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Syafrizal

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Lecture Management in the War against Terrorism: Perspectives of Religious and Cultural Anthropology

Syafrizal[1]

Ahmad CALAM[2]

Onggal SIHITE[3]

Muhammad IQBAL[4]

Abstract

New paradigm in learning process, that places students as the center of activities, causes to change lecturing strategy. Lecture management in social and personality courses should be directed to internalize values but not just info transformation of information. Therefore, it is necessary to reconstruct lectures involving all the students' potentials. Building lecturing process might be supported by synergies among lecturers, chancellor / chairperson leadership, college culture, and lecture designs. So, it is necessary to identify, in advance, the spirit of anti-terrorism awareness in the class. Islamic education can be used as an instrument in the war of anti-terrorism. Two questions are then constructed: what determines the lecture management to fight terrorism and how is lecture management reliable to sweep perspective of terrorism?

Keywords: Lecture Management, Anti-Terrorism Awareness, Public University

1. Introduction

Lecturing is an effective process to teach values to students because, through internalization of values, all students' potentials can be achieved. Therefore, teaching process should be structured, planned, and measured to obtain maximal achievement. In the context of lecture management, and in efforts to manage the resources and to improve the quality of lectures substantively, higher education management should provide better facilities. Management of approved resources can be achieved through a

[1] Faculty of Social and Political Sciences, Universitas Muhammadiyah Sumatera Utara, Medan, Indonesia, syafrizal@umsu.ac.id

[2] Faculty of Information System, STMIK Triguna Dharma, and Ph.D. Scholar in Management of Islamic Education, Universitas Islam Negeri Sumatera Utara, Indonesia, calamahmad72@gmail.com

[3] Faculty of Social Sciences, Universitas Negeri Medan, Medan, Indonesia, onyx.max8@gmail.com

[4] Faculty of Social Sciences, Universitas Negeri Medan, Medan, Indonesia, iqbal81@unimed.ac.id

process of planning, organizing, staffing, leadership, and control. [6] The viewpoint is that teaching is only limited to the transfer of knowledge although it is not absolutely correct. Education in Islam is driven by strengthening the rules of life. However, some groups of students believe in the ideology of terrorism intended to highlight hatred towards policy makers and other religions and they keep in their mind the concept of *jihad* war.

This paper pays attention on aspects in which human behaviors are influenced by their religious organizations or groups. The first aspect refers to the influence of organizations on humans, and the second humans' influence on organizations. Religious organizations in campus can not be separated from their parent organizations, such as Nahdlatul Ulama, Muhammadiyah, and Al-Washliyah in which these three have almost 75% of Muslims as members. Around 25% Muslims join LDII, Hizbut Thahrir, Jamaah Tabligh, MTA, Persis, Tareqat, and others. The terrorist acts have brought Islam in the difficult corner and have put the symbol of Islam as the culprit, even though the existence of the Islamic Ummah in Indonesia is directed to harmonious life for Muslims themselves and other non-Muslim communities.

Two questions are then constructed: what determines the lecture management to fight terrorism and how is lecture management reliable to sweep perspective of terrorism?

2. Research Methods

This paper uses quantitative approach with a non-experimental design [2] which is aimed at seeking the regulations made by higher education leaders as the independent variable and the lecture designs created by lecturers as the dependent variable. A survey is also involved to find samples and the expost facto method is applied to collect opinion, appreciation, attitude, and interaction taken from materials on anti-terrorism awareness and from the curriculum. The research was conducted at private muslim universities under the supervision of the North Sumatra Private University Coordination 1. North Sumatera was chosen on the basis of consideration that the province has diversities in the development and understanding of the Islamic teachings. The diversities has of course become its people's high dynamics of lives when they interact with globally religious and cultural life. The influences of ideology and secular thoughts

are visible especially from the intellectual figures students respect and from movements, facilities, relationships, and lifestyles which are religiously bound.

