

CHAPTER IV

ANALYSIS OF THE CONCEPT OF ISLAMIC EDUCATIONAL METHOD BY KHOSROW BAGHERI

A. History of Khosrow Bagheri

1. Biography of Khosrow Bagheri

This sub-chapter is going to explain briefly the biography of Khosrow Bagheri because it is limited in small discussion. The sources that discuss the intimate life of the author are rare.

Khosrow Bagheri is an Iranian philosopher of education. His complete name is Khosrow Bagheri Noaparast (خسرو باقری نوع پرست). He was born in Tehran in 1957. He started his undergraduate program of Psychology In 1975 in University of Allameh-Tabatabai and received his Bachelor of Arts (BA) in 1979. Then in 1982-1985, he continued his postgraduate program of Philosophy of Education in University of Tarbiate-Modares. Both universities are located in Iran. In addition, he received Doctor of Philosophy (Ph.D.) in Philosophy of Education in 1989-1993 in University of New South Wales, Australia.¹

Currently he is active as the full professor in Faculty of Psychology and Education, Department of Philosophical and Social Foundations, University of Tehran. He has been teaching since 1994 there. Moreover, he has taught in university of Shiraz, Ferdowsi in Mashhad, Chamran in Ahvaz and Isfahan as invited Professor.²

University of Tehran is one of the oldest university in Iran. It is called as the mother University of Iran. In traditional form, it was established seven century ago and was founded firstly in religious seminaries (“Houza” or traditional religious schools). Other than religious studies, the education then covered mathematics, astronomy, medicine,

¹ <https://tehran.academia.edu/> (accessed on 30 august 2016)

² <http://eepat.net/> (accessed on 30 august 2016)

literature, biology, physics and chemistry. During the modern era, the University of Tehran evolved from a religious structure to a more modern and academic structure of higher education. It is officially inaugurated in 1934. Nevertheless, it enjoys an old tradition of education dating back to University of Jondi Shapour.³

Khosrow Bagheri has contributed to all sorts of topics in philosophy of education, religion and personal construct psychology such as constructive realism, neo-Pragmatism, action theory, deconstruction, hermeneutics, and Islamic philosophy of education.⁴ According to his existence in the modern world of educational philosophy, he became the founder of 'Philosophy of Education Society of Iran (PESI) and has been the president of it since 2009. PESI (انجمن فلسفه تعلیم و تربیت ایران) is an association of the philosopher of education in Iran and the purpose of it is to develop, to advance and to improve the philosophy of education.⁵

The activities of PESI are such as: 1) doing scientific research and culture at national and international level by researchers and experts who have been associated with philosophy of education. 2) Cooperating in enforcement of the academic law and research in the field. 3) Encouraging researchers and honor outstanding researchers and professors. 4) Providing training and research, 5) assembly of national and international scientific, 6) and publication of books and journals.⁶

In addition he registered in Philpapers (website of philosophical research online), joined in EEPAT (Encyclopedia of Educational Philosophy and Theory). Khosrow Bagheri can be reached at khbagheri@ut.ac.ir.

³ <http://ut.ac.ir/> (accessed on 30 august 2016)

⁴ <https://eepat.net/> (accessed on 30 august 2016)

⁵ <http://pesi.ir/> (accessed on 30 august 2016)

⁶ *Ibid.*

2. Books and Journals of Khosrow Bagheri

As the educationist, philosopher and professor, Khosrow Bagheri has been authored some books and translated another books into Persian. He actively contributes his ideas in many journals and participates in many conferences in relation to the philosophy of education. According to the curriculum vitae, he wrote some books in the various range. His research interest is about philosophy of education, philosophy of Islamic education, philosophy of psychology, religious science and philosophy of children. He published some of his books in English and mostly in Persian. Here are authored books of him:⁷

- a. "Islamic Education." 2001.
- b. "New Perspectives in Philosophy of Education." 2009.
- c. "Optimal Model of Education in the Islamic Republic of Iran." 2011.
- d. "Religious Social Science." 2012.
- e. "Constructive Realism: A Reading of Islam and a Version Religious Science." 2012.
- f. "Dialogue between teacher and philosopher." 2012.
- g. "A Twofold Negligence and contention in Eurocentrism." 2014.
- h. "A Second Look at Islamic Education." 2014.
- i. "Overview meta theory of educational knowledge." 2016.

In addition, here are some of his presented papers in International Conferences:⁸

- a. "How Islamic View Might meet Challenges of Higher Education today." 4th International Conference on Islam and Higher Education (4th ICIHE), September 3-4, 2013.
- b. "Mechanical and Teleological Explanation." -, Perth, April 21-21, 1991.
- c. "Mechanical Explanation in Eysenck's Personality Theory Australia." -, Sidney, April 21-21, 1992.

⁷ <https://rtis2.ut.ac.ir/cv/khbagheri/pdf/> (accessed on 22 August 2016)

⁸ *Ibid.*

- d. "Moral Education." -, Nice, June 21-21, 2003.
- e. "A Hermeneutical Model for Research on the Evaluation of Academic Achievement." Constructivism and Psychotherapy, Bary, July 1-6, 2003.
- f. "Epistemological Challenges of Globalization for Education." Qualitative Inquiry, Illinois, May 30-5, 2005.
- g. "Mind and Mental Health Based on a Realistic Constructivism." Cognitive Psychotherapy, Goteborg, June 31-5, 2005.
- h. "A Bilateral Dialectical Relationship in Human Knowledge: A Critical Approach to the Euro centrism issue." Social Thought and Society in the Middle East and North Africa, Tehran, December 11-12, 2013.
- i. "Euro DE centrism: A Twofold Negligence; a two fond Violence." Beyond Euro centrism -Bildiriler, January 25-26, 2014.
- j. "Islam and Philosophy of Education: The Three Approaches." Encyclopedia of Educational Philosophy and Theory, June 5-5, 2014.

