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ABSTRACT

This study aims to describe the continuous and memorable implementation of *rahmah* based education in fostering the personality of students of IAIN Curup. A qualitative approach was used by adopting a descriptive method. Lecturers, academic related parties, and students from Islamic education department were engaged as the subjects of the present study. The data were garnered using interview and observation. This study revealed that the meanings of *rahmah* in the implementation of learning at IAIN Curup, include: the contents of the learning curriculum, especially KKNi sourced from the Qur'an and integrated to modern theories with the content of the Qur'an so grounded in the lives of students; atmosphere, campus facilities and lecturers' behavior make students feel comfortable; every lecturer provides guidance and assistance sincerely; guiding students to be of good character; Academic services at IAIN Curup provide discretion and justice to students; Providing information to students in accordance with their psychological readiness; Keeping students away from things that endanger themselves and others; and the lecturers realized that their main duty is watering students with knowledge, wisdom, and faith with compassion and tenderness.

Keywords: *Rahmah* Education, Implementation, Education Process

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INTRODUCTION

In a simple way, the educational process at university can be interpreted as lectures coaching activity to develop college student's potential intelligence and *ilahiyyah* towards totally slavery to Allah SWT. The lecturer not only required for professional and competent to delivering the teaching material but also expect to have a good personality, care and love their profession and students, hence the intimacy between the lecturer and students will be created.

Never the less, the college teachers are just ordinary human being with many kinds of personality, therefore some of them have not been able to be a partner for their students. Some of them still considering that the students "only" as an object in the classroom learning process.

Friendly behaviour as a form of lecturers affection become an important thing in the classroom learning process. A study found that friendly behaviour for the student is very important in the educational process nowadays, moreover religion based university (Callister & Plante, 2017). This is the meaning of *rāḥmah* in the Qur'an perspective if related to education. More detail, the meaning of *rāḥmah* represented as *al-Qur'ān*, *al-jannah*, *asy-syafā'ah*, and *al-'iṣmah* (protection from making a mistake), *as-sa'ah* (leisure), *at-taufiq* (relieve the mudarat), *ar-rizq*, and *al-maṭar* (Damaghany al-, 1970: 199).

When related to scientific study, the essence of *rahmah* can be associated with the affection. Many previous studies have been discuss these issues related to affection in the

education context. A study by Richard (2017) that discusses about affection associated with the educational process can be concluded that these behaviour can lead the teacher and students to have a good relationship and understand each other. Based on this results, it is clear that *rāḥmah* (affection) is the basis of responsiveness and concern about the people suffering.

Based on the research of Rashedi et al, among universities in Europe and America especially religion based, there is a gap between teacher and student. Accordingly, the research give an advice how affection can be integrated into the curriculum of university, especially in religion based institutions. The affection also can be measured along with the bachelor's career path. (Rashedi, Plante, & Callister, 2015).

The concept of *rahmah* (affection) based education system will not be implemented well without the contribution of educational process and ideal lecturer. Urgency of ideal lecturer according to Khaldun in Wajdi and Barid (2015) is give the affection and tenderness to students. They should be do the learning process with a tenderness and understand each other, avoid abusive and violent behavior, because the abusive and violent behavior will be harmful and break the student mentality even give the bad moral unconsciously, like tell a lie, said dirty word, lazy, and pretend to be kind and diligent in order to avoid teacher punishment.

Thus, benchmarks of success achieved by students in the learning process not only by cognitive aspects transformation but also comprehensively covering cognitive, affective and conative components. This comprehensive assessment aims to provide feedback for planning and learning processes so they will know the progress of their learning. The assessment also can be the media evaluation of school leaders towards learning for a specified period of time, therefore the next

learning process will be better. This is very relevant to several meanings of *rahmah* (affection) in the Qur'an as explained before.

In addition, some previous studies have raised the benefits of *rahmah* based education (affection). Some of the benefits are affection education supports the cognitive abilities of students, supports the moral development of students, supports quality human relationships, develop students innovation, enhance the spiritual quality of students, and make positive learning situation. (Cooling, 2007; Karakas, 2011; Munday, 2009; Stevens-Long, Schapiro, & McClintock, 2012).