The study involved all lecturers as its population and selected 38 lecturers as the samples in which the sampling processes has two stages, such as the sample state on the basis of features and the random sampling which was taken from each regency/city. All this is intended to provide equal opportunities for the population to be selected as the research samples. The data collection involved questionnaires, observation, interview, recording, and documents. The first used a closed questionnaire with multiple choices; the second is based on the monitoring and listening to evidence of religious social phenomenon (behavior, events, objects, and certain symbols) which were taken from notes, records, and photographs. The third was carried out by face to face conversation to explore the cognitive structure and meaning of the subjects' behaviors. The fourth was obtained from service records, organizational records (organizational work charts and programs), geographical maps, lists of names and other commodities, survey data, diaries, calendars, and lists of telephone numbers. Finally, the documents were focused on the written relics in the form of archives, theories, theorems, laws, and notes or documents related to lecture activities.

The statistical analysis used SPSS version 20 for Windows [3] and LISREL version 8.51 [8] to produce inter-correlation items with sub-total scores that exist in the measuring instrument. Quantitatively, the construct validity test was involved as the confirmatory analysis by using Linear Structural Relationships version 8.51 (LISREL Software 8.51) by placing the main variables as measured or constructed factors. The items function as indicators of the measured factor; thus, the *path coefficient* (factor load) is generated on a *true score* scale. Meanwhile, descriptive analysis was carried out by focus determination, by preparing the preliminary findings, the subsequent data collection plans, by developing the analytic questions, by setting collection goal data, by using data collection, data presentation, and conclusion drawing. Meanwhile, the validity of qualitative data used triangulation technique (data sources, researchers and methods).

The general aim of the research is to seek empirical and comprehensive assessment on all components related to the configuration of management processes that take place in

lectures in class or outside containing anti-terrorism awareness, and to later find a hypothetical model of lecture management that is accurate / reliable to build lecture processes in tertiary institutions as a pioneer in anti-terrorism awareness. The specific objectives are to determine the appreciation from lecturers from state and private universities, to determine the chancellor / chairperson leadership, the campus culture, the support of lecture designs, and to find quantitative and descriptive data.

3. Literary Reviews

3.1 Lecture management

Management is not only seen as a science, but also as an art. Botinger [1] argues management as an art requires three elements, namely: views, technical knowledge, and communication. In this study, the mainstream refers how lectures are used as comprehensive means to fight terrorism.

a. Lectures as systems

The systems in this cae refer to the forms of capabilities, for instance, formulating operational objectives, developing a complete and accurate description of the tasks, and carrying out the analysis of tasks.

b. Terrorism in the Islamic viewpoint

Allah the Almighty states in the Qur'an (Al-Anbiya: 107 and Saba: 28): "And We did not send you (Muhammad), but as a mercy for all creatures" [4] and "We have not sent thee but as a universal (Messenger) to men, giving them glad tidings, and warning them (against sin), but most men not understand". [4] From the verses Islam truly brings mercy to the universe and lifts man out of the darkness to live in a brightly universe and to follow the straight path that frees himself from the apostasy. Historically, there was a Bedouin Arabian urinating in the mosque, then people got angry and tried to punish him, but the Prophet Muhammad (Praise Be Upon Him) says: "Leave him be, and flush on his former urine with water, because all of you are sent to make it easy, not sent to make it difficult/distress." In other words, Prophet Muhammad PBUH also says: "Make it easy and do not complicate. And cheer up and don't make men run away".

The Qur'anic doctrine which is often misinterpreted in relation to terrorism refers to several Surah (Al-Baqarah: 205, 218, 251, 279, Ali Imran: 110, 156, An-Nisa: 66, 71, 91-92, 95, Al-Maidah: 32, Al-Anfaal: 57, 61, 73-74, At-Taubah: 13, 20, 38-39, 41, 48, Hud:116, Al-Hujurat: 15, Muhammad: 4, and Al-Qashash: 77. In this case, the authors examine more deeply the Al-Baqarah: 205, 218, the Al-Maidah: 32, and the At-Taubah: 13.

