum Berbasis Kompetensi or Competency-Based Curriculum) mission is unifying curriculum that can touch whole aspects of children needed, one to each other is related; it is not separation but it can also reflect to skill dimension with interested theme. Meanwhile, at this time, the development of children creativity is determined by the closeness of teachers, one is determined by the applicable curriculum. In the field, the problems have also been faced by both principals or managers and teachers or educators regarding KBK socialization issues. This research tries to answer about how the implementasion of competency-based curriculum in Bandung Natural School generally as well as specifically? The research uses qualitative method through descriptive approach, observation, deep interview, and library study. The outcome of this research shows that set up of communication in KBK application at Bandung Natural School is more based on autonomy in written form and non-written; the process of communication in KBK application at Bandung Natural School is the best collaboration between theory of learning in the class with adventure and exploration on the nature; media of communication that is used on Bandung Natural School is hand-phone, e-mail, letter, michrophone, publishing, and connecting book; and the supporting factor is the qualities of teacher, while the inhibiting factor is being act of challenging as taking care of children problem.*

**KEY WORDS:** *Competency-based curriculum, media, teacher and student, professional skill, and Bandung Natural School.*

### INTRODUCTION

The school can show point to a garden where plants grow freely. The educational objectives, according Froebel, is the development capacities naturally of a child and the forces associated with nature, and it is re-appointment the natural impulses. Froebel, then, divided education in several steps, they was namely children, adolescents, and youth. Froebel argued that schools should provide children the natural environment and healthy; so, it can invite interest and attention of children (cited by Hamalik, 2003).

Even since childhood, politeness seeds had grown since baby living from parent examples. The way of children learning is in the absorption of information through the senses. Childhood ended when the child has been able to express themselves through the words, singing, body movements, and the

pictures. Although there are various ways to self-expression, but the highest is the game.

Childhood is a training period to improve skills in various games. At this time, the child wants to know the outcome of the game, they also want to know how things happened, like singing, listen the stories, and the movement activities. Children can not stay silent. Here, the role of teacher is to facilitate the child through the game, so that he/she can achieve some social and moral values of society.

The 4 to 6 years old is a sensitive period for children. Children began to be sensitive to receive the full potential development efforts. Sensitive period is the maturation period of physical functions and psychological. This period is the time to lay the first foundation in developing the physical abilities, cognitive, social emotional, self-concept, discipline, independence, artistic, moral, and religious

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Rita Destiwati, M.Si. is an English Lecturer at the Telkom Polytechnic, Jalan Telekomunikasi, Terusan Buah Batu, Bandung, West Java, Indonesia; and Junardi Harahap, M.Si. is a Lecturer at the Department of Anthropology, Faculty of Political and Social Sciences UNPAD (Padjadjaran University), Jalan Raya Bandung-Sumedang Km.21, Jatinangor, West Java, Indonesia. The authors can be contacted via e-mail at: [ritadestiwati@gmail.com](mailto:ritadestiwati@gmail.com) and [junardi\\_harahap@unpad.ac.id](mailto:junardi_harahap@unpad.ac.id)

values. The development efforts must be done through playing by learning or while learning by playing. The development process is possible at the age 6 to 12 years old which are said the schooling period. At this time, the development of children creativity is determined by the closeness of teachers, one is determined by the applicable curriculum.

### **ABOUT THE COMPETENCY-BASED CURRICULUM**

KBK (*Kurikulum Berbasis Kompetensi* or Competency-Based Curriculum) is a new curriculum and it is the perfecting result of improvements to the previous curriculum. Basically, the KBK mission is a full curriculum that can “touch” every child needs aspect, interrelated, not compartmentalized; it can also reflect the skills dimensions by presenting the interesting themes. KBK was established by the Department of National Education in July 2004.

In the field, the problems have also been faced by both principals or managers and teachers or educators regarding KBK socialization issues. The concept of competency-based curriculum was based on the Decree No.232/U/2000 Minister of National Education. The contents of the decree states that education system should be changed more curriculum-based competencies. In Decision of Minister No.045/U/2002 reiterated that competence is a set of smart action, full of responsibility that has a person as a condition to be capable by the society in carrying out tasks. In other words, competence is the fundamental advantage of an individual that reflects his attitude.

Basically, the curriculum is only seen as a basic reference that must be further translated by the teacher to see the potential of each child. Teachers act as facilitators and the students are as subjects. Students must be actively present their ideas, find solutions to problems encountered, and determine what steps to take. Be aware that KBK demands a paradigm shift from the teacher. Teachers do not longer rely on old paradigms which it is as link of activity and purpose of change. No more events of “chalk and talk” and students only sit, listen, and quote. There is a

fundamental change in concepts, methods, and strategies in teaching, including assesment.

KBK requires teachers to become familiar with information technology, internet access; familiar with science and technology and art; and understanding the relationship between field of study with the other field of study, especially it can be application to real life. The evidence suggests that the quality of teachers in Indonesia are still far from sufficient to make a fundamental change in the nature of this competency-based curriculum. The quality of human resources is the order 109 of 179 countries by Human Development Index.

Based on observation, understanding to application of KBK still far from expectations. Even nationally are not available tutors who really understand the principles and application of this KBK completely. The teachers do not even know yet the teaching with the use projects that combine several subjects at once. Thematic teaching is unfamiliar heard by the teacher. This curriculum is only partially understood well, so it is partially implemented.

Inability to understand the underlying approach of this curriculum makes the teachers does not try to change their old teaching patterns fundamentally. They have not been able to implement the KBM in a joint project with teachers from other subject areas. Teachers do not understand the subject's constellation who taught in the relationship and connection with other subjects and they still see the various fields of study and its own separately without any relationship with other subjects. Teachers still see the study field from “text”, not “context”, for the CTL (Contextual Teaching-Learning) method is still a discourse and not to be knowledge yet, just skills for teachers (Suderadjat, 2002; and Ahmadi & Prasetya, 2005).

The macro caused the national or local teachers who are not placed as strategic human resources to make a change (compared with neighboring countries). Besides the teacher's quality is still low, they are still underpaid. It is contrast in Japan, although not a profession with the highest incomes, the teacher is a citizen of honor in which is all other professional respect for him.

Preparation to change the KBK is too

hasty; it means that teachers and schools are not substantially involved in the design of KBK. Teachers and schools in implementation are not prepared to be the bearer of change. In addition, they have limited ability to socialize the KBK in seminars and trainings. Teachers rarely receive training from both the government and foundations where they work.

The fundamental problem is also seen to the competencies that are still seen as narrowly as an attempt to provide vocational skills to enable students to be involved directly in life middle. KBK aligned with life skills program that happened to be launched almost simultaneously with this KBK.

## METHOD

The study was conducted at Bandung Natural School, because Bandung Natural School had previously implemented competency-based curriculum. This can be seen clearly from the methodology of education is done quality of teachers, the intensity of the meeting, facilities, and restrictions on the number of students in one class. So, the achievement of targets to be achieved in accordance with the approach KBK implementation faster (Destiwati, 2010).

This study will use a qualitative approach. Reasons for using this method are to be able to describe the properties of individuals and groups in Bandung Natural School. This research is a case study. According to Deddy Mulyana (2000:201), case study is a comprehensive description and explanation of the various aspects on an individual, group, and society. In studying the maximum extent possible on an individual, a group, or an event, the researcher aims to provide a complete view and depth a subject under study. The nature of the data from case studies is able to maintain the integrity of the object, meaning the data collected in order to learn the case study as an integrated unit.

The purpose of case study, according to Robert K. Yin (1995), is to provide detailed description of the background, characteristics, and distinctive characters of the case. While the qualitative approach is useful to describe a reality in the society (Bugir, 2004), with the stated purpose of qualitative research is to

attempt to understand phenomena in such a way and does not require quantitative, or because the symptoms are not possible to measure accurately.

To understand these phenomena, it is necessary to learn according to socio-cultural context. This is because, firstly, approach which will be examined relating to the understanding of social phenomena in the public culture. Secondly, this research seeks to understand the social context in the community. According to Jurgen Habermas (1993) and Uchyana Onong Effendy (2000), qualitative methods more freely to find unique-uniqueness, because they put the object as creative and dynamic players.

This research problem is a process; therefore, the things that need to be studied are real. Data on these processes is obtained through careful observation and specific. In order to test, the observations necessary to have replicated more specific observations for the second and the results compared. Comparison between single event and other events made case that then need to be deepened through the interview method.

Researchers put into the group. It is expected that researchers are able to better understand what is perceived by the group and to be observed more in the behavior developed by the group. In addition, through a direct jump to join the group studied, researchers hope to be able to understand the culture.

Interviews were conducted to obtain information about the things needed from informants by talking face to face with the person. In-depth interviews and open use of questions based on the guidelines containing grains or main idea of the outline of the questions that will be presented (Fisher, 1978).

## RESULTS AND DISCUSSION

### *About the Communication Pattern.*

Communication patterns that occur at Bandung Natural School are the communication pattern of competency-based approach that is always inherent in all activities of the students and teachers at Bandung Natural School. Competency-Based Education at Bandung Natural School is education that not only emphasizes the students to learn facts,

concepts, or principles, but they also must be skilled to be able to apply knowledge in dealing with life and technology.

Patterns of communication in the implementation of Competency-Based Curriculum, which applies at Bandung Natural School, can be described that the principles of the KBK (*Kurikulum Berbasis Kompetensi* or Competency-Based Curriculum) in Bandung Natural School are: (1) Focusing on students, i.e. the orientation focused on student learning, students as subjects of learning, and differences and speed in learning of student's attention; (2) Integrated learning, i.e. integrated management learning done and learning comes down to one goal to reach the standard capabilities of graduates; (3) Individual learning, i.e. opportunities for individual in learning process; (4) Complete learning, i.e. refers to the exhaustiveness learning and renovation of the basic skills to the next basic skills; (5) Troubleshooting, i.e. referring to the problem solving activity that happens in society and contextual learning approach; (6) Experience-based learning, i.e. learning is carried out through certain experiences to achieve certain basic skills; (7) Teacher role, i.e. the teacher's role is not only as instructors but also as a facilitator; and (8) Others according to the demands of development (Devito, 1977; Yusuf, 1989; Liliweri, 1994; Ekomadyo, 2005; and Goldberg & Larson, 2006).

***About the Communication Rule.***

Competency-based education emphasizes the ability of rules that must be possessed by graduates of an education. Competence, often called the standard of competence, is a general ability that graduates must master. Competence, according to Hall and Jones, is a statement which describes the appearance of certain ability unanimously that represents a blend of knowledge and skills that can be observed and measured (cited in Yamin, 2005). Competencies and skills are graduates of primary capital to compete at the global level, because the competition is happening the human resource capacity. Therefore, the application of competency-based education is expected to produce graduates who can compete at the global level. The implications of competency-based education are the

development of syllabus and competency-based assessment system.

Competency-based education paradigm, that includes curriculum, learning, and assessment, is emphasizing the achievement of learning outcomes in accordance with the standards of competence. The curriculum includes teaching materials given to students through the learning process. Learning process carried out by using the principles of learning that includes development of material selection, strategy, media, assessment, and resources or learning materials.

The level of success achieved by students learning can be seen in the ability of students in completing the tasks that must be controlled in accordance with certain procedures standards. "*The key point is independence, so they later can face the future. From there, we build Bandung Natural School. Morality, leadership, and mastery of science can face the future*" (interview with Principal of Bandung Natural School, 25/7/2012).

***About the Use Words and Instruction.*** Before we go into the problem above, it is necessary to understand Taba, in his book *Curriculum Development: Theory and Practice* in 1962, whose defines the curriculum as a plan for learning something that is planned to be studied by students (cited in Zais, 1976; and Mulyasa, 2005). Meanwhile, another view saying that the curriculum as a written document containing a plan for students during learning at the school (Beauchamp, 1975).

Provides limitations on the curriculum as a set of plans and arrangements concerning the content and teaching materials and methods used to guide teaching and learning activities. This formulation of the curriculum implies that the curriculum includes plans, content and teaching materials, and ways of teaching-learning activities.

Based on the above understanding of the curriculum is not only a document that contains an outline of goals and teaching programs. However, the meaning of the curriculum will mean that after the relevant translated in the form of teaching and learning process as a form of curriculum system operational.

J.P. Miller and W. Sellar (1985) suggested

that a curriculum is the flexibility contains two positions. In the first position associated with flexibility as an educational idea for the training. Thus, the theoretical position that must be developed in the curriculum is as a plan. The second notion is a rule of curriculum developers. Presence of this developer position is very critical matter because of changes in educational or training ideas.

In terms of curriculum developers, the flexibility rule is defined as a trait or characteristic of the curriculum should provide opportunities to accommodate any new ideas or improvements on existing ideas before. In the sense of a curriculum document should have the qualities of adaptability in the event of a change to an idea of the changes to the document in line with the magnitude of change that idea. This is required because the community continues to grow and demands on what they want from education flourished. The curriculum should be able to change in accordance with the demands of technological progress for society and the nation does not become obsolete.

Thus, the curriculum should be able to explain: (1) what should be taught; (2) why are taught; (3) how to teach it; and (4) how do we know if someone has studied it? These four basic questions need to be understood by teachers as curriculum developers in the classroom (Drost, 2005).

The curriculum is defined as the reference standard set forth in the form of a written document that includes: objectives, materials, organize learning experiences, and evaluation. The implications of this understanding requires the ability of teachers to translate the curriculum into teaching and learning activities, and the ability to develop evaluations of teachers for student learning outcomes studies.

Understanding the diversity of curriculum implementation is given by the experts showed great interest to the real nature of the curriculum. The success of implementation is described as a process of mutual adaptation between the user and institutional conditions. Implementation of the curriculum is a dynamic process involving the role of citizen learning and teaching staff in time and space.

R.S. Zais (1976:18) defines the application or implementation as “*putting into effect the curriculum that was produced by the construction and development process*”. Implementation is intended as an activity based on the curriculum to match with the expected plan.

Fullan, as cited in J.P. Miller and W. Seller (1985:246), defines implementation as a process to implement ideas, programs, or a set of new activities in the hope that others can accept and make changes. J.P. Miller and W. Seller (1985), then, suggest the implementation of the curriculum absorbed materials and new beliefs that exist in the curriculum that integrates the activities of teaching staff. This conception reflects that teachers occupy key positions in the curriculum implementation activities. Conception of implementation adopted in this study is the implementation of the curriculum in the classroom learning activities. Activities in the classroom are the main target of a curriculum. The position of teachers, as curriculum developers in the classroom, is very important and strategic in the effort to implement training curriculum.

On the other hand, the curriculum is a very important part to be known by teachers in efforts to achieve the learning objectives for learning citizens. This condition is emphasized by George A. Beauchamp (1975:164) that the main task in curriculum implementation is to arrange the school environment in such a way that the curriculum is used by teachers as a point of departure for their teaching. The curriculum becomes a working tool for teachers as they develop their instructional strategies. This is the point where the message of the curriculum planner is communicated to and interpreted by the teacher for a specific group, or for group of pupil.

In the learning process occurs curriculum implementation process. J.P. Miller and W. Seller (1985:13) said that in some cases, implementation has been identified with instruction. Based on this view, the curriculum in the dimensions of this activity is intended to promote and realize the nature of the curriculum ideas written into the actual potential by conducting a series of activities in the form of learning.

Implementation of learning at *Sekolah Alam*

*Bandung* (Bandung Natural School), there are in the forms of communication below:

Communication is the communication, we do is mutual understanding. Human communication is usually expressed. We do with non-verbal language. Evaluation of what we do with the hide-and-sound, we are calm. With non-verbal, if we are fussy they seemed depressed (interview with Principal of Bandung Natural School, 25/7/2012).

***About the Communication Process.*** The process of communication that occurred in Bandung Natural School is good partner collaboration between theoretical classroom learning with adventure and exploration in the wild. Bandung Natural School has a natural school environment in the North of Bandung, a scenic expanse of paddy fields and hills, and adjacent to the forest and river Curug Dago Cikapundung.

Visits in a show class kindergarten were watching the growth of bean and saw the bee's body shape by using a magnifying glass. While in other classes, elementary school children were playing designing ship-callused. In another corner of the classroom, they will be, some children were having a discussion about how to love animals. Also seen in the field of children who have completed all the subjects, were playing ball, fishing in the pond, or cool to read books in the library.

Communication is communication done a lot of direction. So, our communication styles, teachers are not the only source of learning. They could be more intelligent than their teachers. We provide closeness with them, and the distance is very close (interview with Teacher of Bandung Natural School, 18/7/2012).

Conditions studied in Bandung Natural School reflect the unique learning styles and different from the school in general. School educators at the Bandung Natural School have a unique perspective on Bandung Natural School students, that every child is unique. Every child has unique properties that cannot be equated to one child with other children (interview with Teacher of Bandung Natural School, 18/7/2012; and with Principal of Bandung Natural School, 25/7/2012).

***About the Media Communications.*** Media in communication is used at Bandung Natural School is nature itself. Such as mutual assistance in activities to clean trash from Dago Pojok to Bandung Natural School students and teachers. Mutual cooperation was held goal to train children to care for the environment, care about the environment now becomes our problem, because it starts with the human habit of littering simple so that children are invited to take the child care on that.

The second for the special classes' implementation of this activity has specific targets is to identify organic garbage and trash and how to overcome unorganic. Just some time ago not only know the type of garbage, but to the combustion process. To this day, the child is only invited to take the trash and put in garbage cans and there are also additional charges of scouting charge, charges for specific codes, and code breaking found the meaning, who managed the teacher giving rewards to students who had solved the meaning of a particular password.

Every time held events like this, have certain themes, themes for solving current problems; and some time ago a theme familiar with organic waste, burning, and the classes tailored to the particular theme and class themes with curriculum tailored to be achieved. As its name implies, it is used as a medium of nature and the media of this nature be the object of education in our sense of exploration in the educational process and as a testing tool, as a substitute as a laboratory (interview with Principal of Bandung Natural School, 25/7/2012).

Because nature is provided as the greatest laboratory, so that we can explore that world through the media first, which we use nature as a medium for learning and exploring nature as much as possible based on the subjects you want to achieve. For example math, counting the number we use natural media and instead use the alternative that we buy like a class that calculates the purchased equipment but can use the stones here are comparable and widely known, traveling and so we use the class rooms of the pond, rice fields. Nature is used as an evaluation, including art and science of all kinds (interview with Teacher of Bandung Natural School, 18/7/2012).

Nature as a media production can be managed; we use production capital such as the fish we harvest and sale, our rice harvest and sale. Nature as a means of human development, human interaction maximum mean to nature even children can have an attitude or a good skill against nature. In connection with parents, at *Sekolah Alam Bandung* (Bandung Natural School) have regular meetings with parents to discuss the evaluation of learning and child development problems, learn to plan ahead a month. “*We use nature as media at Sekolah Alam Bandung. So that children are able to explore the nature*” (interview with Teacher of Bandung Natural School, 18/7/2012).

**About the Supporting Factors of Communication.** Supporting factors contained in Bandung Natural School is a factor of qualified teachers and professionals in *Sekolah Alam Bandung* (Bandung Natural School). “*For us, factor is the existence of teachers who have a commitment to curriculum development*” (interview with Principal of Bandung Natural School, 25/7/2012).

Teaching profession, according to the Law on Teachers and Lecturers, must have professional principles as set forth in article 5, paragraph 1, and its example. Professional teachers and lecturers are specific occupations that require professional principles as follows: (1) Having the talent, interest, spirit, and idealism calls; (2) Having educational qualifications and educational background of its tasks; (3) Having the required competencies of its tasks; (4) Comply with professional code of ethics; (5) Having the rights and obligations in implementing the tasks; (6) Obtaining income determined in accordance with work performance; (7) Having the opportunity for sustainable profession; (8) Obtaining legal protection in doing professional task; and (9) Having a professional organization that are legal entities (Nasution, 1986; Suparno, 2000; Suderadjat, 2004; and Waspodo, 2005).

## CONCLUSION

Based on the analysis in this study, several conclusions can be drawn that communication patterns that occur at Bandung Natural School are the communication pattern of competency-

based approach that is always inherent in all activities of the students and teachers at *Sekolah Alam Bandung* (Bandung Natural School). About the rules of communication, competency-based education emphasizes students' self rule in the ability of graduates should possess a level of education. Competence is often called the standard of competence and it is a general ability that graduates must master.

The process of communication that occurred in Bandung Natural School is a very good collaboration between theoretical classroom learning with adventure and exploration in the wild. Bandung Natural School has a natural school environment in the north of Bandung, a scenic expanse of paddy fields and hills, and adjacent to the forest and river Curug Dago Cikapundung. Media of communication used at Bandung Natural School is nature itself. Such as mutual assistance in activities to clean trash from Dago Pojok to Bandung Natural School students and teachers.

Inhibiting factors for the natural school is a challenge, such as a lack of parenting well as students at home. From the analysis of teachers and psychologists at Bandung Natural School was 10% of the overall student experience Bandung Natural School parenting poorly in his/her home. While supporters of the quality factor of the school teachers a good nature.

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MOHAMMAD PARVEZ & MOHD SHAKIR

## HIGHER EDUCATION SYSTEM IN INDIA: ARE WE HEADING TOWARDS RIGHT DIRECTION?

**ABSTRACT:** Education is power. It is empowerment. The dictums such as Aristotle's "Education is the best provision for old age"; Francis Bacon's "Knowledge is power"; Edward Bulwer-Lytton's "Pen is mightier than sword"; and many others are well known. They unveil the fact that education is a tool by which we can change our life as well as the life of others. Better the education in the society, more developed the society will be. In fact, education of a country in general and higher education in particular is very important for the growth and development of the society. India is now considered to be one of the most promising economies of the world. It is evident by the fact that India's Higher Education system is third largest in the world after China and United States of America (USA). Only quantity is not enough, quality is also very important; there are some issues and impediments which need immediate attention, like shortage of teachers, poor access to higher education. This paper is an attempt to discuss the issues in the higher education system of India, and also suggest some ways to cope up with these issues. We concluded that higher education system in India is not heading towards right direction; rather, it is heading towards wrong direction. If it wants to head towards right direction, then, the problems and issues should be taken seriously and solved on priority basis and then only our India's higher education system can come on the right track and consequently can compete with the world's best higher education system.

**KEY WORDS:** Education, higher education, relevance, right direction, publication or multiplication, plagiarism, quality and quantity, and India's nation-state.

### INTRODUCTION

Education gives us comfortable and dignified life. In fact, it is the most potent tool for the holistic development of individual and the society. It has been universally accepted that the quality of a nation depends upon the quality of its citizens. The quality of the citizens depends upon the dynamic education system. By observing the education of the people, one can easily forecast the prosperity of the people. As is the education so will be the society.

Education is such an important and powerful tool that it can change the life of people, whether the country is flourishing or perishing, it depends on the education. Indira Gandhi rightly said that "education is a liberating force and in our age, it is also a democratising force, cutting across the barriers of caste and class, smoothing out inequalities imposed by birth and other circumstances" (cited in GoI, 1986). We must remember, according to J. Delors, that:

Education has a fundamental role to play in personal and social development. It is not a miracle cure or a magic formula opening the door to a world in which all ideals will be attained. It is one of the principal means available to foster a deeper and more harmonious form of human development and thereby to reduce poverty, exclusion, ignorance, oppression and war (Delors, 1996).

If the education system in general and higher education system in particular is good, it is well and good for the people; and if the education system is not good then it is a serious issue. "Quality assurance has become a necessity in higher education in 21<sup>st</sup> century" (Parvez, 2012).

Meanwhile, higher education is the chief instrument to ensure the upward mobility of the people and the advancement of the country (UGC, 2010). Higher education is a powerful tool to build modern, value-based, knowledge-

Dr. Mohammad Parvez is an Associate Professor at the Department of Education AMU (Aligarh Muslim University), Aligarh 202002, UP (Uttar Pradesh), India; and Mohd Shakir is a Research Scholar at the Department of Education AMU, Aligarh, 202002, UP, India. The authors can be contacted via their e-mail at: mparvez9@yahoo.co.in and aligarhshakir@gmail.com

**Table 1:**  
Number, Nature, and Category of Institutions as on 31 August 2011

No	Type of Institution	Number of Institutions
1	Central Universities	43
2	State Universities	289
3	State Private Universities	94
4	Institutions established through State Legislation	5
5	Institutes of National Importance plus *Other Institutes	50
6	Institutions Deemed to be Universities	130 <sup>s</sup>
	Total	611
7	Total Colleges	31,324
	<b>Grand Total</b>	<b>31,395</b>

\*Other Institutes include Indian Institutes of Science Education and Research (IISERs) (5), National Institute of Fashion Technology (NIFT), Rajiv Gandhi Institute of Petroleum Technology (RGIPT), and Jawaharlal Nehru Institute of Post-Graduate Medical Education and Research (JIPMER).

\$ Now 129, as Deemed to be University status of one university has been withdrawn.

Source: UGC (2012).

based, culture-based, peaceful society which can lead the country towards becoming superpower in the world. It is also considered one of the important and strong tools for the development of any country (Sehrawat, 2012). Again, M. Parvez extrapolates as follows:

No doubt, higher education of any country plays a very important role in the economic and social development, in both more or less affluent countries. The importance of quality and standards of higher education is now widely recognized throughout the world. It is the only source to develop the human resources. Looking at the importance of the quality, there is an urgent need in the country towards the development of knowledge and understanding of the practice of quality assurance in higher education (Parvez, 2012).

## GROWTH OF HIGHER EDUCATION IN INDIA

Even before the establishment of universities in Europe, there were established high seats of learning present in India and, consequently, it has a much long history of higher education in the whole world. There has been a tradition of enlightenment and scholarship in various fields since ancient times. At the time of independence, there were only 20 universities and 500 colleges in the country with 2.1 lakhs (provisional) students enrolled in the higher education. But, after

independence, there has been a phenomenal growth in all these numbers. Now, it is a recorded fact that there is an increase of 26 times in the number of Universities, 64 times increase in the number of Colleges, and the students enrolment has gone up to 81 times in the formal system of higher education as compared to the figures of Independence Year of India.

At the end of X Plan (31 March 2007), there were 363 Universities (20 Central, 229 State, 109 Deemed, and 5 Institutions established under Special State Legislature Acts) and 21,170 Colleges in the country. At the end of the fourth year of XI Plan (2010-2011), the number of Universities has gone up to 523 (43 Central, 130 Deemed, 345 State Universities, and 5 Institutions established under Special State Legislature Acts) and the number of Colleges to 33,023, thus registering an increase of 44% in the number of Universities and 56% in the case of Colleges in comparison to the figures at the end of X Plan. So far as the number of Universities in states is concerned, the state of Tamil Nadu tops the list with 54 Universities, followed by Uttar Pradesh (49), Andhra Pradesh (42), and Maharashtra (41).

**On the Students Enrolment.** During the academic year 2010-2011, there were 169.75 lakhs (provisional) students enrolled in various courses at all levels in universities/colleges

and other institutions of higher education as compared to 156.35 lakhs in the previous year, registering an increase of 8.6 per cent. Out of 169.75 lakhs, 70.49 lakhs are female students, constituting 41.5 percent of the total. The enrolment of students, in terms of absolute numbers, is the highest in the state of Uttar Pradesh (25.65 lakhs), followed by Maharashtra (19.55 lakhs), Andhra Pradesh (18.47 lakhs), Tamil Nadu (14.82 lakhs).

