

Personality Enhancement Programme of Khalifah Ulul Albab for Muslim Secondary Students in Malaysia

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Abstract

This paper aims to analyze a systematic and customized module for enhancing holistic personality to be applied in a special program for Muslim student. This is due to implement Islamic integrated curriculum completely is difficult because there are various constraints and the need for commitment from all parties. Then, program development and module has been specified. This module is built up of three methods that have been identified, namely tadabbur, tafakur and taqwa. Through this method has produced some of the themes of leadership successors, creation of the universe, fauna and flora, human phenomena and GL Factor. The study involved several methods of qualitative research and using Developmental Research Method to design and develop modules. The study also used the method of content analysis method to study the document data and methods contemplative method to analyze the verses of the Qur'an. Besides that, techniques of observation, interviews and questionnaires were used to collect data to assess the effectiveness and appropriateness of programs and modules. Module development for enhancing holistic personality is particularly relevant to the government's intention to generate quality human capital and holistic approach to meet the challenges of globalization. It also helps to meet the goals of Islamic education and philosophy of education.

Keywords: Module Development, Holistic Personality, Personality Enhancement Programme, Ulul Albab, Holistic Education.

Introduction

Generally human capital there are similarities with the human capital in which education and training and ethics to be an important character. However there are significant differences in terms of philosophy in which the West sees human capital or human beings 'economic animals' and emphasis on physical and intellect alone. Unlike the human capital that sees man as a creature made up of the best elements of the physical and spiritual (*al-qalbu*, *al-'aql* and *al-nafs*) been perfect by nature that would qualify him to be a responsible human capital as the vicegerent of Allah on this earth.

In a speech former Prime Minister of Malaysia, Y.A.B. Dato 'Seri Abdullah Ahmad Badawi said:

Emphasis on human capital should be holistic, emphasizing the development of knowledge, skills, intellectual capital, including science, technology and entrepreneurship, also acculturation progressive attitude and ethical values and high morals. This is said to be 'first minded class of human capital'

(Utusan Malaysia 1 April, 2006)

Developing human capital not only as human resource development in terms of quantity and mentally only to build careers and fill the country's development, but the development of a comprehensive and holistic in terms of knowledge, skills and noble and a moral high. Next will be discussed education integrated to produce human capital duty and integrity.

Statement of Problem

An integrated approach is essential to enhance the personality development of students in a holistic manner through the design, module development, implementation and evaluation of a systematic program. Module development should take account into both practical and theoretical aims of education. Theoretical aim is to foster soft skills such as beliefs, values as well as intrapersonal, interpersonal and extra-personal skills which requires individual moral commitment. The practical aim provides physical training includes practical life skills and vocational training in their daily lives. Thus, the intrinsic belief or faith should be a priority to be planted in the hearts of students. This was followed by universal moral values, good thinking skills, physical health and fitness, the right worldview, a sense of public-spiritedness and life skills or practical. All the elements interrelating need to be integrated into the students with a planned and systematic programme of enhancing holistic personality (Rahimah 2011).

Personality development programs are normally implemented in Islamic schools to complement the formal school curriculum, usually as in addition to the academic program. Part of it making an additional extra-curricular activities. This is some examples of additional extra-curricular activities such as recreational activities, community service, social, charitable programs, leadership training, management skills and so on. This can hone the leadership of the talent and fostering a sense of public spiritedness, volunteerism, a sense of belonging, team work, sense of social responsibility and so on.

However, based on the substantive findings and observations of the researchers, it was found that there was no special modules that have been designed for the personal development of students in a holistic manner. But the question was, how does this form of

personality development programs that meet the characteristics of an integrated curriculum, so that can give maximum impact as possible on student development an integrated and holistic manner.

It is undeniable that the personality development of the student requires the cooperation and commitment of many parties and even individuals. Furthermore it was important to develop the personality of students in planned. In addition to understanding the goals, objectives, content and methods of the program will be carried out, the researchers and developers module should have systematic planning and a clear *modus operandi* to ensure the effective implementation of the modules and activities.

Method of Study

This is a qualitative research study and prescriptive based on action research. This research uses some of methods, approaches and practical research techniques. Among the methods applied was Content Analysis Method to study the document data and Contemplative Methods to analyze the verses of the Quran that are relevant to personality development. Therefore, the researchers use Critical Analysis which related to Islam or Western.