B. The Characteristic of Khosrow Bagheri's Thought

The characteristics of Khosrow Bagheri's thoughts in this book are ideas about education in Islamic perspective by seeing that his background in philosophy of education and psychology. It means that his thoughts about Islamic education cannot avoid the discussion about those two sciences. As the philosopher, he is thoughtful and interested in the first principle and the conclusion of all concepts of Islamic education. Same as other philosophers, the search of him is for understanding man, nature and the universe. For instance, he sees that educational system, including the conceptions, analogies, aims, principles and methods relate to the description of human. General characteristics of the human become the significant part of discussion. This is because they will be the points to consider the foundations of education in which educational principles and methods will be based.

Khosrow Bagheri states that Islamic educational concepts in the view of the Al-Qur'an on human nature are as the foundations and principles of

educational methods. Hence, all chapters in this book aim at the way to teach and educate children in Islamic ways. That is the research-based book of him, and the focus of discussion in this research is the concept of Islamic educational method. In this book, also the researcher sees that Khosrow Bagheri's thought is fanatic to his *Imām*. He quotes many explanations from *Imām* in Iran. Even though his book considers to the Islamic sources in al-Qur'an completely but it is lack of quotation from Hadith. Even so, his quotations are rare based by the Hadith, which is the second sources of Islamic teaching, as the philosopher and has studied in psychology, his thoughts about the concept of education are still acceptable to general realm. In sum, his thoughts about education relate to the human characteristics and its effect to all human dimensions.

C. Descriptions of the “Islamic Education” Book

The primary source of this research is “Islamic Education” book. Hence, the researcher needs to explain it in detail. It helps the readers to understand the researcher's discussion comprehensively.

Broadly speaking, the book focuses on the discussion of mental and ethical education as the essential things in the Islamic education. Khosrow Bagheri looked urgency of these two education in the Islamic world. Due to the understanding of the west that is negative such as materialism, hedonism are the issues that are never bored for reviewed by the theorists of Islamic education as one of the background research. Discussion on ethical education will never run out because the object of education is something that, if not controlled then it will be a matter that is harmful to life, namely lust. Mental and ethical education are the realizations from the verses of Al-Qur'an about how God will not change a people unless the people who transformed himself

first.⁹ Thus, if the researcher defines education as a process of changing or an attempt to change something on purpose, it would be good if the researcher comes back again focusing on the nature of the coming of Islam. It is a religion of peace that makes the followers have a certain noble. In sum, education in Islam does not mean giving instruction in sciences and knowledge. It aims at producing a *Mu'min*, a true Muslim in thought and personality.

Islamic Education book is one of authored book by Khosrow Bagheri, which is published originally in English. In this book, he explains all things about Islamic education pointedly and philosophically. It includes five chapters. The following are chapters in Islamic Education book:

1. Chapter 1 entitled Meaning and Coherence of Islamic Education. It discuss about the meaning of Islamic education, boundaries of meaningfulness of Islamic education, independence of science from religion, coherence of Islamic education, the criterion of indoctrination, and boundaries of coherence in Islamic education.
2. Chapter 2 entitled The Description of Man in the Al-Qur'an. It explains about the concepts relating to Man in the Al-Qur'an in two views. The first is analytical view (spirit, soul, divine nature, wisdom, heart, will and choice, collective identity, limitations of the human) and the second is synthetic view (face of the human, *fiṭrah* and the human soul, wisdom and the human soul, and will and the human soul, collective identity and the human soul, limitations and the human soul).
3. Chapter 3 entitled The Conception of Education. It talks about inadequacy of the word *tarbiyah*, the background of Islamic concept of education, a definition for Islamic education, the analogy of education, and the analogy of education in the Al-Qur'an.

⁹ Ar Ra'd verse 11. This verse means God does not change any grace, luxury or position of respect, or indeed any hardship or position of humiliation or weakness, until people have changed their actions, feelings and conditions see *Tafsīr Fī zilālil Al-Qur'an*.

4. Chapter 4 entitled Aims of Education. It clarifies about the classification of the aims, all-inclusiveness of final aims, growth and guidance, purification and happy life, piety, nearness to God, worship, and relationship among the final aims.
5. Chapter 5 entitled Foundations, Principles and Methods of Education. It tells about how the methods created from 10 foundations and 10 principles of education.

D. The Concept of Islamic Educational Method in the Perspective of Khosrow Bagheri in the “Islamic Education” Book

The following discussion concerns about how the Islamic educational methods in Khosrow Bagheri’s perspective. As the researcher explained in the chapter two, generally the term of method is a way to make easier achieving the goals. Thus, an Islamic educational method means a way, a process, and an endeavor to educate in Islamic concepts to attain the Islamic educational aims. It is very essential in educational process of Islam because using the proper method will affect to the achievement of materials and desired aims. He discusses about the concept of Islamic educational method in this quotation:

The concept of ‘educational methods’ needs to be explained. As educational principles rely on foundations, educational methods rely on the principles. Educational principles and methods are, of course, of the same kind because both of them are expressed in statements including an ‘ought’. However, their difference is that principles include general statements, whereas methods include particular statements, thus, it seems more proper to organize educational methods by means of educational principles. Accordingly, a group of educational methods might be based on an educational principle. This not only provides a better organization of methods, but also paves the ground for creating and suggesting new methods. This is because every educational principle is as a criterion for encountering new and complicated situations. Having considered the criterion, one is capable to suggest new methods.¹⁰

¹⁰ Khosrow Bagheri, *Islamic Education*, Alhoda, Tehran, 2001, p. 95-96.