**On the Faculty Strength.** In the academic year 2010-2011, the total number of teachers in universities and colleges were 8.17 lakhs (provisional) as compared to 6.99 lakhs teachers in the previous year. Out of 8.17 lakhs teachers, 83.5% teachers were in Colleges and the remaining 16.5% in University Departments / University Colleges.

Although we have achieved the unprecedented growth in higher education, but quality wise we are lagging behind. According to the Academic Ranking of World Universities in the year 2008, about 8% of the universities of USA (United States of America) figured among the top 500 universities of the world. The corresponding figure were 26 for UK (United Kingdom), 6 for Japan, 8 for China, 35 for Australia, 4.5 for South Korea, 50 for Singapore, and lowest 0.5 for India. Out of the total of 388, only two Indian universities were included in the list of top 500 in the world that too at the lower ranks. These were IIS (Indian Institute of Sciences) Bangalore (301-400) and IIT (Indian Institute of Technology) Kharagpur (401-500). None of the Central Universities, which consume huge public funds, could find any place in the list, not even at the bottom (Chauhan, 2010a).

What are the issues which are proving as hindrances and major stumbling blocks in our way of achieving aims of quality higher education? Let us see some of the issues which are in a way creating problems in our journey towards excellence, these issues and concerns should be the focus of attention. Issues need immediate attention are: (1) Net of NET or National Eligibility Test; (2) Access and Equity; (3) Suitability, Relevance, and Quality; (4) Shortage of Teachers; (5) Quality of Raw Material of Higher Education; (6) Publication or Multiplication; (7) Inadequate

Infrastructure; (8) Snake of Plagiarism; (9) Education or Business; and (10) Teachers Under Stress.

**First, Net of NET (National Eligibility Test).** There is a confusion on the pattern of the national level examination i.e. NETL (National Eligibility Test for Lectureship) which is conducted by the University Grants Commission (UGC) of India. UGC of India is frequently changing the pattern of examination, earlier it was subjective type only, then negative marking was introduced from December 2009. Now, while changing it again, it was made fully objective, still students are not satisfied on the pattern of the examination. Accordingly, R. Krishnamoorthy said as follows:

This year the candidates blame UGC for coming out with a last minute specification that an aggregate of 65% in three papers was necessary for qualification for general category candidates. The qualifying minimum was fixed at 60 and 55 percent for the Other Backward Classes and Scheduled Castes / Scheduled Tribes / visually challenged / physically challenged categories, students across the country who have not passed the NET due to the last minute changes in the norms are planning to seek legal course (Krishnamoorthy, 2012).

When there is no stability in such a national level examination, it is a serious issue.

**Second, Access and Equity.** When we compare with other countries, India has the lowest enrolment ratio for higher education. Canada's percentage is 87%, Australia 80%, Finland 74%, New Zealand 63%, Norway 62%, Belgium 56%, UK (United Kingdom) 52%, France 51%, China 15% and in our country, it is just around 10%. India is also one of the lowest in terms of number of universities as per population. USA (United States of America)'s population is about 28 Crores and they have nearly 2,500 universities; Germany's population is 8 Crores and they have 350 universities; UK's population is 6 Crores and they have 125 universities; and in India whose population is 125 Crores has about 350 universities.

Several experts estimate that we must have at least 1,000 universities more and the higher education enrolment ratio should be

**Table 2:**  
Over Qualified and Underemployed

Seats	2007-2008	2011-2012
Engineering	8,25,791	19,05,802
B-school	1,14,803	3,13,920

Source: *Hindustan Times* (14/10/2012).

**Table 3:**  
Dissatisfied Workforce

	2004-05	2009-2010
Urban India	3% Men 3.8% Women	4.4% Men 5.2% Women
Rural India	3.1% Men & Women	8% Men 5% Women
Agriculture	4.3% Men 4.6% Women	12.8% Men 5.8% Women

Source: *Hindustan Times* (14/10/2012).

increased by 20 per cent in the coming years to meet the challenges of country's development (Anand, 2012; Kasturi, 2012; Singh, 2012; and Srivastava, 2012). No talented person should be denied access to higher education. There is huge expansion of higher education just to provide access, but we cannot provide access to those who are not deserving but desiring. Excellence and equity cannot go together, and we cannot sacrifice excellence for the sake of equity. So, equity through access to higher education and inclusion of hitherto neglected and disadvantaged sections of society is a challenge that needs to overcome.

**Third, Suitability, Relevance, and Quality.** Suitability of higher education is always in doubt because of the gap between demand and supply. Whatever stuff our higher education system produces, it is not absorbed in the job market. It is probably due to the reason that our graduates and post graduates are not employable. They do not possess those skills which are required by the job market. Recently, Minister of State for Human Resource Development, Mr. Shashi Tharoor, said that, "our university system simply is not producing well- educated graduates to meet the needs of Indian companies today" (cited in Nakrani, 2010).

Actually, every unemployed is having degree but not job, if job is available then he/she is under employed i.e. not being paid according to his/her degrees. This problem

is termed as problem of plenty. Even MBA and IIT degrees do not translate into well-paying jobs. Persons are over qualified but under employed; following tables will clear the scenario:

**Fourth, Shortage of Teachers.** In the higher education of our country, there is a shortage of teachers; there are large number of posts which are lying vacant due to the undeclared reasons only God knows better. In our own university, Aligarh Muslim University (AMU), there are various vacancies which are vacant for number of years. As we know that "good faculty is a must for any higher education institution aspiring for quality" (UGC, 2003). Teaching-learning is not possible without the availability of adequate number of teachers. Hence, M. Singh said that:

The lucrative salaries and glamour has acted as catalyst in attracting talent to such fast growing sectors. Higher education in India which has been passing through transition on account of privatization and withdrawal of financial support from the government has been finding it difficult to attract adequate number of young talent to teaching job (Singh, 2012).

N. Pradhan (2012) also said that "In almost all the institutions of higher education, there is a severe shortage of teaching staff"; and K.R. Naidu and S. Ahmad (2011) stated that "There is a shortage of well qualified and trained faculty in universities and colleges".

**Fifth, Quality of Raw Material of Higher**

**Education.** As is the raw material so will be the final product. Quality of students in higher education is not good. This is because of many reasons, first is poor quality of primary and secondary education; and other cause is that the stuff which is left for higher education is “left outs”. For example, generally, students go for research who could not get admission in other courses which are their first choice, in fact research is not their first choice. They are in this field because they could not go to other fields of their choice. Sometimes just because of scholarship they go for research, in our own university, these days when Ph.D. forms are submitted in the university, several students were continuously enquiring about the amount of scholarship of Maulana Azad National Fellowship for Minorities (MANF) and other scholarships or they are interested in other scholarships, when right from the very beginning question scholarship and fellowship is in their mind, if this is their attitude, what type of research they are going to do seems doubtful.

**Sixth, Publication or Multiplication.** These days, some scholars are just multiplying their publications. They are not interested in the quality of publication but in the numbers. Therefore, so called published research papers / research articles / articles are not suitable for publication and to use their implications further. When the research is not useful, it is worthless and just a waste of time and energy. These publications are just to increase the number of papers published in the curriculum vitae of the scholars. Anyone who pays the charge can publish his/her paper.

There are still some quality journals. Some scholars are interested in quantity not in quality. This is one problem and the irony of the situation is that we are also in shortage of researches as compared to other countries. Generally, “*the concept of read, write, and publish vanishes as soon as teachers occupy the desired position in the academic world, they do not view academic research is important*” (Anand, 2012).

In our country, there is a great dearth of research in different fields. Indian universities are still far behind than USA (United States of America) universities (Singh, 2012). This is very serious problem that on the one hand we

are in shortage of researches; and on the other hand the researches which are going on in our country are not of standard.

**Seventh, Inadequate Infrastructure.** In most of the institutions of higher education, there is a dearth of infrastructural facilities. The irony of the situation is that UGC (University Grants Commission) has also prescribed minimum infrastructure and physical facilities for all types of institutions in the country; even then there is a shortage of infrastructural and physical facilities. Barring government institutions, there is a paucity of physical facilities, adequate libraries, laboratory facilities, internet facilities, good journals, and physical space.

In some cases, N. Pradhan (2012) said that “*It is seen that colleges are run on houses, residential complexes*”; and A. Nakrani (2020) also stated that “*A large number of institutes of higher education share the same old story: cracked walls and floors, leaking roofs, uncomfortable furniture and unhygienic toilets, dingy and over crowded canteens and hostels, crumbling buildings with drab interiors and poor lightening to greet you wherever you go*”. When this is the scenario of higher education in India, how can we expect the quality students coming out from our system?

**Eighth, Snake of Plagiarism.** Plagiarism is copying another person’s work, or borrowing someone else’s original ideas, and treating them or claiming them as yours own work or your own original ideas. Plagiarism is defined in multiple ways, like plagiarism is using another person’s original work without giving reasonable and appropriate credit to or acknowledging the author or source. In other words, plagiarism is “the use of another’s work, words, or ideas without attribution” which includes “using a source’s language without quoting, using information from a source without attribution, and paraphrasing a source in a form that stays too close to the original source” (<http://oxforddictionaries.com/definition/english/plagiarism>, 15/5/2013). As a matter of fact, *Control C, Control V, the copy and paste culture* is a bane in the present era.

We should be ashamed of on the fact that, our country, India, ranks third – after China and the USA (United States of America)

**Table 4:**  
Top Three on Copycat

Country	Misconduct/Possible Misconduct	Plagiarism	Duplicate Publications
USA	383	35	51
China	60	23	59
India	30	20	26

As many as 2,047 retractions were reviewed.

Source: V. Srivastava (2012).

– with regard to the number of biomedical and life sciences articles retracted due to plagiarism, a just-released study in the Proceedings of the National Academy of Sciences (PNAS) journal has revealed:

*Ninth, Education or Business.* Education has become a commodity of business. It can be purchased or sell like any other commodity. Taking full advantage of the situation, the clever businessmen abandoned their traditional businesses and started to invest in the education sector by opening new colleges and universities, because they saw huge monetary returns for meagre investment (Chauhan, 2008 and 2010b).

In this context, A. Nakrani (2010) said that “*Privatization is no way a problem but the standard of some of the private colleges is below par. The sole motive is to earn rather than to educate*”. Private people are in education just to make money not for any other sake. They give preference to their motive of earning maximum profits. Lastly, B.S. Rajpurohit and G.S. Latwal (2011) also stated that “*Education is considered as commodity that customers can purchase from many sources on the open market*”.

*Tenth, Teachers Under Stress.* While emphasizing the importance of teachers, the Secondary Education Commission (1952-1953) report stated: “*We are convinced that the most important factor in the contemplated educational reconstruction is the teacher, his personal qualities, his educational qualifications, his professional training and the place that he occupies in the community*” (GoI, 1953). Without teachers, it is impossible to imagine how cultural and intellectual knowledge could be passed on to the next generation (Gupta & Prasad, 2011).

Teachers are the real makers of a nation. The teacher’s work is not only to teach but also to guide the students, which would develop

farsightedness and vision. National Policy on Education (1986) further emphasised that “*the status of the teacher reflects the socio-cultural ethos of the society; it is said that no people can rise above the level of its teachers*” (GoI, 1986). Teachers perform different types of responsibilities in serving the institution. Nowadays, stress is the main cause of numerous physical and mental health problems. Psychological and social stress adversely affects many systems of the body including the immune system (Ader & Cohen, 1984; and Cohen, Tyrrell & Smith, 1993). Teachers are also human being; if they are continuously working under stressful conditions, it is not good for their health. Stress may be due to the organisational climate or social setting. M. Parvez (2010) also added that “*Teachers are also under stress due to the dictatorial behaviour of head of the institution*”.

In our own university, teachers were asked by the administration to submit their property details as if they are politicians not teachers who declare their assets before election; this one incident is one of the causes of teachers’ stress. As reported by *The Hindu* of AMU (Aligarh Muslim University) that:

Addressing faculty members during an interactive session, the Vice Chancellor cautioned that if the teachers do not comply with the order, he would have no option but to forward their names to the Union Human Resource Development Ministry’s Vigilance Department. He said there had been serious allegations of favouritism and partiality in the appointments of guest faculties in the university and there were constant reports of allegations and counter-allegations within members of the teaching staff (*The Hindu*, 2012:7).

This incident is giving the impression that teachers are not teachers but criminals who would be handed over to police.

## CONCLUSION

After analysing the above issues, we conclude that our higher education system is not heading towards right direction; rather, it is heading towards wrong direction. If it wants to head towards right direction, then, the above problems and issues should be taken seriously and solved on priority basis and then only our India's higher education system can come on the right track and consequently can compete with the world's best higher education system. We should not worry but work hard and try to improve our system, because there is always a ray of hope. We would like to quote here the famous couplet of Sir Allama Mohammad Iqbal, "*Nahin Hai Na-Umeed Iqbal Apni Kisht e Veraan Say Zara Nam ho to Yeh Mitti Bari Zarkhez ha Saqi*".

Some suggestions based on the analysing above are as follows. *First*, there should not be any confusion on the pattern of the national level examination i.e. NET (National Eligibility Test for Lectureship) which is conducted by the University Grants Commission of India (UGC). UGC should not frequently change the pattern of examination, it should maintain the stability in the examination system, although if there is something which is essential to further improve it, then UGC is most welcome.

*Second*, while quantity is important, quality is paramount. Quantitative expansion of higher education should go hand in hand with quality. We should not provide access to those who do not deserve but desire. Access should not be denied to those who are talented. We cannot sacrifice excellence for the sake of equity. Hitherto neglected and disadvantaged sections of society should be paid attention when it comes to access to higher education. Various social, economic, and political reasons which are constraints to access and equity in higher education in India should be dealt properly. Regional and gender disparities must be kept in mind.

*Third*, problem of plenty should be given immediate attention; otherwise, we will not be in a position to control it. Degrees should be made job worthy. Those who are having the degrees should have jobs also. They should not be rejected on the basis of un-employability

tag. Therefore, they should be inculcated those skills which are necessary for the job market.

*Fourth*, there are a large number of vacancies which are lying vacant in various colleges and universities; vacancies should be filled immediately, without any further delay, as shortage of teachers is one of the main reasons for quality deterioration of higher education.

*Fifth*, in order to improve the quality of higher education, feeder quality i.e. the quality of primary and secondary education should be given attention and the stuff which comes to higher education should have higher education as their first choice. Necessary steps should be taken to attract bright students to the research.

*Sixth*, publications should be qualitative. Those research papers / research articles / articles are should be published which are really suitable for publication, so that their implications can be helpful in policy formulations.

*Seventh*, in the institutions of higher education, there should not be dearth of infrastructural facilities. Libraries should be fully equipped with the latest books, journals, and periodicals. Laboratories should be updated. As UGC (University Grants Commission of India) has already prescribed minimum infrastructure and physical facilities for all types of institutions in the country, it should be followed in principle and practice.

*Eighth*, the students should be sensitised for this that they should acknowledge whatever they quote in their research papers / research articles / articles. Academic honesty is as essential as the honesty of our character. The quality of research papers should be based on this fact also that how one is giving references. As the University Grants Commission (UGC) is planning to make it mandatory for all colleges and universities to install anti-plagiarism software. It should be seen as requirement to get doctorate degree.

*Ninth*, education should not be the commodity of business which can be purchased or sell like any other commodity. Business oriented mind should remain away from this sacred field. Higher education cannot be left to the market force only. Those who venture investment in this field should be

properly scrutinized. Those with commercial interests dominating over the interests and ethics of higher education should not be in this field at all. Government should frame such policies and guidelines which can cater to those who really want to serve the country and those should not easily enter in this field who think education as investment for profits.

*Tenth*, as we believe that teachers are the real makers of a nation. We should not let them feel that this is mere rhetoric and just a saying. It must be remembered that they are neither politicians nor businessmen; therefore, they should be treated as teachers and nothing else. Although we are not saying that a teacher is God; so he cannot do anything wrong, but all the teachers should not be taken and treated as same. Therefore, administrators should not harass them and should make them the part of decision making, especially when the decision is related to them.

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YAYU HERYATUN

## HOW STUDENTS MAKE MEANING FROM LITERARY TEXT?

**ABSTRACT:** *This research was intended to explore how students make meaning whenever they read a literary text. It employed a qualitative method to find out how students responded to literary text in meaning making, type of responses produced by students after reading a literary text, and condition where students produced those responses. It was a case study involving seven students who were taking a course of Prose and their teacher. Classroom observation, questionnaire, and interview served as the data collection method. The result of this research indicated that students responded to literary text in making meaning through multiple reading with different purposes ranging from reading for gaining general idea, reading for learning from the text to reading for searching information. In addition, the way students read a literary text was through the continuum from aesthetic reading to efferent reading. The process of making meaning was demonstrated by most students through questioning about text itself and bringing the text to their lives. Students posed questions dealing with the element of story. Responses that students produced after reading a literary text was different, vary from restatement, associative, figurative, and emotional responses. Based on these findings, it is recommended for teachers that they should be explicit in stating their expectation on what students should achieve. Meanwhile, although students themselves who provide and choose literary text, they should select literary text based on their reading skills, in case of choosing the easy ones.*

**KEY WORDS:** *Meaning, reader response, literary text, aesthetic reading, efferent reading, and interaction of students and teachers in the classroom.*

### INTRODUCTION

Any text can be considered as literary text provided they are read as aesthetic objects by a number of readers. It is in line with what L.M. Rosenblatt (1991) says that texts become "literary" when they are chosen by a sufficient body or reader community to be read as aesthetic objects as opposed to documents. In other words, it is the reader who determines whether a piece of text is literature. Therefore, literature should be thought as literary evocation. Quoted L.M. Rosenblatt (1991), then, C. Cox and L. Many (1992:25) put forward that literary evocation is the process in which readers select out ideas, sensation, feelings, and images drawn from his past linguistics, literary, and life experience; and synthesizes them into a new experience. This literary evocation makes literature as expression of the personalities of readers. L.M. Rosenblatt (1978) and R.E. Probst (1990) quoted that all student's knowledge about

literary history, about authors and periods, and literary types will be so much useless baggage if he has not been led primarily to seek in literature a vital personal experience.

In turn, reading literary text requires highly involvement from reader. The more reader's attention is on the more personal lived-through evocation of literary work. In other words, the more aesthetic stance is the most appropriate when reading and interpreting literary text. It is the core of transactional theory from L.M. Rosenblatt (1978 and 1991) about transaction between reader and text. Besides, D. Bleich (1975:4) assumes that the role of personality in giving response is the most fundamental fact of criticism. Thus, there is no absolute response of a literary text rather there can be several probable responses, depending in part upon what the reader bring to the text.

The transaction between readers and text can only be done if classroom applies response-based-classroom; the task in teaching

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Yayu Heryatun, M.Pd. is a Lecturer at the English Department IAIN (Institut Agama Islam Negeri or State Islamic Religion Institute) "Sultan Maulana Hasanuddin" in Banten, Indonesia. For academic purposes, the author is able to be contacted via her e-mail at: [yayuheryatun@yahoo.com](mailto:yayuheryatun@yahoo.com)

literature is to help students think, not to tell them what to think (Probst, 1998:16). J.W. Swope and E.H. Thompson (1986:75) also emphasize that teaching literature is aimed to help students to think actively about literary text. That is to engage students in active reading of text, to respond to and interact with it afterwards, and to explore meaning. It means that making meaning from reading literary text is dynamic, reflective, and interpretative process. It will come, in turn, to multiple responses among students and they tend to be more tolerant of multiple interpretation and they are better equipped to examine the arguments of others. In short, in response-based classroom, students become critical readers. Thus, making meaning in reading literary text can seem greatly interesting and challenging for EFL (English as Foreign Language) students (Alwasilah, 2001).

The main question of this research is: "How students make meaning from literary text?". The main question will be guided by following three questions: (1) How do students respond to literary text in making meaning?; (2) What responses do students produce after reading literary text in an attempt to make meaning?; and (3) In what condition are the responses produced?

## REVIEW OF LITERATURE

Reading based on transactional theory is defined as an event involving a particular reader and a particular text, happening at a particular time under particular circumstances in a particular social and culture setting, and as part of the ongoing life of the individual and the group (Rosenblatt, 1978; and Corcoran, 1987). The reader is active and the text only consists of marks on the page until the reader transacts with it. It means that meaning resides in the negotiation among readers in an interpretive community, not in the text, in authorial intention or in individual statement concerning that significant of text (Cox, 1999:268).

Furthermore, according to L.M. Rosenblatt (1978), although all reading occurs as experienced meaning, each reader assumes a stance or focuses his or her selective attention in different ways. Any text can be read more

aesthetically or more efferently. A reader moves back and forth on a continuum from aesthetic to efferent. During aesthetic reading, reader's focus is on his or her own "lived through" experience of reading event, or more private aspects. In other words, an aesthetic reading focuses on the association, feeling, attitudes and ideas that the text arouses in the reader.

During efferent reading, reader's focus is on the information he or she will take away from the text or more public aspects. Most readings involve a mixture of both stances, and a single reader may adopt a different stance toward the same text at different times and in different situations. Wolfgang Iser (1998:93) also conveys that the reader's communication with the text is dynamic process of self-correction, reader is always looking forward and backward at the same time.

Reading literary text, then, involves a great deal of critical thought, particularly characterized by the exploration of possibilities. This can be done by posing questions concerning issue on the literary text. Questioning is an effective tool which help readers make meaning of literary text by thinking about what is being read. Students posed questions when read literary text to what make them curious to know. Before reading, they use question to activate prior knowledge, make prediction.

During reading, students form questions to compare and generalize and clarify meaning. After they read, students use questioning to locate information, understand and remember events and characters, and identify theme. It can be regarded as a proof of transaction between readers and text. It is also supported by R.W. Beach and J.D. Marshall (1991:70) that more importantly it is a question that directs attention the transaction between readers and text and not simply to the text alone. In other words, it is such kind of aesthetic questions. Besides, J. Langer (1994) proposes that posing questions is treated as part of the literary experience as students themselves are regarded as envisionment builders.

Questions themselves often occurred in the second reading. It can be understood because

the first reading is generally uncritical (Pope & Woodlief, 2007). Plot or the reconstruction “what happens” is primary importance at this stage. Furthermore, they state that in second reading, readers are re-reading for questioning text. One way to make rereading more effective is to organize the specific questions that call for a comparison between the first and second reading. Reader will be asked to re-examine their position toward the story after second reading. They are also asked to speculate how closely they to the story through inferences, predictions, and connections. Mostly what makes respondents concerned is what is called as elements of story. It is parallel with J. Langan (2002a:611) who suggests that issue to discuss in literary text is element of story such as character, plot, and so on.

Another way that readers attempt to make meaning is through involving a text that they read to their own lives. In line with this, F. Palmer (1992) and M.R. Hancock (1992) assert that text to life connection is common in aesthetic transaction. This can be done throughout imagining what readers would do in character’s place, try to understand characters in story, in term of how people would act in similar situation as if it is in the real world. In specifically, reader steps into the main character’s shoes and relates what she/he imagines to the character’s underlying emotions, feelings, and state of mind.

Literary experience also helps students understand the community in which they lived. It is in line with what D. Bleich (1975:48) states that at one side, individual’s response to literature is subjective; and the other side, the process by which her/his response becomes a form of knowledge is determined by the community of interpreters, in this case in/out classroom, to which reader belongs. Furthermore, in specifically, students’ expectations (Hancock, 1992; and Galda & Beach, 2001) to character in story influence their response to literary text.

For example, research has shown how readers have expectation for how people ought to behave, as readers treat characters as people regardless of the fact that they exist only in literary transaction; how readers become involved with characters, often comparing

character feeling, and action with their own or readers resist or reject a story which does not reflect their cultural expectation. Those are evidences for inter-textual connection that individual readers make between texts and their life experience.

However, it is very important to establish the purposes of reading. Because the different purposes of reading will lead to different modes of reading, in turn, to different criteria of evaluation of the “meaning” evoked. If the purpose is literary, the important think is that readers relate to the text and to one another (Rosenblatt, 1991:447). The different experience produced during their transaction with it or vice versa. The ability to adopt the stance on the continuum approach to their particular personal purposes and to the situation. In short, the ability to read both aesthetically and efferently. Meanwhile, Rabinowitz clarifies that when reading a piece of literary text for the first time, students are much more concerned with is called as reading of configuration, namely reading that seek to understand what will happen next (cited in Marshall *et al.*, 1995:126). It is done for gaining general idea from text that they read.

W. Grabe and F.L. Stoller (2002:13) express that in reading literary text, we read for learning from text. It is usually carried out at reading rate slower and done by connecting text information with background knowledge. For example, connecting a character, event to other character events. Besides, P.L. Carell and J.C. Eisterhold (1988:88) explain that in EFL (English as Foreign Language) context, readers emphasize more for learning from text that they read. Thus, in process of understanding both other culture and our own culture through reading a literary text, readers try to apply real world beyond the printed page. Meanwhile, in reading for searching information, we sometimes slow down to process the meaning of a sentence in searching of clues that might indicate the right chapter.

D. Bleich (1975) and J.W. Swope and E.H. Thompson (1986) assert that after students read a work of literature, they need to connect the literature to their own experience. The literature journal enables students to make these connections. There are 4 types of responses:

*First, Re-statement responses.* It is a text-based response. Readers have not analyzed the text in depth. It is like a retelling of the content. R. W. Beach and J.D. Marshall (1991:104) express that retelling as one of response activities assist students to sort out the most from the least relevant event, relate to understanding the point of text. For example, students focus on aspects related to the story conflict, then, by recalling these particular aspects, students lay the groundwork for further interpretation of the story. In addition, B. Corcoran (1987:204) states that retelling is a necessary part of formulating more sophisticated responses. Retelling also lets teachers know what has not been understood and it allows people to know how they feel about a literary text.

*Second, Emotional responses.* This response indicates readers' immediate feelings about literature. It allows readers to analyze and make sense of their subjective reactions.

*Third, Associative responses.* It clarifies readers to relate their experience of reading to some part of the readers' subconscious experiences. It also shows us that each individual rework a poem according to the demands of her/his personality at her or his personality at the time of reading.

*Fourth, Figurative responses.* This response asks readers to identify a feature that regarded important such as word, phrase, sentence, theme, character, etc; and attempt to identify why that feature attracted their attention.

Those type of responses develop throughout the literary competence. As defined by D.L. Spiegel (1998) and Safrina Noorman (2003) that the ability to read a text as a whole is to master of a set of conventions for reading a literary text. Furthermore, they state that readers' knowledge of convention allows readers to make sense of a literary text. Understanding literature depends on experience and mastery. Therefore, reading literature means making sense of ways we try to make sense of our lives (Spiegel, 1998; and Noorman, 2003).

Since reading regarded as a transaction between text and reader, it implies how the importance of reader's role in interpreting text. It means that it rejects the idea of fixed

meaning which inherent in every literary text. In other words, through a transaction with text, readers create his or her meaning based on personal association – their emotion, concern, life experience, and knowledge to their reading; then, each interpretation from each reader will be subjective and unique. In turn, it will influence to the position of text, students, and teacher in response-centered-classroom.