Secondly, to design and develop programs to enhance holistic personality, the researchers used the Developmental Research Method. According Seels & Richey (1994), this method is a method of systematic study to design, develop and evaluate programs, processes and products of instruction and interventions that meet the criteria of internal consistency and effectiveness. The aim of this method is used to identify the problem, outlines the objectives, design and build, test, and evaluate program results and reporting module. This study has focused on the development of programs and modules, processes, techniques, tools and products intervention to help resolve the problems faced by practitioners of Islamic education in strengthening the personality of students to be more integrated and holistic. Thirdly, to evaluate the effectiveness and suitability of the program and also modules and activities, data was collected through observation, journals and questionnaires.

The researchers conducted a direct observation in the field of research and participant-observation when operating the program as a consultant, organizer, module makers, trainers, speakers and committee members. A set of questionnaires developed as an instrument to collect data, and one set is divided into a set of all participants to get their feedback on each module and the overall program. The questionnaires were developed using five point Likert scale; 1 for Not satisfied, 2 for Less satisfied, 3 for Not Sure, 4 for More satisfied and 5 for Fully satisfied.

Literature Review

a) Conceptual Framework

Conceptual framework as shown in figure 1, provides an overview of the course and the relationship between the elements involved.

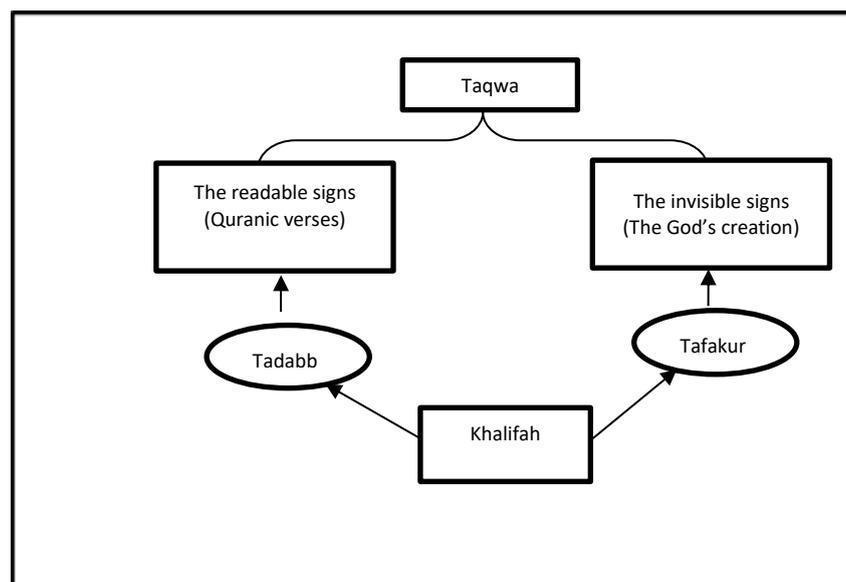


Figure 1: Conceptual Framework of Personality of *Khalifah Ulul Albab*

This conceptual framework is built based on the purpose of human creation is to be the vicegerent of God (*khalifah Allah*). The vicegerent should have wisdom. According to Al-Marbawi (1990), the Arabic term '*ulul albab*' comes from the word '*albab*', the plural of '*lubb*' which lexically means the '*essence*'. Since the essence of everything is its sum-total and the key to its nature and uses, therefore, human wisdom has been called '*lubb*', for wisdom is the essence of human nature. Thus, '*albab*' means 'the people of wisdom' or 'the people of understanding' or 'the possessors of intellect. A wise vicegerent should have two main capabilities; *tadabbur* verses of the Qur'an and also *tafakkur* signs of God's creation events. Finally, a combination of both of these capabilities can trigger a sense of obedience to God. By fulfilling all these elements can produce superior generation that understand.

