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PENDIDIKAN ISLAM DAN CABARAN GLOBALISASI

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PRAKATA

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Pendidikan merupakan aspek yang penting dalam kehidupan manusia. Keperluan manusia terhadap pendidikan adalah bersifat mutlak, sama ada dalam kehidupan peribadi, keluarga mahupun masyarakat, bangsa dan negara. Sekiranya sistem pendidikan berfungsi secara optimum, maka akan tercapai kemajuan yang dicita-citakan. Sebaliknya, bila proses pendidikan yang dijalankan tidak berjalan dengan baik maka akan pincanglah di mana-mana bahagian dalam kehidupan.

Pendidikan juga adalah suatu hak yang perlu diakses oleh setiap masyarakat yang berbilang kaum dengan sama rata. Melaluinya kita boleh melihat kreativiti yang dicetuskan, inovasi yang dilakukan tanpa mengira latar belakang individu. Transformasi pendidikan yang terkini adalah suatu usaha untuk memahami dan menambah baik dinamik proses pengajaran dan pembelajaran. Kualiti pengajaran yang dinamik diperlukan bagi meningkatkan keberhasilan pelajar.

Pendidikan Islam merupakan kemuncak kepada asas kemajuan yang memberi bimbingan secara maksimum kepada setiap individu dalam menjalani kehidupan yang sempurna sesuai dengan ajaran Islam. Pendidikan Islam diberikan sepanjang kehidupan, bermula dari usia kanak-kanak, remaja, dewasa hingga lewat usia, bersesuaian dengan istilah pendidikan sepanjang hayat (*long life education*). Ini bermaksud setiap langkah individu tidak akan terlepas dari pendidikan, baik secara langsung mahupun secara tidak langsung.

Konsep pendidikan Islam ini bukan sahaja terhad kepada ilmu pengetahuan semata-mata, akan tetapi juga untuk menerapkan nilai-nilai dalam menghayati konsep ilmu dalam pembangunan ummah. Pendidikan Islam bukan sahaja sekadar untuk memperlihatkan kesempurnaan Islam sebagai satu sistem hidup yang sempurna, ia menzahirkan amalan hidup sebenar sebagai seorang muslim yang ada penghayatan sepenuhnya sebagai hamba Allah di muka bumi ini. Keseimbangan duniawi dan ukhrawi adalah cerminan daripada Falsafah Pendidikan Kebangsaan, yang memerlukan individu yang proaktif dan boleh menjadi pemangkin generasi seterusnya berlandaskan al-Quran dan al-Sunnah.

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PHILOSOPHICAL INQUIRY METHOD FOR ENHANCING HIGHER ORDER THINKING IN TEACHING AQIDAH TO FORM TWO STUDENTS

Wan Mazwati Wan Yusoff¹, Lina Mursyidah Hamzah²

INTRODUCTION

Worldview is a system of answers or “structure of meanings” that exists in the mind that one refers, to make sense of the world which influences one’s perception, thinking, and behavior. It is a set of beliefs that one considers as true knowledge about the essential aspects of Reality that becomes the foundation of one’s action. The sets of beliefs that form one’s worldview comprise one’s beliefs or knowledge about the ultimate Reality; nature and sources of knowledge; the origin and nature of the universe, life and man; the purpose all existence and life; nature and existence of God; and nature of good and bad, right and wrong. These fundamental beliefs and knowledge are the foundation of one’s thinking and behavior. Precisely, “A worldview is an environment within which the mind operates” (Açikgenç, 1996: 10) thus shapes one’s perspective on everything.

The Islamic worldview develops from the Revelation, confirmed by the style of living epitomized by Prophet Muhammad (peace be upon him), affirmed by intellectual and intuitive principles, thus founded on certainty.