In term of position of students, students will think actively about literature, that is, to engage in active reading of the text, to respond to and interact with it afterwards, and to explore meaning through class discussion (Langan, 2002b). L.M. Rosenblatt (1978) and B. Corcoran (1987) regard that the literary process as a negotiation of meaning and the readers' role as a co-creator. Students should be made to feel that her/his own response to literary text is worth expressing, and then encourage students to develop their own interpretation and gain vision from other because there is more than one way to interpret any piece of literature. Students are not simply taking information when they read. Students will begin to make personal connection between literary text, their own lives, and the world. Students will read and develop their own responses to text.

In term of position of teacher, teacher is not a source of the standard interpretation of a text anymore. There is no one "right" answer or "correct" interpretation, the diverse responses among students are key to discovering the variety of possible meaning a text can evoke. It is in line with what C. Cox and L. Many (1992:32-33) emphasize that teacher should allow students opportunities to make choice about how they will organize their evocation of text. Besides, teachers also allow students to talk to themselves as well as to each others; it means that teacher should invite and encourage students to make personal and inter-textual connection. Those can be achieved through the instruction that played by teacher.

D. Bleich (1975:4) states that classroom also play role in term of how a classroom as a literary community can negotiate among students' responses. Responses to literary text can be enhanced through community in the classroom. In turn, it will lead to create a

democratic classroom. Finally, students who are schooled in response-centered-classroom where their responses to literature are valued in developing a sense of ownership, pride, and respect with regard to learning.

### **METHOD, RESPONDENTS, AND DATA COLLECTION**

This research used a qualitative method, because it searched to investigate how students respond to literary text. What type of responses that students produce and in what condition the responses are produced. It is in line with what S.B. Meriam (1991) and J. Maxwell (1996) emphasize that the focus of qualitative study is on process. This research also a case study as it was an examination of a specific phenomena. Yin, as quoted by S.B. Meriam (1991:10), defines case study as a design particularly suited to situation where it is impossible to separate the phenomenon's variable from their context. It means this research was only an analysis of single social unit, namely the chosen students, in a certain period of time (Meriam, 1991:9). Relating to this research, it referred to students who took prose subject and their teacher. Therefore, a qualitative case study allowed me to explore what students experience when interacting with literary text.

The research also used of multiple sources for evidence such as data derived from questionnaire, observation, and interview (Alwasilah, 2002). In this research, I used detailed observation, questionnaire, and interviews to provide me a real picture of what was happening to students and a teacher.

In doing this research, I needed not only appropriate method but also appropriate respondents as key informants who were struggling for their prose assignment, and they were also able to reflect on and articulate their thought and experience in making meaning for the researcher what is going on. The selection of respondents was very important decision. I selected a small group of students for in-depth case study. Seven students were selected to form a purposeful sampling for providing important information that can't be gotten as well from other choices. J. Maxwell (1996:70-71) also states that purposeful sampling is

done to search people who are able to be informative, because they are expert in area or were privileged witnesses to an event.

Multiple data collection were employed in this research. There were observation, questionnaire, and interview.

**About Observation.** In this research, I positioned myself as participant, as observer, or observer-as-participant. It meant I participated in classroom interaction; however, my participation was not dominant as my role as an observer of teaching-learning process as what as observer as participant was suggested to do (Alwasilah, 2002:220). Observation was aimed to get authentic data on the actual activities that occurred in prose. During observation, I found students often wrote their response on journal toward stories that they had read before they did presentation in the classroom. Thus, students' response journal play as a part of observation data.

**About Questionnaire.** Questionnaire was intended to gain authentic data from students in form of written data. I used two form of questionnaires: open and closed questionnaire. The data from questionnaire were employed as a basic of the questions in the interview. Thus, questionnaire data were only used to cross check the answer from other data.

**About Interview.** I formulated interview questions into three parts. The first part addressed about the responding to reading short story. The second part identified responses that students produce. The last part concerned about the condition of teaching-learning process which made students produce the responses of literary text. By conducting this interview, it made me confident to get comparable data across subject.

### **FINDINGS AND DISCUSSIONS**

The data were analyzed through the use of qualitative data analysis. I analyzed the data from observation including students' journal, the data from questionnaire, and the data from interview to seven students and one teacher. Those and other relevant document were read repeatedly. The data consists of analysis to answer research questions. The first is to describe how students respond to literary text; the second is to identify the type of responses

**Table 1:**  
Responding to Literary Text

Responding to Literary Text	R#1	R#2	R#3	R#4	R#5	R#6	R#7	Total
1. Multiple reading with different purposes:								
a. Reading for general idea	v	v	v	v	v	v	v	7
b. Reading for learning from text	v	-	v	-	v	v	-	4
c. Reading for searching information	-	-	v	-	v	v	v	4
2. Questioning about story	v	-	v	v	v	v	v	6
3. Bringing text to life	v	v	v	v	v	v	-	6

that students produced; and the third is to investigate in what condition the responses are produced. Summaries the responding to literary text, as showed by respondents, are as follows.

**On the multiple reading with different purposes.** Students had multiple literary texts for reading. There are different purposes that emerging from respondents:

**First, Reading for general idea.** Research showed that readers were reading a literary text for the first time. They were much more concerned with what L.M. Rosenblatt (1978 and 1991) called that reading which seek to understand what will happen next as aesthetic reading. It focuses on what readers experience in the act of reading. While in what C.A. Purves (1993) calls it as reading for configuration.

R#4 (Respondent 4) stated that her first purpose whenever reading a short story was to achieve a general idea. She stated that *“Reading for the first time, I cannot imagine how the content of story is. Then, I read the whole story and understand where the plot is but I just understand and I have no expectation how all character should act”* (interview with R#4, 9/10/2012).

**Second, Reading for learning from text.** Some respondents admitted that they read short story for learning as a lesson. They seemed believe that story brought something useful for their own life. It is in line with what R.E. Probst (1990) said that a piece of literary text has moral lesson. R#6 (Respondent 6) admitted whenever she read a story to gain something useful for her life. *“Frankly speaking, I read story because I want to learn for knowing more the various characters in human life as story is a picture of daily life”* (interview with R#6, 11/10/2012).

**Third, Reading for searching information.**

Some respondents focus was on the information that she or he took from story. R#5 (Respondent 5) admitted that she slowed down to process the meaning of a sentence to get the right information. *“I read short story carefully to find out the right information what story means. It means firstly I translate words or foreign terms by looking up the dictionary”* (interview with R#5, 10/10/2012). It is in line with W. Grabe and F.L. Stoller (2002) idea that we sometimes slow down to process the meaning of a sentence. It is done to locate the information that might indicate what sentence means.

**On the Questioning about story.** Respondents posed questions to make them become involved to story. Besides, respondents had expectation relating to what character did. It is supported by Mellor and Petterson that how readers’ expectation for characters’ action influence their responses (cited in Galda & Beach, 2001:65).

R#4 (Respondent 4) experienced in questioning text. She was rather surprised and disappointed to the character’s attitude. *“I am surprised and disappointed to Ryan. He should be glad to have a wife who is smart. Because of his egoism, he is ashamed to his friends in the office that his wife has higher education than he has. Therefore, he doesn’t allow his wife to study again because the wife’s job is to take care household and children”* (interview with R#4, 9/10/2012).

Related to the end of story, respondents expressed their disappointment in term of how writers closed their stories, the resolution of plot. Besides, the way respondents interact with a literary text was influenced by their expectation to have happy ending. R#7 (Respondent 7) conveyed that although he

**Table 2:**  
Types of Students' Responses

	R#1	R#2	R#3	R#4	R#5	R#6	R#7	Total
1. Restatement responses	v	v	v	v	v	v	v	7
2. Associative responses	v	v	v	v	v	v	-	6
3. Figurative responses	v	v	v	v	v	v	-	6
4. Emotional responses	v	-	v	v	v	v	-	5

made a distance to text because he wanted to make text objective, he still had a question for text dealing with element of story such as plot especially in the part of resolution. "I am always interested to know how ending of this story is" (interview with R#7, 12/10/2012).

**On the Bringing text to life.** It means that readers step into characters' shoes, then, they relate what they imagine to be the character's underlying emotions, feeling, and state of mind (Cox & Many, 1992:30).

R#2 (Respondent 2) said that he tried to involve to story to make him concern and understand about story. It was done through tolerating what character did. "We cannot blame why A acts like that and B does because they have different reasons" (interview with R#2, 7/10/2012).

Meanwhile, R#3 (Respondent 3) conveyed that it was easier for her to understand story because her feeling was involved to story. Then, she sateted as follows:

*I am the sensitive one, my emotion always involves to story, I am so upset to Caren as she kicks the old lady who adopts her. I am glad to Caren when she dances by wearing the red shoes and I feel sad when Caren passed away. That's me, I always involve to what I watch like watching television. If there is a sad scene, I cry but if there is funny thing I laugh* (interview with R#3, 8/10/2012).

The majority of respondents demonstrated their responses toward what short story they had read. The responses ranged from text-based, respondent's personal feeling to what part of short story that respondents think, it is the most important.

**First, Re-statement responses.** All respondents used the retelling of the short story's content by using their own words as a first response to what short story they have already read. Bleich explained that re-

statement is a text-based response (cited by Noorman, 2003:268). The readers have not analyzed the text in depth. R#7 (Respondent 7) said in interview that "Readers want to know the content of short story, so when I share my story to my friends I just retell what the content of story is. Besides, the message of story as a human being, we have to be able to survive wherever we live" (interview with R#7, 12/10/2012).

**Second, Associative responses.** In this response, respondents related their reading experience to some part of the readers' subconscious experience. D. Bleich (1975:48) stated that associative response is the most complex and the most useful form in expressing feeling about literature. Readers rework a poem according to the demand of his personality at the time of reading. Respondents tried to become involve through such a way like becoming one of characters in the story. Story related to reader's own world (Langer, 1994; and Marshall *et al.*, 1995).

R#3 (Respondent 3) claimed that by involving through story, it made her understand story easily, feel symphaty to character of a story. In her journal, she wrote as follows:

*Reading this story, I feel like on the earth. It means Karen reminds me about parents' love. I can feel the same as Karen, so that I must change my attitude to make my parents proud of me. If I were Karen, I would love the old lady who adopts me. I won't make her hurt because of my egoism. I will obey her command. If I make mistakes, I'll beg her apologize, then I will try to forget all my dreams about the princess and willingness to using the red shoes. That old lady is the most important person for my life. This story also likes "Malin Kundang". He disobey parents and get curse. Karen got died with her confession of sin, but "Malin Kundang" died with his sin to his mother* (interview with R#3, 8/10/2012).

It was obvious that association made reading literary text became meaningful for

students themselves. D.L. Spiegel (1998) pinpoints that making connection between what students have read to the world around them, it helps students to make sense to their own world. When students first begin responding, their responses are often somewhat superficial. Later, as they gain experience and trust in the process, their responses often become more reflective and show a greater depth of understanding.

R#4 (Respondent 4) asserted that although she has not experienced yet like character experiences in story, she could get lesson that story made her realized to her existence in the world. She inserted the famous proverb to support her reason why she wrote like that. She said then as follows:

*The story reminds me that in real life I cannot close my eyes to the people surrounded me. Sometimes, I asked myself why life is so hard to pass. On one side, I see people that lived in the wealth but on other side, I see people that lived in poverty. I aware that "God disposes, man purposes". It is normal, there are rich men and poor men and if that happens may be the balance of it will happen. This story makes me realize and thank fullness to God for His gift to me and reminds me to keep holding to God every time. Everywhere and whatever happened because everything lives because of HIM (interview with R#4, 9/10/2012).*

**Third, Figurative responses.** Each readers had a different sense of what "important" means for them. What one reader regards important is various. According to D. Bleich (1975:57), the importance of story is a result of importance to the reader. The subjective importance is the first matter to be determined, and the importance in the story is a secondary consideration. These sense of importance is showed in figurative responses.

R#2 (Respondent 2) explained that the plot of story was the most important for him. He claimed that he plot of story *The Adventure of Tom Sawyer* liked his own life. Furthermore, he wrote as follows:

*After I read this story, it reminds me to my own experience. I have experience whatever was done by the boy. The boy wanted to be a good boy, that want I experience now, being a good boy. He promised to free from bad things. However, finally he returns to be a bad boy after everyone lies him. In this case, because I myself have experience too, whoever wants to make the*

*life better, there must be supported by other elements such as friends, neighbor, etc. (interview with R#2, 7/10/2012).*

**Fourth, Emotional responses.** It clarifies readers' immediate feeling about literature. Readers treat characters as people regardless of the fact that they exist only in literary transaction, how readers become involved with characters, often comparing character feeling and action with their own, and how readers resist or reject a story which does not reflect their cultural expectation. Those are evidences for inter-textual connection that individual readers make between texts and their life experience. It was obvious that reader's emotional responses are essential to understand a text (Purves *et al.*, 1990a and 1990b).

R#5 (Respondent 5) expressed her feeling to a main character in the story *Three Hundred Pesos* as follows:

*I so hated to Anastacio as the main character of this story. Because he is stingy and greedy. He does not care to other's problem even his own sister's problem, but truly. I have ever felt like Anastacio. I don't know why. It is hard for me to lend money for my own friend eventhough at that time I had enough money to be lent. On the other side, I like Anastacio. I like his working hard, his willing to be succeed and make his dream become the fact, have his own store (interview with R#5, 10/10/2012).*

Later, R#5 analyzed her own position toward story whether she liked Anastacio or not, then she noted that:

*Thus, I can see the positive and negative side of Anastacio. I really feel sorry to the end of Anastacio's life. He did not beg an apologize to his brother and sister of what he has done to them many times ago. I hope it does not occur to my life and I think Anastacio's death is too easy, because he passed away without getting the suffering as well as his brother and sister got (interview with R#5, 10/10/2012).*

**About Condition where the responses are produced.** The response-based-classroom occurs in the certain condition of classroom. D. Bleich (1975) claims that responses to the text can be enhanced through community in the classroom.

**Table 3:**  
The Condition of Classroom

	R#1	R#2	R#3	R#4	R#5	R#6	R#7	Total
1. A classroom where students' talk is dominant	v	v	v	-	v	v	v	6
2. A classroom where non threatening atmosphere	v	v	-	v	v	-	v	5
3. A classroom where multiple interpretation is accepted	v	-	v	v	-	v	-	4
4. A classroom where cooperative work between teacher and students occurs	-	v	v	v	-	v	-	4

**First, A classroom where students' talk is dominant.** J. Langer (1994:208) explained that one of guidelines of literary instruction is to encourage students to speak to one another, to explore possibilities, and develop understanding one another. R#6 (Respondent 6) admitted that *"For the first time I take the benefit of discussion. During discussion we find differences among friends and we can solve it, the lecture does not involve at all. She really plays as a good facilitator"* (interview with R#6, 11/10/2012).

Students time talking occurred in small group discussion. R.W. Beach and J.D. Marshall (1991:58-59) asserted that small group discussion allows each participants to have more opportunities to speak. Students are not dependent on the teacher to guide them, they become accountable to themselves. R#2 (Respondent 2) noted what he got from small group discussion. *"The teacher asked us to hold a small group discussion. There, we can express our opinion and develop our imagination where the plot of story will go"* (interview with R#2, 7/10/2012).

It was in line with what teacher expected. Through interview, R#5 (Respondent 5) explained the objective to make a small group discussion as follows:

*There are some objectives of forming small group. First, it is one of learning activities in classroom in order to make prose not boring. Second, through grouping, students discuss, learn each other, share ideas, and I am sure that they will understand text more than if they learn by themselves. Third, through discussion, they encourage to develop their thinking activities and it will develop their critical thinking. Fourth, it gives opportunities to in-active students for participating as they are more ready to share in small group discussion (interview with R#5, 10/10/2012).*

The condition is accordance with what L.M. Rosenblatt (1978 and 1991) said that classroom situation and the relationship with the teacher should create a feeling of security. Class must become a comfortable and non combative place.

**Second, A classroom where non-threatening atmosphere is created.** The classroom situation and the relationship with teacher should create a feeling of security. It is important to run response-centered classroom. In line with this, R.E. Probst (1990:25) called as receptivity. Teachers have to establish an atmosphere in which students feel secure to respond openly. R#1 (Respondent 1) said that *"I am not scared to ask something if I don't understand. If other lessons, I am ashamed because my vocabulary is limited. Indeed, I am not scared when my friend in my group ask me to speak in front of class"* (interview with R#1, 6/10/2012).

**Third, A classroom where multiple interpretation is accepted.** Leaving room for possible interpretation is a heart of critical thinking in literature (Langer, 1994:204). Students learn to see themselves as readers. Instead of relying on a teacher of a standard interpretation of text, students also learn to construct their own meaning by connecting the text to issues in their lives. Besides, through interacting in groups, students move beyond their initial reaction to take into multiplicity interpretation. R#3 (Respondent 3) noted, *"The teacher does not give us the limitation whatever our responses, so she gives us a room for exploring our understanding"* (interview with R#3, 8/10/2012).

However, giving freedom for expressing whatever students' response made some of students confused to decide which one was more acceptable for each responses.

Furthermore, R#1 (Respondent 1) stated, “*Teacher never says whether our response is right or wrong. Whatever our responses, she will say it is good. Therefore, all responses are regarded as a good response. It makes me confused*” (interview with R#1, 6/10/2012).

It is obvious that teacher should also be explicit in stating her instruction and her expectation to avoid students’ confusing. Teacher seemed to take for granted that students understand to what she expected and asked.

**Fourth, A classroom where cooperative work between teacher and students occurs.** Teacher who joined the class as another reader like themselves made them encourage to participate in learning activity. R#3 (Respondent 3) explained, “*Teacher as a friend in learning makes me comfortable and I have spirit in learning Prose and if we hold discussion she sometimes poses a question*” (interview with R#3, 8/10/2012).

Teacher had a decisive role to make students become an active reader. Starting from giving some guiding questions in some meeting, posing some aesthetic questions, making small group, giving help if needed, putting herself as a member of classroom. R#4 (Respondent 4) expressed her high appreciation to teacher’s attitude when conducting teaching learning process, as follows:

*Every student has to give response to what story that we have read and during discussion we learn to appreciate our classmates’ responses. She is different from other teacher in term of giving opinion and input. When we have different ideas with her, she accepts it and then she conveys her opinion. So, she is more open-minded. I think she is the best teacher, the first teacher who can receive feedback from students* (interview with R#4, 9/10/2012).

## CONCLUSION

Students responded to literary text in making meaning through multiple reading with different purposes. *First*, they read short story for gaining general idea. *Second*, they read short story for learning from text itself and the last, they read short story for searching information. In term of how they read short story, they demonstrated by continuum between aesthetic reading to efferent reading.

In addition, during reading a literary text, they also posed questions about text itself. To make literary text easy to understand, they brought the text to their own lives.

Students produced different kind of responses in making meaning. The responses themselves are ranging from re-statement, associative, figurative to emotional responses. All respondents produced associative as well as figurative responses. The associative responses were produced through bringing the literary text to their lives. However, the difference sense of what most importance of literary text, in figurative responses, was varying among most respondents. Expressing feeling as one way to make meaning presented by some respondents in emotional responses.

The classroom condition which enables students to produce literary text as described by respondents are: classroom where students’ time talking was dominant, non-threatening atmosphere was created, multiple interpretation was accepted, and students-teacher’ cooperation occurred. In applying response-based classroom, although students themselves are meaning makers, teacher had a decisive role in helping students to make meaning from literary text. This involves selecting texts, welcoming any responses, and creating a conducive classroom.

Based on the research results, there are two suggestions, especially for teachers as well as for students related to this study, as follows:

**First, suggestion for teachers:** regarding to teacher’s instruction, teacher should be explicit in stating his/her expectation what students should achieve in writing their response journal. It is needed because not all students understand what teacher expects. Teacher also needs to set his/her own interpretation as a guidance to keep students’ response journal still on the right tract, in case of avoiding students’ confusing. In addition, it is important for teacher to encourage students’ personal to improve their ability in constructing meaning. In term of giving guiding questions, it should be given at earlier meeting because teachers’ knowledge is an asset and it should share with students in the proportional scope.

**Second, suggestion for students:** in selecting a literary text, although students themselves

who provide and choose it, they should consider it in term of the degree of difficulties. It is done to avoid some students who choose the easy one. Since responses is resulted not only based on students' personality but also as a result of students' community, it will be better if students hold group discussion outside classroom from improving their own responses before presenting in the classroom discussion.

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**Interaction of Students and Teacher in the Indonesian Context**  
(Source: ASPENSI Album Photo, 9/10/2012)

Students produced different kind of responses in making meaning. The responses themselves are ranging from restatement, associative, figurative to emotional responses. All respondents produced associative as well as figurative responses.

HILAL AHMAD WANI, ANDI SUWIRTA & JOSEPH FAYEYE

## UNTOLD STORIES OF HUMAN RIGHTS VIOLATIONS IN KASHMIR

**ABSTRACT:** Kashmir is an intractable conflict between the two South Asian countries: India and Pakistan. It had affected people of tiny nation badly. Every individual suffered here in this vale of paradise which was known as the beautiful region across the globe. But its irony that due to unrest, turmoil, and cycle of violence, people lost their kiths and kens; and because of all that, State of Jammu and Kashmir suffered a lot. This valley has seen plenty of untold stories of massive violations of human rights committed by Indian army, police, and by some of the militant groups. Since 1989, the people of Kashmir were killed, tortured, humiliated, and injured. Thousands of the people were killed due to cycle of violence prevalent in Jammu and Kashmir. Thousands of the people got injuries and they became disabled to work. Many are those who lost their beloved children's, daughters, sisters, mothers, and some women have lost their beloved husbands, who were only the source to care for them. Due to turmoil situations, thousands of the houses and shops were burnt. This study will describe how fundamental rights of the people were encroached and curtailed. It will also highlight how the people of this region were suppressed due to misuse of the armed forces. It is pertinent to mention here that no democracy can be successful where draconian and inhuman laws are prevailing. Democracy can only survive when the dignity of every individual will be respected and safeguarded. Here are tears in every mother's eyes that lost their beloved children. Everybody here hates violence and is ready to see peaceful Kashmir without any conflict and human rights violations, may this dream of so many become reality.

**KEY WORDS:** Untold stories, violations, fake encounters, draconian laws, psychological disorder and suicides, disappearances in Kashmir, and human rights.

### INTRODUCTION

Since 1989, the people of Kashmir were killed, tortured, humiliated, and injured. Thousands of the people were killed due to cycle of violence prevalent in Jammu and Kashmir. Thousands of the people got injuries and they became disabled to work. Many are those who lost their beloved children's, daughters, sisters, mothers, and some women have lost their beloved husbands who were only the source to care for them. Due to turmoil situations, thousands of the houses and shops were burnt.

In the historical context, the Jammu and Kashmir State was given special status and greater autonomy within the Union of India when Union adopted its Constitution on 26 January 1950. The Jammu and Kashmir was the only Muslim state, which rejected the two-nation theory and the partition of the country

on the basis of religion and joined the Union of India. However, due to specific historical events in which country was divided on the basis of religion and followed communal riots with the largest transfer of population even taking place in human history, the autonomy issues got mired in controversy. Talween Singh blames the Congress and NC (National Congress) for failing to recognize the discontent in the local Kashmiri Muslim population of the valley (Singh, 1994:11).

These developments cast their spell on the debates in the Constituent Assembly of India too in which the majority opinion of makers of Indian Constitution favored a strong Centre. That ethno-cultural, linguistic, religious, and geographical diversity of the country was well known to them and they could not just wish it away. Therefore, striking a balance between these two complex realities, they adopted a

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Dr. Hilal Ahmad Wani is a Post-Doctoral Fellow at the Centre for Peace and Strategic Studies UoI (University of Ilorin) in Ilorin, Nigeria; Andi Suwirta, M.Hum. is a Senior Lecturer at the Faculty of Social Studies Education UPI (Indonesia University of Education) in Bandung; and Dr. Joseph Fayeye is an Associate Professor at the Centre for Peace and Strategic Studies UoI in Ilorin, Nigeria. They can be reached via their e-mail at: [wanihilal@gmail.com](mailto:wanihilal@gmail.com), [andisuwirta@yahoo.com](mailto:andisuwirta@yahoo.com), and [josephfayeye@yahoo.com](mailto:josephfayeye@yahoo.com)

Constitution, which remains federal in form and but unitary in spirit. At the political level, the special status of Jammu and Kashmir State was an anathema to those political forces, which perceived that it held the potential to pose a challenge to the unity and integrity of the country (Ranabir, 2005:93-113).

Thus, the autonomy of Jammu and Kashmir fell victim to the controversy between the centrist and centripetal political forces did manage to dilute the autonomy of Jammu and Kashmir State to more extent. Ironically, these were not the forces which are perceived as right wing, extremist-nationalist in nature, responsible for weakening of autonomy in Jammu and Kashmir. In fact, the political dispensations at the centre which diluted the autonomy of Jammu and Kashmir wanted to achieve the twin objective of gradual withdrawal of states autonomy under the perception of strengthening the process of nation building in the country and extending the influence of their own political parties in the State of Jammu and Kashmir. The existence of over centralization, in the political, constitutional, and economic spheres, for the last five decades has revealed that such a policy has left large chunks of population in the country dissatisfied. Moreover, the paradigm of centralized planning pursued in the country has indicated that benefits of development have not percolated to the grassroots level (Punjabi, 2000:6).

The crude process of centralization was introduced systematically and pursued vigorously by successive Central governments in collaboration with the state government in the name of integration. In this process of centralization, the titles of *Sadre Riyasat* and *Wazire Azam* were changed, the jurisdiction of Election Commission of India and Supreme Court of India was extended to the State of Jammu and Kashmir; and many central laws were extended to the state in undemocratic way. All major political as well as non-political decisions were imposed from Delhi. Thus, many of the basic features of the Article 370 of the Constitution of the India were scrapped and making special status of Jammu and Kashmir completely ineffective. Now, it can be said that Article 370 is only a showpiece.

In actuality, the state was made like a colony (Behuria, 2000:25; and Acob, 2010:10).

Its reality about the Kashmiris that they have been considered always as second-class citizens within their own land. They have been crushed, humiliated, and dishonored. Reality is that the innocent people of Kashmir have been treated like animals and worst than slaves. Kashmiris were tortured, interrogated, and killed by the Indian security forces. Every person in Kashmir does not feel himself/herself free as far as the democratic rights (freedom, rule of law, justice, and security); all are absent in Kashmir.

Only the army, police, task force, and leaders of Kashmir so called villains have their rights to terrorize Kashmiris without any reason. Media persons are not allowed to present the right picture of gross violations of human rights in their newspapers. Armed forces and police beat some media persons. People are not allowed to go hospital during *hartals* and curfew. Reality is that Kashmiris have no right to protest, demonstrations, and right to peaceful march. Thousands of the people have been killed and thousands injured; thousands are in prisons and thousands are missing; hundreds have done suicides due to turmoil situations prevalent in Jammu and Kashmir.

Every person in Kashmir is living a life with fear. In addition, schools, colleges, and universities remained closed for indefinite periods due to cycle of violence. In nutshell, it can be said every Kashmiri have suffered by one-way or other. Kashmiri youth were killed in the name of encounter, women were molested and raped, and old men were dishonored. Schools, shops, buildings, bridges, and other properties were demolished or burnt. Indian Armed Forces and other Paramilitary Forces and Police backed by India did all this.