From above quotation, the researcher sees that Khosrow Bagheri arranges the Islamic educational methods based on the principles and foundations of education. Furthermore, he explains the principles and foundations of education in the quotation below:

So far, we can conclude that 'principle' in education refers to a general rule or guideline. This is because education belongs to the branch of applied sciences. Thus, in this book, by 'principle' it is meant a general rule by which we can guide our educational decisions.

Now, we turn to the concept of 'foundation'. What are called foundations in education are, in fact, principles of theoretical sciences. In other words, principles of applied science are based on principles of theoretical sciences on the ground that law like relationships are concerned in the latter while rules for manipulating situation according to the law like relationships are sought in the former. Thus, foundations of education consist of theoretical scientific statements known as laws as well as theoretical philosophical statements. On the other hand, principles of education are those rules, which are stated with regard to the foundations. The principles, however, are stated with regard to the foundations. The principles, however, are not simple translations of the statements including an 'is' (foundations) into the statements including an 'ought' (principles). This is because principles are not determined solely by foundations. Rather, principles are under the influence of the aims of educations as well. Thus, educational aims might give way to some principles while prevent, some others; as they might provide priorities for some principles, while postpone some others.¹¹

Overall, it may be said that principles of education rely on the foundations of education, and methods of education rely on the principles of education. In the beginning, foundations are the theoretical philosophical statements, which the principles should referred to, and then principles take position as the general guideline. The principles of education are influenced by the aims of education and the term of method of education relate to the attempt of achieving the goals, for this reason, how the methods of education created and properly organized by means of the educational principle. In short, principles and methods of education are the same. The difference is principles are general statements, while methods are particular statements.

¹¹ *Ibid.*

E. The Essence of the Concept of Islamic Educational Method in the perspective of Khosrow Bagheri in the “Islamic Education” Book and its Contextualization in the Recent Situations

To know the essence of Islamic educational method in **Islamic Education** book, the researcher needs to explain from the foundation and principle of education in a glance. The researcher cannot escape from those things because Khosrow Bagheri uses them as the background of making methods. Thus, the discussion is still focus around the methods to educate children according to al-Qur’an perspective.

1. The Meaning of Foundations and Principles of Education

Foundation is a noun that derives from the word of founded. It means to set on something solid. Foundation means a founding or being founded, an endowment for an institution.¹² In other word, foundation is a fundamental principle. Fundamental principle of education can be seen in Al-Qur’an, *sūrah al ‘Alaq* verse 1-5.

أَقْرَأْ بِأَسْمِ رَبِّكَ الَّذِي خَلَقَ ① خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ ② أَلَمْ يَعْلَمْ بِأَنَّ اللَّهَ ③ أَعْلَمُ بِالْقَلَمِ ④ عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ ⑤

*Read in the name of your Lord Who created. He created man from a clot. Read and your Lord is Most Honorable, Who taught (to write) with the pen. Taught man what he knew not.*¹³

As the first revelation those verses explain about the duty of servant of God to seek knowledge through guidance from God. The instruction of read represents educational process that lead people to approach Him. The verse above is a proof that the importance and value of

¹² Geddes & Grosset Ltd, *Webster’s Dictionary*, New Lanark, Scotland, 1990, p. 225.

¹³ Android Software iQur’an Version 2.4.4, Guided Ways Technologies, English translation (Shakir), al ‘Alaq: 1-5.

education in Islam has been clearly exerted and it is emphasized from the very beginning of the civilization of Islam.¹⁴

While principle is a fundamental truth, on which others are founded or from which they spring, a law or doctrine from which others are derived.¹⁵ In generally speaking, principle means the real origin of things or something that really exist in the world.¹⁶ In philosophy of education, principle is the main part. It becomes stated rules in order to the methods that have been created will have definite direction and fit to individual need.

The term of philosophy can be defined as the study of general principles & understanding of all that comes in the range of human experience.¹⁷ That is why Khosrow Bagheri discusses foundations and principles in Islamic educational methods. The principles of education are considered by some Islamic code based Al-Qur'an and Hadith. Here are the summary of Islamic code as the principle of education:¹⁸

- a. People possess natural instincts or it is called as *fitrah*. It has response to good and evil.
- b. Environment and genes factors affect people's personality and life.
- c. Everyone has various potentialities and it becomes the consideration for giving the responsibilities and duties.
- d. People has free will and choice of selection and they will receive relevant reward and punishment of his/her choice in Hereafter.

¹⁴ Mohamad Johdi Salleh, the Integrated Islamic Education: Principles and Needs for Thematic Approaches, *Singapore Islamic Education System-SIES Seminar*, Wisma Muis, Singapore.

¹⁵ Geddes & Grosset Ltd, *Op.Cit.* p. 430.

¹⁶ Khosrow Bagheri, *Op.Cit.* p. 94.

¹⁷ Shri Nikunja Ranjan Dash, *Philosophical Foundation of Education*, Directorate of Distance & Continuing Education, Bhubaneswar, 2015, p. 6.

¹⁸ Al-Balagh Foundation, *Features of Islamic Education*, Al Balagh Foundation, Tehran, 1988, p. 15-22.