As such the worldview of Islam is characterized by an authenticity and a finality that points to what is ultimate, and it projects a view of reality and truth that encompasses existence and life together in a total perspective whose fundamental elements are permanently established. These fundamental elements are the nature of God; the Qur’an; His creation; of man and the psychology of human soul; of knowledge; of religion; of freedom; of values and virtues; of happiness

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– all of which have profound bearing upon our ideas about change, development, and progress. No true worldview can come into focus when a grand scale ontological system to project it is denied, and when there is a separation between truth and reality and between truth and values (al-Attas, 2005: 3).

These fundamental elements which are the contents of a worldview are a body of knowledge which arises as a result of investigating subject matter of philosophy using intellectually developed methods. The constant method in investigating fundamental elements of worldview is reflective thinking (Acikgenç, 1996). Reflective thinking “operates within a framework of a certain worldview and, as such, it can understand concepts, ideas, notions only in connection with a system...all human conduct is traceable ultimately to a worldview...a worldview is much more significant than any other element of human behavior, because it is the only framework within which the human mind can operate fully to attain knowledge” (Açikgenç, 1994: 169). It should be clear that reflective thinking is used to analyze and evaluate, systematize, organize and synthesize knowledge produced using different types of methods including reflective thinking into a unified and coherent whole. Therefore, reflective thinking which involves higher order thinking is vital for the development of systematic worldview founded on knowledge and Truth about the nature of all existence, the seen and the unseen. As a result, this systematised worldview become the strongest foundation of good moral character. Hence, reflective thinking should be the tool in teaching and learning aqidah.

Status of Thinking in The Qur'an

Furthermore, while reading the Qur'an, one will stumble upon hundreds of verses that keep reminding reader over and over again to use his/her intellect to think. These verses provoked the readers to think by questioning readers in a negative form for not using their intellect and for not thinking. The fact that there are hundreds of verses that mentioned about the intellect in action shows that thinking is necessary and strongly encouraged. The Qur'an does not merely ask but provoke, challenge and appeal to readers to use their intellect. As early as verse 44 in the second chapter of the Qur'an, readers are provoked by a negative question, *afala ta'qilun* (will you not use your

intellect?). There are 13 verses which question readers negatively for not using their intellect, *afala ta'qilun* which means “do you not think” (al-Qardhawi, 1998); “have you no understanding” (Pickthall, 2001); or “will you not use your reason (Asad, 1980). Al-Qardhawi explains that Allah asks man in the negative form to motivate man to think of the signs of Allah in order to know Allah and to be convinced of the belief in Allah. Another 11 verses are in the verb form of *ta'qilun* which means “you would use your reason” (Asad, 1980); or “you may think or you may understand”, which are used interchangeably by al-Qardhawi (1998) and Pickthall (2001). The word *ta'qilun* which is mentioned 11 times in the Qur'an comes after verses that present Allah's clear signs so that human may think about those signs which are the Revelation in Arabic language, Allah's creations, and history of human experiences to arrive at the truth with certainty.

So We said: Strike the (dead body) with part of the (Sacrificed cow), thus Allah brings the dead to life, and He shows you His signs so that you may understand (al-Baqarah: 73).

Thus doth Allah Make clear His Signs to you: In order that ye may understand (al-Baqarah: 242).

O ye who believe! Take not for intimates others than your own folk, who would spare no pains to ruin you; they love to hamper you. Hatred is revealed by (the utterance of) their mouths, but that which their breasts hide is greater. We have made plain for you the revelations if ye will understand (Ali Imran: 118).

We have sent it down as an Arabic Qur'an, in order that ye may understand (Yusuf: 2).

We sent not before thee (any messengers) save men whom We inspired from among the folk of the townships - Have they not traveled in the land and seen the nature of the consequence for those who were before them? And verily the abode of the Hereafter, for those who ward off (evil), is best. Have ye then no sense? (Yusuf: 109).

In addition to verses that motivate human to think, the Qur'an also contains verses that warn people who do not use their intellect.