In Al-Baqarah: 205 Allah the Almighty states "When he turns his back, His aim everywhere is to spread mischief through the earth and destroy crops and cattle. But Allah loveth not mischief". [4] In At-Tabari's interpretation, kind human being, if he passed away and left the deceived person, carries his true purpose with him. If he does damage on earth: crops and fruits are destroyed and livestock is also destroyed, especially if he is in power, he does as he pleases everywhere, and women are spotted, so there is no safe place from his evil deeds. Slander everywhere threatens, the community feels fear, and households and children fall apart because of their wrong actions.

In case of Al-Baqarah: 218 Allah the Almighty also states "Those who believed and those who suffered exile and fought (and strove and struggled) in the path of Allah, they have the hope of the Mercy of Allah. And Allah is most forgiving and most merciful".
[6] In At-Tabari's interpretation, the verse is directed to those who have strong faith in facing all trials and tests. Likewise, those who migrate to leave their country which is felt unsafe to a safe country to uphold the religion of God, it seems that the migration of the Prophet Muhammad with his followers from Mecca to Medina, and the retribution for those who *jihad fi-sabilillah* (fight for Allah), both with his wealth and soul. Truly Allah is Forgiving, Most Merciful.

About Al-Maidah: 32 Allah the Almighty states "Because of that, We decreed upon the Children of Israel that whoever kills a soul unless for a soul or for corruption (done) in the world- it is as if he had slain mankind entirely. And whoever saves one – it is as if he had saved mankind entirely. And Our Messenger had certainly come to them with clear proofs. Then indeed many of them, (even) after that, throughout the world, were transgressors". [4] In At-Tabari's interpretation, the verse is related to a provision that killing a human being means killing all human beings, just as caring for the life of a

human being means caring for the whole human beings. Safety of life and living together and away from things that endanger others can become good choices. This can be felt because the needs of every human being cannot be fulfilled by himself so he needs help especially about matters relating to public interests.

4. Results and Discussion

The study involved 50 respondents who are lecturers from 13 universities located in 3 regencies / cities in North Sumatera. Of the respondets, 32 are male and 6 female. About education, 36 lecturers (94%) have Master's degree and 2 (06%) Doctorate. In case of years of service, 30 of them (78%) has worked in between 10 to 20 years, 2 (06%) for more than 20 years, 2 (06%) for 5 to 10 years, and 2 (06%) for less than 5 years.

4.1 Lecturer on appreciation of anti-terrorism awareness

Lecturer on anti-terrorism awareness was revealed by three indicators, namely cognition about anti-terrorism awareness (X1), affection regarding anti-terrorism awareness (X2), and conation regarding anti-terrorism activities (X3). The descriptive analysis can be seen in Table 1 and Fig. 1.

Table 1. Percentage Parameter

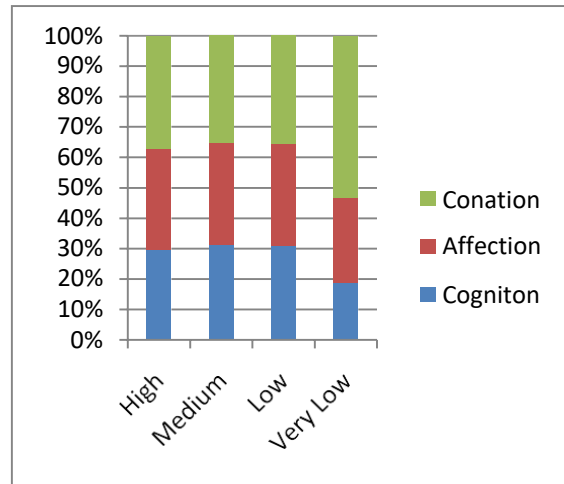| No	Range of Percentage	Qualification
1	80% - 100 %	High
2	70% - 79%	Medium
3	60% - 69%	Low
4	21% - 59%	Very low

Figure 1. Precentage Of Conation, Affection, and Cognition with Four Status

The results of a descriptive analysis by exogenous latent variables appear in the form of lecturers' appreciation as shown in Table 2.