Considering the important role of lecturers who are friendly and full of affection, makes the researcher to study the affection taken from the meanings of *rāḥmah* in the Qur'an and perhaps this study can be implemented in the learning process. In other words, this study can make a scientific contribution in the educational psychology area by taking a message of *rahmah* meanings, therefore it can be a guideline in the implementation of learning in Islamic university in order to develop students' personality continuously.

RESEARCH METHOD

This study used a qualitative descriptive approach to looking for the detailed information about learning implementation in viewpoint of *rahmah*. Based on constructive paradigm, qualitative research collected descriptive data by text or spechtaken from various techniques such as interviews, observations, and etc. (Ary, Jacobs, Sorensen, Walker, & Razavieh, 2010; Creswell, 2007; Fraenkel, Wallen, & Hyun, 2012; Gall, Gall, & Borg, 2003). In other word, this approach was not attempt to isolate individuals or organizations into hypothesized variables, but represent the reality overall. The characteristics of this research are: basic,

inductive, and analyzed qualitatively (Moleong, 2017).

The subjects of this study were lecturers, academic staff and students from the Islamic Education Department at Institut Agama Islam Negeri (IAIN)Curup. The data was collected by interview and observation techniques. The interview and observation process conducted simultaneously in order to get the data from two sides, thus the credibility of the data can be achieved (Guba, 1981). Data credibility is achieved by using the triangulation technique method applied by comparing data obtained from interviews and observations. The results of comparative data which are not unidirectional will be revealed by conducting interviews and re-observations until saturated data is obtained.

This research data was analyzed by using an interactive model of data analysis recommended by Miles, Huberman, and Saldana (2014). There are four elements to the data analysis process based on this model, data collection, data compaction, data presentation, and conclusions. Related to the first element, the data collected by interview and observation. Then, data compacted by grouping these data into themes that represent data sets thus the data is brighter and easier to report. Data presented by provide illustrations of whole data-based conditions, provide scientific interpretations, and discuss data. Last, the data conclusions.

RESULTS AND DISCUSSION

Implementation of *Rāḥmah* Education on Learning Process

According to Nizar (2016), education in the modern era nowadays should be formatted such a way in order to preserve the *ilahiyah* identity. He explained that a complete Islamic education system should be akhirat vision oriented in order to be an equipment to control human behaviors well as a vision of updates through activating roles

and maximize the functioning of the student's mind. The dialogue between these two aspects harmoniously will be able to create a figure of a student who has a perfect personality. Through religious knowledge and the application, the ratio dynamics will be controlled well. Meanwhile, the intellectual will turn Muslims to be a competent human being and capable to accept the challenges of the era actively, dynamically, and proportionally (Nizar, 2016).

Rahmah Means Al-Qurān

When *rahmah* is interpreted as Al-Qur'ān (Damaghany, 1970), it can be interpreted with the content / material that will be provided by the teachers in the education process clearly. There is no doubt that the Qur'an is the greatest mercy given by Allah SWT to the people of the Prophet, Muhammad SAW. Besides being the main source of Islamic law, the Qur'an contains a lot of knowledge that still needs to be explored in deeply through various dialogical studies with modern science. Thus, Muslims will have a new knowledge that can be grounded to justify the scientific message of the Qur'an.

“And We had certainly brought the Book (Al-Qur'ān) which We detailed by knowledge – as guidance and mercy to a people who believe” (QS. al-A'rāf: 52).

Al-Qur'an is a guidance for those who believe. The scientists have been discussed the scientific content of the Qur'an with modern science through scientific studies and discussions until today and also explain that learning material does not break away from the study of the Qur'an. Based on curriculum documents 13 and KKNI in Islamic Education Department, 60 % of the subjects related to the Qur'an even one of the major competencies expected by the curriculum is the ability to memorize and understand the contents of the Qur'an. With these efforts, The Qur'an is truly

grounded in every scientific activity of students. In fact, according to the head of IAIN Curup Islamic Education Department, lecturers are encouraged to present general material related to the content of the Qur'an (Interview result, Monday, 17th Desember 2018). This advice also relating to the readiness of lecturers in this context. For example, the lecturers who gave general courses in English for Islamic studies, explain that the oral and written texts presented in English learning are designed based on materials related to the Qur'an. For example, He guided students to collaborate in discussions to understand English texts that talk about tolerance in the perspective of the Qur'an (Interview result, Thursday, 20th Desember 2018).