The module designed with three interconnected educational connotations namely *Tadabbur*, *Tafakkur* and *Taqwa*. This integrated connotations is termed as 3'T's for this enhancement module. *Tadabbur* is one way to understand the holy Qur'an. *Tadabbur* means contemplate, internalize, reflect and examine the Quranic verses in order to comprehend their meanings, wisdom and significances. Thus, how beautiful the setting of Qur'anic verses, how scientific its content, how great miracles of the Qur'an, but without contemplating its verses, it is very difficult for us to understand and accept the teaching and lessons (*ibrah*) to be applied in our lives. (Solleh, 2011) Therefore, the reading and memorization of al-Qur'an becomes meaningless. Meanwhile, *tafakkur* is defined as contemplating the beauty of God's creation, the mysteries of creation, and all contents of this universe, benefit of wisdom, and unveiling secret. And *tafakkur* leads to a meaningful purpose as a proof of His power and magnificence (Hamzah 1992).

Subsequently, the integration of two methods of obtaining knowledge will lead to God consciousness or *Taqwa*. In Imam al-Qusyairy an-Naisabury's view (1999), *taqwa* is all goodness and the truth is a person protect himself from the punishment of God by giving full submission to Him. The root meaning of *taqwa* is to keep from association, sins and vices, and doubtful matters, and then leave the main pleasures (al-Qusyairy 1999). However, in this module, it is referring to the attainment of God's love and pleasure (*mardhatillah*).

Development Program with Module

In order to meet the objective of module development, a program called Ulul Albab Caliph Camp (UACC) was developed and conducted from 29 May to 2 Jun 2016 (5 days) at the Kem Kurikulum Merang, Terengganu and it has involved 72 students from the Muslim school student. The program consists of lectures, which has involved the internal of the caliber speakers and also activities that build self-esteem of the participants.

Researchers made the planning and preparation of training modules. The project is also based Islamic integrated education which aims to form a holistic personality. This project seeks to provide systematic training to students in integrating science understandable revelation of the Quran with studied science of the signs of the universe.

a. Background of Program

This program is aimed at training and producing youths who have a sense of volunteerism and excellence leadership in themselves and can be applied in their lives and communities out there. Participants have the opportunity to appreciate the creation of man, nature, the universe, flora and fauna with a variety of interesting activities. Camp apply Caliph understand; *tadabbur* approach verses of the Qur'an in order to provoke a sense of obedience to God and *tafakkur* sign of God's creation scientifically incident.

b. Program Objectives

1. Enlighten participants on a special mission for every person as Caliph to manage the environment and human.
2. Fostering a spirit of volunteerism and a sense of accountability on the environment and society.
3. Empowering students to run their social responsibility towards religion, race and country through volunteerism and community service.
4. To enhance practical skills, various management leadership, soft skills and creativity in order to increase their potential as agents of transformation for nation and Ummah.

c. Module of the Program

The Module of Ulul Albab Caliph Camp comprised three major themes for five days programme (see Table 1).

Table 1:
The Module Of Ulul Albab Caliph Camp

Day	Themes	Method	Sub-themes	Activities
Day One	Man as a Wise Vicegerent (Khalifah Allah Ulul Albab)	Tadabbur	Khalifah Ulul Albab	Traits of Khalifah Ulul Albab based on Surah Al-Kahfi
			Scientific Discoveries	Signs of the Creator from Surah Al-Rahman
Day Two	Kalifah and Science	Tafakkur	The creation of Universe	Visit Observatory
Day Three			Human Fenomenon	Social Visit the Village of Indigenous people at Sungai Berua
Day Four			Flora and Fauna	Expedition of Mountain of Tebu
Day Five	The Ultimate aim of life	Taqwa	God's Love	GL Factor

This module also has two main thematic verses which are *surah al-Kahfi* for explaining the traits of *Khalifah Ulul Albab* (wise vicegerent) and *surah al-Rahman* to examine the scientific discovery that manifest the signs of the Creator. The second theme is Khalifah and Science that consists of Universe, Flora & Fauna and Human Phenomena. The third is related to the Ultimate aim of life that is attainment of Allah's pleasure (*Mardhatillah*) by applying *Taqwa*.