- e. Islamic education function as the process of changing human to be good in his personality.
- f. Providing a model practical code of Islamic values and ethics is an essential part of constructive Islamic education.
- g. Take any *hikmah* or lesson from anyone's mistakes.
- h. Education is a responsibility for individual and social.

2. The Concept of Islamic Educational Method in Islamic Education book

The following will discuss alternately the concept of Islamic educational method, which is underlied by the foundations and principles of education. The researcher is going to analyze the foundation and principle of the method and then the method in sequence.

a. Self-Suggestion and Self-Imposition Methods

1) The Foundation and the Principle

Manipulating the appearance is based on the understanding its influence on the inner self. It is the first foundation. The word of appearance derives from the verb word "appear" (become visible). Appearance means the act of appearing, that which appear, or outward show.¹⁹

The appearance in Khosrow Bagheri's perspective are all visible states of the human. The opposite of appearance is the inside, which means invisible states like thought and intention. He asserts that all matters what happen to the appearance will be the influence to the inside.²⁰ This foundation implies in the Al-Qur'an "*and remember the name of your Lord*".²¹ He interprets this verse in one

¹⁹ Geddes & Grosset, *Op.Cit*, p. 39.

²⁰ Khosrow Bagheri, *Op.Cit*, p. 96.

²¹ Android Software iQur'an Version 2.4.4, Guided Ways Technologies, English translation (Shakir), al Muzammil: 8.

sentence; the influence of the appearance on the inside is presupposed.²²

Another verse that becomes its foundation is Luqman's advice to his child not to walk in high and mighty manner. Luqman as a father taught his child about faith and manner completely. That is why he is called as the one who has wisdom or *hikmah*. The verse is as follows:

وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا^ط

*And do not go about in the land exultingly.*²³

Considering the verse that someone who wants to be better in the inside and outside of his self should be well-behaved person in advance. The movement of the body can affect the intention or the meaning behind the acts that are committed by person. That verse tells the one may not be arrogant and feel too powerful. One should feel whatever blessing he enjoys is granted to him by God and that he is powerless in front of God, he will see how misplaced his conceit is and so refrain from such arrogance.²⁴

Good or bad deeds of someone are very influential to the inside. The more often someone doing good then his heart will develop into a pure heart. In this matter, Khosrow Bagheri uses the principle of changing the appearance. He states that anyone who wants to change the inside through education should change the appearance.²⁵ Furthermore, he asserts that whenever the person wants to provide a development in the inside, he or she should change the

²² Khosrow Bagheri, *Op.Cit*, p. 97.

²³ Android Software iQur'an Version 2.4.4, Guided Ways Technologies, English translation (Shakir), Al Isra: 37.

²⁴ Sayyid Qutb, *Tafsīr Fī zīlālil Al-Qur'an Surah al Isrā'*, Dar ash Sharuq, Beirut, 1991, p. 30-31.

²⁵ Khosrow Bagheri, *Op.Cit*, p. 97.

appearance properly. In other words, if looking, speaking, being silent, sitting, eating.....etc. are changed desirably, then they will elicit desirable feelings, thoughts and decisions.²⁶

From those Khosrow Bagheri's statement, the researcher's sees that the sense of remembering Allah, as the foundation of education is not just around calling His name, mentioning His name but it intends to the heart and the deeds that the person does just for the sake of Him. By this intention in our worship like praying, working, fasting and so on are to attain his *riḍa*. As already mentioned in the *Tafsīr Fī zilālil al-Qur'an*.

وذكر اسم الله , ليس هو مجرد ترديد هذا الاسم الكريم باللسان، على عدة المسبحة المنوية أو الألفية! إنما هو ذكر القلب الحاضر مع اللسان الذاكر؛ أو هو الصلاة ذاتها وقراءة القرآن فيها. والبيتل هو الانقطاع الكلي عما عدا الله، والاتجاه الكلي إليه بالعبادة والذكر، والخلوص من كل خاطر، والحضور مع الله بكامل الحس والمشاعر²⁷.

*Remembering God's name does not mean repeating His honored name verbally, counting with a bead of one hundred or a thousand pieces. Rather, this is a heart-felt remembrance along with verbal mention, or it means prayer and reading the Al-Qur'an while praying. Wholehearted devotion means concentrating all one's attention on God, addressing one's worship to Him, discarding all thoughts and feelings other than the bond with Him.*²⁸

2) The Methods

The outer behavior very affect the inside. That is why to educate the children according to the Islamic goal, we ought to change the appearance in the first step or it can be said to manipulate

²⁶ *Ibid*, p. 98.

²⁷ Sayyid Qutb, *Tafsīr Fī zilālil Al-Qur'an Sūrah al Muzammil*, Dar ash Sharuq, Beirut, 1991, p. 9-10.

²⁸ Sayyid Qutb, *Tafsīr Fī zilālil Al-Qur'an Sūrah al Muzammil*. Al-muzammil-eng.pdf.

the appearance. From that foundation and principle includes two methods:

a) Self-suggestion

Suggestion derives from the word of “suggest” which means to put into one’s mind. Suggestion is the process by which an individual accepts an idea presented by another person or thing and acts in accordance with it.²⁹

According to Khosrow Bagheri, self-suggestion means to state particular words in order to provide inner changes.³⁰ This method is a way to manipulate appearance by means of performing a behavior in order to put an impact in the inside.