These are the untold stories about the Kashmir, it brings tear in eyes of every Kashmir. Until and unless India will not change its attitude towards Kashmir, Kashmiris will support India nor will they live with India only they will work for self-determination and freedom. India can end the doors of alienation when it will give the greater autonomy to the people of the Kashmir, when it will accommodate the interests of Kashmiris, when

it will prevent misuse of power, and violations of human rights committed by armed forces.

Kashmir conflict is not only a border dispute between India and Pakistan, rather Kashmiris are the main party of the dispute. It is reality, which is not hidden that Kashmiris have suffered more. The human rights violations in Kashmir is same, as it is in Palestine committed by Jews over innocent people of Palestine; but in the context of Kashmir, it is committed by Indian Forces and Indian Paramilitary Forces and Police backed by India willingly.

Violations of autonomy and violations of human rights in Kashmir show the failure of Indian democracy. India can win hearts of Kashmiri's people only through the process of greater autonomy, addressing the problems of Kashmiris, good governance, and prevention of misuse of power in Kashmir. It is not good option for India as a major democracy in the world to curtail the fundamental rights of the people of Kashmir, rather best democracy is that country which can provide safety and security to her people and fulfill their basic amities.

It is only democracy, which talks about particular and distinguished rights of people. India has the glorious past based on non-violence and tolerance but in the context of Kashmir, tolerant India has lost its tolerance and become violent in Kashmir valley. After 1989, the autonomy of Kashmir was abrogated and amended gradually and slowly through process of centralization or over centralization (Chadha, 2007:84-86). Government started the curtailment of the fundamental rights of the people of Kashmir. Kashmiris were suppressed, tortured, massacred, and humiliated through the deployment of armed forces, AFSPA (Armed Forces Special Powers Act), Public Safety Act, and other draconian and stringent laws. Violation of human rights includes no respect of the dignity of Kashmiris, brutal killings, encounter, illegal detentions, molestation and rape of women, missing of youth, torture of old men, burning of houses, shops, schools, buildings, and other properties etc.

Peace can be established in Kashmir when India will respect the dignity of the Kashmiris

and withdraw all draconian laws from Kashmir, minimize armed forces, and end human rights violations. It is very important to mention here that state came into existence for the welfare of the people, if state is not successful in the maintenance of its objectives for the welfare of people then revolution started. State has no importance if it will not take into account aspirations of its people. Safety and security to its people is the main duty of every state. However, very few states become successful in their objectives. The best examples are USA (United States of America), Britain, and other developed countries where citizens are satisfied and feel secure and safe (Bukhari, 2009:20-22).

### **UNTOLD STORIES OF VIOLATIONS**

The Kashmir problem has affected Kashmiris on both sides of the Line of Actual Control. In fact, they have been suffered in the absolute sense of the term in the previous years (Bose, 2003:14-15). After the ongoing movement started in 1989, the Kashmiris have been killed, massacred, raped, tortured, dishonored, and humiliated. According to local human rights organizations estimates, about 70,000 youths, mainly belonging to the age group of 15-25 years, have been killed by the security forces and militants; about 40,000 youths have been tortured in the interrogation centres and jailed; more than 20,000 are missing; equal number have become disabled due to injuries, torture, and psychological breakdowns; hundreds of young women have been raped by the Indian forces; elderly women have been molested repeatedly; and elder men have been dishonored; the entire population have been humiliated through the practices of parades, crackdowns by the security force.

A simple survey reveals that every family in Kashmir has been suffered in terms of youth killed, injured or tortured, a woman raped or molested, elder men and women dishonored and humiliated. The people who were killed or injured mostly were innocent children's from the age of 5 to 22 years old, not only this but women were killed and injured during the peaceful protest march.

It is a matter of great concern for civil society as well as for human rights

organizations to highlight the issues of gross violation of human rights in Kashmir valley, if civil society and human rights organization will not highlight the issues of gross violation of human rights in Kashmir valley, then, it would be considered a criminal silence of them. Undoubtedly, it can be said that the people of Kashmir are humane, generous, religious, tolerant, and gregarious by nature. But due to conflict, the people of Kashmir suffered a lot.

It is history of Kashmir, which is the best proof that Kashmiri youth have followed the path of freedom; because they have lost their parents, sisters, brothers, and their property were burnt due to conflictual situations in Kashmir. It was the major reason that they have adopted the path of self defense. Whereas, youth of Kashmir having immense potential and ability to crack even the highest and prestigious exam of their country, and its best example is not only Shah Faisal who topped the IAS (Indian Administrative Service) in 2009 at his first attempt, but there are many more who have the courage to achieve the excellence; and the youth of Kashmir always remains in turmoil situations, their schools are being closed during cycle of violence; and in this situation, their education become affected.

It was the great irony with Kashmiri people that they did not have good friends who can understand their genuine problems and try to solve them. Hiren Mukherjee said: "*Even today, perhaps the best of us do not quite realize the depths of Kashmir's alienation and are unready to ponder ways and means of overcoming it*" (cited in Noorani, 2009:35). Wajahat Habibullah realistically remarks: "*Until each citizen can live free from fear, democracy can only be notional, no matter how elections are conducted or who participates*". Wajahat Habibullah, further, says:

I believe, based on my experience working the state with its people that remedy for the Kashmir situation need not be elusive, provided that all stakeholders are sincere in their endeavor to restore peace and that respect for the dignity of Kashmiri people is at the core of any resolution. Ignoring the self-respect of Kashmiris believing that they as a people could be bought-brought on and fuelled the cycle of ruin. A brief history of Amarnath land dispute will tell us that Kashmiri people special rights are being violated. The 800

Kunals land at Baltal was considered to be given to the *Shri Amarnath Shrine Board* (SASB) in 2008. In return, SASB has to pay 2.5 crore to the Forest Department. There is no doubt in saying that Hindus came to Kashmir for Yatra and Kashmiri had treated them in humane way. Then what was the need to transfer the Kashmir land and to create violence in Kashmir valley. For the first time, the SASB comes into existence in 2001, when Farooq Abdullah was the Chief Minister (Habibullah, 2008:180-190).

In 2005, the then governor S.K. Sinha, as Chairman of the board, writes to Chief Minister Mufti Mohammad Sayeed asking for land to accommodate the rising number of pilgrims, finally Gulam Nabi Azad Cabinet approves unanimously. On 23 June 2005, Syed Ali Shah Geelani, Chairman of the All Parties Hurriat Conference, announced an agitation on transfer of Kashmir land to SASB (*Shri Amarnath Shrine Board*). The first fake encounter that attracted attention was the killing of five people by the police and the seven Rashtriya Rifles in the Pathribal area of South Kashmir on March 25, 2000. In later the death of a carpenter in Kokernag in a fake encounter uncovered the killing of four more civilians in the same fashion. Eleven policemen, found guilty of hatching the conspiracy to kill five innocent civilians, calling them "militants" were arrested.

In February 2006, about 20 boys playing cricket in playground in Doodhipora in Kupwara district were fired upon by Army personnel, four boys were killed. In March 2009, in Sopore Bomai area, two civilians were killed without any guilt. There are untold stories of encounters in Kashmir vale, it become an easy way for armed forces to kill innocent people of Kashmir in order to reach the higher ranks by committing such heinous crimes. On 29 May 2009, Aasiya Jan, 17 year old, a school girl, and her sister in-law, Neelofar Jan, 24 years old went into their orchard at Degam, Katpura, across the Rambiar Nullah, around 5 p.m. Neelofars husband, Shakeel Ahmad Ahangar, told the press:

When they did not return till late in the evening, I went out to search for them. I could not find them anywhere and a neighbor told that the duo had left for home just when a patrolling party was passing through the area. I then approached

the police party led by the station officer, went out in search of Neelofar and Aasiya but could not locate them till 3 a.m., after which we return (cited by Noorani, 2009:39-40).

## FAKE ENCOUNTERS

These are also the untold stories of Kashmiri people. Since the armed uprising of 1989, thousands of Kashmiris have fallen victims to these stage-managed encounters undertaken by different security agencies to get out of turn promotions and other rewards. The recent custodial death of Sopore youth Nazim Rashid and a fake encounter of a beggar in Poonch have once again brought disgrace to the repute of men in uniform. Recently, Nazim Rashid, 28, died in a police camp in Sopore, hours after the police picked him up to question him about his alleged role in the killing of a civilian. The incident caused widespread rage in valley and people came on streets to protest, thus police had no option but to accept that Nazim Rashid died in police custody.

In another related incident, on 5-10 August 2011, a police man, based on SOP (Standard Operating Procedure) and an army Jawan jointly picked up a mentally challenged Hindu beggar from border district Rajouri and later staged his fake encounter in Surankote area of the neighbouring border district of Poonch on 6 August 2011 with the help of strong contingent of army and police. After killing him, both police and army had claimed to have killed a divisional commander of *Lashker-e-Toiba* and his identity was announced as Abu Usmaan of Gujjaranwalla, Pakistan. Dubbing the killed beggar as *Lashker* Militant, police handed over the body to locals for his burial. However, the luck ran out for the killers when the Moulvi, to whom body of the “militant” was handed over for burial in Surankote, declined to do so on the ground that body was not of a Muslim as it hadn't been circumcised. After probe, his identity was revealed as that of Ashok Kumar, a mentally challenged Hindu beggar (Chawla, 2011:28).

Ironically from the past two decades, the shameful phenomenon of “fake encounters” has assumed menacing proportions in the Valley of Kashmir. Since the uprising of 1989,

thousands of Kashmiris have fallen victims to these stage-managed encounters undertaken by different security agencies to get out of turn promotions and other rewards. Last year, the whole of valley was once again shocked by the dreadful revelations of fake encounter in Machill. Pertinently, three villagers: Shahzad Ahmad Khan, Riyaz Ahmad Lone, and Muhammad Shafi Lone belonging to Nadihal Village of Rafiaband in North Kashmir, were allegedly framed as separatist guerrillas and were killed in a staged shootout on 30 April 2010, in north Kashmir's Machil sector of the Line of Control (LoC), which divides Jammu and Kashmir between India and Pakistan.

Appreciably enough, the Jammu and Kashmir Police unearthed the Machil fake encounter case. The police arrested four accused – a soldier of the Territorial Army and three army informers for luring the three civilians to work as labourers for the army. On their interrogation, the accused revealed that they handed over these boys to the army officers of Rajput unit, who killed them to get awards and other benefits; they got Rs 50,000 each for the victims. Pertinently, the Rajput unit on 30 April 2010 had claimed to have killed three militants in a bid to stop an infiltration attempt by militants.

Analysts see all the above cases as the few cases among many that got media prominence, as there are scores of alleged fake encounter cases in Kashmir that according to many have got unnoticed. “Kill a Kashmiri, win a reward” is a famous punch line that has off late found its place in many “literary pieces” which aptly depicts the shameful reality of fake encounters in Kashmir. Sometime back, renowned human rights expert, Brad Adams, Asia Director at Human Rights Watch, while commenting on the fake encounters in Kashmir, had famously remarked as follows:

This epidemic of fake “encounter killings” by the security forces have plagued Kashmir for too long. The police must stop their SOP (Standard Operating Procedure) of killing people in custody. Too often we find that India's security forces are deemed “above the law” and are spared criminal prosecution despite committing grave human rights abuses. Extrajudicial executions by Indian security forces are common.

Recent revelations have confirmed what families in Kashmir have been alleging all along. The Indian security forces have “disappeared” countless people in Jammu and Kashmir since 1989 and staged fake encounter killings while fabricating claims that those killed were militants.

When there are public demonstrations protesting a fake encounter killing, the official response usually is to offer an oral assurance of an inquiry, though these rarely happen. If such inquiries do take place, the findings are seldom made public. If any action is taken against those found responsible, that too is rarely made public (Adams, 1993:1-40).

It is worth mentioning that the list of people killed in fake encounters in Kashmir includes students, shop keepers, vendors, and hawkers; and even old people which is causing immeasurable pain and tragedy in the society. According to many sane voices, all these encounters fuel further alienation and also build a lawless atmosphere in which the police would typically take a suspected militant into custody without filing an arrest report. If the suspect died during interrogation, security forces would deny ever taking the person into custody and instead claim that they were killed during an armed encounter. Even many in our part of the world believe police would add weapons to the dead body to demonstrate cause for killing the individual, stage managing the encounter, leading to the popular phrase “fake encounter killing”. They would also concoct a story about militants staging an attack, or the suspect attempting to escape while being escorted to recover militant arms (Bamzai, 2010:20-29).

The fake encounter in Bomai area of Sopore, the Amarnath Land issue, and rape of two innocent Kashmiri girls by CRPF (Central Reserve Police Force), and other discriminatory issues had created recent protests in Kashmir valley. People of Kashmir valley taking full participation in peaceful protests against atrocities and discrimination. People of Kashmir are dissatisfied over political leaders of Kashmir, who do not respect Kashmiriyat and the dignity of Kashmiri masses. And they do not protect and preserve the special rights of Kashmiris, who are not their leaders but so called villains and criminals of Kashmir.

The Special Armed Forces which was passed in some states of India on 11 September 1958, but it was extended to Kashmir state in month of July 1990. The main powers of armed forces are following types: (1) fire upon or otherwise use force, even to the causing of death, against any person who is acting in contravention of any law against assembly of five or more persons or possession of deadly weapons; (2) to arrest without a warrant and with the use of “necessary” force anyone who has committed certain offenses or is suspected of having done so; and (3) to enter and search any premise in order to make such arrests.

The Indian Armed Forces have been given so much power in Kashmir that they do not bother in killing and torturing the Kashmiri people, those who have no guilt to be killed and tortured in extensive manner. There is need that this Armed Forces Special Powers Act should be revoked when Umar Abdullah, the youngest Chief Minister of Kashmir, contested in 2009 election, he got success due to his speech in Indian Parliament. He said, “*It is matter of our land and we will fight for it till we die*” (cited by Bamzai, 2010).

These words create a kind of sympathy among Kashmiris people and they give him full support in 2009 elections. But, what Umar Abdullah did for the people of Kashmir, the people of Kashmir were having a lot of hopes over the youngest CM (Chief Minister), Umar Abdullah, but he did nothing for the people of Kashmir in his present regime more than 107 people were killed and thousands got injuries during peaceful protests, where as it is well known that in democracy protest, demonstration, criticism, right to expression, and speech all are allowed under the democratic umbrella or within the domain of democracy.

Moreover, hundreds and thousands people are behind the bars, and thousand are missing. In addition, many people of Kashmir have committed suicide. In simple words, the Kashmiri humanity was treated like animals. They become badly affected due to violence in Kashmir valley. The politics of “might is right” was always present in the vale of Kashmir. Kashmiris have been marginalized and discriminated, that is the reason they are

protesting on the roads, because nobody is listening to their demands for over last two decades.

India as a largest democracy cannot win the hearts of people of Kashmir through torture, force, imprisonment, and killings but through use of flexible policies and addressing the basic issues of autonomy, self-determination, dignity, security, and freedom for the people of Kashmir. Great academicians are suggesting that greater autonomy is the best means to resolve the Kashmir dispute. Some political parties are suggesting demilitarization as an option to maintain peace and harmony in Kashmir valley. Some have suggested that prisoners of Kashmir should be released from prisons and AFSPA (Armed Forces Special Powers Act) should be revoked, and India and Pakistan should use conflict resolution mechanism and confidence building measures for the resolution of Kashmir dispute.

Most of the scholars suggested that only through peaceful means of dialogue and negotiation, the Kashmir conflict could be avoided. For this purpose, all parties including India, Pakistan, and People of Kashmir must do a meaningful exercise in terms of dialogue and sort-out the long-standing Kashmir conflict whereas secessionism or separation is not a right option in 21<sup>st</sup> century.

Fake encounter killing of innocent people at the hands of the personnel of the armed forces has become customary in those parts of the country where the draconian Armed Forces Special Powers Act is in force. Rarely do such incidents come to light except when some individual members of the armed forces come forward and speak the truth out. Only recently an army Jawan, Abbas Hussain Shah of 161 Battalion of the Territorial Army in Gauntmullah, Baramullah, who himself was involved in the conspiracy, confirmed the killing of three youths on April 30 at Machil sector along the LoC (Line of Control) in Kupwara district of Jammu and Kashmir. These young men were earlier lured from their village three days ago by a former special police officer and his accomplice on April 27 in the name of providing them work with the army, and handed over to an army Major, Opinder, for the set up encounter.

After the fake encounter got exposed a Colonel was removed from his command and Major Opinder was suspended. The Army officers had claimed that the three young men were Pakistani terrorists and were killed during an encounter while infiltrating into the country, though inquiries later revealed that they were residents of Nadihal in Baramullah district (Noorani, 2008:85).

They had also claimed recovery of assault rifles and ammunition from their possession, which were obviously implanted by the army personnel themselves. Last month, in a similar incident, the Army had claimed killing a 70-year-old militant in a gunfight inside Rainawari forests of Handwara. However, the deceased later on turned out to be beggar. The Police later registered a murder case against the Indian Army in that case also. In another incident, two young men from the valley were fitted with spiked boots and jackets and taken to the LoC with the help of a local SOP (Standard Operating Procedure) to be killed in a fake encounter.

Fortunately, the plot became known and the local police sprung into action and saved the youths from sure death for them and ignominy for their families. Allegations of planned and fake encounters by security forces for reward, money, and promotions are frequent in Kashmir. Some estimates put the number of Kashmiri's killed by the Armed Forces at 100,000 and the incidents of rapes at 20,000 during the last 21 years since 1989.

According to International People's Tribunal on Human Rights and Justice, more than eight thousand people have been reported missing during these years of insurgency. To a great extent, they can be attributed to the impunity enjoyed by the Armed Forces under the AFSPA, which has similarly been misused in Manipur also from where similar reports pour in day in and day out.

#### **DRACONIAN LAWS INSIDE THE VALE**

The Armed Forces Special Powers Act (AFSPA), which has been in force for fifty-two years since 1958, is in clear violation of the letter and spirit of the Constitution and has led to an undeclared Emergency and Martial Law in the Northeastern states of the country. The

AFSPA has been responsible for the untold misery, death, rape and torture, and the denial of civil and political rights to the people of Nagaland, Manipur, and Assam.

With the extension of AFSPA to Jammu and Kashmir, the same culture has dawned upon the state. Extra-legal killings have become the order of the day there and people are denied their civil and political rights because the armed forces there enjoy unfettered powers over areas declared as “disturbed area” prohibiting the assembly of five or more people. The citizen is wholly dependent upon the whimsical and subjective satisfaction of a warrant officer or a non-commissioned officer who becomes the ultimate officer to define “order” and determines the steps to be taken to maintain “order”.

Under Section 4(a) of the Act, if the concerned officer is of the opinion that it is necessary to maintain public order, after giving such due warning as he may consider necessary “fire upon, or use such force, even to the causing of death”, and under sub-section (c) arrest any person without warrant who has, or is likely to commit a cognizable offence; and under sub-section (d) enter and search without warrant any premises to make such arrest. And the worst part of it all is that to take such action the officer needs no permission from a superior and is not answerable to anyone.

Under Section 197 of the Criminal Procedure Code (Cr.P.C.), no court can take cognizance of an offence alleged to have been committed by a public servant or member of the Armed Forces while acting or purporting to act in the discharge of his official duty except with the previous sanction of the central or state government whereas the permission of the central government has to be obtained to prosecute a military officer under Section 7 of the Armed Forces Special Powers Act, which practically means that people have no right to approach the court and launch prosecution for atrocities committed by any such officer. Even various commissions of enquiry appointed by the government have found security forces guilty of gross human rights violations but in most of the cases the guilty officials have not been prosecuted for the offences committed by them (Habibullah, 2008).

When personnel of the armed forces go even beyond the powers invested in them under the AFSPA and indulge in extra-judicial killings, the gravity of the situation and helplessness of the affected people can well be imagined. Unfortunately, all this happens in the name of protecting the unity and integrity of the country. There is no doubt that the imposition of AFSPA in Kashmir and elsewhere has resulted only in an increased violation of human rights, breeding discontent, and a sense of alienation in the minds of the people and pushing the frustrated youth into taking to arms and joining the insurgents – for self-defense, freedom from unwarranted killings, rapes and brutalities, and for the establishment of a political and social order which would give them the right to live a dignified life as equal citizens of the country. Their angry and quite often violent, demonstrations against extra-judicial custodial and fake encounter deaths should be seen and interpreted in the backdrop of these incidents.

To continue to treat them, the way they are being treated, as second-class citizens, can only result in further alienating them and strengthening their demand for freedom and separation from India. Unless the draconian laws like the AFSPA (which is in force in other parts of the country) are repealed and the army withdrawn from the state of Jammu and Kashmir and other parts of the country, a sense of safety cannot be produced in the minds of the people. To reinforce that sense of safety, the presence of the armed forces should be strengthened on the borders, which is their mandated place during war times and when there is a threat perception from across the border.

During peace times, barracks are their best habitat. Their arms are also meant to be used against the enemy and not against their own countrymen who they are supposed to defend. Everybody praises and respects their deeds of bravery and sacrifice during their fight against the enemy. We should not allow their image to get tarnished by posting them in areas where they wreck havoc on their own people.

## TRAUMA, PSYCHOLOGICAL DISORDER, AND SUICIDES

We know it's difficult or next to impossible to breathe in such kind of atmosphere but children in Kashmir are actually being subjected to this kind of life. Kashmir massacre, the reality behind the recent fake encounters, was not news for Kashmir. It's been happening since 1989. The wounds of the Gaw Kadal massacre, the Sopore massacre, and the Paribas killings are still fresh in the minds of Kashmiris. The Kashmir conflict, which killed more than 35,000 people since 1989, has sired a generation of children lost to hate and fear. They grow up in the no man's land, between politics and war. Unfortunately, India remained so busy crushing militancy that the children were almost forgotten. What do you do about your tomorrow when you are not sure of your today?

The Valley, which was once an epitome of "paradise on earth", now has nothing to offer these children except violence, hatred, and death. Present generation children in Kashmir also show a high level of mental trauma because of the war that they come to interact with since their childhood. Many – probably a majority – of the children in Kashmir (not the 10,000-odd orphans of militancy, but the average, school going, normal kids) have deep, permanent bruises of the mind. Bruises that have far-reaching consequences, that are now finding reflection in psychic disorders, drug abuse, and personality changes (Adams, 1993).

On 6 February 1990, a young girl committed suicide by swallowing poison at her home in Kashmir. A few weeks later, a teenaged girl from Srinagar hung herself at her residence. On 24 February 1990, two girls from the Budgam district committed suicide by consuming poisonous substances. A few days later, on 28 February 1990, a youth ended his life by jumping into the Jhelum River in the Sopore district of North Kashmir on the same day that a 40-year-old man killed himself. On 29 February 1990 saw the death, by poison, of another teenaged girl in the same area. In the month of February 1990 alone, over 10 suicide attempts were reported in the Valley, giving just a glimpse of the roughly 17,000 suicides that have

been reported in the past 21 years, experts say (<http://www.allvoices.com/contributed-news/10691879-meadals-of-shame-by-rameez-makdoomi-cover-story-the-kashmir-impact-magazine-october-2011>, 16/2/2013).

Research on suicides conducted by B.A. Dabla, a sociologist at the University of Kashmir, indicates that an average of 227 suicides have been reported in 27 months in Kashmir, based on medical reports. The study, which is yet to be made public, says that 62 percent of all suicide cases involve females. Youth in the age group of 17-26 are found most likely to take their own lives, though teenagers as young as 13 years old have also committed suicide over the last two decades. Suicide rates in Kashmir were negligible before insurgency hit in 1989. The past 21 years of conflict have seen a sudden surge in suicides, with researchers at Kashmir's sole Psychiatric Disease Hospital indicating an increase from 0.5 deaths per 100,000 people in 1989 to 20 deaths per 100,000 in 2007 (<http://www.allvoices.com/contributed-news/10691879-meadals-of-shame-by-rameez-makdoomi-cover-story-the-kashmir-impact-magazine-october-2011>, 16/2/2013).

The National Crime Bureau Records (NCBR) of India states that Kashmir has a higher suicide rate than the Indian states of Uttar Pradesh and Bihar, since one person in the Valley commits suicide every day. The Sher-e-Kashmir Institute of Medical Sciences (SKIMS), Kashmir's premier medical institute, recorded 248 suicides in 2010. In 2011, over 1,000 suicides cases were registered with SKIMS and the Shri Maharaja Hari Singh (SMHS) hospital of Srinagar. However, experts believe these numbers are conservative estimates, since media reports and police and hospital records do not present the real scenario of just how rampant suicide has become in Kashmir. "The actual rate is higher than what is being reported. Because of the social stigma (and shame attached to the act), people do not report suicide attempts or death", psychiatrist Mushtaq Margoob told to IPS (Indian Police Service). Particularly in rural areas, suicide cases go largely unreported. "It is an unfortunate fact that the suicide rate is higher than what we know and (steadily) mounting",

Mushtaq Margoob said (<http://www.allvoices.com/contributed-news/10691879-meadals-of-shame-by-rameez-makdoomi-cover-story-the-kashmir-impact-magazine-october-2011>, 16/2/2013).

Along with the increase has come more “efficient” ways of committing suicide. Earlier, Dabla said, people would threaten their families with suicide, without actually doing themselves any harm. They would jump out of first floor windows or slash their hands – adopting measures that, though harmful, still left them alive. “*But now, the most deadly substances are being used for suicides*”. In urban areas, hanging, jumping into rivers, and consuming poison are some of the most common methods. In villages, pesticides are often used. Women commonly set themselves ablaze during suicide attempts. There are many reasons for this surging rate; besides conflict, the level of life-or-death desperation in the Valley has been linked to the drastic rise of psychiatric disorders, which currently affects roughly 800,000 people across Kashmir. “*Impulse control disorders, psychiatric disorders, materialist lifestyles, psycho-social and socio-economic problems are some of the major causes for the increase*”, said Mushtaq Margoob (<http://www.allvoices.com/contributed-news/10691879-meadals-of-shame-by-rameez-makdoomi-cover-story-the-kashmir-impact-magazine-october-2011>, 16/2/2013).

Depression, panic disorder, and anxiety are all linked to suicides as well. Independent psychologist, A.G. Madhosh, categorises the causes of suicides in Kashmir into social, psychological, and anticipatory. “Social” causes are mostly linked to family pressure, marital status, career, strained relationships, and the inability to compete at social levels. “*In urban areas, employment and education are compounding factors*”, said A.G. Madhosh. “*When students commit suicide after appearing for an examination, it is an ‘anticipatory’ cause*”, she explained (cited in <http://dawn.com/2012/10/27/disappeared-in-kashmir/>, 9/3/2013). Amongst teenagers, poor impulse control, examination stress, love affairs and parental pressures are found to be prominent reasons for suicides.

Experts suggest adoption of a practical

system of education, counseling, and religious education for preventing suicides. The epidemic has not only plagued the local population of Kashmir but has endangered hundreds of Indian paramilitary troops deployed in the Valley as well. A recent report issued by the Indian Defense Ministry found that 780 Indian paramilitary troops have committed suicide since 2005, mostly by shooting themselves. The study shows that 38.56 percent of Indian forces are schizophrenic, 14.17 percent suffer from alcoholism, and 9.8 per cent are struggling with depression (<http://dawn.com/2012/10/27/disappeared-in-kashmir/>, 9/3/2013). Tremendous psychological stress, loneliness, short leaves, and hostile conditions are stated to be major reasons for the rise in suicides amongst troops.