Rahmah Means A Beautiful Place (Heaven)

Rahmah means *al-jannah* (Damaghany, 1970) which in the Qur'an has been included as the *ayat* below:

"On the Day [some] faces will turn white and [some] faces will turn black. As for those whose faces turn black, [to them it will be said], "Did you disbelieve after your belief? Then taste the punishment for what you used to reject". 107. But as for those whose faces will turn white, [they will be] within the mercy of Allah . They will abide therein eternally" (Q.S. Ali Imrān: 106-107).

Alusy (1978) explained that *al-jannah*, in the *ayat* above is the situation and place, mean while *az-zarfiyya* his the essence. The meaning of *rahmah* here should not be meant by the attributes of Allah SWT because the form of *az-zarfiyyah* is unfit for Him. It was also shown by the antonym, i.e. *azab* which is accompanied by eternity.

Al-Jannah are *rahmah* and a gift from Allah SWT for people who keep up His rules. No one in this world is able to describe the glory and pleasure. *Al-Jannah* is a place when the people feel comfortable and peace (Look

up: Q.S As-Sajdah: 17). Nevertheless, none of us know how beautiful the place is and none of us has ever felt pleasure and comfort in this world such as the pleasure of heaven. It means, heaven shows a place whose beauty cannot be explained verbally. This is confirmed by a hadith Qudsi about the description of *al-Jannah*:

"From Ali bin Abdullah, from Abu Sufyan from Abu Zinad from Al A'raj from Abu Hurairah radliallahu 'anhu from the Prophet Muhammad sallallaahu 'alaihi wasallam, he said: Allah Tabaraka wa Ta'ala said: 'I have prepared for my servants are righteous something that has never been seen by the eye, the ear has never heard and never crossed the minds of humans'". (Ṣaḥīḥ Bukhārī, No. 6944).

The word *rahmah* above confirms that the concept of prosperity in educational institutions, in the context of this study is university (*college well-being*), become a necessity and a fundamental needed for every student. The campus is expected to be a place for students to develop themselves, especially in intellectual and psychological aspects. Therefore, *college well-being* also important to be known because it can be an evaluation tool to determine the level of student satisfaction with campus life. Besides, *collegewell-being* is needed to improve student performance on campus and be a factor that influences their learning outcomes.

Based on their study, Zahra and Udaranti in Azizah and Hidayati (2015) also explained that students' happiness at school (*school well-being*) will be influence their achievements. Even the acceleration program is also increase. The feeling of happiness is felt because all their development needs are fulfil by the school. This study also conclude that successful application of school well-being will be achieved if school facilities and infrastructure are sufficient, quality teacher

resources, and the availability of sufficient health services.

Kurniastuti and Azwar (2014) explained in their study about "Student Well-Being Scale Construction For Grades 4-6 in Elementary School" that in Indonesia, the research about school well-being is still a little especially in Elementary School children. Likewise, the effort to develop relevant indicators to revealing the well-being of children in school has not been done much. In the other hand, the tools to find out the well-being of children are really needed along with increasing public awareness of the well-being of students in schools. The limitations of research on the measurement of well-being in children is a challenge for education and educational researchers to pursue and develop well-being measurements.

Corresponding with the substance of the heaven meaning in relation to the condition of the school, school well-being is a model based on well-being developed by Allardt (Hongwidjojo, Monika, & Wijaya, 2018). The concept of well-being comes from the realm of the sociology tradition. Allardt defines that well-being as a state that allows people to meet their basic needs (Ratna, 2016). It means, schools or universities as educational institutions ought to create a comfort conditions, build a good relationship, and respect each other, between students and other students or between students and teachers.

Compliance the basic needs like we mentioned before has four category, *having*, *loving*, *being* and *health*. *Having* refers to material and non-material conditions, such as the state of the building and school environment or give the punishment to the students. *Loving* refers to the necessity to establish relationships with others and establish the social identity, such as school climate, relation between student and teacher, and relation between student with another

student. *Being* is necessity to social growth, such as the possibility of students to be creative, student awards at school, and guidance and encouragement that given to the students. The last, *health* is a physical and mental symptom such as flu, common cold, until chronic disease (Alsa et al., 2015). According to Setyawan and Dewi (2015) research, the higher students orientation in exploring the meaning and ability to empathize, the stronger school well-being in themselves.