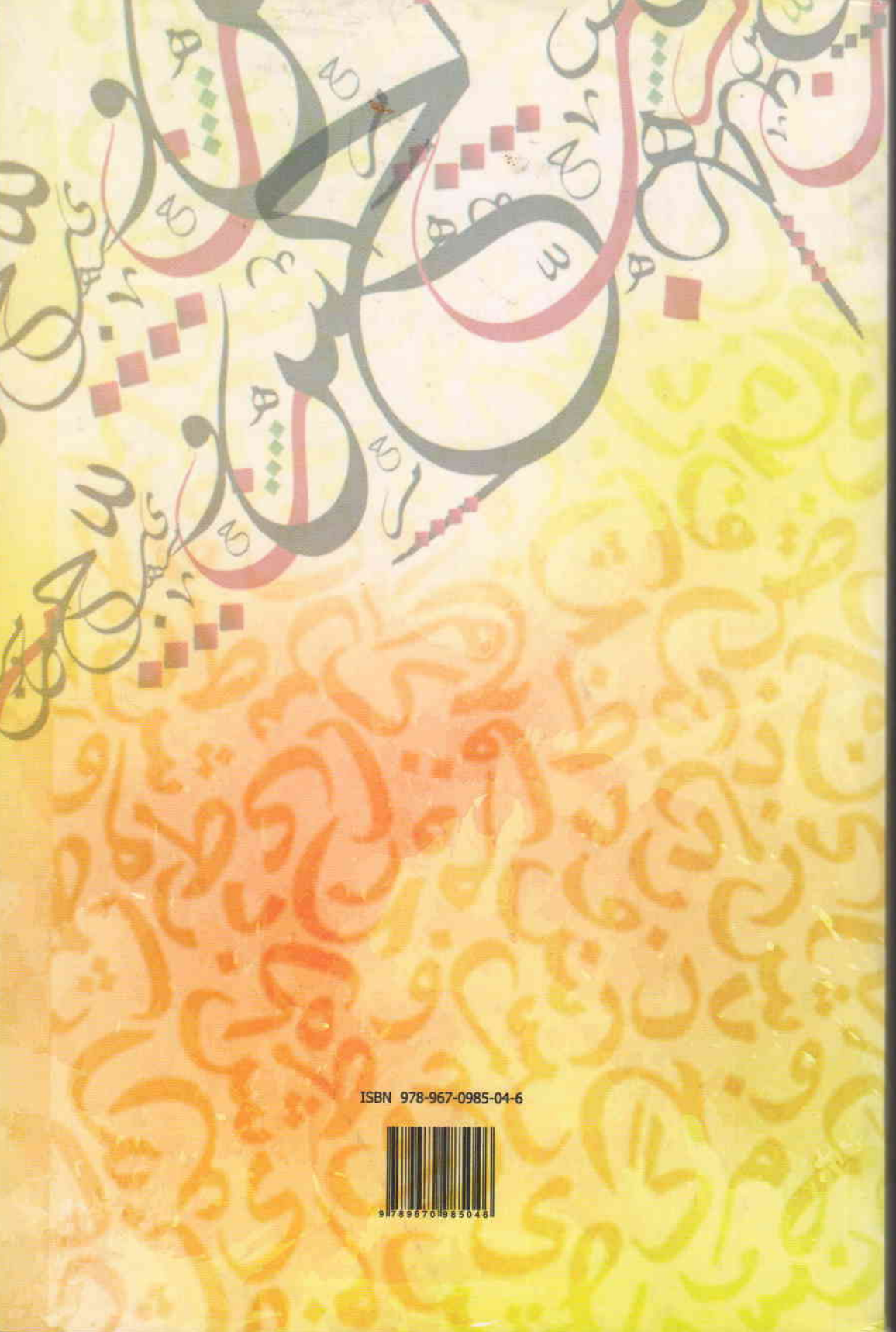
stimulate students to ask higher order thinking questions; and promote students to provide reasons for their beliefs. However, the findings of this study could not be generalised to other students from different settings since this study is an evaluative single case study. More case studies should be conducted to confirm the findings of this study

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