#### **DISAPPEARANCES AND RAPES IN KASHMIR**

It is not surprising at all that the Chief Minister of Indian Kashmir, Umar Abdullah’s written statement on the disappeared persons, in the assembly on 8 October 2012 should have been received with complete disbelief. He said, “*Till ending July 2012, about 2,305 persons have been declared missing*”. FIRs (First Information Reports) were lodged only in 182 cases. In the rest of the cases, “*missing reports and complaints have been lodged*”. Sana Altaf of the Srinagar daily, *Greater Kashmir*, noted “*even after 23 years of armed conflict, no authentic official data exists on the number of disappeared persons in Kashmir valley while successive governments continue to come up with contradictory figures*” (cited in <http://dawn.com/2012/10/27/disappeared-in-kashmir/>, 9/3/2013).

According to the National Conference, government headed by Farooq Abdullah, the official figure of disappeared persons stood at 3,184. The then People’s Democratic Party government headed by Mufti Sayeed informed the assembly in February 2003 that 3,744 persons went missing between 2000 and 2002. According to the Srinagar-based Association of Parents of Disappeared Persons (APDP) which has rendered yeoman service all these years, at least 8,000 persons have disappeared since the militancy began in 1989.

Punjab witnessed a similar pattern of abuse and cover-up during the counter-insurgency operations from 1984 to 1995. An inquiry by the police investigation team of the Jammu and Kashmir for State Human Rights Commission (SHRC) has found 2,730 bodies dumped into unmarked graves in four districts. The Inquiry Report of Unmarked Graves in north Kashmir, submitted by the investigating police team to the SHRC on 2 July 2011, said that the unidentified bodies had been buried in 38 sites in the Baramulla, Bandipora, Handwara, and Kupwara districts. At least 574 were identified as the bodies of local Kashmiris.

The government had previously said that the graves held unidentified militants. Meenakshi Ganguly, South Asia director of Human Rights Watch, said:

For years, Kashmiris have been lamenting their lost loved ones, their pleas ignored or dismissed as the government and army claimed that they had gone to Pakistan to become militants. But these graves suggest the possibility of mass murder. The authorities should immediately investigate each and every death (cited in <http://dawn.com/2012/10/27/disappeared-in-kashmir/>, 9/3/2013).

The Inquiry Report recommended that the SHRC (State Human Rights Commission) call for immediate DNA sampling and other forensic tests to try to identify the bodies by matching them with the next of kin of the people who have disappeared. Seventeen of the bodies found in the four districts have already been reburied by relatives in family graveyards. The investigation found that 18 of the graves contained more than one body. But the Kashmir government has refused to conduct DNA tests to identify the bodies. New terms have come into vogue. The wife of a “disappeared” man is called “half-widow”. International law, especially international humanitarian law, has begun to grapple with the problem. For long, the chairperson of the Working Group on Enforced or Involuntary Disappearances, studied the record in some countries and reported to the then UN (United Nations) for Human Rights Commission at Geneva now replaced by the Human Rights Council (<http://dawn.com/2012/10/27/disappeared-in-kashmir/>, 9/3/2013).

The International Convention on the Protection of All Persons from Enforced Disappearances defines enforced disappearances as:

The arrest, detention, abduction, or any other form of deprivation of liberty by agents of the state or by persons or groups of persons acting with the authorization, support or acquiescence of the state, followed by a refusal to acknowledge the deprivation of liberty or by concealment of the fate or whereabouts of the disappeared person, which place such a person outside the protection of the law (cited in <http://dawn.com/2012/10/27/disappeared-in-kashmir/>, 9/3/2013).

The convention grants all persons directly harmed by an enforced disappearance, such as family members of the disappeared, a “*right to know the truth regarding the circumstances of the enforced disappearance, the progress and results of the investigation, and the fate of the disappeared person*”. India signed the convention in 2007, but has not ratified it. The convention prohibits states from claiming a lack of resources to justify refusing to investigate a possible enforced disappearance by placing a duty on states to guarantee those resources. “Security” cannot justify refusal to release information related to enforced disappearances. No “*exceptional circumstances whatsoever, whether a state of war or a threat of war, internal political instability or any other public emergency, may be invoked as a justification for enforced disappearance*” (<http://dawn.com/2012/10/27/disappeared-in-kashmir/>, 9/3/2013).

Mr. Ravi Nair, executive director of the South Asia Human Rights Documentation Centre in New Delhi, to whom this writer is much indebted for his assistance, rightly holds that the law is violated if governments impose on the families of the victims the burden to provide information before attempting to identify whether any of the bodies belong to disappeared persons ([http://www.nchro.org/index.php?option=com\\_content&view=article&id=1467:kashmiri-detainees-in-tihar-facing-abuse-torture&catid=11:prison&Itemid=21](http://www.nchro.org/index.php?option=com_content&view=article&id=1467:kashmiri-detainees-in-tihar-facing-abuse-torture&catid=11:prison&Itemid=21), 24/4/ 2013).

Meanwhile, the UN Human Rights Committee places the burden of implementing the right to the truth on the state, not the victim’s family:

In cases where allegations are corroborated by credible evidence [...] and where further clarification depends on information exclusively in the hands of the state party, the committee may consider [...] allegations substantiated in the absence of satisfactory evidence or explanations to the contrary presented by the state (cited in [http://www.nchro.org/index.php?option=com\\_content&view=article&id=1467:kashmiri-detainees-in-tihar-facing-abuse-torture&catid=11:prison&Itemid=21](http://www.nchro.org/index.php?option=com_content&view=article&id=1467:kashmiri-detainees-in-tihar-facing-abuse-torture&catid=11:prison&Itemid=21), 24/4/ 2013).

Disappearances blight the lives of whole families. In Kashmir, they spread what *The Economist* aptly called “a war-borne epidemic of mental illness” (cited in <http://dawn.com/2012/10/27/disappeared-in-kashmir/>, 9/3/2013).

During the period from 1989 to 1998, about 92 out of 108 wars were domestic armed conflicts, with the highest number in Asia, followed by Africa and Europe resulting in the killing of thousands of people, mostly civilians. The valley of Kashmir has also been a witness to escalating violence and conflict over the last two decades resulting in the world attention. The violence has resulted in the loss of almost one *lakh* of lives, which also includes 8 to 9 thousand women. This high number of killings also rendered thousands of women as widows who count up to 25 to 30 thousand.

It is evident that the whole process of armed conflict is about action and reaction in which those who lose their lives are mostly men, but women do not remain unaffected. Armed conflict inflicts particular sufferings upon women in the form of murder and torture, primarily used against them as a weapon, a tool used to achieve military objectives such as ethnic cleansing, spreading political terror, breaking the resistance of a community, rewarding soldiers, intimidation, or to extract information. Rape and sexual violence has also been used frequently as a weapon war.

In a study conducted in Kashmir by Medicins Sans Frontierers in 2006, about 11.6% of interviewees reported that they had been victims of sexual violence since 1989 and almost two-thirds of the people interviewed (63.9%) had heard about cases of rape, while one in seven had witnessed rape. Like any other armed conflict situation, the continuous

violent situation prevalent in Kashmir since 1989 has hit the Kashmiri women in every aspect, every day due to the ongoing-armed conflict women continue to suffer. She is a mother grieving for her missing or dead sons, a widow or a half widow fighting for her existence and the bringing up her children and a refugee to find shelter once displaced from her land.

The Association of Parents of Disappeared Persons estimates 8,000 to 10,000 persons have become victims of disappearances. Everyday, women continue to struggle with their life situations and mostly land up with psychological disturbances. The Guild of Service (North India) reported that the widows are witnessing worst socio-economic conditions as their only bread-earners were killed or injured during the course of ongoing armed resistance (<http://www.ipsnews.net/2012/03/suicides-soar-in-kashmir-2/>, 24/3/2013).

Shah Manzoorl Alam, a researcher from Kashmir, reported that more than 30,000 to 40,000 orphans and widows lead a miserable life and no one is solicitous about their maintenance. More worrying is the fact that the suicides have increased in the valley, especially among women. The study “Suicides in Kashmir” (2000-2001) reveals that the proportion of females is more than males in suicides and it is more intense in the rural areas while as throughout the world the suicide rate among the males is more and it is more intense in the urban areas. The present paper attempts to provide a picture of women in Kashmir with focus on women who are widows and sexually abused and are suffering continuously for almost two decade and find themselves trapped in the vicious cycle of violence. It also tries to highlight the various forms of atrocities-physical as well as psychological, inflicted on women by both parties to the conflict. The paper also suggests some strategies to improve the living situations of these women (cited in <http://www.ipsnews.net/2012/03/suicides-soar-in-kashmir-2/>, 24/3/2013).

## **KASHMIRI DETAINEES IN TIHAR JAIL (PRISON) AND MEDICAL CONSEQUENCES OF THE CONFLICT**

The Jammu and Kashmir High Court Bar Association on Saturday said Kashmiri detainees at Delhi's Tihar jail had narrated tales of "abuse, torture. and humiliation". At a news conference here, the Association members who had visited Tihar jail claimed that the Kashmiri detainees suffered "sexual abuse and mental torture". Bar president, Mian Abdul Qayoom, who headed the five-member team, said the detainees they met narrated identical stories of "abuse, torture, and humiliation" (cited in [http://www.wscpedia.org/index.php?option=com\\_content&view=article&id=37:women-and-armed-conflict-a-case-of-kashmir-valley](http://www.wscpedia.org/index.php?option=com_content&view=article&id=37:women-and-armed-conflict-a-case-of-kashmir-valley), 10/2/2013).

Kashmiri detainees are subjected to third degree torture, forcible sexual intercourse, and are made to drink urine instead of water. Mr. Mian Abdul Qayoom alleged that adding, "*Some incidents are hard to narrate, the situation is worse than that of notorious Abu Ghraib*". The team had visited Tihar and other jails after getting permission from the High Court. "*We had filed a petition in this regard and Justice Nirmal Singh allowed us to visit jails in and outside the state*", he said. The team said it was not allowed to meet all the detainees in Tihar jail. They, however, met Sheikh Abdul Aziz, separatist leader; Mohammad Ahsan Untoo, human rights activist; Mohammad Afzal Guru, who was found guilty in the Parliament attack case of December 2001; and Zamrooda Habib, a separatist women leader ([http://www.wscpedia.org/index.php?option=com\\_content&view=article&id=37:women-and-armed-conflict-a-case-of-kashmir-valley](http://www.wscpedia.org/index.php?option=com_content&view=article&id=37:women-and-armed-conflict-a-case-of-kashmir-valley), 10/2/2013).

"*There are ten jails inside the huge Tihar, we were allowed to meet some detainees in Jail 1, 2, 4, and 6. All of them (detainees) told us they were subjected to the worst kind of treatment, denied medical treatment, and legal help*", Mr. Mian Abdul Qayoom said. Expressing concern over the situation prevailing in the jails, the Bar president said the report drafted by the Association would be forwarded to international human rights organisations

and the United Nations Secretary General in that time, Kofi Anan ([http://www.wscpedia.org/index.php?option=com\\_content&view=article&id=37:women-and-armed-conflict-a-case-of-kashmir-valley](http://www.wscpedia.org/index.php?option=com_content&view=article&id=37:women-and-armed-conflict-a-case-of-kashmir-valley), 10/2/2013).

The conflict in Kashmir has devastated basic health services in the state. Many community health care programs which had been in place for years have ceased to operate or have been severely curtailed. The main reason for the breakdown in medical services is that travel has become too dangerous for health care workers trying to visit rural towns and villages, or even attempting travel between major cities. Militant ambushes and gun battles between militants and security forces occur frequently. Vehicles traveling on the roads are stopped and searched repeatedly at numerous security checkpoints. Security officials at these checkpoints frequently detain passengers, or refuse them permission to proceed further and order the vehicles to turn back. Convoys of army soldiers and other security forces which move along the roads often delay other vehicle traffic.

The programs that have suffered the most as a result of the conflict have been the rural immunization, maternal, and child health care and family-planning programs. Before the conflict, immunizations in rural areas had been carried out under a nation-wide program called "Door to Door". Doctors in Kashmir reported that in 1989-1990, before the conflict worsened, approximately sixty percent of the children in Kashmir were successfully immunized in this program and the dropout rate was very low. However, since the escalation of the armed conflict in 1990, health workers responsible for the program have not been able to visit rural areas and the program has been suspended (<http://dawn.com/2012/10/27/disappeared-in-kashmir/>, 9/3/2013).

## **CONCLUSION**

Kashmir is an intractable conflict between the two South Asian countries, India and Pakistan. It had affected people of tiny nation badly. Every individual suffered here in this vale of paradise which was known as

the beautiful region across the globe. But its irony that due to unrest, turmoil, and cycle of violence people lost their kiths and kens. This valley has seen plenty of untold stories of massive human rights violation.

Since 1989, the people of Kashmir were killed, tortured, humiliated, and injured. Thousands of the people were killed due to cycle of violence prevalent in Jammu and Kashmir. Thousands of the people got injuries and they became disabled to work. Many are those who lost their beloved children's, daughters, sisters, mothers, and some women have lost their beloved husbands who were only the source to care for them. Due to turmoil situations, thousands of the houses and shops were burnt.

Democracy can only survive when the dignity of every individual will be respected. Here are tears in every mother's eyes that lost their beloved children. India has to stop massive violations of human rights in Jammu and Kashmir. Every day, we get news of killings of innocent people of Jammu and Kashmir by the security forces, it's really shocking and terrifying. What is guilty of the people of Kashmir if they do protest for the restoration of genuine rights? They should not be attacked and killed. The government has totally failed in protecting people in the state. Using force against innocent civilians is not justified in any political system of the world. There is need of strong laws to check the power of security forces and safeguard the people of Jammu and Kashmir. India has to acknowledge this thing that no Kashmiri is terrorist. The human rights violations in state of Jammu and Kashmir would be considered democratic failure and dysfunctional polity which is run by the Indian government in valley.

Kashmiri even are not feeling safe in other parts of India, they are being terrorized and killed in other parts of India. India has always abused her power in Kashmir. This all was done on the basis of bayonet and misuse of power. India debunks the image of Kashmiri everywhere; undoubtedly, it can be said that Kashmiri people are talented, humane, charactered, and generous, but the system had always suppressed them without taking

into consideration their genuine demands. Democracy is based on rule of law, justice, equality, and liberty. But it's quite ironic that these features of democracy are absent in Kashmir. All eruptions in the state were caused only because of the democratic failure.

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ALIAS AZHAR

## CONTEMPORARY *FIQH* LEARNING MODULE AT MOSQUES IN MALAYSIA

**ABSTRACT:** This paper focuses on the module development model for “*tafaqquh*” at the mosque. The “*tafaqquh*” programme has been systematically conducted jointly by Malaysia Islamic Development Department, the State Islamic Affairs Department and mosques’ management committees. The programme has been made successful and effective by the contribution and cooperation of “*takmir*” teachers who have been appointed and trained intensively. These “*takmir*” teachers play very significant roles in the realisation of the aspiration and the scheme in developing knowledgeable society through the involvement of the mosque. To get the holistic view of the theme and subject of the study, focus is made on several key elements: the history of the development of Islamic studies module in the societies of the Muslim civilization; Islamic education theory which correlates to the National Philosophy of Islamic Education; “*fiqh*” learning method from the current methodology and pedagogy; and finally the presentation of the current “*tafaqquh*” module of alternative Islam in Malaysia. The learning of “*fiqh*” must be viewed from a broad context and it should be able to have an influence on the life of human beings from all living aspects. The philosophy of Islamic education, which is based on Al-Qur’an and Al-Sunnah, should be able to be implemented realistically. The modification and upgrade of the “*fiqh*” learning syllabus in mosques require a drastic approach, besides practical module construction. Through these, it is hoped that the learning of “*fiqh*” through the “*tafaqquh*” program in mosques will progress on par with modernisation and current “*urf*” awareness in the society.

**KEY WORDS:** “*Tafaqquh*” programme, “*fiqh*” learning, Islamic education, national philosophy, Muslim society, and mosques in Malaysia.

### INTRODUCTION

Institutions of mosques and colleges are the primary basis and a catalyst towards the establishment of the Islamic education system and the drafting of a more systematic, such as *madrasahs* and universities in the Islamic world (Latif Hamindong, 1993). In the beginning, observatories and hospitals is also a form of practical education institutions have relationships with universities and *madrasahs*. Its offer lectures about the theoretical nature of medical science and astronomy, while the observatory and the hospital became a place of professors and students practice the theories (Ma’ruf, 1969; and Ishak, 1995).

The main aim of ensuring dynamic *fiqh* learning is through the enrichment of *tafaqquh* programme module in mosques. It is clear that *fiqh* learning requires a dynamic teaching and learning mechanism. It is obvious that this focus is the most significant aspect

which should not be ignored, to ensure that *fiqh* learning is on par with the modern technological and scientific advancement nowadays. At present, *tafaqquh* programme is based on contemporary *fiqh* learning modules and it is the foundation for practising and implementing effective *tafaqquh* programme. This approach is more realistic in improving the function and contribution of *fiqh* learning in facing the changing system of lifestyle now.

Even as the emphasis given by Dr Ali Sami al-Nasyar (1962), the whole debate in the philosophy of knowledge of Islamic culture is based on arguments of the Al-Qur’an. These great resources, repeatedly urged people to observe carefully all cases of creation of Allah SWT (*Subhanahu Wa-Ta’ala*). Next, he asserted that the method of *qiyas* and research methodology has been triggered since the first generation of Islam (Sami al-Nasyar, 1962). Positive phenomenon is a source of

inspiration and motivation for Muslims to study, investigate, and explore various methods and test procedures and observations in the development of their knowledge (Nasution, 1989; and Halim el-Muhammady, 1992).

In addition, the Islamic civilization scholarly resources contained in the great teachings of Islam, at the same time also to apply the process of adaptation and assimilation of foreign civilization that does not conflict with the teachings. Seyyed Hossein Nasr (1988) has asserted that the source of Islamic civilization catalyst consists of: (1) Strength of the teachings of Islam sources revelation itself are Al-Qur'an and Al-Sunnah of the Prophet Muhammad; and (2) Civilizations that developed in tandem with the development of Islam in the same time it does not conflict with Islamic principles.

Nature of cultural openness that exists in the Islamic civilization and knowledge is the internal factors that encourage the mastery of science and glorious excellence, and applications and implications of science also become more realistic and not just mystical. In that deals, with the development of science in Islamic civilization, is the result of the interaction and integration between sound great source of Islamic teachings and adaptation of foreign sources of knowledge. Dr. C.A. Qadir (1988:9) have concluded that the distribution of knowledge that refers to resources in history and Islamic civilization is as follows: (1) Knowledge arising from sources revelation, Al-Qur'an and Al-Sunnah; (2) Knowledge born of wisdom or resources referred *laduni* or intuition knowledge; and (3) Knowledge called science intellectual.

From the historical perspective of the Muslim realm, we can see that the Muslim society has understood and has totally practised this symbiotic paradigm. Based on the analysis of Muslim intellectuals, the development of the *fiqh* learning module in the Muslim domain can be seen from several main theories (Syaukani, 1999:67-86). In conclusion, we can identify the fact that the Islamic studies module, which had developed in the Muslim society for decades, is dynamic, flexible, and very influential on the Muslim culture; and is regarded as the ultimate force which can have an effect on the Islamic government.

## THE NATIONAL ISLAMIC EDUCATION PHILOSOPHY

The Islamic education institutions in Malaysia has gone through a long period; at the initial stage, learning was institutionalised in the houses of the religious teachers (Langgulung, 1997:48). Later, when the houses were not able to accomodate the growing number of students, the learning shifted to mosques which created lodgings of the students in the vicinity which eventually developed into *pondok*, a learning system whereby students live in dormitories provided by the teacher (Ishak, 1994:161).

The *pondok* system was dominated by the non-elites of the society (Azra, 1999:87). The palace of the Sultans too became early Islamic education institution but was reserved for the elites (Rahman Abdullah, 1989:145). The *madrasah* institution was introduced successfully to compete with secular learning system (Abu Bakar, 1990:7); giving an alternative to the *pondok* system. The first higher level Islamic education institution was established in Kelantan (Wan Omar, 1983:100).

Referring specifically to the learning of *fiqh*, especially in Malaysia, the main reference was the Sect of Al-Shafi'i's *Turath* (KPM, 2005:20-26); which became the main factor for *taqlid* widespread in *fiqh* thoughts. History has proven that a society which shuns matters other than its sectarian beliefs or having a traditionalist view will be less critical and creative (Supena, 2002:93-96) as they are made to fear religious and political authority. Idea generation, determination, and the courage to challenge dominancy of other religion's status quo will also be reduced.

National Islamic Education Philosophy in Malaysia is a superior platform in the holistic development of *fiqh* learning. However, a philosophy will remain a philosophy if it is not applied accordingly. The following is an excerpt of the National Islamic Education Philosophy in Malaysia.

*Islamic education is a continuous effort to impart knowledge, skills, and appreciation of Islam based on Al-Qur'an dan Al-Sunnah to develop attitude, skills, personality, and life's perspective as a servant of Allah; with the responsibility to develop one self, the society, the*

*environment, and the nation for the betterment of life in the world and eternal prosperity in the world beyond* (KPM, 2002:ii).

Realistically, Al-Qur'an is not translated only on its textual characteristics but also on contextuality (reality). Guidance from Allah is not without essence; the Holy Al-Qur'an forms an individual's character so as to ensure he is able to manage himself and the system in the context of pure faith. In the Al-Qur'an, there are nearly 200 verses on science (Yahya, 2003). The ability of Muslim scientists to conduct *tadabbur* and *tafakkur* (Majid an-Najjar, 2002:43-45; dan Azaruddin Husni, 2004:181-183) has enabled Islamic scientific tradition to rise gloriously.

In Islamic scientific tradition, technology in any form is considered as a tool. Technology simplifies and shortens means, but it is not the final goal. Technology develops, its product is creative and innovative because research tradition progresses forward. New inputs in technology development enables it to permeate into every sector of life; its impact on consumers is overwhelming.

In the education world, the importance of tool and goal go hand in hand. In relation to this, Ibn Khaldun (1968:422) opines that the goals of education are: (1) to prepare an individual religiously; (2) to complement man's moral values; (3) to complement man's social values; (4) to complement an individuals vocational and career; and (5) to increase thinking ability.

It is obvious that the content of the National Islamic Education Philosophy is relevant to the actual aim of education. However, the integrative value of science in the curriculum has to be formulated intelligently, creatively, and comprehensively. This approach is important to generate human resource that can contribute effectively in the nation's development process. Besides, from the context of education and training, integrative knowledge is significant in forming a holistic personality which encompasses the mind, spiritual, and physical aspects.

The development and progress of a country depends on the character and charisma of the people born through its

education system. The education system in Malaysia cannot avoid change, especially after its independence (Ahmad, 1993:51-56). Education involves individual development process (Hashim, 1999). From Western's point of view, education is related to the process of information transfer, credibility, and experience from teacher to pupils or from lecturer to students (Wan Daud, 1991:10-30).

Education from Islamic perspective takes into consideration individual and system development factors. Because dynamic system changes, curriculum type and methodology must also undergo change (Mohd Hashim, 1999:262-263). However, the change in the education system maintains its fundamental basis to ensure the nature of knowledge develops and able to adapt itself to time. The national Islamic education philosophy is in tandem with the national education philosophy (KPM, 2005:6); which focuses on the development of a balanced individual, integrative, and harmonious.

Nevertheless a philosophy will only be a slogan if the curriculum applied is not concurrent with its philosophical statement. Curriculum is a tangible plan (Mohd Said, 1992:24). It is concrete in interpreting intention, needs, philosophy, and educational goals. Curriculum is also a *blueprint*, a guide to accomplish a plan or programme (Hashim, 1999:259-264). Therefore, the success of the implementation of new perspectives in the context of *fiqh* learning module requires a very detail and meticulous plan.

The curriculum reformation of *fiqh* learning in Malaysia is prepared to realize the aspiration and objective of Islamic education which is in tandem with the national education policy and national development policy. The statement made in the national Islamic education philosophy which stresses on the dissemination of knowledge, skills, and religious appreciation based on Al-Qur'an and Al-Sunnah should be insightfully composed. One of the fields that is *immediate* or close to education is the development of human resource, which is based on a curriculum that is conducive and effective. Therefore, the process of rearrangement and readaptation of the *fiqh* learning system must be done systematically.

### **FIQH LEARNING METHODOLOGY: CURRENT METHODOLOGICAL AND PEDAGOGICAL PERSPECTIVES**

It is obvious that Muslims had practised higher level knowledge culture during the Islamic era superiority (Mohamad Zain, 2005). Among the factors that contribute to the excellent knowledge culture are open attitude and being selective on the type of knowledge and method of learning, besides controlled Islamisation process on the epistemological aspect of the knowledge. The next factor is critical analytical thinking on the knowledge without being fanatical on a certain teacher. What is significant here, based on this legacy, is to study the effectiveness in facing the current demand and the modernisation in Malaysia. This awareness should lead to the reconstruction of *fiqh* learning through modern knowledge application approach, especially on science to ensure the relevance of the past knowledge culture.

The rationale is to see that large and influential institution should possess a solid identity of its own. The learning of *fiqh* in Malaysia should have an authoritative methodology before moving further. Due to this factor and also the current situation, we should place several important foundations in developing the current *fiqh* learning system.

Because the learning of *fiqh* is dynamic, its scope and methodology should also develop in tandem with the needs of the society and the learning itself. Focus on the general syllabus will be of God's revelations (*wahyu*) and *fuqaha's ijtihad*. Knowledge legacy is codified into a variety of writing forms, including *fiqh* manuscripts (Zuhdi, 1988:12-14). Generally, this legacy is the product of *fuqaha's* understanding on the demands of the *syariah* which is characterized by *wahyu*. The understanding based on *fuqaha's* thoughts is something that always develops according to situations, intellectual capabilities, and the reality of life.

The fact that there are no short cuts in *fiqh* learning has made it more dynamic and multi-functional in this era. The learning methods which should be implemented are: inculcating all knowledge elements in the *fiqh* legacy in the syllabus; analysis all current issues; and

synthesising all forms of science methodology by positive selection. It is hoped that through this methodology, *syariah* principles in Al-Qur'an and Al-Sunnah can be implemented integratively with contemporary intellectual values.

To achieve this discourse, parallel thinking pattern has to be established (Abdullah Hassan, 1997:48-49). This is to differentiate between *syariah* principle as basic thoughts in solving edicts and *fiqh* legacy which is the product of assimilation between *syariah* principles with a certain intellectual person. This approach has to be produced simultaneously with critical and creative thinking elements. Both elements of thoughts are combined to assess a new finding; thus forming a pattern of concept which is more holistic. Besides, there will be a prospect to generate scholars who prioritize intellectual freedom.

In *fiqh* learning, the focus is to assist students to know, understand, practise, appreciate (analysis, synthesis, assessment, alive), and inculcate (growth) concept, process, principle, skill, procedure, rules, belief, values, moral, and courtesy. The strength of *fiqh* learning is a concept which can be used to identify several skills and abilities, nurtured by students. In addition, several knowledge characteristics possessed by students can be categorized as follow: (1) Based on constructs thought by students and not found from the physical environment students' background knowledge. Knowledge of *syariah* from this basis may be flawed; and (2) Generated from activities based on students' background knowledge or from daily needs (Nik Pa, 2007:4-5).