When the meaning of al-Jannah is interpreted by the educational process as the school well-being model above, then some relevance with learning activities at IAIN Curup was found. Based on the observation result, at least the learning atmosphere in Islamic Education of IAIN Curup has fulfilled the criteria above: the atmosphere, places, teachers and educational staff social attitudes, and educational strategy:

First, the Islamic Education of IAIN Curup college students has been feel peace and comfortable (interview result with Emerald, the 7th semester student at Islamic Education Department, Sunday 4th Desember 2018). It means, the university has been able to create a comfortable and pleasant campus and class atmosphere for every student, until they are capable to create a meaningful learning. *Secondly*, universities have to prepare the facilities and infrastructure to support the sustainability of education. Until today, IAIN Curup has sufficient facilities to be used as well as possible by students and according to Heni Puspita Sari (Islamic Education Student) the facility helped students to study.

Third, educational staff can have a high social attitude and full of kinship, provide super fine service, and keep students away from things that make it difficult to obtain their rights on campus so they always miss the campus atmosphere. Since the

establishment of one-door student services (L1) at IAIN Curup the last two years, students no longer feel difficulties in academic services at the campus therefore the benefits from all student academic activities can be felt. (Interview result with Kasubbag AK). It also confirmed by Susanti (Islamic Education Student) who said that the L1 service made her and her friends easier in academic administrative because there was no confusing information and detailed procedures were also easier to obtain.

Fourth, if associated with learning strategies, as behavioristic theory when explained with the meaning of the *ayat* above, *al-Jannah* is reward, an appreciation given by lecturers to outstanding students. Even *punishment* refers to affection from the lecturers to the students. Through this strategy, lecturers give appreciation such as praise and prizes and rebuke well to the guilty, thus the students will be motivated to maintain his achievements and study harder. Although the appreciation is only simple compliments such as "you are great", but that's where healthy competition arises between them.

According to observational data on learning activities carried out by Islamic education lecturers, the lecturers who did not give praise to students and did not have familiarity with students still found. Some of them are senior lecturers, but the majority of lecturers pay positive attention and give appreciation to outstanding students, such as giving praise in front of the class and provide scholarship recommendations to the rector (Class observation, Monday until Thursday, 4th-7th Desember 2018).

Rahmah Means Syafā'ah

Syafā'ah is asking forgiveness. It means the ability to help the others. The words of Allah SWT below illustrate the

meaning of *rahmah* as sharia from Allah and those chosen in giving sharia.

"The Day when no relation will avail a relation at all, nor will they be helped, 42. Except those [believers] on whom Allah has mercy. Indeed, He is the Exalted in Might, the Merciful" (QS. ad-Dukhan: 41-42).

According to Al-Biqā'i (1995), the meaning of *ayat* above, "they" are believers who partly give intercession to others. One of them was given permission to intercede by Allah SWT. The person who gives the intercession gets glory by the receipt of his intercession and is glorified by the receipt of the intercession at that time.

The essence of *syafā'ah* if it is related to education is to provide the students in any things, including praying for others, both for world happiness and the hereafter. In the Hadīth Rasulullah an Educator / ulama is one of the groups that can give intercession to others:

"Three groups that will give intercession later on the Day of Judgment, namely; The Prophets then the scholars and the martyrs'. (those who die in the way of Allah)" (Sunan Ibnu Majah/2 pages. 1443/ 4303).

It means, teachers and all elements of education in educational institutions, not only in charge of providing services to students. Especially the teachers, they don't just carry out learning routines such as, provide material, evaluation and assessment to students. But more than that, educators in *rahmah* education are expected to be able to sincerely pray for students to become useful human beings, gain useful knowledge, prosperity and happiness in the world and the hereafter.

Educators with *rahmah* personalities are realize that pray for their students are important. Like the explanation about the function of pray before, one of them is that prayer can affects to mental health. Mr. AR,

MS, DR and Mrs. RAC the lecturers at IAIN Curup realize that prayer is the essence of *ibadah*. Praying for students is the task of the lecturer. They really want the students they guide to be able to carry out education well and successfully. There is a special pride for these lecturers if their students can complete their studies on time, have good attitude and get a decent job later on (interview with Mr. Abd. Rahmanas Islamic Education Lecturer, Thursday, 7th Desember 2018).

