

Family and University Collaboration: Student Guidance Practices from The Islamic University of Alauddin in Makassar, Indonesia

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This article shows that there is a common thread that connects the roles and functions of education in family nursing review, with the establishment of Islamic morals. The linkage of these two variables arouses the writer's interest in examining the extent of the role and functions of family in the formation of the Islamic morals of students enrolled in UIN Alauddin, Makassar. Instructions and rules contained in religious spirit seem to be ideal and glorious, because they teach a dynamic and progressive life, appreciate the mind through the development of science and technology, balance and meet material and spiritual needs, develop social awareness, appreciate time, prioritize brotherhood, and promote more positive attitudes. Furthermore, this research discusses the term bilisan al-hal, which is used to refer to communication activities through acts, actions or real deeds. Finally, this article shows that morality is a collection of properties hidden in the soul and by encouragement or consideration of nature, an act can be said to be good or bad in the eyes of man.

Key words: *Education, Religion, University, Collaboration, Partnership.*

Introduction

Islam, as al-dinullah is a teaching which contains rules and laws that can lead a man to gain happiness in his life and develop a framework which values life and living. Islam is a religion

that can give a guarantee to humans for the realization of a prosperous life both physically and spiritually; Islam also includes a variety of instructions to address life and living.

According to the report from Suryanto, optimization of the role and functions of higher education is needed to instill positive aspects among the community, especially for religious values, so as to create physically and spiritual healthy people for generations. The role and function of the family is to support the sustainability of a family, towards the achievement of prosperity, which will then impact on the health status of a family (Nichole & Schwartz 1998).

A study on the instillment of Islamic values in a family have been performed by other researchers. Including research that aimed to describe the approach used by the Islamic Boarding School in instilling Islamic values. This study was concerned with the environment through a framework of cultivation towards pesantren environment cleanliness; effort performed by the officials of Pesantren in instilling Islamic values concerning pesantren environment cleanliness; and impacts of Islamic values instillment. This research was qualitative and used an ethnography design (Snow et al. 2003). In this study, the researcher concluded that the approach taken was a micro approach, with various efforts made by the pesantren for fostering hygiene. Thus, the impact of the implementation of hygiene through the instilling of Islamic values was perceived by the entire community and the surrounding environment of the pesantren (Birnie & Boyle 1994).

Another study described habitual method activity and discipline in the instilment of Islamic values, so that if an individual already had a habitual activity, then there will be a process of internalization of Islamic values (Abbasi et al. 2010).

Problem Formulation

This study is qualitative research. A qualitative approach was chosen because the researcher wanted to obtain a profound overview of the role and function of a family in constructing the character of oneself; in this case, the construction is of UIN Alauddin Makassar students'. Qualitative research is an observation based on a clear method to understand social or human issues. Qualitative research is analyzing and reporting on the participation of details and the learning process in a scientific setting (Rubak & Sandbæk 2005).

Phenomenology is a critical and systematical investigation of deep phenomenon, using life-experience as a tool to understand social and cultural aspects (Smith 2004). Deep phenomenon means that this research will be a broader investigation into the data. This means that the researcher conducted the research in an earnest, careful, and patient manner. Systematic means that the participants have a lot of life experience and the researcher will

attempt to focus the questions so that the given answers have a targeted focus. Phenomenological study illustrates the meaning of an experience, concept or phenomenon. The researcher investigated the experiences of a real person by the individual consciousness (Granzin & Olsen 1991).

Phenomenological principles essentially relates to the understanding of the every day, inter-subjective world (the world of life), also called formed *Lebenswelt*. Phenomenology aims to find out how we interpret our social actions as a meaningful event (interpreted) and to reconstruct the derived meaning (meaning that used the next time) of meaningful action on individual inter-subjective communication in the world of social life.

If you proceed with phenomenology as a research methodology, we can trace some simple terms. The phenomenology method can be described as, “a phenomenological study describes the meaning of the lived experiences for several individuals about a concept or the phenomenon. Phenomenologist explore the structure of consciousness in human experiences.” Phenomenology researchers also state, “The essential, invariant structure (or essence) or the central underlying meaning of the experience and emphasize the intentionality of consciousness where experience contain both the outward appearance and inward consciousness based on memory, image, and meaning.”

“.....phenomenology tries to look at how the individual attempts to interpret the world and to make sense of it.” “Phenomenology referred to his attempt to described the ultimate foundations of human experience by ‘seeing beyond’ the particulars of everyday experiences in order to describe the ‘essences’ which underpin them.” (Wekke & Lubis 2008).

Phenomenology seeks to understand how persons construct meaning and a key concept is inter-subjectivity. Our experience of the world, upon which our thoughts about the world are based, is inter-subjective because we experience the world with and through others. Phenomenology describes the phenomenon of human behavior that is experienced in consciousness through cognitive and perceptual measures. Phenomenologist’s look for someone to build an understanding of the key concepts of meaning and inter-subjectivity. Therefore, “... phenomenological research should attempt to explain the meaning of life experiences of a number of people on a concept or phenomenon...” (Wekke & Hamid 2013).