Both characteristics mentioned above can involve misunderstandings as well as misinterpretations. They are, however, open to enrichment. Students' thoughts are like generators waiting to be activated. Brainstorming technique can be used to generate strategies which can be applied in *fiqh* learning methodology. This is important for strengthening and enriching students' way of thinking.

In the meantime, the instillation of reflective thinking elements is very relevant to

be coordinated in *fiqh* learning methodology based on students' knowledge construction as discussed earlier. This process can motivate students to think in sequence, quick in decision making, critical in assessment, and encourages students to think openly. These ability and skill play a role in constructing solutions to advanced problems.

This is the part where *fiqh* plays its role. This is due to the fact that Islamic *syariah* prepares general principles of politics, economy, social, and so forth. Thus, it becomes the responsibility of *syariah* scholars to deal with current issues by applying principles, methods, and *fiqh* legacies besides efforts in analysing elements of culture, social, and implications of science and technology.

It is not proper at all to deny the role of legacy sources because without these sources, scholars in the modern era will not possess anything. Comparative analysis must be applied systematically and based on inductive methodology. This will provide the students with thinking ability that utilizes facts and general principles. Besides, this approach is very related to the culture of inquiry, whereby students are not given direct solutions to a problem but assisted to get the best answer. The knowledge that the students get will be more meaningful and they are trained to seek information other than the contents of their text books.

Briefly, it can be concluded that the application and methodology of the elements of scientific way of thinking in the learning of *fiqh* must emphasize on the aspect of generating students' way of thinking. Hence, enabling the creation of students with proper methods of thinking: rational, meticulous, and objective.

Other than this, students will be provided with the ability to derive and analyze: increasing *ijtihad*. *Ijtihad* capability should have the foundation of *istinbat* and *istidlal*, by referring to modern and legacy sources with authority (Mohamad, 2000:48). Students ought to have scientific skills, a product of the application of scientific way of thinking. This skill, among others enables them, to explore new phenomena based on their background knowledge. Further, the students will master

the ability to experiment, investigate, and understand the relationship between theory, concept, and general principles which are contained in the learning of *fiqh*. Generally, the main objective of implementing Islamic education system is to provide skills, knowledge, and develop an individual so that they can portray *taqwa* to Allah Almighty. The role of the teacher, especially Islamic education nowadays, is more focused on the development of scholars with the main intention of progressing the Muslim society to become the main pillar of the other societies in Malaysia. Therefore, the duty of teachers in *fiqh* learning is not restricted to information transfer, but is also connected to the formation of *syariah* scholars who possess contemporary intellectual values.

The pedagogy of *fiqh* learning refers to the teaching and learning in the *fiqh* learning system. Teaching means the method used by teachers to impart knowledge to students. Teaching is considered successful if the objective and goal of the lesson are achieved. Ab. Halim Tamuri (2007:178) mentions that teaching is an art because in the process of teaching, teacher needs to be creative. A creative teacher will make his teaching more interesting and effective. In the learning of *fiqh*, the method should be made more interesting by relating contents to current issues and integrating thinking skills. Methods and techniques suggested are problem solving, lecture, recitals, demonstration, and discussion.

Based on Dr. Wan Salim Wan Mohd Nor (1990:1-12) analysis, local institutions of higher learning which are involved with Islamic studies are regarded as backward in their teaching and learning process of the course as compared to other courses that they offer. In teaching Islamic studies, these institutions are still adhering to a traditional way. The course, especially *fiqh* studies, not only inherits knowledge from the past era but is supposed to be able to build a culture integrated with current reality. The negative implication which crops up from the implementation of traditional teaching and learning is that they will produce leaders who are weak, narrow-minded, good in memorizing but not able to think. From here, *syariah* scholars will be

passive, accepting views without being critical, prefers *taqlid* and unable to *ijtihad* and not creative.

At the foundation level, the main pedagogical characteristic which is based on the application of scientific elements not only provide information contained in the *fiqh* treasury, but in fact nurture thinking skills which can produce students with critical and creative minds. The effect is that the students will have the ability to think practically and scholarly (de Bono, 2001:1-10); and eliminate the frozen syndrome, *jumud*, and *taqlid*. These syndromes worry Islamic scholars because it gives an impact to the appreciation of holistic concept and *syariah* principles (al-Qadir 'Audah, 1951:29).

There are a lot of thinking skills which can be applied in the Teaching and Learning (T&L) of *fiqh* studies. The role of the teachers in this context is to become facilitators and guides to the students. Nurturing the culture of thinking analogy and abductive can be applied in T&L, so as to give understanding of concepts to execute complex theory analysis.

This element is important to be applied in the teaching of *masaleh al-mursalah* concept and *maqasid* methods which requires evaluation process and is contextual in nature (Mokhtar, 2007:89-114). Next, it is synthesised by *al-qiyas* to match to the current academic product. Students should be exposed to a global outlook so that they are familiar with global thinking. This is very realistic as it can be seen from *syariah* principles which contains universal elements ('*alamiah*). Scientific method which is instilled in them enables the teacher to stimulate and encourage students to be involved more actively in lessons, especially in discussion activities.

Pedagogic method which is suggested in the learning of *fiqh* is not much different from the method applied in science education. This is most probably due to science itself, whereby science is a part of religion. For example, both field of studies suggest the integration of thinking skills. Other than inquiry method that is to be applied in the learning of *fiqh*, as well as in science education, demonstrative method can also be employed in the T&L of *fiqh* learning. Thinking aids, such as statistics

application and graphic management, are very suitable method to be applied.

Demonstration through the use of statistics and graphics can increase students interest and understanding on the subject taught. *Talaqi* method in T&L or based on text or books may create a passive and boring learning environment. *Fiqh* learning should be based on practical approach, not merely theoretical.

T&L skills is important for a teacher to become effective. Among the teaching skills which should be mastered by teachers are to start a lesson by posing a question/problem, giving concrete examples and exposing students to issues related to their environment. The creativity of teachers in conducting T&L is significant in creating conducive and effective learning environment. Current issues in the orientation of scientific development should be made systematic.

The element of systematic method in the pedagogy of *fiqh* learning will ensure teaching and analysis achieve their goals and minimize errors. Application can be realized in the discussion of rules which are based on *talfiq*, *takhayyur*, and *tarjih*. Discussion should end with fortification and enrichment activities. Through systematic method, students are stimulated to be actively involved in T&L activities. Multi-way communication will be displayed from the process and this makes T&L more interesting and effective.

As a conclusion here, *fiqh* learning pedagogy must be reinforced on par with the current modernization. T&L practise which can be considered successful and effective will be able to change students' negative perception and perspective towards the learning. Previously, *fiqh* is seen as a study that is static and dogmatic; and ironically, the study of *syariah* is seen as the study of history. The benefit of the inclusion of scientific thinking element in *fiqh* learning will produce students who are more competitive and innovative. Through innovative thinking, new ideas can be triggered and students are able to design and create problem solving method which are idealistic and realistic. All problems can be solved easily when human beings develop their dynamic thinking and willing to embrace change for the betterment of their lives.

## ALTERNATIVE TAFUQUH PROGRAMME MODULE IN MOSQUES

The result of the critical and futuristic analysis on an amount of data and research samples for *tafaquh* programme in mosques shows that the most suitable module must be suggested. On this factor, several matters are suggested:

First, the current *tafaquh* programme module that is most suitable for Malaysia's society must be based upon the sect of Shafi'i selectively. In contrast, to people who have negative perceptions on sectarian practises, we should adopt positive and selective attitude. On the outside, sectarian principles are thinking paradigms of the Muslim society based on world-view and *syariah* method that had been established by certain *fuqahas*. It was founded on Islamic traditional basis; it was not from a certain foreign influences like what was claimed by Western orientalist (De Boer, 1994:28-29 and 309). It is the peak of a very long world-view development process.

*World-view* is perception of the world, life, belief, and thoughts which function as a catalyst for every human behaviour (Abu Bakar, 1993:307-309). According to Hamid Fahmy Zarkasyi (2004:1-6), the world-view of Islam is: a vision of reality and truth, a unity of arsitectonic thoughts, which function as a non-observable foundation for all human behaviours, including intellectual activity and technology. Among the basic elements of Islamic world-view are the concept of God, revelations and their creations, human psychology, knowledge, religion, freedom, values, welfare, and happiness. In Islam, these elements later on will determine change, development, and progress.

The formation and development process of a sect which is centred on Islamic *world-view* framework progresses gradually, through 4 main stages, as follows:

Stage 1: Quasi-scientific, when Rasulullah himself explains that revelations of Allah are based on two stages, i.e. *Makkiah* revelations which emphasizes on the elements of *aqidah*; followed by *Madaniah* revelations which expands the *aqidah* principles in the form of judicial system and a more applicative life.

Stage 2: Pre-scientific conceptual,

revelations of Allah which contains concepts of life, the physical world, knowledge and ethics, and human beings started to be studied in detail by Islamic scholars. The conceptual terms of the revelations like: *Ilm, Iman, Usul, Kalam, Nazar, Wujud, Tafsir, Ta'wil, Fiqh, Khalq, Halal, Haram, Iradah*, and so forth have triggered thoughts and intellectual research which are very effective among Muslims.

Stage 3: Scientific scheme, through the birth of Islamic intellectual tradition, this scheme came about through three main phenomena: (1) the existence of Islamic scholars community that explores Islamic knowledge seriously; (2) Disciplinary stage, whereupon Islamic scholars who possess intellectual traditions unite to discuss the best subjects and methodology for every Islamic knowledge field. This is mainly the effort of Shafi'i who arranged *al-fiqh* principles systematically; and (3) Naming stage, a process whereby the discipline, theory, and method are given a specific name, which is usually assigned to a particular teacher. This is how the name *mazhab* Shafi'i and the like is assigned to a certain *fuqaha* personage.

Stage 4: Continuity dan Changing, a sect which is already dominant in its methodology framework will undergo a renewal process (*islah*) to strengthen its existence (Alparsan, 1996:6-7; and M. Safi, 1998:86-88).

The history of the world knowledge has noted how a certain doctrine can withstand time period if four main conditions are met: (1) validity of logic and argument; (2) attracting people to follow; (3) able to be applied on the case at hand; and (4) it has a mechanism to process old ideas without leaving aside any important tradition (Raji Faruqi, 2000:51-55). Obviously, all these four conditions are met by Shafi'i *mazhab* and other *fiqh* sects, an encouraging factor for them to remain until now.

Based on the above discussion, it can be concluded that Muslims uphold on Shafi'i *mazhab* is not a wrong practise or paradigm in Islam. It is a formula flexible in nature which outlines and guides every issue or uncertainty in the life of Muslims. Therefore the flexibility element in the reference of a *mazhab* should be widened to ensure the sustainability of the

*tafaquh* program throughout.

*Second*, by referring to the reality context in Malaysia, the practise of upholding (*taqlid*) to Shafi'i *mazhab* can still be relevant. This is due to several reasons: (1) It acts as the main interpretation/reference of Islam for Islamic scholars. This can be referred to the validity of the *taqlid* and *ijtihad* concepts. In *taqlid* concept, it is possible for the public to have a *taqlid* to a *mujtahid*, based on the inability of a lay Muslim to fully understand Islamic teachings in depth. The attitude to depend totally on *taqlid* principle has been restricted to *ijtihad* and *tajdid* concepts; (2) This approach is set not for the purpose of monopolising the effort of religious interpretations by Islamic scholars only but it is done to avoid any reckless acts from the lay public on basic fundamentals of Islam, interpreting impulsively which may damage the image of Islam; and (3) Unity and uniformity factors are needed to ensure the existence of socio-political stability in the Muslim society. This will facilitate the process of enforcement and administration of Islamic law (Halim el-Muhammady, 1992:54-55 & 57). It is a basic attempt to avoid conflicts and fanatical sectarian beliefs as those happening in other parts of the world. However, extreme emphasis on *taqlid* domination may cause unhealthy development of Islamic thoughts (Qardawi, 2004:85-88).

The *muftis* in Malaysia have realized this *taqlid* domination. Hence, there are efforts to implement reformism approach to limit overzealous *taqlid* application, especially in the methodology of *fatwa* pronouncement (Abd Rahman, 2003:183-185). Reformation and transformation in the analysis of rules and current *fiqh* should be applied in the construction of contemporary *fiqh* thoughts through *tafaquh* programme with current issues.

*Third*, the needs to consider the importance of the present reality in the Malaysian society in the process of fortifying *tafaquh* programme module to elevate the dynamism of today's *fiqh* learning (Zuhdi Ab Majid & Ismail, 2004). From Islamic perspective, not all traditions or old practises are stale and out of date (Wan Mohd Nor, 2001:12-17). The same goes with

objective-driven and strong commitment to adhere to traditional Islamic legacy cannot be regarded as obsessed (*ta'asub*) and fanatical (Habibi Long, 2003:114-118). Among the main causes are:

The attribute of Shafi'i *mazhab* in the form of paradigm synthesis between the views of *Ahl Ray'* and *Al-Hadist*. It is more adaptive to the local culture. Early Shafi'i missionaries practises culture-friendly attitude, which gains approval of the political masters and later is able to spread the teachings of Islam in the Malay domain (Abdul Rahim, 2006:55-80). The effect of this can be seen in the Malay Legal Digest, like *Hukum Kanun Melayu* or Malay Jurisprudence (Abdul Rahim, 2003:158-179) and the instillation of Islamic values in the Malay custom until the phrase "*Adat bersendikan Hukum, Hukum bersendikan Kitabullah*" or custom is based on *syariah*, *syariah* is based on Al-Qur'an was coined (Fadhil, 2006:142-145).

The combination of two paradigms *Sufi* and *Fiqh* (Neo-Sufism) in Shafi'i *mazhab* provides direct effect to the momentum of the Islamisation of the people in the Malay domain (John, 1961:40-41). And lastly, *fuqahas* of Shafi'i *mazhab* had established a more systematic Islamic education system in the Malay domain (Latif Hamindong, 1993:748). This refers to the introduction of *Pondok* system which contains specific physical infrastructure, the philosophy of learning, organisational structure, time table, curriculum, and systematic assessment method (Abu Bakar, 1994:104-111; Ishak, 1995:212-218; and Abdul Rahim, 2003:1-31).

*Fourth*, clarifies the epistemology aspect of Islamic rulings in the *tajdid* process of the research on rulings. In any intellectual analysis, there is an approach that determines the depth of the truthfulness of knowledge or the epistemology of a certain discipline (Haji Shuib, 1995:33). The matter is appropriate in defining epistemology and its scope: the origin, sources, method, and the limit of a particular knowledge (Zainiy Uthman, 2001:146-148).

In facing the bold challenges of the modern world, the research on *fiqh* must emphasise on the epistemology of Islamic rulings which will portray clearly to the Muslims and non-

Muslims that *syariah* is not based on dogmatic belief which cannot be challenged, but built on empirical and rational basis, having its sources, reasons, and detailed method before a judgement on the question of humanity is determined (Nasution, 1989:328-334). As an early conclusion, the effort on developing elements of ontology, epistemology, and axiology of *al-fiqh* based on current knowledge (Dawam, 2004:1-23).

The emphasis is on three main principles: *'urf*, *masalahah*, and social science. The frequent emphasis on the three main principles shows that the effort to strengthen the epistemology elements (source and method) is important. This can also be done through three main approaches: (1) by combining or synthesis knowledge of *al-fiqh* with other modern knowledges, like modern social science which simultaneously complement the research method on alternative Islamic rulings for the modern world. Although knowledge of the tenets of *al-fiqh* is acknowledged as the best knowledge discipline and is based totally on world-view, for modern context it cannot stand on its own, it has to be supported and combined with other scholarly disciplines; (2) developing the present Malaysian *'urf* methodology which is different from *'urf* in the Middle East from the aspects of main frame concept and application method; and (3) developing the principle and *masalahah* standard in three types, especially *daruriyyah*, *hajjiyyah*, and *tahsiniyyah* which are more suitable with the present Malaysian reality.

## CONCLUSION

As the final conclusion, I can conclude several key matters. *First*, as Malaysia is a progressively modern Islamic country, it is most appropriate to create one *tafaqquh* programme module which is contemporary in nature and with Malaysian features to cater to all Islamic matters which arises in the society. This is needed as most of the Islamic *fiqh* formula utilised now are based on the discussion of past *fuqaha* from the Middle East era that is totally different from the aspects of sociology and intellectuality of the Malaysian society. The negative effect to this is the *tafaqquh* programme module currently in use

can be considered obsolete.

*Second*, the process of developing *tafaqquh* programme module must obtain a strong recommendation from the government, which co-incidentally inclined towards upgrading all weaknesses faced by the Islamic education in Malaysia. The practise of T&L (Teaching and Learning) of *fiqh* learning needs to fulfill and achieve *tafaqquh* programme objective and goal, i.e. providing knowledge and understanding. The aspects of thoughts and action in the T&L of *fiqh* need to be more practical and focused on current edicts.

*Third*, the construction of alternative *tafaqquh* programme in mosques requires a paradigm reformation that practises moderate approach, which appreciates the legacy of past *fuqaha*, to fulfil the flexibility principle in the *mazhab* reference, to understand the reality and the present development, and to increase the *fiqh* research quality with real Islamic law epistemology orientation, entirely rejecting any elements of liberalism which is against the spirit of thoughts and development of *tafaqquh* programme in the version of the Malay domain.

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**Muslimah in Modern Malaysian Society**  
(Source: [www.google.com](http://www.google.com), 20/5/2013)

Generally, the main objective of implementing Islamic education system is to provide skills, knowledge, and develop an individual so that they can portray taqwa to Allah Almighty. The role of the teacher, especially Islamic education nowadays, is more focused on the development of scholars with the main intention of progressing the Muslim society to become the main pillar of the other societies in Malaysia.

AKHMAD JAZULI

## DESCRIPTION OF MATHEMATICAL CREATIVE THINKING AND REASONING ABILITY OF SMP STUDENTS IN ISLAMIC CULTURE-BASED LEARNING

**ABSTRACT:** Learning of Mathematics at the moment seems not to develop students' Mathematical thinking ability to the fullest. Therefore, it is necessary to find solutions to overcome these problems. The purpose of this research is to describe the ability of Mathematical creative thinking and reasoning; and to describe contribution of Islamic culture values to the ability of Mathematical creative thinking and reasoning. This research is qualitative research. The subject is the 8<sup>th</sup> grade students in SMP (Sekolah Menengah Pertama or Junior High School) Al-Irsyad al-Islamiyyah Purwokerto in Central Java, Indonesia; and six students who were selected as respondent. The results research is: (1) the students' ability of Mathematical creative thinking in the high academic achievement category can be said to be complete and very good, the students in the middle academic achievement category can be said to be fair good, deductive reasoning is dominant and creative thinking consist of fluency, originality, and elaboration. The students' ability of Mathematical thinking in the low academic achievement category can be said to be poor, inductive reasoning is dominant and creative thinking only consist of originality component; and (2) the implementation of Islamic culture value gives a positive contribution to "akhlak" or character building and effectiveness of thinking ability. "Tahfizh" or recitation of Al-Qur'an enhances students' Mathematical higher order thinking ability. The implementation of pray gives students' self confidence and discipline in solving Mathematical problem.

**KEY WORDS:** Mathematical creative thinking, Mathematical reasoning, Islamic culture-based learning, junior high school student, and quality of education.

### INTRODUCTION

The quality of education is not only measured by success in the cognitive realm, but the integration of cognitive, affective, and psychomotor. While there are schools that carried away with success in the cognitive, so that other domains are being neglected. Demands of today's society are starting to feel that the cognitive ability is not everything, so it must be balanced with the ability of the other, which has a good personality. So, what is needed now is a generation that has both intellectual and a good character.

Education is spearheading community expectations in producing a generation. Therefore, the attempt to realize the achievement of expected generation, educational institutions from primary level to

higher education need to do an evaluation and education process innovations. The business needs to be done to establish the character of the students, in order to produce graduates who really fit the expectations of society and the state. Character education is called upon by the President of the Republic of Indonesia since May 2010 has been rolling for review by education experts. Government policy towards the implementation of character education at all levels of education has been welcomed by the executive in the field of education. Apparently, the government's interest in character education in the hopes of a nation's character improvement, which is currently experiencing assessed decadence.

In line with government policy on character education, Islam has the concept of

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Dr. Akhmad Jazuli is a Senior Lecturer at the Department of Mathematics Education, Faculty of Education and Teacher Training UMP (Muhammadiyah University of Purwokerto) in Central Java, Indonesia. The author is able to be searched via his e-mail at: [jazuli\\_akhmad@yahoo.com](mailto:jazuli_akhmad@yahoo.com)

character education which currently has not been developed. Education in Islam rests on character or religious spiritual. As the words of the Prophet Muhammad SAW (*Salallahu 'Alaihi Wassalam* or peace be upon him), "I was sent to perfect character glory" (narrated by Imam Malik in Hasjmy, 1993). This suggests that character development is an important factor in the underlying learning other sciences. Therefore, the concept of Islamic education, the intellectual, and the spiritual must go together (Bilgrami & Asyraf, 1989). The concept of Islamic education is in line with the national education goals as stipulated in the Act.

According UUSPN (*Undang-Undang Sistem Pendidikan Nasional* or Act of National Education System) No.20 of 2003, education is a conscious and deliberate effort to create an atmosphere of learning and the learning process so that learners are actively developing the potential for him to have the spiritual strength of religious, self-control, personality, intelligence, noble character, and the necessary ability themselves, society, nation and state (Depdiknas RI, 2003). Development potential learners are equipped in the Education Unit Level Curriculum (EULC) in 2006 that students from primary schools need to be equipped with the ability to think logically, analytically, systematically, critically, creatively, and ability to cooperate.

Specialized in Mathematics given to Junior High School students, aimed so that learners have the following capabilities: (1) Understand the concepts of Mathematics, explains the relationship between concepts and apply concepts or algorithms flexibly, accurately, efficiently, and appropriately, in solving the problem; (2) Using the pattern and reasoning to Mathematical manipulation in making generalizations, compile evidence, or explain Mathematical ideas and statements; (3) Solve problems that include the ability to understand the problem, devise a Mathematical model, solve the model, and interpret the obtained solution; (4) Communicate ideas with symbols, tables, diagrams, or other media to clarify the situation or problem; and (5) Having respect for the usefulness of Mathematics in life, the curious, attention, and interest in studying

Mathematics, as well as a tenacious attitude and believe in solving the problem (Depdiknas RI, 2006).

However, the concept of education as outlined in Act of National Education System No.20 of 2003 is not yet fully understood by the managers in the field of education. It seems that the more education prioritizes academic achievement, thus neglecting the achievement of other goals. For example, people generally assume that the success of the achievements in the National Examination to measure the success of education in the schools. The result appears some people are less concerned about the learning process and the process of character education.

Based on these cases can be said that the learning of Mathematics at the moment seems not to develop students' Mathematical thinking ability to the fullest. Therefore, it is necessary to find solutions to overcome these problems. Likewise, basically every student has the potential for critical and creative thinking (Harris, 2004). The problem is how to develop that potential through a learning process in the classroom.

The strong urge to do revamping the educational process that can result in the generation of intellectual noble personality, it is necessary to research the schools that make efforts for the formation of a noble character. The study in question is the exposure of students' Mathematical thinking ability, especially in school-based Islamic culture has made efforts for the formation of the conditioning of the students of noble character.

Banyumas chosen as a research site, because the district has a population of 1,853,249 people and 98% are Muslim. Banyumas society is a society with a strong culture of Banyumas. Hence, the growing Islamic culture, it is possible to assimilate to the culture of Banyumas. This resulted in the strong cultural atmosphere of Islamic Banyumasan less visible, although the number of mosques in the district reached 1,747 and the number of buildings reaching 435 mosque building. In everyday life, it is more prominent is the culture Banyumasan than Islamic culture.

Banyumas society actually pays considerable attention to the study of Islam. It can be observed from the number of schools that based on Islamic school has now reached 244 schools. In addition, the schools came under the Ministry of Religious Affairs was also quite a lot that there are 171 Islamic elementary schools, 43 junior secondary school, and 13 *Madrasah Aliyah* or Islamic Senior High School ([www.banyumaskab.go.id](http://www.banyumaskab.go.id), 30/6/2012]. However, schools that have a serious interest in character education is still not much.

The choice of SMP (*Sekolah Menengah Pertama* or Junior High School) *Al-Irsyad al-Islamiyyah Purwokerto* in Banyumas district as the main object of study, since the Junior High School has special characteristics that is interested in the community. SMP *Al-Irsyad al-Islamiyyah Purwokerto*, in the beginning, was the Junior General Education system like an ordinary Junior High School in general came under the Department of Education and Culture. School performance is always at a lower level, both for the graduation rate (the value of the National Examination) and for achievement in a variety of other activities. Then since 2000, they transformed themselves into Islamic Junior High School model with full day education (i.e. education lessons from early morning hours until late afternoon).

Since becoming an Islamic Junior High School, the school began implementing Islamic culture with the values of Islamic culture such as the recitation of the Al-Qur'an (*tahfizh*) and the activities of prayer congregation. Thenceforth, the school got progress gradually. Three years later, in 2003, *Al-Irsyad al-Islamiyyah Purwokerto*, as Islamic Junior High School, is changing its name to Junior *Al-Irsyad al-Islamiyyah*. This school continues to grow until it can reach the best ranking in the district. By therefore need to be investigated, why the school is progressing rapidly, especially in academic achievement.

SMP *Al-Irsyad al-Islamiyyah* is a school that has declared itself as an Islamic culture-based schools. This statement is contained in the formulation of curriculum. The whole school activities conducted nuanced Islam. Character formation is a priority in academic

achievement. Therefore, spiritual activities like recitation of the Al-Qur'an, prayer congregation activities, and a major part of the activity pray daily activities, in addition to other activities that are part of the activities of Islamic culture.

Islamic culture is a culture that is colored shades (teaching) in his capacity as the Islamic *aqidah* and methods of life (Al-Sharqawi, 1986). According to A. Hasjmy (1993), Islamic culture is the embodiment of reason and sense of the Muslims, which means that the Islamic culture is rooted in Islam. Thus, the diversity of Islamic culture is very broad, covering activity of worship through social activities. Islamic cultural values that can be observed, among others, the implementation of the order of prayers, order of fasting, charity and social events, read and memorize the Al-Qur'an, prayer activities, peers help each other, forgive each other, shake hands, admit mistakes, honesty, and devotion to teachers and parents. The value of Islamic culture will be highlighted related to Mathematical thinking ability students only includes prayer, prayer activities, and memorization of the Al-Qur'an (*tahfizh*).

Prayer is like a generator that fills the soul every day. Prayer is the "fuel filler station" for the body. When a determination is reduced, decreased character, and lower body, prayer comes to supply with fuel Divine (Khaled, 2011). Therefore, one of the functions performed prayer five times a day and night is a force that can control your emotions, so that the brain is always fresh and capable of high reasoning. Similarly, prayer can be a means to train or discipline orderly life. People who used prayer time becomes a guarantee that they are disciplined or orderly. Therefore, the difference in seriousness and regularity in performing daily prayers is expected to provide the ability to think different, especially in reasoning abilities and regularity in solving Mathematical problems.