Rahmah Means al-'Iṣmah (Protection from making a mistake)

When *rahmah* interpreted *asal-'iṣmah* (Protection from making a mistake) (Damaghany, 1970), as described by Allah SWT while preserving Yusuf's heart from the temptation of Zulaikha, (Look up. Q.S. Yusuf: 53). This is very relevant to the purpose of education absolutely. The goals and functions of educational institutions are formulated by the founders of this nation, so that students know their potential. Through a good educational process, students are expected to be able to give the benefit for themselves, family, homeland, nation and religion.

Thus, when the educational goals have been formulated, synergize with the educational interaction process that occurs between educators and students in the corridor *rahmah*, there will be implications for changes in better student behavior. Change is not only aimed at the cognitive aspects of students, but also the affective / attitude and psychomotor, even spiritual.

It seems that the theory developed by Benjamin S. Bloom is relevant to the concept of *al-iṣmah* above. Bloom theory in education is known as Bloom's taxonomy. This taxonomy classifies educational goals or objectives into three domains (regional domain): cognitive, affective, and psychomotor (Sari & Lubis, 2015), and each

of these domains is re-divided into more detailed divisions based on their hierarchy. It is clear that the *Rahmah*-based education process has clear intention as the curriculum goals implemented at IAIN Curup (especially KKN) specifically the occurrence of overall behavior change in each student, like intellectual, spiritual, moral and social aspects (Interview: the head of Islamic Education at IAIN Curup, Wednesday, 6th Desember 2018).

Rahmah Means As-Sa'Ah (Leisure)

As-sa'ah (leisure) is one of the meanings of *rahmah* in the Qur'an (Damaghany, 1970).

"you who have believed, prescribed for you is legal retribution for those murdered - the free for the free, the slave for the slave, and the female for the female. But whoever overlooks from his brother anything, then there should be a suitable follow-up and payment to him with good conduct. This is an alleviation from your Lord and a mercy. But whoever transgresses after that will have a painful punishment" (QS. al-Baqarah: 178).

Some interpreter explain that the purpose of *rahmah* above are *as-sa'ah* and *al-takhfif* (relief) for Muslims, which is not given to others. Because, in Islamic law there is a rule of forgiveness for murderers. The *diyat* requirement provides these benefits for the guardian. In fact, the Jews were obliged to enforce *qiṣāṣ* (without mercy) that was not applied to other people. For Christians, they are obliged to forgive absolutely. While Muslims have a choice as a form of convenience and spaciousness (Alusy, 1978).

Although the *ayat* above is the argument about *qiṣāṣ* in Islamic law, when interpreted by the implementation of *rahmah*-based education, this justifies that all school components should make regulations to providing good facilities and services to the main stakeholders of education (students).

Based on the interview with some student, Services for Islamic Education Department students at IAIN Curup have not been very well, this is due to several factors, including lack of education personnel in study programs, some lecturer still given additional assignments to department, therefore they cannot concentrate on providing services to students. that's why students who complain about administrative services at the study program level are still found (Interview. Aldo, and his friends, Monday, 4th Desember 2018).

This reality must certainly be corrected by the university, so that students can feeling valuable, respected, and treated equally in fulfilling their rights as service users regardless of race, color, language, and background from where they came. This kind of education is what they meant democratic education. Through this kind of education system, the educational institutions that no longer carry out discriminatory practices and favoritism in providing services to each student will be created.

Rahmah Means At-Taufiq (Taufik)

Rahmah means *taufiq* (Damaghany, 1970) stated in the Qur'an:

"And when there comes to them information about [public] security or fear, they spread it around. But if they had referred it back to the Messenger or to those of authority among them, then the ones who [can] draw correct conclusions from it would have known about it. And if not for the favor of Allah upon you and His mercy, you would have followed Satan, except for a few" (QS. an-Nisa: 83).

Taufik can be interpreted as a guidance from God to the human mind in order to obtain the right and good information also relay the information well.

In order to give a lesson, every teacher should be aware with the students condition physically and mentally such as the function

and development of the students' five senses and the level of thinking maturity of each student. These considerations are important, because the management of information received by students, will be responded by the senses and then stored in their memory. Therefore the information can last a long time in the brain (*long term memory*).

When the teacher ask students to recall the information before, both in verbal and written form, teachers are expected to provide an assessment not on the similarity of the editor but on the substance of the information. In educational psychology, the same theory as the *taufik* concept in the Qur'an above is the theory of information processing learning developed by Robert Mills Gagne in Mancia et al. (2018). Information processing theory provides a new perspective on learning processing that will be an effective learning.