Table 2. Profile of Lecturers' Appreciation on Anti-Terrorism Awareness

No	MV	ES	MS	%	Q
1	Cognition	2574	3900	66	Low
2	Affection	2340	3000	78	Medium
3	Conation	2660	3500	76	Medium

Note: MV = Manifest variable, ES = Empirical Score, MS = Maximum Score, Q = qualification

From two tables above, in general, lecturers appreciate anti-terrorism prgram; however, their appreciation is not optimal. Being responsible for the Islamic religious education courses, they should appreciate the program. Of the three manifest variables, the lecturers' cognition is only at a percentage coefficient of 66%, meaning they have low qualification, followed by medium qualification in affection reaching 78%.
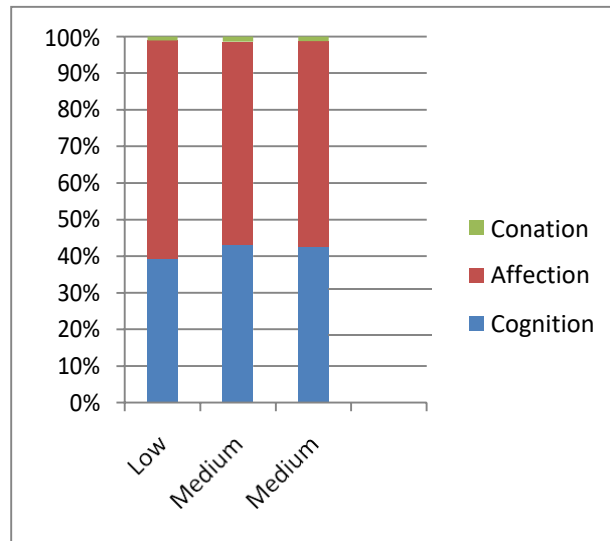
Figure 2. Percentage Of Conation, Affection, and Cognition with Three Status

The percentage coefficient of the manifest variable of conation falls in the medium qualification (76%), meaning that the lecturers' appreciation is still not optimal; as a result, their cognition is low. Then, conation needs attention because the mission of this course is to be the guardian of *good citizenship* in which understanding anti-terrorism is one of the most essential things.

4.2 Chancellor / chairperson leadership in support for lectures on the anti-terrorism awareness

The chancellor / chairperson's leadership is measured by three indicators, namely fostering (X4), facilitating lecturers' creativity (X5), and cooperation (X6). The three are related to chancellor/chairperson's seven main roles, such as, as educators, as managers, as administrators, as supervisors, as leaders, as creators for working climate, and as entrepreneurs. [7] The results show quantitatively supports from chancellor / chairperson is available. The collaboration between the chancellor/chairperson and lecturers can encourage the innovative lectures in understanding the anti-terrorism program.

4.3 Campus Cultural Life

A campus cultural life is measured by three indicators, namely values in the campus environment regarding efforts to anti-terrorism understanding (X7), attitudes to campus

environment life regarding the anti-terrorism understanding (X8), and habits in the campus environment with regard to anti-terrorism understanding (X9). The respondents' answers are about 47.5% and 34.5% with the score 4 and 5, indicating the "always" level. But, about 3% and 1.5% of those who claim to have a lack and do not understand. They give answers on scores 2 and 1 scores with the "never" level.

In general, all respondents uphold human values in daily life as indicated by the score 5 and 4 amounting 53.5% and 29.0% respectively. Thus, the profile of trends in campus culture supports the anti-terrorism program. Of the twelve items of statements presented in order to reveal the three manifest variables of X7, X8, and X9 which explain the latent variables of campus culture, the respondents' tendency to give answers posits in the moderate levels. The highest percentage lies on score 3. All this shows that campus culture should be empowered to support the anti-terrorism lectures.