Behavior in psychology means as an attempt on the part of an individual to bring about some state of affairs, either to effect a change from one state of affairs to another, or to maintain a currently existing one.³¹ Behavior here is an activity that is done verbally or in behavioral. Thus, there are three kinds of self-suggestion, which are, verbal, behavioral and verbal behavioral.

(1) Verbal Self-Suggestion

Things to do in verbal self-suggestion in order to prevent or suggest a special word. For instance, (a) the silence is more advisable than speaking unnecessary. It is suggested to say *lā ilāha illā Allah* or says other good phrases which useful for controlling thought. (b) Laugh aloud is not recommended because it indicates over-happiness. Over happiness can harden heart. If the heart is hard, sympathy feeling will be reduced to the condition of others, and may neglect the hereafter. (c) Arguing the issue of religion is also not recommended. A

²⁹ Geddes & Grosset, *Op.Cit*, p. 549.

³⁰ Khosrow Bagheri, *Op.Cit*, p. 98.

³¹ Raymond M. Bergner, What is behavior? And so what?, *New Ideas in Psychology* 29, 2011, p. 147-155.

better way is to do a sort of discussion or exchange of ideas. Besides, silence is a good thing because in silence someone is thinking before speaking or doing.³²

The verbal self-suggestion is very influential to Muslim education, because controlling the speech can help the thought to be wiser. The endowment of speech is certainly a various blessing of Allah, which if appropriately used can affect many good, but the careless use of the tongue is very risky. That is why the Prophet Muhammad (peace be upon him) has urged the Muslims to use it only for the good and refrain from doing idle talk.³³ The Prophet (Peace be upon him) says in this connection:

عن أبي هريرة عن رسول الله صلى الله عليه وسلم, قال: مَنْ
كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيُكَلِّمْ خَيْرًا أَوْ لِيَصْمُتْ..

It is narrated on the authority of Abu Huraira that the Messenger of Allah (peace be upon him) said: He who believes in Allah and the Last Day should either utter good words or better keep silent.³⁴

(2) Behavioral self-suggestion

Talking about behavior and its relevance with education, the researcher agrees with Khosrow Bagheri's opinion about manipulate the appearance by doing some activities contribute to the character building of children. In line with William James, when he describes education as organization of acquired habits of conduct and tendencies to

³² Khosrow Bagheri, *Op.Cit.*, p. 99.

³³ Imam Muslim, *Sahih Muslim*, translated into English by Mahmoud Matraji, Vol. 1.A, Dar El Fiker, Beirut, 1993, p. 39.

³⁴ Imam Muslim, *Sahih Muslim*, translated into English by Mahmoud Matraji, Vol. 1.A, hadith no. 47, Dar El Fiker, Beirut, 1993, p. 38.

behavior,³⁵ Khosrow Bagheri suggests the behavioral self-suggestion as the essence of education in the term of instilling the moral values. It is recommended to walk with no overbearing and should with humility. Being arrogant and having pride of self should not be the character of Muslim. Al Ghazali says in his book, *Iḥyā' 'ulūm ad Dīn*:

فالكبر والعجب داءان مهلكان، والمتكبر والمعجب سقيمان
مريضان، وهما عند الله ممقوتان بغضبان.³⁶

That quotation can be concluded that pride and satisfaction owing to self-praise are bad and destructive diseases of mind and such a mind is greatly diseased and object of hatred to God.³⁷ That is why our behavior represents our inside. If we want to change our inside, we should act politely and feel that we are nothing in this world to avoid the feeling of arrogant or self-pride.

(3) Verbal-behavioral self-suggestion

Then the method to change the inner self is a combination of verbal and behavioral self-suggestion summarized in daily prayer and pilgrimage. In this case, there is a blend of speech and motion.³⁸ This combination is very influential and powerful than the two other methods of self-suggestion. The researcher agrees that in our worship such as

³⁵ William James, *Talks to Teachers on Psychology and to Students on Some of Life's Ideals*, Henry Holt and Company, New York, 1906, p. 29.

³⁶ Imam Abi Ḥamid Muhammad al Ghazali, *Iḥyā' 'ulūm ad Dīn, Vol. 3 Kitab dhūm al kibr wa al 'ujb*, Dar Ibn Hazm, Beirut, 2005, p. 1249.

³⁷ Imam Abi Ḥamid Muhammad al Ghazali, *Revival of Religious Learnings Imam Ghazali's Iḥyā' Ulūm-Id-Dīn Vol III*, translated into English by Fazl-Ul-Karim, Darul-Ishaat, Karachi, 1993, p. 249.

³⁸ Khosrow Bagheri, *Op.Cit*, p. 100.

prayer and pilgrimage can change someone's behavior but it should be done earnestly.

b) Self-imposition.

This second method is similar to the methods of self-suggestion that are changing inside with the help of appearance. This method tends to impose a saying or behavior. It should be emphasized these methods have limitations: first, it concerns to action than belief. That is not enough just to believe but the action had been the main point of this method. The second limitation that it should not exceed the tolerance of the individual. The essence of self-imposition is the burden that originated from the act of belief then expressed in deeds³⁹. It is in line with al-Ghazali's opinion that:

إن آداب الظواهر عنوان آداب البواطن ، وحركات الجوارح ثمرات
الخواطر ، والأعمال نتيجة الأخلاق.⁴⁰

The movements of the bodily limbs are the results of thoughts of mind and the external actions are the result of character and conduct.⁴¹ Thus, by giving self-imposition method, the students are expected to be the character Muslim after doing some actions. The examples are the teachings of Islam commands about fasting and jihad.