This approach becomes the foundation for the lecturers of IAIN Curup like Mr. STR said that human cognitive as a system consisting of three parts: first, *in-put*, the process of information from the environment or stimulation that enters the sensory receptors in the form of sight, sound, and taste. *Second*, process, the brain's work to transform information or stimulation in various ways, such as processing / compiling information into symbolic forms, compare with previous information, put it in memory and use it if needed; and *third*, *out- put*, in behaviour, such as talking, writing, social interaction, and so on. Thus, every lecturer should pay attention to the student's psychological condition and make changes in evaluating learning outcomes from the ability to answer questions at the end of semester to measure how far the students are able to process theoretical information into practical and contextual matters (Interview, Educational Psychology Lecturer, 2nd January 2019).

Rahmah Means Relieve The Muḍarat

Rahmah that interpreted as “relieve the mudarat” (Damaghany, 1970) stated in the Qur’an:

“And when adversity touches the people, they call upon their Lord, turning in repentance to Him. Then when He lets them taste mercy from Him, at once a party of them associate others with their Lord” (QS. Ar-Rūm: 33).

Shihab (2002) explained that *rahmah* in the ayat above is make humans avoid harm or distress despite of this verse explain about two human character in receiving mercy from Allah SWT that are who remain consistent with their faith in any circumstances and the contrary.

Mrs. AK said that when implemented on the learning process, every IAIN Curup lecturer have the obligation to protect their students from bad behavior that dangerous to their lives and others. The lecturers should give the lessons so the students will grateful for Allah SWT's favor, surrender only to Him and still consistently faithful to Allah SWT despite of every temptation such as feeling difficult to pass the study. (Interview: Islamic Education Lecturer, Monday 8th January 2019).

Educating that students are grateful for the pleasure of Allah SWT is a necessity. Feelings grateful for everything will bring the happiness and peace in their lives later. In a positive psychology review, happiness is a positive psychological condition, because of the higher satisfaction with their life, so the positive influence is felt more than the negative influence (Carr, 2011). Happiness is a condition of high excitement, otherwise according to James and Thomas in Lewis and Jeanette (2018), for some people happiness is satisfaction and inner peace.

Thus, grateful for Allah's favor, will make a positive attitude towards God, other, and themselves. This attitude will have implications to *qana'ah*. With these feelings, a

sense of peace and happiness will grow in students. One of the gratitude implication is happiness. Happiness is Individual psychological conditions that can be observed. Feelings of happiness will have a positive impact on their life, including mental health, these conditions can be seen when they are happy or not.

The grateful concept often called by *gratitude*. Research on gratitude has also been carried out by psychology in the Western. One of the figures who researched a lot about gratitude is Robert A. Emmons and Michael E. McCullough. The *gratitude* contains *thankfulness*, *gratefulness*, and *appreciative* (Syukur, 2015).

When *gratitude* means gratefulness, this will be the integrity of human beings, along with the development of their personality, human must learn how to develop this gratitude in themselves, after one day they do not hesitate when they have to show their gratitude. According to Julian (2008), *gratitude* is one of the purest human qualities and should be appreciated.

Peterson and Seligman (2004) classifying six virtues consisting of twenty-four character strengths and gratitude included. Individuals with gratitude power can realize and feeling grateful for all the good things that can happen in their lives. *Gratitude* divided to *personal gratitude* and *transpersonal gratitude*. Meanwhile, Fidzgrald in Petersen and Seligman (2004) said that gratitude consists of three components, appreciate someone or something, good intentions, and a tendency to starts with appreciation and good intentions.

Rahmah Means Rain

When *rahmah* means *al-maṭar* (rain) (Damaghany, 1970), shows that rain is one source of life for every creature on earth. Rain can make a barren land fertile dried plants become fresh, flourish and bear fruit. rain can

give animals drinks, and with rain humans can also plant crops to fulfill their daily needs (Look up: Q.S: Nuh: 11-12; Thaha: 53-54; Q.S. Al-Syura: 28). This confirms that the rain is a blessing from Allah SWT upon earth creatures in order to maintain their lives and be grateful.