Analysis of Findings and Discussion

This section presents the overall findings regarding personal information and assess the level of student satisfaction with program module, module efficiency program to students. Descriptive analysis used in this study to analyze the data collected through questionnaires. Descriptive statistics were used in this study include total score, percentage, frequency and min.

a) Personal Information Respondents

Table2:

Respondents Personal Information

Demography	Frequency	Percentage (%)
Gender		
Man	33	45.8
Woman	39	54.2
Age		
13 year – 15 year	46	63.9
16 year – 17 year	26	36.1
Father occupation		
Public sector	47	65.3
Private sector	1	1.4
Own	13	18.1
Retires	5	6.9
Others	6	8.3
Mother occupation		
Public sector	38	52.8
Private sector	-	-
Own	5	6.9
Retires	2	2.8
Others	27	37.5
Type of School		
Sekolah Menengah Agama Sheikh Abdul Malek	18	25.0
Sekolah Menengah Agama Maarif	16	22.2
IMTIAZ	12	16.7
Others	26	36.1
Juzuk Hafalan		
1 to 10	66	91.7
11 to 20	4	5.6
21 to 30	2	2.8

The information above is about demography by gender, age, parents occupation, type of school and constituents of memorization. Table 2 shows the number and percentage of respondents by sex, female respondents were more than men, with 39 percent of male respondents 54.2% and a total of 33 people with a percentage of 45.8%. For the distribution of the respondents according to age, the age of 13 years to 15 years is the highest number of 46 people with a percentage of 63.9% and was 16 years old to 17 years old are 26 people with a percentage of 36.1%.

In this table also shows the distribution of respondents according to the school, the total of 18 students from Sekolah Menengah Agama Sheikh Abdul Malek with a percentage of 25.0%, a total of 16 students from Sekolah Menengah Agama Maarif with a percentage of 22.2%, students from IMTIAZ was total 12 students with a percentage of 16.7 % and a total of 26 students involved were from other schools with a percentage of 36.1%. This shows that most respondents most are from other schools. Finally respondents distribution based on

memorization constituents, found a total of 66 respondents who memorized al-Qu'ran Juz 1 to 10 with a percentage of 91.7%, a total of 4 respondents who memorized al-Qu'ran Juz 11 to 20, with a percentage of 5.6%. While for Juz 21 to 30 only two people who memorized with a percentage of 2.8%. Overall, respondents who had memorized Qur'an the most was chapters 1 to 10.

Table 3:

Distribution of Respondent Response to Tadabbur Surah Al-Kahfi

Item	Score	Frequency	Percentage
Human Phenomenon (Social Visit to Orang Asli)	1	1	1.4%
	2	-	-
	3	4	5.6%
	4	21	29.2%
	5	46	63.9%
Sum		72	100%

Table 3 shows the distribution of respondent responses to *Tadabbur Surah Al-Kahfi*. Most respondent said very satisfactory was 47.2%, followed by participants who said quite satisfactory by 37.5%. While participants said it was not sure by 12.5% and 2.8% of respondent said unsatisfactory. No respondent said less satisfactory to *Tadabbur Surah Al-Kahfi*.

Table 4:

Distribution of Respondent Response to Tadabbur Surah Al-Rahman

Item	Score	Frequency	Percentage
<i>Tadabbur Surah Ar-Rahman</i>	1	1	1.4%
	2	-	-
	3	8	11.1%
	4	26	36.1%
	5	37	51.4%
Sum		72	100%

Table 4 shows the distribution of respondent responses to *Tadabbur Surah Ar-Rahman*. Most respondent said very satisfactory was 51.4%, followed by respondent who said quite satisfactory by 36.1%. Respondents who said it was not sure of 11.1% and only one respondent who said it was unsatisfactory. No one respondent said less unsatisfactory. Overall the majority of respondent were satisfied with *Tadabbur Surah Ar-Rahman*.

Table 5:

Distribution of Respondent Response to Universe Phenomenon

Item	Score	Frequency	Percentage
<i>Tadabbur Surah Al-Kahfi</i>	1	-	-
	2	2	2.8%
	3	9	12.5%
	4	27	37.5%
	5	34	47.2%
Sum		72	100%

Table 5 shows the distribution of respondent responses to the Universe Phenomenon of Astronomy module. Most respondent said very satisfactory was 54.2%, followed by respondent who said quite satisfactory by 36.1%. While respondent expressed not sure of 5.6% and respondent expressed less satisfactory was 2.8%. Only one said unsatisfactory to Universe Phenomenon Astronomical Module was 1.4%.