In sum, those methods have the essence of the educator's duty for instilling good behavior and attitudes in children. According to the essence of ethical education, which has purpose

³⁹ *Ibid.*

⁴⁰ Imam Abi Ḥamid Muhammad al Ghazali, *Ihyā' 'ulūm ad Dīn, Kitāb al ādāb al ma'īshah wa akhlāq an nubuwwah*, Dar Ibn Hazm, Beirut, 2005, p. 837.

⁴¹ Imam Abi Ḥamid Muhammad al Ghazali, *Revival of Religious Learnings Imam Ghazali's Ihya Ulum-Id-Din Vol II*, translated into English by Fazl-Ul-Karim, Darul-Ishaat, Karachi, 1993, p. 205.

to create desirable behavior. Khosrow Bagheri starts his methods by giving warning to the educators about the dangerous of tongue. The educator should warns the students about keeping good words. Then he suggests the essential deeds for creating well-behaved children. Those methods will influence the inside and affect the inner-self of them and their heart will have pure heart.

When children's hearts are pure and filled with kindness, the educator can raise them up to the level of high morals and noble human virtues.⁴² The researcher sees that self-suggestion and self-imposition are in line with the method of ethical education in Abdullah Nasih Ulwan's theory. He says that educator should aware of and be alert of the abuses such as lying, theft, insults and dissolution. The similar theory is according to insults, it is stated in the quotation above:

وجب على الآباء والأمهات والمربين جميعاً، أن يعطوا للأولاد القدوة الصالحة في حسن الخطاب، وتهذيب اللسان، وجمال اللفظ والتعبير. كما يجب عليهم أن يجنبوهم لعب الشارع.⁴³

Both parents and educators should present exemplary behavior to the children in the form of polite speech, and in constant attempts to keep them away from offensive and insulting companions. He should tell them to be cautious of loose talk and to learn the hadith forbidding such abusive language.⁴⁴

Self-suggestion and self-imposition methods are very suitable for making the children or people become well behaved

⁴² Muhammad Ali al-Hashimi, *Shakhsiyat al Muslim*, translated into English by Nasiruddin al Khattab, International Islamic Publishing House, Riyadh, 1997, p. 114.

⁴³ Abdullah Nasih 'Ulwan, *Tarbiyat al-Aulād fi al-Islām*, Vol. I, Dar as-Salam, Cairo, 1992, p. 188-189.

⁴⁴ Abdullah Nasih 'Ulwan, *Child Education in Islam*, translated into English by Mahmoud Ghali, et.al, Dar al-Salam, Cairo, 2004, p. 79.

in Islamic ways. These methods actually practice in daily activity such as praying, *dhikr*, *ṣalah*. Praying or *du'a* is one of the obligatory of Muslim because Allah has ordered it in His Book. It is the part of self-suggestion because it is very suggested to make a *du'a* and spontaneously it must contain good and positive words. Thus, make a *du'a* can help someone to control his or her words. Then *dhikr* is the implication of this method because of remembering Allah by calling His name or saying His words. After that, *ṣalah* aims at an activity to avoid from bad deeds. It means the true worship of *ṣalah* makes someone become a good individual because it is the reflection of his or her faith.⁴⁵

b. Insight Giving and Inviting to Faith methods

1) The Foundation and the Principle

As the preceding discussion, the researcher begins the explanation with foundation, which refers to the general human characteristics in Al-Qur'an founded in *sūrah al-mā'idah* verse 83. It is stated that the believers cry after hearing the revelation of God. It is human reaction when the heart is touched after recognizing the truth.

Based on that verse Khosrow Bagheri argues in order to change a behavior, we need to provide a change in the inside of the individual. Neglecting the inner changes leads to superficiality in education.⁴⁶ Fundamentally, he calls the principle as changing the inner self. It is different from the first principles but in fact, they complete each other. If the first principle concerns about the appearance that can do visible sins by bodily movement, the second principle concerns about the inside. It aims to the heart, which can

⁴⁵ http://s3.amazonaws.com/academia.edu.documents/sugesti_koneksi_antara_Islam_dan_psikologi.doc

⁴⁶ Khosrow Bagheri, *Op.Cit*, p. 102.

do such a secret sin. Therefore, its goals to prevent even eradicate the root of illness in the heart.⁴⁷

2) The Methods

According to that foundation and principle, Khosrow Bagheri suggests two methods in order to provide inner development and to change the behavior. Here are the methods:

a) Insight giving

Insight in dictionary means the ability to see and understand clearly the inner nature of things especially by intuition.⁴⁸ While intuition is the capacity of the mind, by which it immediately perceives the truth of things without reasoning or analysis.⁴⁹ Insight in Khosrow Bagheri's perspective is not the same as knowledge, it is more than knowledge that makes possible to achieve the essential truth.⁵⁰ Insight giving is explicitly mentioned in the Al-Qur'an. In *sūrah* al An'am 104.

قَدْ جَاءَكُمْ بَصَائِرٌ مِنْ رَبِّكُمْ فَمَنْ أَبْصَرَ فَلِنَفْسِهِ ۖ وَمَنْ
عَمِيَ فَعَلَيْهَا ۚ وَمَا أَنَا عَلَيْكُمْ بِحَفِيظٍ ﴿١٠٤﴾

*Indeed, there have come to you clear proofs from your Lord; whoever will therefore see, it is for his own soul and whoever will be blind, it shall be against himself and I am not a keeper over you.*⁵¹

Further explanation, that the one who has seen and known the truth (Insight), has done good activities, has attained guidance are the happiest person ever. Based on that verse, Khosrow

⁴⁷ *Ibid*, p. 103.