Two important aspects of phenomenology to consider are 'intentionality' and 'bracketing'. Intentionality is the intent to understand something from both an objective and subjective perspective. If you would understand, then both sides must be raised. An objective phenomenon (noema) is something that can be seen, heard, felt, thought, or even something that is still to be considered (idea). While subjective (noesis), is the acts in question (intended act) such as feeling, hearing, thinking, and assessing ideas (Chow et al. 2012).

The second aspect of 'bracketing', also called a reduction of phenomenology, is where an "observer" seeks to set aside all common assumptions made about a phenomena. An observer will seek to set themselves aside from prejudice, theory, philosophy, religion, and even "common sense" so that they are able to accept the symptoms as they are faced (Bechtel & Berning 1991).

Da'wah Method in the Construction of Islamic Morals in Family

Akhlak, in terminology means behavior that is driven by a conscious desire to do a good deed. Akhlak is the plural form of the word *khuluk*, derived from Arabic, which means temperament, behavior, or character. Three experts in the field of morality, namely Ibn Miskawayh, Al Ghazali, and Ahmad Amin, state that character is the temperament inherent in a person who can bring good deeds without considering the mind first.

This method is a concrete framework in executing any da'wah work in the community; it will be more effective if supported by a mature concept. *Bi lisan al-hal* focusing on mobilising acts and empowering mad'u, so that da'wah is more oriented towards community development. Islamic community development work has broad arable fields, which include the development of educational, economic, and social communities. The development of education is an important part of efforts to educate the nation. This means, that education should be utilized to turn the life of the nation towards increasing advancement, efficiency, independence, and openness. Da'wah should be enabled to improve the quality of people, which in turn will bring social change, because the essence of Islam is concerned with the level of human life as an individual and society. The end of this method refers to the productive methods of da'wah, which work to empower people with concrete actions. Using this method should equip individuals with a mature concept that will allow them to achieve maximum results, because this method requires real thought and work to process.

The Method of Moral Values Building

The phenomenon relates to the contribution of the role and function of a family on the character building of students of the State Islamic University Alauddin Makassar's. The researcher will be in two parts: (1) a demography overview of the participants based on their social background and (2) the elaboration of research results in the form of theme groupings attained from the interview transcription and field notes.

The participants of this research are seven students who are studying at the State Islamic University Alauddin Makassar. One participant is male, whereas the other six are female. There are three students in third semester, two students in fifth, and two students in tenth.

They vary in terms of age, the youngest is 19 years-old and the oldest is 22 years-old. The seven participants are derived from different faculties. They also have various organizational experiences and come from the faculty da'wah institution, university da'wah institution, Islamic Students Association (HMI), and Kesatuan Aksi Mahasiswa Muslim Indonesia (KAMMI). All participants are Muslims. The participants come from various areas of Indonesia, but mostly are from East Indonesia.

There are two identified themes which answer the particular objective as related to the overview of the role and function of the family in students' character building. The following discussion will explain each theme, complete with its' sub-theme, by showing several keywords from each category that formed the themes of the three particular objectives of this research.

Problem Solution

The role of the family represents a set of interpersonal attitudes related to the particular position and situation. The various roles of a family are as follows: a) The father's role as the breadwinner, the educator, the protector, the guard, the head of household, the member of social communities and societies. b) The mother's role as the wife, the mother of her children, taking care of the household, the nanny, the educator and the protector of her children, the member of social communities, and an additional breadwinner for the family. c) The children's role as the executives of psychosocial role according to their development physically, psychologically, and spiritually (Amabile et al. 1996).

The function of the family is to meet all the needs of each member and the wider society. The functions are as follows: *first*, affective function, which is the central basis for building and sustaining a family. A family's happiness can be measured by looking at the family's power of love (Melia 2016). The success of doing the affective function will be shown by the presence of happiness and contentment presented by each member of the family (Hetherington & Hopkins 1969). Moreover, each of them will maintain a good relationship with family members. *Second*, socialization function, which is a process of development and change experienced by individuals producing social interaction and role-playing in the social environment. The socialization process starts at birth. A family is a place where the individual starts to learn how to socialize. Family members learn discipline, norms, cultures, and behaviors, through the relationships and interactions between family members (Nichole & Schwartz 1998).

Third, reproduction function, which is family functions to maintain the sustainability of descendants and increase the human resources. *Fourth*, economical function, which is the



function of a family in an attempt to meet all the needs of family members such as food, clothes, and housing (Morse et al. 1996). *Lastly*, medical treatment functions. A family also functions to carry out medical treatment, i.e. taking steps to prevent illness from occurring and or taking care of sick family members. Family competence in carrying out medical treatment can be seen from their ability to recognize illness, making decision related to the illness, provide treatment, preserve the environment, and the use medical facilities (Gilman et al. 2003).

Conclusion

Family holds a very important role in Islamic character and moral building including mature aggregate, especially for students as the intellectuals of the future generation.

The family's role, in building and instilling Islamic morals and values, is more influential in a student's childhood and when they lived together with their family. Islamic moral building in childhood is more important, as when they are mature it is just as internalization of the previously taught values. The function of the family, in building Islamic values to construct the Islamic morals of students' of the State Islamic University Alauddin Makassar, is in the form of socialization and medical treatment functions.

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