On the other hand, the implementation of an orderly prayer and filled with sincerity can control one to always remember (*dhikr*) of Allah SWT (*Subhanahu Wa-Ta'ala*). If the condition is always remember Allah be controlled, then the character being controlled to not commit adultery (Khaled, 2011). As

the word of Allah in the Al-Qur'an, verse Al-Ankabut, ayat 45 that "Set up a prayer, real prayer can prevent indecency and evil" (cited in Depag RI, 2007).

Praying is a need for every person who wants to be successful in any business. Praying is closely related to a belief that beyond the power of man no intrinsic power is the power of God. Wisdom prayer is for people to recognize its shortcomings and do not be arrogant. People who pray means have to trust and believe that God will grant it if we pray to Him (Khaled, 2011). As the word of Allah in the Al-Qur'an, verse Al-Mu'min, ayat 60 that "Lord says: 'Pray to Me, surely you will be allowed. Indeed, those who boast of prayer to Me will enter Jahannam in abject circumstances'" (cited in Depag RI, 2007). Therefore, the difference in seriousness and regularity in prayer are expected to give different confidence in solving problems, especially in Mathematical problems.

On the other hand, will develop the habit of praying noble spirit, which is growing recognition that people have no power except the power of Allah. Any success he achieved was with the permission of Allah, so that man should not be arrogant. Likewise, when a person experiences a failure, then he will not despair.

Memorize the Al-Qur'an requires a high concentration. The more that is memorized means higher concentration required. The process of memorizing is like a snowball rolling, the greater. This means that the letters that have been memorized will continue to be maintained, while adding a new letter. People who memorize the Al-Qur'an, it means doing



**Picture 1:**  
Activities of Students Praying of *Dhuha* at the Mosque  
(Source: Private Album, 20/5/2013)



**Picture 2:**  
Activities of Students in Memorizing the Al-Qur'an at the Mosque  
(Source: Private Album, 20/5/2013)

the repetition of words and the addition of new words. This will expand the capacity of the brain dynamics (Hulusi, 2006).

The same opinion was also expressed by Goleman that the neocortex (i.e. the uppermost layer of the brain that gives the ability to remember or think) would grow proportional to the size of the group that can be formed

(cited in Agustian, 2001). This means that the more rote collected the greater the neocortex, which also means the power of memory and thought getting stronger. Therefore, the difference in the number of suspected students have memorized will provide the ability to think different, both in the ability of reasoning, critical thinking, creative thinking, accuracy, and communication in solving Mathematical problems.

The activities of the Islamic cultural values positive effect on self-esteem, which form a noble spirit. Noble character is the embodiment of the practice of Islam (Khaled, 2010). Therefore, the reading activities and recitation of the Al-Qur'an is expected to encourage students to love the Al-Qur'an and Allah knows better. Likewise, the implementation of earnest prayer that is expected to prevent students from indecency and evil. Prayer activities undertaken with confidence are expected that students will be able to recognize any deficiencies so that he will be spared from feeling cocky. If the activities of the cultural values of Islam which is conditioned is done on a continuous basis and be customizing it will form a good character student. Good characters are expected to improve the effectiveness of students' Mathematical thinking ability.

Several previous studies on students' ability to think Mathematically, gave unsatisfactory results. The results E.E. Rohaeti (2008) at the Junior High School students said that the development of creative thinking ability with expository approach included in the category of less. That is not expository approach gives the maximum contribution in the development of creative thinking ability. Likewise, in E. Nurlaelah (2009) research on the prospective student teacher mentioned that learning by APOS (Action-Process-Object-Schema) theory to develop creativity even in the medium category.

Developing creativity is not maximum flexibility, particularly on components. In N. Ratnaningsih (2007) research said that the influence of contextual learning to increase creative thinking ability of Senior High School students is in the category of pretty. S.W.D. Pomalato (2005) research on the Junior High

School students with a model for developing creative abilities, Treffinger achieved only at low levels.

The results E. Suhena (2009) research at the Junior High School students mentioned that there was an effect REACT (Relating, Experiencing, Applying, Cooperating, and Transferring) strategy to increase Mathematical reasoning, but there was no interaction between initial ability students with learning strategies. The results E. Nurlaelah (2009) also states that learning by APOS theory to develop Mathematical power, but the reasoning component less than the maximum. Yurniwati (2009) research, mentioned that the computer-based problem solving (CBPS) are less apt to enhance mathematical reasoning abilities.

Several other studies have reported the results of studies related to memorization. Memorization is seen as a method rather than as an activity, so excellence rote activity is not revealed. As reported A. Khaled (2011) that rote memorization is done in schools include certain books like *Alfiyah* and memorizing the letters of the Al-Qur'an. Recitation is done by students in front of the religious scholars/preachers.

To this day, recitation method is retained in boarding schools, because they have advantages and disadvantages. However, the advantages of this method are not clearly disclosed. According Marfuah (2010), conventional methods such as rote is still used in modern Islamic boarding school *Al-Amanah*. Islamic boarding school is only combines modern curriculum and *salaf*, but does not integrate classical and modern teaching methods. But the method remains prevent rote without any apparent reason, although the boarding school is still optimistic that the rote method is still needed.

Several previous studies reported on the relationship with the character of learning achievement. But these efforts have not explained what is being done to the character formation. As reported by Mukhlisin (2004) that there is a correlation between students' social behavior of MTs (*Madrasah Tsanawiyah* or Islamic Junior High School) with learning achievement. In this study, social behavior is

**Table 1:**  
Description of Students' Mathematical Thinking Ability

No	Capability	Achievement Categories		
		High	Medium	Low
1	Mathematical Reasoning	<ul style="list-style-type: none"> <li>a. Master Mathematical concepts and principles.</li> <li>b. Involving deductive and inductive reasoning.</li> <li>c. Solving formally.</li> <li>d. When confirmed about the answer, they feel confident.</li> </ul>	<ul style="list-style-type: none"> <li>a. Master Mathematical concepts and principles.</li> <li>b. Dominant on deductive reasoning.</li> <li>c. Solving formally, but there are still students who are less conscientious.</li> <li>d. When confirmed about the answer, they soon discover his mistake and know the answer in question.</li> </ul>	<ul style="list-style-type: none"> <li>a. Less master Mathematical concepts and principles.</li> <li>b. Dominant on inductive reasoning, although less clear.</li> <li>c. Solving formally, but still inaccurate.</li> <li>d. When confirmed, they are always less certain of the answer itself.</li> </ul>
2	Mathematical Creative Thinking	<ul style="list-style-type: none"> <li>a. Able to elaborate answers.</li> <li>b. Originality answers.</li> <li>c. Fluency in providing forms possible.</li> <li>d. Flexibility at the level of both individuals and groups.</li> </ul>	<ul style="list-style-type: none"> <li>a. Able to elaborate answers.</li> <li>b. Originality answers.</li> <li>c. Fluency in providing forms that may.</li> <li>d. Flexibility at the individual level is quite good.</li> </ul>	<ul style="list-style-type: none"> <li>a. Originality of the answer, though sometimes wrong.</li> <li>b. Less able to elaborate on the answer.</li> <li>c. Smoothness is less visible.</li> <li>d. Flexibility is less visible.</li> </ul>

related to morality; and learning achievement is only related to religious materials such as *aqidah*. It has not been studied on learning achievement in general.

According to A. Choliq (2011), there is a correlation between the achievements of Islamic education with elementary students' character. This strengthens the relevance of religion to moral knowledge, although the study did not explain the process of moral formation. According A. Jauhari (2011) with intensive coaching character in boarding school, one result is that the effectiveness of a high intellectual students.

With regard to the results of previous studies above, in this study, the researcher positioned role as one activities Islamic culture, not as a method of learning. Similarly, students' ability to think Mathematically analyzed qualitatively descriptive, not quantitative. Activity assessed the impact of Islamic culture on the formation of character and at the same time influence in Mathematical thinking, including reasoning and creative thinking Mathematically.

#### FOCUS AND METHOD OF RESEARCH

Based on the background of problems, the focus in this study is "How description of

students' Mathematical creative thinking and reasoning ability in Islamic Culture-Based Learning?"

The method used in this study was qualitative method. Primary data in this study is qualitative data, to find a description of students' Mathematical thinking skills; and find the hypothetical statements related to the cultural values of Islam to the description of students' Mathematical thinking skills. The main research site chosen was the Junior High School *Al-Irsyad al-Islamiyyah Purwokerto* with eighth grade students and selected six students as respondents.

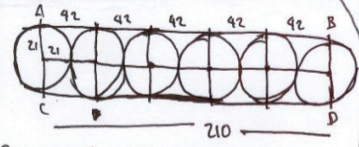
Data was collected by the test, observation, questionnaire, interview, and documentation. The data collected is then analyzed. Analysis of qualitative data through measures: domain analysis, analysis taxonomy, and componential analysis. The testing of the validity of qualitative data through: credibility test, dependability test, and conformability test.

#### RESULTS AND FINDINGS

The research was conducted in Junior High School *Al-Irsyad al-Islamiyyah Purwokerto*, eighth grade students, totaling 28 students and 6 students selected as respondents. Data were analyzed qualitatively and the results are

**PEMECAHAN MASALAH**

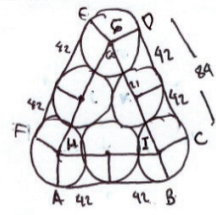
Panjang tali untuk cara 1.



Panjang tali =  $AB + BD + DC + AC$   
 $= 210 + \frac{1}{2}KO + 210 + \frac{1}{2}KO$   
 $= 420 + KO$   
 $= 420 + \pi d$   
 $= 420 + \frac{22}{7} \cdot 42$   
 $= 420 + 132$   
 $= 552 \text{ cm}$

Jawaban lain

P. tali cara 2

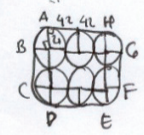


Panjang ED =  $\frac{1}{3}KO$   
 karena segitiga  $\triangle GHI$  sama sisi,  
 maka  $\angle HGI = 60^\circ$   
 $\angle DGI = 90^\circ$  maka  $\angle EGD = 360^\circ - (60^\circ + 90^\circ + 90^\circ)$   
 $= 360^\circ - 240^\circ$   
 $= 120^\circ$  ( $\frac{1}{3}KO$ )

Panjang tali =  $AB + BC + CD + DE + EF + AF$   
 $= 84 + \frac{1}{3}KO + 84 + \frac{1}{3}KO + 84 + \frac{1}{3}KO$   
 $= 252 + KO$   
 $= 252 + \pi d$   
 $= 252 + \frac{22}{7} \cdot 42$   
 $= 252 + 132 = 384 \text{ cm}$

MEMERIKSA KEMBALI (apakah ada jawaban lain?, apakah ada cara lain?)

cara 3



P. tali =  $AB + BC + CD + DE + EF + FG + GH + HA$   
 $= \frac{1}{4}KO + 42 + \frac{1}{4}KO + 84 + \frac{1}{4}KO + 42 + \frac{1}{4}KO + 84$   
 $= 42 + 42 + 84 + 84 + KO$   
 $= 252 + \frac{22}{7} \cdot 42$   
 $= 252 + 132 = 384 \text{ cm}$

Jadi, untuk posisi / cara 1, panjang tali minimal adl 552 cm. ; untuk posisi / cara 3, panjang tali minimal 384 cm. dan diantara posisi 1 & 2, panjang tali yg terpendek adl posisi 2, yaitu 384 cm.

reported as follows:

One example of students' work is as follows. The problem: six tubes of zamzam each its height is 1.2 m with a radius of lid is 21 cm, fastened transversely to be sent to the settlement of pilgrims. Calculate the minimum length required of rope to tie the six tubes.

About linkage the ability to think Mathematically with Islamic cultural activities, it can be described as follows: (1) For students, who have *tahfizh* relatively large, there is a tendency delighted at the challenge questions. There is the courage to try another way, so that it can be said they have the critical thinking ability, creative thinking, and good problem solving; (2) For students whose discipline in prayer, there is a tendency of them in order to solve problems, which is coherent and carefully, so that it can be said they have the skills in critical thinking and good reasoning; and (3) For students who are serious and diligent in prayer, there is a tendency they have

strong beliefs. They are not easily swayed by the results they get, and I would say they have a good belief in any sort things out.

Based on these results, conjectures can also be formulated as follows: (1) Activity values of Islamic culture positive effect on student achievement, particularly in Mathematics; (2) There is a relationship between students' character and academic achievement, especially in Mathematics; (3) Students who have memorized or *tahfizh* Al-Qur'an that relatively many, if learning Mathematics well it will likely have good Mathematical thinking skills, especially in problem solving and creative thinking; (4) Students who used to do the prayer properly and orderly, if learning Mathematics well it is expected to have a good Mathematical thinking skills as well as discipline in solving problems mathematically; (5) Students who used to do activities with both prayer and earnest, if learning Mathematics, it can be expected to have

Description of the level of activity of the student Islamic culture. The data presented, in the tabel 2 (two), is as follows:

**Table 2:**  
The Islamic Cultural Activity Based Learning Achievement Category

No	Islamic Culture Activities	Learning Achievement Category		
		High	Medium	Low
1	Memorization/ <i>tahfizh</i>	a. Average memorized 673 verses. b. Graduated <i>juz</i> 30.	a. Average memorized 572 verses. b. Some students have finished <i>juz</i> 30.	a. Average memorized 433 verses. b. not yet finished <i>juz</i> 30.
2.	Taking a pray	a. They are required to pray five times a day. b. They are aware of their obligation to pray. c. They already feel the need to be serious in prayer.	a. They are required to pray five times a day. b. They pray because of a necessity both at school and at home. c. Their consciousness to pray is still lacking.	a. They are required to pray 5 times a day. b. They pray, despite the encouragement of others. c. Their consciousness to pray very low.
3.	Praying	a. They've done prayed regularly especially after the obligatory prayers. b. They've felt the need to pray to God for all his efforts to be successful. c. Prayer has become a necessity.	a. They've been praying especially after the obligatory prayers. b. They admit not pray regularly. c. They are praying that important, but often forgotten.	a. They rarely pray, including prayer after prayer. b. They forget to pray more. c. Pray do not be requirements.

confidence is good at solving Mathematical problems; (6) Good characters make room broader thinking skills. If accompanied by learning Mathematics better then expected to raise Mathematics achievement is excellent; and (7) School culture based on Islam, there is a tendency of students to not engage in activities that are not obvious benefits.

## CONCLUSION

Description of junior high school students the ability to think Mathematically in terms of Islamic culture-based learning category of the achievement of high, medium, and low are as follows:

Mathematical reasoning students of high academic achievement category includes both deductive and inductive reasoning. The ability to use both types of reasoning can be said to be good, it can adapt to the needs in solving problems. These capabilities are supported by an understanding of Mathematical concepts and procedures are relatively high.

Achievement category was included as deductive and inductive reasoning.

But they are more dominant in using the deductive reasoning. Their reasoning ability is supported by an understanding of Mathematical concepts and procedures are pretty good. The low learning achievement category includes deductive and inductive reasoning. But they are more dominant in inductive reasoning. Their reasoning ability can be said is not good, because the understanding of Mathematical concepts and procedures are still relatively low.

Mathematical problem solving of students of high academic achievement category can be said to be complete and clear and can use appropriate problem-solving strategies. Problem solving ability seems supported by the ability to think creatively and think critically. It can be said that the ability of solving the problem quite well. Category achievement was pretty clear the problem-solving skills and be able to use appropriate problem-solving

strategies. However, they are often less careful in the calculation.

In solving the problem in general, they are not checking back (looking back) carefully. Therefore, the problem-solving ability can be quite good. Category of low academic achievement, less obvious in problem solving, and the use of problem-solving strategies are less directional, it can even be said they are less able to solve problems. They are generally less careful and immediate desire to solve the problem without identifying the problem and checking back (looking back). Solving the problem can be said to be less good.

Students' ability to think Mathematically in terms of the cultural values of Islam are as follows:

In general, the categories of high, medium, and low in achievement associated with the level of achievement of Islamic cultural values of students. The level of achievement of Islamic cultural values is also related to the level of character achievement of students. This means that the level of achievement associated with the level of character achievement of students.

Students who have memorized the Al-Qur'an relative plenty, we can say that they have a good fighting spirit to solve the problem despite having difficulty or impasse. Similarly, in terms of creative thinking, they have an edge in flexibility that had the audacity to try to solve the problem another way.

Students who discipline in prayer and serious in prayer, can be said to have good reasoning, especially reasoning deductively. The level of accuracy in a matter can also be said to be doing well.

Students who diligently pray and believe in prayer, can be said to have a strong belief, that having confidence (self-confidence) is good. Usually they do not waver with the answers given.

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RAHIMAH MUHAMMAD NOR & ZAKARIA MUSTAFA

## SOCIO-CULTURAL ADAPTATION IN JAPAN: HOW MALAYSIAN INTERNATIONAL STUDENTS DEAL WITH CHALLENGES?

**ABSTRACT:** International-level migration among young people is an effective way for students to be exposed to cultural diversity in order to develop global awareness, personal competence, intercultural skills, and prospective careers for the future. In addition, an individual with intercultural skills has an advantage in effective teamwork or collaboration with others in a multi-cultural workplace. The purpose of this article is to determine differences in level of four learning outcomes on the impacts of socio-cultural adaptation in Japan from the Malaysian international students' perspectives (N=245). Using the statistical method of Friedman test, analysis revealed significant differences in level of learning outcomes [ $\chi^2(3, N = 245) = 480.173, p < .05$ ] with mean ranks of personal competence (2.27); intercultural competence (3.99); global competence (2.07); and skills competence (1.67). In addition, qualitative analysis through narrative method demonstrated that the struggles of adaptation issue significantly influence impacts on students' learning and development: independence, self-confidence, expanding world-view, psychological adjustment, understanding of cultural differences, self-cultural awareness, objectivity in making decision, and problem-solving skills. Individuals living abroad deal with various challenges and difficulties situations, such as new physical environment, difference in customary practices, difference in way of thinking, language barrier, cultural shock, lack of emotional support, and difficulty in maintaining own values and beliefs. The researchers believe that for a successful socio-cultural adaptation, individuals need to express their willingness to learn and accept other cultures through psychological, behaviour, and cognitive changes.

**KEY WORDS:** Personal competence, intercultural competence, global competence, skills competence, socio-cultural in Japan, and Malaysian international students.

### INTRODUCTION

Globalisation is increasingly connecting global communities through activities such as business, education, tourism, investments, and culture. With advanced technologies and communication, social interaction and networking with other people becomes broader and it builds mutual respect/friendship with peers. According to S.M. Hamilton (2008), globalization is "*the worldwide integration of economic, technological, political, cultural, and social aspects between countries*". However, in the local context of a society, culture influences an individual's pattern of behaviour (action), thought, and feelings to respond to the environment. W. Gudykunst and Y.Y. Kim (1996) argue that "*we communicate the way we do because we are raised in a particular*

*culture and learn its language, rules, and norms*". Therefore, to demand global competition in the 21<sup>st</sup> century, professional workers, leaders, diplomats, businessmen, and youths need to have the knowledge, attitude, and skills to respond to the rapidly changing environment.

International-level migration among young people is an effective way for students to be exposed to cultural diversity in order to develop global awareness, personal competence, intercultural skills, and prospective careers for the future. In addition, an individual with intercultural skills has an advantage in effective teamwork or collaboration with others in a multi-cultural workplace. Individuals living in different environment require a greater cross-cultural adaptability such as foreign language skills, reduction of stereotype outlook, an

Rahimah Muhammad Nor is a Graduate Student (M.A.) at the Department of East Asian Studies, Faculty of Arts and Social Sciences UM (University of Malaya), 50603 Kuala Lumpur, Malaysia; and Zakaria Mustafa is a Lecturer at the Department of East Asian Studies @ SKE'T, Faculty of Arts and Social Sciences UM (University of Malaya), 50603 Kuala Lumpur, Malaysia. The authors can be contacted via e-mails address at: [mres2020@siswa.um.edu.my](mailto:mres2020@siswa.um.edu.my) and [zmusftafa@um.edu.my](mailto:zmusftafa@um.edu.my)

open-mindedness towards different peoples and cultures, and appreciation of other cultures. According to M.M. Suárez-Orozco and D. Qin-Hilliard that:

[...] while human lives continue to be lived in local realities, these realities are increasingly being challenged and integrated into larger global networks of relationships [...] education's challenge will be to shape the cognitive skills, interpersonal sensibilities, and cultural sophistication of children and youth whose lives will be both engaged in local contexts and responsive to larger transnational processes (Suárez-Orozco & Qin-Hilliard, 2004).

## LITERATURE REVIEW

Most works discuss the ability to succeed in the global context. Some scholars highlight specific approaches and identify main characteristics to become successful travellers, including R. Brislin (1981) who outlines three components of adjustment towards different social environment and people, including: (1) successful relationship with people from other cultures; (2) build positive feeling through cross-cultural interaction; and (3) the ability to accomplish tasks in an effective and efficient manner.

S. Black, M. Mendenhall and G. Oddou (1991) outline three skills to survive in a new cultural environment, which consists of self-maintenance, relationship with host culture, and positive perception about host environment and the social system. D.P.S. Bhawuk and R. Brislin (1992) also argue that to be successful in the intercultural context “*people must be interested in other cultures, be sensitive enough to notice cultural differences, and then also be willing to modify their behaviour as an indication of respect for the people of other cultures*”.

M. Winkelmann (1994) defines cultural shock as “*a multifaceted experience that results from the numerous stressors that occur when coming into contact with a different culture*”. G.M. Chen and W.J. Starosta (1996) also suggest six elements that allow one to be sensitive towards people from different cultural backgrounds: open-mindedness, empathy, self-esteem, suspending judgment, self-monitoring, and interaction involvement. S.L. Russo and

L.A. Osborne (2008) list five characteristics of a globally competent student, which are: (1) a broad knowledge of the world; (2) comprehension of international dimensions of his or her major field of study; (3) effective communication in a different language; (4) cross-culturally sensitivity and adaptability; and (5) global competencies throughout life.

M.J. Bennett (1986 and 1986) proposes a Development Model of Intercultural Sensitivity (DMIS) to measure the progress of individual sensitivity towards cultural differences. The first three DMIS stages are ethnocentric consist of denial, defence, and minimisation; while the second three DMIS are ethno-relative, which consists of acceptance, adaptation, and integration. M. Gertsen (1990) proposes a model of intercultural competence that consists of three dimensions: cognitive, affective, and conative.

*Cognitive* dimension refers to awareness of cultural differences (behaviour, attitude, thought) and general knowledge about other people's cultures (communication, belief, norms, and values); *conative* dimension reflects an ability to effectively apply interaction with different communication style and avoid misunderstanding with foreign peoples; and *affective* dimension refers to interest about foreign cultures including acceptance and respect of cultural differences, positive attitude, and being unprejudiced towards other people and cultures.

C. Kelley and J. Meyers (1995) develop Cross-Culture Adaptation Inventory (CCAI) to measure the level of a person's potential to adapt when dealing with different culture and environment. The CCAI consist of four dimensions: emotional resilience, personal autonomy, flexibility and openness, and perceptual acuity. *Emotional resilience* – able to build positive feeling and; *personal autonomy* – abilities to maintain own identity and belief; *flexibility and openness* – willingness to accept different lifestyles and unfamiliar environment; and *perceptual acuity* – sensitivity to other people including verbal and non-verbal communication and interpersonal relations.

L.A. Braskamp, D.C. Braskamp and K. Merrill (2007) propose a Global Perspective Inventory (GPI) to measure a student's degree

of global competence. The GPI consists of three dimensions: cognitive, intrapersonal, and interpersonal. *Cognitive* dimension focuses on one's knowledge and understanding of what is true and important to know. While, *intrapersonal* dimension refers to one's becoming more aware of and integrating one's personal values and self-identity into one's personhood; and the *interpersonal* dimension explains one's willingness to interact with persons with different social norms and cultural background, acceptance of others, and being comfortable when relating to other.

N.L. Kauffman and G.D. Kuh (1984) examine the impact of study abroad on personal development. Using the Omnibus Personality Inventory (OPI), the research found that the experience of studying abroad increased tolerance for ambiguity, self-confidence and a sense of wellbeing, interest in the welfare of others, and appreciation of cultural differences. T.D. Thomlison (1991) conducted a study on the impact of overseas study experience among American students attending Harlaxton College during the 1988-1989 academic year. A total of 174 students participated in the study and found that changes occurred in their attitudes, knowledge, beliefs, values, behaviours, open-mindedness, personal growth, and appreciation of other cultures.

T. Orahood, L. Kruze and D.E. Pearson (2004) conducted a study on the impact of an international experience on the career plan and job search of the Kelley School of Business (KSB) students at Indiana University (IU), by comparing students who studied abroad and those who did not study abroad. The finding indicated that students who had studied abroad were more open to international experience in their career plan. Students also mentioned about their study abroad experience and foreign language competency as qualification on resume and job interview while searching for work.

J. Jackson (2008) conducted a study among Chinese students who participated in a study abroad programme for 5 weeks in England. The finding reported that there are higher levels of intercultural sensitivity, socio-pragmatic awareness, higher awareness

of cultural differences, and empathy toward others. Some studies have examined the variance in length of programmes and student outcomes.

J.M. Neppel (2005) conducted a study to examine the effect of programme duration on the four learning outcomes: cognitive complexity, liberal learning, personal philosophy, and interpersonal self-confidence. Using the statistical method of Analysis of Covariance (ANCOVA), the finding reported that long-term study abroad participants have a significantly higher self-assessment score in comparison to short-term study abroad participants.

K. Kehl and J. Morris (2007) administered the Global-Mindedness Scale to 520 students that were divided to three different groups. The finding indicated that the length of programme significantly impact global-mindedness, whereby students who completed a semester study abroad program score higher than those who attended short-term study abroad and those who plan to study abroad; whereas, statistical analysis reported that global-mindedness score of students who plan to study abroad is higher than those who completed the short-term programme.

In order to contribute to a deeper understanding of international experience, this study represents a different demographic of study abroad participants, specifically the participation of Malaysian students in study abroad programme in Japan. The researchers believe the individuals with different cultural backgrounds will express difference in perception, feeling, and understanding about their life-changing experience while abroad. In addition, this study uses the Friedman test to measure significant difference on the following learning outcomes: personal competence, intercultural competence, global competence, and skills competence. This study also uses a narrative method as a qualitative approach to deeply explore the impact of socio-cultural adaptation in Japan. The narrative method allows students to share their meaningful stories through a different and more effective way.

## METHOD

This study collected data through online surveys distributed to all Malaysian students studying abroad in Japan. A total of 245 Malaysian students who are pursuing their studies in various universities in Japan and enrolled as full-year academic abroad students completed the survey in 2011. The research design uses both qualitative and quantitative methods in order to gain more comprehensive data. This study has developed a survey instrument of self-assessment on the impact of study abroad programme on their learning outcomes. The ordinal scale was used as a measurement tool to measure their level of agreement on five points of scale from “not at all” to “very much”. In the first part of the survey, the questions asked the respondents demographic information: gender, age, university, field, place of residence, and prior experience abroad.

Personal competence consists of nine items that covers self-confidence, tolerant attitude towards people of different cultures, flexible in adapting to a new environment, maturity, self-reliance, friendliness, open-mindedness, self-esteem, and knowledge about other cultures. Intercultural competence consists of 9 items which explores the level of enjoying interaction with other peoples, positive attitude towards people from different cultures, appreciation of cultural differences, respect for other values and customs, understanding of host country cultures, self-cultural awareness, awareness about diversity of cultures, interest in learning about other cultures, and sensitivity towards other's feelings.