⁴⁸ Geddes & Grosset, *Op.Cit*, p. 287.

⁴⁹ *Ibid*, p. 291.

⁵⁰ Khosrow Bagheri, *Op.Cit*, p. 103.

⁵¹ Android Software iQur'an Version 2.4.4, Guided Ways Technologies, English translation (Shakir), Al An'am: 104.

Bagheri suggests pointedly kind of insights that should be given to the children and the consequences of it.

(1) Insight about universe

Universe is everything that exists, notably all physical matter (stars, planets, galaxies, etc. in space) or a universe that could be imagined to exist outside our own.⁵²Talking about universe for Muslim means that the most important thing in the universe is recognizing the Lord and the Lord's messenger, seems like the basic of faith.⁵³ Here, Khosrow Bagheri explains that the basic characteristics of the universe derive from this relation to God. There are three characteristics related to God's presence, dominance, and grace.

Furthermore, a presence is basic in the universe. In relation to God, He is exist everywhere in the universe. Then dominance means that only God's power is finally determinant everywhere either by direct doing or indirectly by allowing people to do things. While grace refers to the God's generosity that work everywhere in the universe.⁵⁴ After having three basic characteristics of universe in relation to God. It becomes the background for changing behavior. Here are the following explanations:⁵⁵

Seeing God's present everywhere, prevent people from doing wrong. This method explicitly mentioned in Al-Qur'an *surah al Baqarah* verse 271:

⁵² <https://dictionary.cambridge.org/> (accessed on 04/12/2016)

⁵³ Abdul Majid Aziz Al Zindani, *the Path of Faith*, International Islamic Publishing House, Riyadh, 1994, p. 55.

⁵⁴ Khosrow Bagheri, *Op.Cit*, p. 104.

⁵⁵ *Ibid*, p. 105.

إِنَّ تَبَدُّوا الصَّدَقَاتِ فَنِعِمَّا هِيَ وَإِنْ تُخْفُوهَا وَتُؤْتُوهَا
 الْفُقَرَاءَ فَهُوَ خَيْرٌ لَكُمْ وَيُكَفِّرُ عَنْكُمْ مِنْ سَيِّئَاتِكُمْ
 وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿٦٧﴾

*If you give alms openly, it is well, and if you hide it and give it to the poor, it is better for you; and this will do away with some of your evil deeds; and Allah is aware of what you do.*⁵⁶

Ibnu Kathir explains the verse above in this quotation:

أن إسرار الصدقة أفضل من إظهارها؛ لأنه أبعد عن الرياء؛
 إلا أن يترتب على الإظهار مصلحة راجحة، من اقتداء
 الناس به، فيكون أفضل من هذه الحيثية.⁵⁷

*It indicates that concealing charity is better than disclosing it, because it protects someone from boasting and showing off. However, if there is an apparent wisdom behind disclosing the charity, such as the people imitating this righteous act, then disclosing it becomes better than concealing it.*⁵⁸

In the researcher's opinion, Even though it is concealed no good deed that one performs escapes from Allah knowledge, and He shall reward for it. Our Prophet has commanded us to feel all along that Allah is everywhere in order to remind us that everything we did Allah always knows. This can be related to the Prophet' saying about *ihsan* that narrated by

⁵⁶ Android Software iQur'an Version 2.4.4, Guided Ways Technologies, English translation (Shakir), Al Baqarah: 271.

⁵⁷ Isma'il bin 'Umar bin Kathir, *Tafsir Al-Qur'an al 'azim*, Vol I, Dār at Ṭayyibah, 1999, p. 701.

⁵⁸ <http://www.islamwb.com/books/Tafsir>. A Compilation of the Abridged Tafsir Ibn Kathir Volumes 1-10.

Imam Muslim, he answered the question from Jibril, who asked about Faith, Islam and *ihsan*:

قَالَ : يَا رَسُولَ اللَّهِ ! مَا الْإِحْسَانُ؟ أَنْ تَعْبُدَ اللَّهَ كَأَنَّكَ تَرَاهُ.
فَأَنَّكَ إِنْ لَا تَرَاهُ، فَإِنَّهُ يَرَاكَ.

What does good deeds imply? (The Prophet PBUH) replied: That you worship Allah as if you are seeing Him and in case you fail to see Him, then pray (with this idea in your mind) that (at least) He is seeing you.⁵⁹

The second relevance with education is dominance of God. Seeing His dominant everywhere prevents people from being proud of their own power or being fearful from that of others when resistance against them becomes necessary. Allah, in Hadith *Qudsy*, has warned it which narrated by Imam Muslim:

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْعِزُّ إِزَارُهُ، وَالْكَبْرِيَاءُ رِدَاؤُهُ، فَمَنْ يُنَازِعُنِي؛ عَذَّبْتُهُ.

Allah's messenger (may peace be upon him) had said: Allah the exalted and glorious said: Glory is His lower garment, majesty is His clock, and Allah says: He who contends with Me, I shall torment him.⁶⁰

In addition, the last is seeing God's generosity available everywhere prevents people from being jealous of others' success or hopeless of their own.⁶¹ It is mentioned in *surah al A'raf* verse 156:

...وَرَحْمَتِي وَسِعَتْ كُلَّ شَيْءٍ ۗ

⁵⁹ Imam Muslim, *Sahih Muslim*, translated into English by Mahmoud Matraji, Vol. 1.A, hadith no. 9, Dar El Fiker, Beirut, 1993, p. 6-7.