A conducive working culture and climate enable respondents to be more motivated in order they can demonstrate their superior performance and improve their competence. Therefore, in an effort to create such culture and climate, the chancellor/chairperson should pay attention to the principles that lecturers can work harder if their activities are interesting and enjoyable; that the purpose of the activity needs to be arranged clearly and the lecturers are told about the objective of the work in order they can prepare themselves for the objectives; that lecturers must always be informed about the value of each work; that giving rewards is better than punishment, but at times punishment is also needed; and that the lecturers' socio-psycho-physical needs should satisfy them.

4.4 Course Design with a Spirit on Anti-Terrorism Awareness

The design of lectures with a spirit of anti-terrorism is seen from teaching materials (X10), teaching methods (X11), and teaching media (X12). Quantitatively, the profile of teaching plans which are compiled by lecturers for anti-terrorism awareness is not yet maximized. Of the eighteen items of the statement presented in order to reveal the three manifest variables of X10, X11, and X12 elaborating the latent variables of the teaching plans, the tendency of respondents to give answers sits at moderate levels. The highest percentage of respondents are on score 3. This shows that the teaching plans have no contents on the spirit of anti-terrorism awareness. Course design is a *lesson plan*, which

has a strategic meaning in directing the implementation of lectures. Therefore, an excellent lecture plan is a necessity for realizing the implementation of lectures of high quality especially in anti-terrorism awareness.

4.5 Lectures with Anti-Terrorism Awareness

Lectures on anti-terrorism consist of three indicators, namely interaction among college students (Y1), students' behavior (Y2), and lecturing atmosphere (Y3). Even though the nuances of anti-terrorism awareness can be seen from the manifest variables of Y1, Y2, and Y3, students' behavior and teaching atmosphere in 20 items of statement, the percentage of respondents' answers only posits in score 3. This shows that the implementation is not optimal. The findings signal that the anti-terrorism awareness cannot be the lecturers' sole responsibility in Islamic religious education. The supports from various components in campus are required.

Substantially, fostering anti-terrorism awareness is different in its characteristics from fostering skills and intellectualism in which the last two are *measurable*. The anti-terrorism awareness sits structurally at the *heart* level, so the fluctuations are very high. Thus, fostering anti-terrorism awareness is *not measurable* within a short time, or it is sometimes termed *have a beginning but no end*. Thus, internalizing grades on students in campus is not only determined by the teaching process, but by all elements like campus culture and the chancellor / chairperson leadership. The elements must be created in such a way in order to anticipate terrorism among students. Intensive dialogues must be held in order students might observe, experience, act, and interact with campus environment.

In the end, cognition, or system of value, can be internalized by students when they are interactive with the environment. This is in line with the *Gestalt learning theory* and *theory of Constructivism*. Theory that relies on the functioning of insight by students is often said to be a theory of insight (insightful learning) as indicated by *Gestalt learning theory*. The theory of Constructivism try to stimulate students actively and to posit them in the center of learning activities. The lecturer only becomes a facilitator, who empowers methods, media, and teaching materials in a synergistic manner. The essence

of Constructivism theory lays on an idea. Here, teaching and learning must be packaged into a process of 'constructing', not just 'receiving' knowledge and values.

In line with the value-fostering approach, understanding anti-terrorism must be a comprehensive effort. Efforts should be made to change the structure of cognition in advance so that students understand the importance of values that are in accordance with the philosophy of national life. According to the *Cognitive Moral Developmen*t (CMD) approach, knowing the importance of values is hoped that awareness and readiness to accept the values become their *internalization of values*. Awareness and internalization of values can begin from the appreciation of value system (or the structure of cognition) which has authentic strength, as a result of *learned behavior*. If the CMD is mainly focusing on effective dialogue, the Affective Moral Development (AMD) approach tries to instil values through affective directions to touch feeling, imagination, and intuition.