“And it is He who sends down the rain after they had despaired and spreads His mercy. And He is the Protector, the Praiseworthy”. (QS. asy-Syura: 28).

Mrs RAC said that, if the meaning of rain is connected with the education process, rain is like a science. Like a raindrops to prevent dryness of knowledge, morals and faith in their life. Relevant to learning objectives, it change the individual behavior from lack of knowledge into knowladgable. In other word, the purpose of learning is an attempt to humanizing humans. As a lecturers, it is our duty to give the lessons for students as the next generation. Therefore, they can struggle in society after finish their studies at IAIN (Interview. Lecturer of Tarbawi Tafsir, Monday, 4th Desember 2018)

Rahmah Means Affection

Rahmah can be interpreted as affection from teacher to students. Affection are a basic human emotion and main indicator of *rahmah* based education.

“Then We sent following their footsteps Our messengers and followed [them] with Isa, the son of Marya,, and gave him the Gospel. And We placed in the hearts of those who followed him compassion and mercy and monasticism, which they innovated; We did not prescribe it for them except [that they did so] seeking the approval of Allah. But they did not observe it with due observance. So We gave the ones who believed among them their reward, but many of them are defiantly disobedient” (QS. Al-Ĥadīd: 27).

Alusy (1978) mention that: “if *rahmah* and *al-ra'fah* called together, then the

meaning is bring the benefit (*maslahat*), and if *arafah* stand-alone, the meaning is reject damage and crime. Affection and tenderness are the essential meanings of *rahmah* in the Qur'an. Education that will deliver to these conditions will be achieved if the process of interaction between teachers and students goes peacefully, understand each other, full of affection and tenderness, like the Creator with His creatures (although God's love cannot be compared to the love of His creatures), like prophets in preaching activities to their followers, and like parents' love for their children.

The affection and tenderness referred not to "wrapped" with transactional and negotiation, but with sincerity, still firm and fair in carrying out their duties. In other word, teacher have to act firmly with students who do not obey the rules at school. Such firmness must also be carried out in full *rahmah*. Punishment for student who obey the rules should be minimized and give punishment that educates and aims as reinforcements to changes negative behavior into positive.

This is corresponding with the implementation of modern educational psychology theory that was initiated by Skinner adherents of the Behavioristic flow even though there are differences orientation inside (Fattah, 2017). *Rahmah* based education sourced from the Qur'an and as-Sunnah have different orientations from Western educational psychological theories. For example, in behavioristic theory looking at "right or wrong" depends on positive and negative reinforcements. It means, if the stimulus gives a positive response, then the attitude was right and if the stimulus give negative response then the attitude was wrong.

Based on the results of interviews with lecturers that the measure of good and bad has been determined and indicated the limits by

Allah SWT in the Qur'an. Hence, Maha Rahmah Allah to each of His servants. Even humans are given the potency by God of good and bad, with that potency, humans are free to make choices. Whoever does good is promised a heaven and who does wrong will be rewarded by Allah with punishment (Interview. Islamic Education lecturer at IAIN Curup, Monday, 8th January 2019). This opinion confirms that human good and bad are return to their respective individuals in processing their inner potential, not solely because of the urge of action to benefit themselves. The implementation of learning conducted by Islamic Education lecturers at IAIN Curup prioritizing tenderness and patience in provide learning materials to their student, therefore every student feels comfortable to receive a lesson from their lecturer (Observation, Monday until Thursday, 4th-7th December 2018).

CONCLUSION

Implementation on learning process of *rahmah* education at IAIN Curup are: 1) The learning content in Islamic education is not far away from *Qur'āni* study. Thus, they can be grounded in their lives later on; 2) Condition, places and reward on learning process the lecturers give, make the student feelings happy, comfortable, and peacefulness; 3) On the learning process lecturers have tried to help the students, including praying for them to have success and safe education; 4) The lecturers not only give the theory but also keep the students away from bad behavior; 5) Educational management activities at IAIN Curup provide excellent service to every student in academic administrative; 6) The lecturers are considering ability and readiness of the student to evaluate them; 7) In the learning process, every lecturer always pays attention to students so they would not harm themselves and other; 8) The lecturers at IAIN Curup realize that education process is

like a raindrops that make a barren land fertile to give benefit for others. Likewise a learning process to prevent dryness of knowledge, attitude, and faith on their life; and the interaction process runs with peace, affection and tenderness.

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