In term of global competence, the scale consists of 7 items covering global citizenship, ability to accept views from those from different cultures, willingness to work together people from different cultural backgrounds, interest in sharing and exchanging of views and perspectives, understanding of global issues, awareness of diplomatic relations, and alertness to global issues. Finally, skills competence that consists of 5 items: through measuring levels of critical thinking, self-evaluation, intercultural communication skills, desire to engage in international work, and

time management skills.

This study was conducted to explore the following research hypotheses. Alternative hypothesis: “*There will be a significant difference on the students' learning in terms of personal competence, intercultural competence, global competence, and skills competence*”.

**On the Null Hypothesis.** There will be no significant difference on the students learning in terms of personal competence, intercultural competence, global competence, and skills competence. In addition, this study also uses the quantitative method to further explain the impact of study abroad programme and to strengthen the research findings.

J.W. Creswell (2003) claims that “*a quantitative approach maybe the best approach for this type of research where the problem is one of identifying factors that influence an understanding of one outcome or the best predictors of outcomes*”. The researchers launched a “My Stories in Japan” journal and developed four open questions: (1) “*In what ways do you feel that the program has impacted your life?*”; (2) “*Describe any situations where you have psychology/adaptation challenges while in Japan?*”; (3) “*Describe the important aspects that you learned and understood about the host culture?*”; and (4) “*Describe any situations that developed your skills competence?*”.

## THE RESULTS

The data descriptive analysis indicated that the strongest influence of study abroad programme on personal competence is related to their tolerance attitude towards people from different cultures, with a total 67% of students answered “very much” for the statement. In addition, the statement that students answered “very much” was a total of 66% students said studying abroad participation enhanced their open-mindedness regarding cultural differences; 53% said it influenced their self-reliance; and 45% said it enhanced their flexibility to adapt to the new environment.

In terms of intercultural competence, of those responded (N=245), the significant impact of studying abroad revealed that a total of 87% students agreed with “very much” score that studying abroad enhanced their awareness about diversity of cultures; while

79% of students felt that it enhanced their respect towards people with different values and customs; 72% enhanced their appreciation of cultural differences; and 67% influenced their satisfaction in learning about others cultures.

In terms of global competence, a total 67% of students felt the study abroad programme enhanced their willingness to work together with people from different cultural backgrounds; 64% said it contributed to their awareness about the importance of diplomatic relations between Malaysia and Japan; 59% said it enhanced their acceptance towards people of different religions and values; 55% said it enhanced their acceptance of different perspective; and 54% said it increased their interest in exchanging views and ideas with people.

In terms of skills competence, of those responded (N=245), a total 51% of students agreed that study abroad had enhanced their desire to engage in international work; 47% said it enhanced their understanding of their own strengths and weaknesses; and 45% said it increased their foreign language ability. Table 1 shows the descriptive statistics of variables.

A Friedman test was conducted to determine whether there was a significant difference on levels of four different aspects of learning outcomes. Based on the Friedman test, which evaluates differences in medians among the four learning outcomes of study abroad programme, there is significant difference [ $\chi^2(3, N=245) = 480.173, p < .05$ ]. Kendall's coefficient of concordance

(Kendall's W) a strength of relationship index and it is ranged from 0 to 1. The Kendall's W test indicated that Kendall's coefficient of concordance is .653, indicating stronger differences relationship among the four learning outcomes. Mean ranks indicated that impact of study abroad programme on intercultural competence = 3.99 had a higher score than personal competence = 2.27; global competence = 2.07; and skills competence = 1.67. Table 2 shows the result analysis of the Friedman and Kendall' W test.

Next, this study conducted a follow-up test, also known as post-hoc test, to evaluate comparisons between pairs of medians. Multiple comparisons test using the Wilcoxon test was conducted to examine pairs of group medians that contribute to the differences. The result found that all pairwise comparisons were significant at the .05 alpha level after controlling for the Type I errors using the Bonferroni method: intercultural competence – personal competence ( $z = -13.570, p = .000$ ); global competence – personal competence ( $z = -2.708, p = .007$ ); skills competence – personal competence ( $z = -6.897, p = .000$ ); global competence – intercultural competence ( $z = -13.558, p = .000$ ); skills competence – intercultural competence ( $z = -13.550, p = .000$ ); and skills competence – global competence ( $z = -5.349, p = .000$ ).

The Boxplot graph indicated significant difference among all medians that intercultural competence had a higher median than personal competence, global competence, and skills competence.

**Table 1:**  
Descriptive Statistics

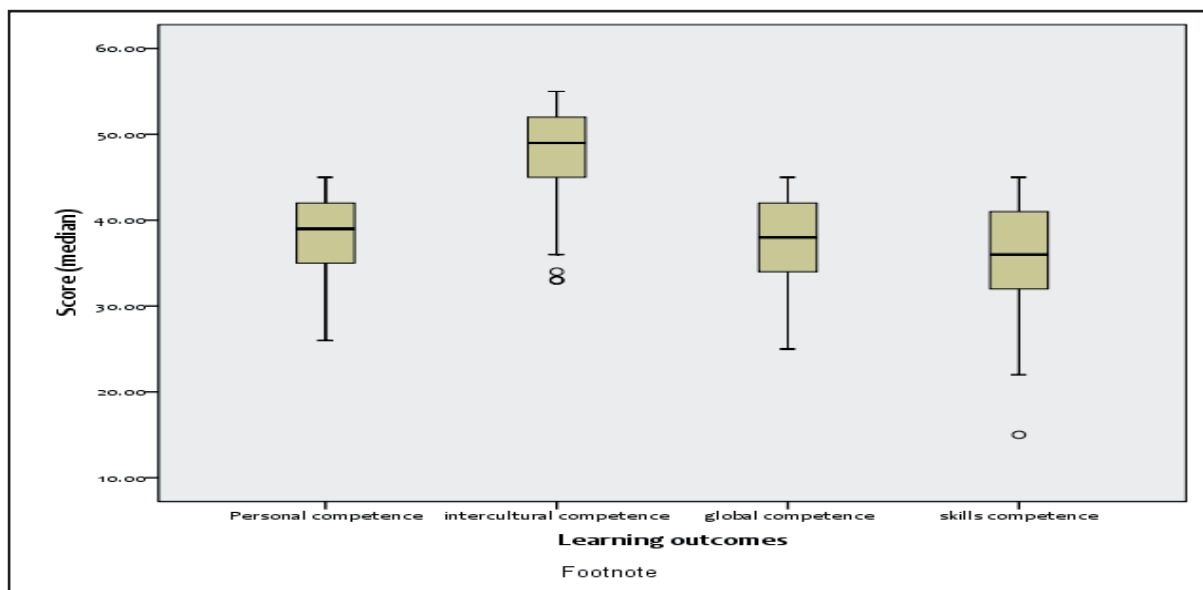
Variables	N	Mean	Std. Deviation	Minimum	Maximum
Personal competence	245	38.3878	4.65100	26	45
Intercultural competence	245	48.3755	4.87695	33	55
Global competence	245	37.7755	4.65562	25	45
Skills competence	245	36.1469	5.60690	15	45

**Table 2:**  
Friedman and Kendall's W Test of Variables

Variables	Ranks		Test Statistics <sup>a</sup>		Kendall's W Test
	Mean Rank	Chi-Square	df	Asymp.Sig	Kendall's W <sup>b</sup>
Personal competence	2.27	480.173	3	.000	.653
Intercultural competence	3.99				
Global competence	2.07				
Skills competence	1.67				

<sup>a</sup> Friedman Test

<sup>b</sup> Kendall's Coefficient of Concordance



**Diagram 1:**  
Boxplot Graph

**Table 3:**  
Pairwise of Intercultural Competence to Personal Competence

Pairwise	Ranks			Test Statistics <sup>a</sup>	
	N	Mean Ranks	Sum of Ranks	z	Asymp. Sig. (2-tailed)
Intercultural competence – personal competence	Negative Ranks	1 <sup>1</sup>	1.50	1.50	-13.570** .000
	Positive Ranks	245 <sup>2</sup>	123.00	29888.50	
	Ties	1 <sup>3</sup>			
	Total	245			

<sup>a</sup> Wilcoxon Signed Ranks Test

\*\* Based on negative ranks

<sup>1</sup> intercultural competence < Personal competence

<sup>2</sup> intercultural competence > personal competence

<sup>3</sup> intercultural competence = personal competence

**Table 4:**  
Pairwise of Global Competence to Personal Competence

Pairwise	Ranks			Test Statistics <sup>a</sup>		
		N	Mean Ranks	Sum of Ranks	z	Asymp. Sig. (2-tailed)
Global competence – personal competence	Negative Ranks	128 <sup>1</sup>	112.89	14450.00	-2.708*	.007
	Positive Ranks	90 <sup>2</sup>	104.68	9421.00		
	Ties	27 <sup>3</sup>				
	Total	245				

<sup>a</sup> Wilcoxon Signed Ranks Test

\* Based on positive ranks

<sup>1</sup> global competence < personal competence

<sup>2</sup> global competence > personal competence

<sup>3</sup> global competence = personal competence

**Table 5:**  
Pairwise of Skills Competence to Personal Competence

Pairwise	Ranks			Test Statistics <sup>a</sup>		
		N	Mean Ranks	Sum of Ranks	z	Asymp. Sig. (2-tailed)
Skills competence – personal competence	Negative Ranks	155 <sup>1</sup>	120.36	18656.50	-6.897*	.000
	Positive Ranks	65 <sup>2</sup>	86.98	5653.50		
	Ties	25 <sup>3</sup>				
	Total	245				

<sup>a</sup> Wilcoxon Signed Ranks Test

\* Based on positive ranks

<sup>1</sup> skills competence < personal competence

<sup>2</sup> skills competence > personal competence

<sup>3</sup> skills competence = personal competence

**Table 6:**  
Pairwise of Global Competence to Intercultural Competence

Pairwise	Ranks			Test Statistics <sup>a</sup>		
		N	Mean Ranks	Sum of Ranks	z	Asymp. Sig. (2-tailed)
Global competence – intercultural competence	Negative Ranks	244 <sup>1</sup>	122.50	29890.00	-13.558*	.000
	Positive Ranks	0 <sup>2</sup>	.00	.00		
	Ties	1 <sup>3</sup>				
	Total	245				

<sup>a</sup> Wilcoxon Signed Ranks Test

\* Based on positive ranks

<sup>1</sup> global competence < intercultural competence

<sup>2</sup> global competence > intercultural competence

<sup>3</sup> global competence = intercultural competence

**Table 7:**  
 Pairwise of Skills Competence to Intercultural Competence

Pairwise	Ranks			Test Statistics <sup>a</sup>		
		N	Mean Ranks	Sum of Ranks	z	Asymp. Sig. (2-tailed)
Skills competence – intercultural competence	Negative Ranks	244 <sup>1</sup>	122.50	29890.00	-13.550*	.000
	Positive Ranks	0 <sup>2</sup>	.00	.00		
	Ties	1 <sup>3</sup>				
	Total	245				

<sup>a</sup> Wilcoxon Signed Ranks Test

\*Based on positive ranks

<sup>1</sup> skills competence < intercultural competence

<sup>2</sup> skills competence > intercultural competence

<sup>3</sup> skills competence = intercultural competence

**Table 8:**  
 Pairwise of Skills Competence to Global Competence

Pairwise	Ranks			Test Statistics <sup>a</sup>		
		N	Mean Ranks	Sum of Ranks	z	Asymp. Sig. (2-tailed)
Skills competence – global competence	Negative Ranks	143 <sup>1</sup>	114.26	16339.50	-5.349*	.000
	Positive Ranks	71 <sup>2</sup>	93.88	6665.50		
	Ties	31 <sup>3</sup>				
	Total	245				

\*Based on positive ranks

<sup>a</sup> Wilcoxon Signed Ranks Test

<sup>1</sup> skills competence < global competence

<sup>2</sup> skills competence > global competence

<sup>3</sup> skills competence = global competence

## QUALITATIVE ANALYSIS

This part discusses the particular experience associated with impact of socio-cultural adaptation among six students, with different lengths of time while studying in Japan. Based on responses, the researchers concluded that the ability to adapt to social and cultural differences reflected a change in way of thinking (thoughts) and behaviour. Most students felt that exposure to different social environment and culture has a positive impact on: enhancing their personal abilities, expanding their world view, expanding their knowledge, improving their foreign language ability, increasing their appreciation of own beliefs, and developing critical thinking and analysis of information.

The students mentioned that they learn to manage their own life better, as the time away from family requires them to work

independently, explore the world around them, and to try to survive in the new social environment. Students said that self-reliance is not only faced during the learning process, but they also learn to manage their daily activities like cooking, housework, *et cetera*. Meanwhile, through observation and participation, the students believe that studying abroad in Japan reflected their point of view about their home country (Malaysia).

N.L. Kauffman and G.D. Kuh (1984) suggest that “*immersion into another culture, not just superficial contact, can challenge students to acquire a more sophisticated, complex view of themselves and the world*”. According to the students:

*I believe that my views on life have changed a lot since I came here. It almost felt as I am not the same person anymore, with a different set of beliefs and ways of*

*thinking and analysing things* (statement of the student A, 10/7/2011).

*I believe if I haven't been abroad I will not experiences all the hardship. I believe that I had some bonus (advantages) such as language ability, the ability to handle pressure and communication skills not only with Japanese people but also with other foreigners that I had met during my studies in university and college. I also were able to contributed to the society in Japan by participating in building mosque, helping the students associations, and be an example to my friends and family in Malaysia. Lastly, I valued most what I had gain from the education in Japan such as analytical skills, accuracy, and engineering skills* (statement of the student B, 15/7/2011).

*I don't believe Japan changes me so much or maybe it did but I don't know. But Japan did open my eyes, especially in their passion for work. There are also many business opportunity in Malaysia that I did not know until I came to Japan. Many changes can be made to improve our services in Malaysia, especially in public transport. I can see the difference in attitude of worker in Malaysia and Japan* (statement of the student C, 27/7/2011).

*It can't be denied that my life changes since I start studying in Japan but I think most of them are positive changes. For instance, I learnt to manage myself by own, cook for a meal by my own, manage my financial by my own, and many more. It taught me to be more independent. What I like the most is the change in term of my gratitude towards being a Muslim. Living in a non-Muslim country taught me to be grateful of being born as a Muslim* (statement of the student D, 5/8/2011).

They were also questioned about their experience in dealing with psychological challenges while in Japan. As the following quoted stories show, students struggle to deal with feelings of depression, despair, anxiety, and stress. Hardship and difficulties while being abroad provide greater opportunity for students to learn how to manage their emotions, to think of a solution, and how to take action. The researchers believe that ability to solve problems directly increased their responsibility, self-efficiency, be more objective, higher self-confidence, and an ability to make their own decisions. According to the students:

*I am currently struggling with mild depression for a number of reasons I wouldn't go into here; but I always tell myself that I can deal with them, that I am strong and can be stronger, and always try to be grateful and think of others. It feels much better when you have friends with whom you can talk about problems; I don't*

*usually open up about my problems but listening to my friends problems is a way for me to put my problems into perspective, and make me feel that I am not alone* (statement of the student E, 15/8/2011).

*When I was in my second year in technical college, I had to attend lot of class and examinations to collect credits for 16 subjects. I also had to finish my experiments from 1.00 pm to 7.00 pm. I had experience repeating my electronic experiment 7 times in day because of the oscilloscope reading I not persist and redraw my graph. That year was my busiest year and tiring one. I had a little feeling to give up and when I feel pressured I just go back home sleep early and continue the next day like usual. After I slept I will forget the tiredness of the day before. I sometimes I talk to my lecture about my conditions. They understood and always helped me by giving good grades because I had work hard and that became my strength to finish my study* (statement of the student F, 25/8/2011).

*Sometime I feel anxious that I can't understand perfectly what the Japanese said. I just pray to God (Allah) to give me strength and try my best to brush up my Japanese* (statement of the student A, 10/7/2011).

*I don't usually have homesick but I do have stress. I felt stress when I'm around Malaysian friends who talk like Japanese. I felt stress when I'm in at cafeteria surrounded by Japanese friend and when I couldn't read anything on the menu. In the first week here, I cried just because I couldn't read the work pork or Mirin on the food label. I was very stressed. Indeed this has given a lot challenge to me. I believe this as a great obstacle for me and I have to face it* (statement of the student B, 15/7/2011).

Meanwhile, the analysis reported that study abroad programme increased their understanding about host culture and social environment. Students mentioned that study abroad participation increased their understanding of why the Japanese react and behave in a certain way. Most students have positive impressions of host culture and environment, where they expressed that Japanese culture have good ethics, work culture (especially punctuality and discipline), healthy lifestyle, and safe place. Responses indicated that they have a more positive attitude; respectful of other people, and learn to appreciate of cultural differences.

*I think I managed to increase and improve my understanding on how Japanese in particular and people of any other different nationalities in general behave and think and also how Japanese society and politics work. I also managed to improve my*

*understanding on other religion (or lack of it), developing a mindset of liberalism and greater tolerance of others (statement of the student C, 27/7/2011).*

*My experiences increase my understanding about Japanese lifestyle. Buddhism and Shinto are said as Japanese religion. However, most of them do not have religion and if they have, they are not practising. Therefore, they like to assimilate others culture or religious celebration like Christmas or Valentine Day, even though they do not even know the meaning behind that celebration. Japanese are known as well-mannered people. They are in term of time punctuality and discipline. However, one thing that makes me feel sad is that, drinking alcohol until they get drunk has become as a part of their culture; they start to behave crazily, some of them fall asleep in public space, and some get into self-accident (statement of the student D, 5/8/2011).*

*I learned that some of Japanese cultures are really good. They are always punctual and serious attitude during on work. Most of their environments are clean and their public transports are great too with no vandalism. The services provided also really make me satisfy with Japanese. However, sometimes I cannot cope with them, their culture is different from me, for example their food, social style, working style, and how they overly care for private privacy (statement of the student E, 15/8/2011).*

*I've been staying in Japan more than a year, and one of Japanese rule that I respect most is the way they separate the rubbish. It might be quite troublesome for somebody to separate any rubbish in their house, but I think it is effective way to support recycle program in the country. Everybody follow the rule and somehow I learnt to not be a "rules breaker" even when I came back to Malaysia (statement of the student F, 25/8/2011).*

*Most of the Japanese foods use less cooking oil. Their drink is not as sweet as in Malaysian peoples. They use bicycle as one of the main transport and the usually walking a lot to go to the railway station. That is why Japanese keep fit notwithstanding of their age. I really hope that Malaysian change the unhealthy lifestyle in the future (statement of the student A, 10/7/2011).*

*Crime and accident in Japan is very low. I think it is because they had been taught how to think about other people since they were little. I felt safer when being on the highway in Japan compared to being on highway in Malaysia. Also do not lock my house whenever I go out even for 2-3 days. I had never been robbed before (statement of the student B, 15/7/2011).*

Finally, students also felt that study abroad programme impacted their skills competencies such as resourcefulness, problem-solving skills, communicating in a foreign language, and

time management. The researchers concluded that the challenges during their time abroad reflected the students' understanding of their own strengths and weaknesses; and in some situations caused them to improve their own abilities and skills to be a better person.

*Being the president of MSAJ Kansai taught me a lot about the importance of resourcefulness and people skills; prior to holding this position, I am a very introverted person with little peoples skills, hence I found the job to be very hard and stressful, as I have to deal with lots of people which stressed me a lot, but I slowly learned to cope with it and now, even though I am still very introverted, I think I can manage to deal with people better now (statement of the student C, 27/7/2011).*

*Discussing in English with Japanese people is sometimes a very boring and difficult task. Japan does not have the environment to practice English, because they rely more to their language. Moreover, because of Japanese pronunciations is lesser than English, they could not pronounce some English words properly. I was forced to use the "Japanese-English" to match up the spoken English words if every time if I want to speak English with the Japanese (statement of the student D, 5/8/2011).*

*I have to manage my time wisely to do homework and reports (statement of the student E, 15/8/2011).*

*I just start speaking and writing in Japanese around 6 years before. Even today my Japanese is not really good. There are many words in Japanese with the same sound but with different meaning. You have to understand all the sentences in order to guess which words are being said. Even though it is already 6 years I learned Japanese, most of it just revolve around everyday conversation. So, when I came to Japan, it is really difficult at the first time to catch up what they are speaking because the speed is fast and many words which I do not know being used. Some lecturer do not tolerate which this kind of problem. They will say everybody understand so you should understand too, but he did not count the fact that I am not Japanese. When submission was being made, usually we will hear comment from lecturer such as your grammar is wrong, you write like kindergarten student, and many more. If I can say but I can't, I will say to them let use English instead of Japanese, it will be fair to me but maybe not for most of them (statement of the student F, 25/8/2011).*

## DISCUSSION

This study focused on the impact of study abroad programme on personal competence, cross-cultural adaptation, global competence,

**Table 9:**  
Dimension of Socio-Cultural Adaptation

Dimensions:				
Individual	Attitude	Knowledge	Skills	Social Environment
Own value and belief.	Contact with others.	Cross-cultural knowledge.	Problem-solve ability.	Complete basic necessity.
Emotion stability.	Active interaction with others.	Cross-cultural awareness.	Critical-thinking.	Support and accept from others.
Self-motivation and purpose.	Intercultural behaviour.	Cross-cultural understanding.	Interpersonal skills.	Secure environment.
Positive thinking/perception.	--	Intercultural communication.	Self-knowledge.	--
Physical and psychology healthy.	--	Self-cultural awareness.	--	--

Source: Rahimah (2011)

and skills competence. The result found that study abroad participation influenced student's personal changes, ability to adapt different environment, global competence, and skills competence. Using the Friedman test, the result concludes that there are statistically significant differences in all medians of intercultural competence (3.99), personal competence (2.27), global competence (2.07), and skills competence (1.67). Students reported greater gains in cross-cultural abilities than other learning outcomes. Therefore, the researchers decide that the alternative hypothesis is supported and null hypothesis is rejected.

For a deeper understanding of the impact of study abroad programme on student's learning and development, the researchers use a combination of qualitative and quantitative methods. Qualitative analysis indicates students improved their personal abilities, psychological adjustment, intercultural ability, and skills competencies. Furthermore, based on the result, the researchers attempt to construct a dimension of socio-cultural adaptation that comprised of the following five components: (1) individual, (2) attitude, (3) knowledge, (4) skills, and (5) social environment.

See table 9. The dimensions proposed that to have a successful cross-cultural adaptation, individuals need to express their willingness to learn and accept other cultures through psychological, behaviour, and cognitive changes.

The dimensions proposed that to have a successful cross-cultural adaptation, individuals need to express their willingness to learn and accept other cultures through psychological, behaviour, and cognitive changes.

## CONCLUSION

Individual components as internal strength (core individual) reflect the individual's reaction toward peoples and environment relating to self-motivation and purpose, positive thinking, physical and psychological health; attitude components relate to intercultural relations, tolerance of others, self-confidence, appreciation of way of life of other cultures, and positive perception toward others belief and values; knowledge components relate to ability to understand cultural differences, self-cultural awareness, and communication between cultures; and skills components consist of problem-solving ability, critical-thinking, decision-making ability, interpersonal skills, and self-knowledge. Additionally, the researchers also emphasise the social environment aspect as an important component associated with external factors that refer to universal needs (human basic needs).

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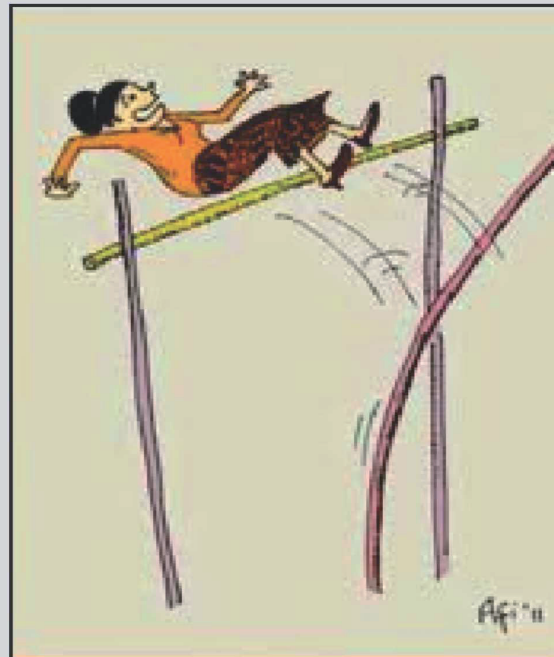
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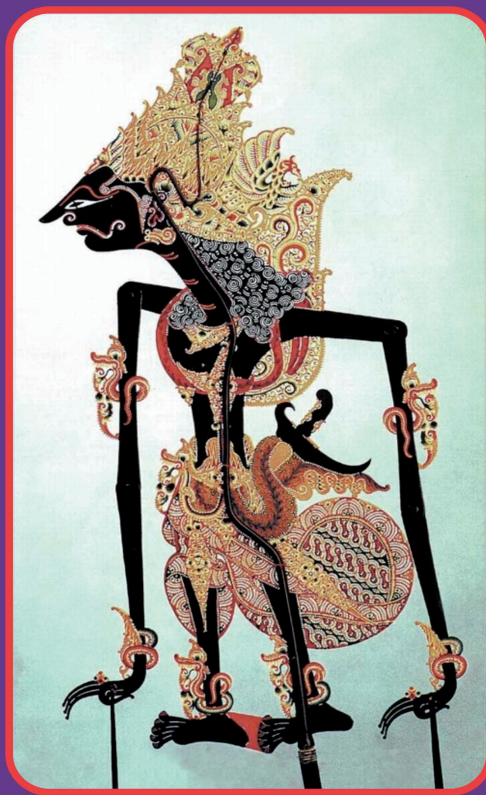
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Signing ceremony of MoA (Memorandum of Agreement) between Rector of UMP (Muhammadiyah University of Purwokerto), Dr. Haji Syamsuhadi Irsyad, on the left, and Chairperson of ASPENSI (Association of Indonesian Scholars of History Education), Andi Suwirta, M.Hum., on the right, related to joint publication of *EDUCARE* journal, in UMP Campus on April 23, 2011. “*We are really professional managers of the scientific journals*”.



UMP (Muhammadiyah University of Purwokerto) is rather a form of Purwokerto Muhammadiyah Teachers' Training College was established on 5 April 1965. In 1985, Purwokerto Muhammadiyah Teachers' Training College or IKIP (*Institut Keguruan dan Ilmu Pendidikan*) Muhammadiyah Purwokerto relocated its campus to Jalan Raya Dukuhwaluh, Purwokerto City, Central Java. And on 26th July 1995, IKIP Muhammadiyah Purwokerto became the Muhammadiyah University of Purwokerto or UMP (*Universitas Muhammadiyah Purwokerto*). These changes have consequences, namely closure Purwokerto Muhammadiyah Teachers' Training College, adjustments and improvements between the name of the university, faculty, and courses. Until now, UMP has 11 faculties with 33 study program. UMP has now developed into one of the private universities are taken into account is seen by the increasing number of students accepted. Supported by adequate infrastructure UMP equip, its graduates with good science is wrapped in the soul of Islam, which is expected to be a graduate UMP "*Rahmatan lil 'Alamin*"

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