Different from CMD, the AMD requires separate teaching strategies in which lecturers should have expertise in class management. For sophomores, the use of games is very appropriate to make them appreciate lectures. Meanwhile, the Pavlov's Behavior Moral Development (BMD) approach views that internalization of values is carried out through conditioning. A student who is accustomed to an orderly and well behaved in his daily life, s/he eventually gets used to doing good things. So, when seeing something out of the ordinary, s/he would feel guilty. Conditioning (or habituation) would be able to instil values effectively. The BMD is suitable for her/him having the stage of concrete thinking (*Piaget*). From the approaches above, it is found a correlation to the coefficient of path amounting to 0.15, meaning that the lecturers' position is very central in the teaching process although the score is not maximal for Muslim lecturers in Islamic universities. The AMD scores amount to 49.0% symbolized by a score of 4, to 29.5% by the score of 5, and to 21.5% by the score of 3.

From interviews, it is found that lecturers are not quite clear about anti-terrorism awareness. What they think is that understanding terrorism is not only carried out by Muslims specifically; some even say terrorism exists because of injustice when the government runs the wheels of the State and because of no sufficient references regarding terrorism. The facts are that most teachers have never been given upgrading

or seminars on anti-terrorism. The Kopertis and Kopertais are only busy with programs for teaching preparations, teaching media, syllabus making, and research activities. It is the time then to invite actively the FORDSSI (Communication Forum for Private Lecturers All Over Indonesia), the Association of Islamic Education Lecturers, the professional organizations among others.

In case of interim results from the correlation coefficient variables between the chancellor / chairperson leadership and the lectures, the coefficient is lower (or 0.15) though it must be 0.24. This implies that the leadership cannot be ignored. In the context of education management for higher education, three important dimensions, such as, organization (structure, culture, and technology), education component, and process are in need. The correlation coefficients are 0.15 and 0.58 respectively for lecturers' appreciation and understanding of anti-terrorism, and for campus culture and undrstanding of anti-terrorism. This implies that campus culture containing values and habits has a great influence and can not be ignored at all. Campus culture will formulate and reconstruct students' attitudes and behavior in relation to anti-terrorism awareness.

Geertz [7] argues that campus culture may appear as a pattern of values, norms, attitudes to life, rituals, and good habits as well as problem solving. However, campus quality does not increase significantly. Therefore, an unconventional approach may be applied by facilitating campus culture to fight against terrorism. The chancellor/chairperson's leadership, as a personal manifestation of structural authority, has a high correlation indicated by the coefficient of path of 0.58 lectures containing anti-terrorism. Her/his leadership is, in exemplary, to motivate, facilitate, and be able to create and enforce regulations in campus environment. In this study, the relationship between campus culture and lectures is indicated by high coefficient of path, that is 0.94.

Empowering campus culture is done through extra-curricular activities, for example, activating local potentials containing sublime values, such as, traditional games, rhymes, aphorisms, symbols, and so on. All this is called a cultural approach. The structural and cultural approaches should be based on Pancasila's values. The call of a true human being is to become a conscious agent, acting to overcome the world and the reality that oppresses it. The world and its reality are *not self-existent things*, and

therefore *must be accepted as they are*, as an inevitable fate or destiny. Humans must wrestle the world and reality with critical attitude and creativity, and that means humans are able to understand their existence. Therefore, education must be oriented to the recognition of the reality of the human self and itself, and must be able to bring people closer to their environment.

5. Conclusion

Having conducted empirical and comprehensive studies on anti-terrorism awareness, we can make several conclusions:

- in public universities lecturers appreciate the pioneers of anti-terrorism awareness well although their appreciation is not optimal. Ideally, lecturers should respect highly the anti-terrorism awareness.
- in the perspective of leadership, chancellor / chairperson support quantitatively the anti-terrorism awareness and request lecturers to create innovative lectures on such awareness.
- campus culture in public universities proves to support the anti-terrorism awarenss.
- lecture materials providing complete topics on the anti-terrorism awareness is not yet optimal.
- the nuances of anti-terrorism awareness is lack of support; all this can be seen from the teaching variables.
- the implementation of Islamic lectures does not yet reflect the anti-terrorism awaareness.

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