Table 6:

Distribution of Respondent Response to Human Phenomenon

Item	Score	Frequency	Percentage
Astronomy (Universe Phenomenon)	1	1	1.4%
	2	2	2.8%
	3	4	5.6%
	4	26	36.1%
	5	39	54.2%
Sum		72	100%

Table 6 shows the distribution of respondent responses to the human phenomenon, social visiting to village of endogenous people. Most respondent said very satisfactory was 63.9% and followed by respondent who said quite satisfactory was 29.2%. While respondent who said it was not sure by 5.6% and only one respondent said unsatisfactory 1.4%, and none of the participants said human phenomenon less unsatisfactory. Overall the majority of participants were satisfied with the program module of Human Phenomenon.

Table 7:

Distribution of Respondent Response to Flora And Fauna Phenomenon

Item	Score	Frequency	Percentage
Flora Fauna Phenomenon (Ibn Baitutah expedition)	1	1	1.4%
	2	3	4.2%
	3	5	6.9%
	4	17	23.6%
	5	46	63.9%
Sum		72	100%

Table 7 shows the distribution of respondent responses to the phenomenon of Flora and Fauna. Most respondent said very satisfactory was 63.9% and respondent who said quiet satisfactory was 23.64%, followed by respondent who said it was not sure by 6.9%. While 4.2% of respondents said less satisfactory, and one respondent said phenomenon Flora and Fauna unsatisfactory. Overall the majority of respondent were satisfied with the phenomenon of Flora and Fauna.

Table 8:

Distribution of Respondent Response to Module GI Factor

Item	Score	Frequency	Percentage
Response to Overall	1	-	-
Assessment Including	2	1	1.4%
Concept, Programs	3	1	1.4%
And Activities	4	11	15.3%

	5	59	81.9%
	Sum	72	100%

Table 8 shows the distribution of respondent responses to the module GL Factor. Most respondent said very satisfied was 73.0% and respondent who said quiet satisfactory 13.5%, followed by respondent who said it was not sure by 5.4%. While 5.4% of respondents said it was unsatisfactory and only one participant said module GL Factor less unsatisfactory was 2.7%. Overall the majority of respondent were satisfied with the module GL Factor during the program.

Table 9:

Distribution of Respondent Response to Overall Assessment

Item	Score	Frequency	Percentage
Module <i>GL Factor</i>	1	-	-
	2	1	1.4%
	3	5	6.9%
	4	20	27.8%
	5	46	63.9%
	Sum	72	100%

Table 9 shows the distribution of respondent responses to overall assessment covers the concept, activities and programs. Most respondents said very satisfactory by 81.9% and respondent who said quiet satisfactory was 15.3%. Only one respondent mentioned not sure and less unsatisfactory was 1.4%. None of the respondents said it was unsatisfactory. Overall the majority of respondent were satisfied with the overall assessment including the concept, activities and programs.

Recommendation and Implications

This part will suggest some recommendations and implications. The program proposed as part of extra-curricular activities in the schools of contemporary Islam in Malaysia that should be included in the annual school calendar. It should be implemented in time instead of taking time off school students. Should he take a leave of students, this will give a psychological effect on them, because in their minds time off is their time to relax and vacation with his parents, family members or with their loved ones in a relaxed and free to do what they ask for. This will give effect to them during the course of the program and eventually will affect the effectiveness of the program.

Through this integrated approach, it is expected that the cumulative impact of the overall program designed, can bring significant change in the behavior of students. It aims to prepare young people to be able to meet challenges of the new millennium. Module development must be comprehensive and systematic for enhancement holistic personality based on the concept of Islamic integrated curriculum. Modules developed for implementation in a systematic program of extra-curricular activities. Proposed to make the activities of co-curricular and extra-curricular as a formal curriculum.

Ulul Albab Caliph Camp programs is very relevant to the government's intention to generate quality human capital and holistic approach to meet the challenges of globalization.

It also helps to meet the goals of Islamic education and philosophy of education and the success of the *Pelan Transformasi Pendidikan 2013-2025*. The fundamental education is in line with the National Education Philosophy (FPK) that emphasizes the development of students' physical, emotional, spiritual and intellectual. The findings are intended to inform policy makers about the model and character building program, so that they can adopt, adapt the situation, or modify to meet the goal.

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