⁶⁰ Imam Muslim, *Sahih Muslim*, translated into English by Mahmoud Matraji, Vol. 4.A, hadith no. 2620, Dar El Fiker, Beirut, 1993, p. 199.

⁶¹ Khosrow Bagheri, *Op.Cit*, p. 105.

...*My mercy encompasses all things*⁶²

(2) Insight about the world

The second is to give insight about the world. According to Khosrow Bagheri world is different from universe. In Arabic world is *ad Dunyā* that means world; world as opposed to *ākhirah*; earth; earthly things or concerns and temporal things or possessions.⁶³ The meanings of world in Al-Qur'an are suffering and aspiration. Further, He emphasizes the reason why we ought to use it as educational method can be found in below quotation:

This insight about the world could be used as an educational method for changing the conception of the human and changing his or her behavior thereby. To understand that suffering is essential in the world provides readiness for accepting difficulties and tolerating sufferings. While readiness gives birth to patience, being caught unawares leads to dread.⁶⁴

After knowing the truth about the world, the students are expected to aware and realize that human take position as slave of Allah that maintain and keep the world in stable. Then giving insight about the world the children understand that life in the world need a struggle and balance in every business of the world and hereafter. Parents at home educate children to be *insān al kamīl* so that the balance between the worldly life and hereafter is important.

(3) Insight about death

⁶² Android Software iQur'an Version 2.4.4, Guided Ways Technologies, English translation (Shakir), Al 'A'raf: 156.

⁶³ J Milton Cowan (ed.), *Hans Wehr a Dictionary of Modern Written Arabic (Arabic-English)*, fourth edition, Spoken Language Service, Urbana, 1960, p. 340.

⁶⁴ Khosrow Bagheri, *Op.Cit*, p. 106.

Death is the opposite of life. Some people are terrified and anxious with the death. They are afraid of their selves or afraid of losing their family. In Khosrow Bagheri's opinion, death means as transition to a further period of life, rather than as the end of life.⁶⁵ In addition, kind of death and quality of life after death for someone is determined by the essence of his or her life in the world.⁶⁶

After giving insight about death, the students are expected to be afraid of doing bad deeds and to be aware that live in the world is short, the here and the now. We are only given one shot but there is the Day of Judgment in Hereafter, the lasting world. Moreover, understanding that death is not the end of everything but it is the beginning of new world, the students will be patient and tougher if loosing someone in his or her life. The whole is children will be motivated living up to behavioral rule according to the religion and the society.

Finally, it may be concluded that three insights that is given to children lead to their recognizing of that the world is nothing but a place of trial and remembering that live in this world will end, make them realize their position as the traveler, and need many preparations to go on the next life, hereafter.

b) Inviting to faith

Faith is a basic thing in religion. In Webster dictionary, faith is a belief in the truth of revealed religion, confidence and trust in God.⁶⁷ In Arabic, faith is known *al-imān*. It comes from

⁶⁵ *Ibid*, p. 107.

⁶⁶ *Ibid*.

⁶⁷ Geddes & Grosset, *Op.Cit*, p. 207

the word of *amana* to believe in, to have faith in.⁶⁸ In Islam faith becomes the fundamental principle.

Khosrow Bagheri determines the faith as a deep inner state in which the person accepts something by certainty. Even the place of faith in the heart, we cannot escape from the action. It means the realization of our heart in our action. He emphasizes faith must be based on knowledge if it wants to be acceptable. Insight and knowledge are required for faith to appear.⁶⁹

There are two significant parts of faith, some knowledge and free will. Furthermore, faith appears knowingly and voluntary so that it requires for person the insights giving (insight about the universe, the world and death), after he or she receives those insights. He or she chooses the commitments on what he or she has known. It stated in al-Qur'an that human are given free will to choose between two ways, the true one or the wrong one.

وَنَفْسٍ وَمَا سَوَّاهَا ﴿٧﴾ فَأَلَّهَمَّهَا فُجُورَهَا وَتَقْوَاهَا ﴿٨﴾ قَدْ
أَفْلَحَ مَنْ زَكَّاهَا ﴿٩﴾ وَقَدْ خَابَ مَنْ دَسَّاهَا ﴿١٠﴾

*And the soul and Him Who made it perfect, then
He inspired it to understand what is right and wrong for it,
He will indeed be successful who purifies it, and he will
indeed fail who corrupts it.*⁷⁰

وَهَدَيْنَاهُ النَّجْدَيْنِ ﴿١١﴾

*And pointed out to him the two conspicuous ways.*⁷¹

⁶⁸ Rohi Balbaki, *Al- Mawrid: A Modern Arabic-English Dictionary*, 7th edition, Dar el-‘Ilm, Beirut, 1995, p. 171.

⁶⁹ Khosrow Bagheri, *Op.Cit*, p. 108.

⁷⁰ Android Software iQur'an Version 2.4.4, Guided Ways Technologies, English translation (Shakir), Ash Shams: 7-10.

⁷¹ *Ibid*, al Balad: 10.

It is a free will, as a human being must always believe, that God is aware of all that we do. By faith in our heart, we realize our faith by doing all the things that God loved.⁷²

From all explanations above, it intends to the development of children's heart. It is relevance with the faith is not only believing in the heart but also prove it in the action. Those methods prevent the children to have a sick and dead heart. If the children have it, it is difficult to be guided and to be taught by the educator. The healthy heart of children that is expected by the educator is a heart cleansed from any passion that challenges what Allah commands, or disputes what He forbids. It is free from any impulses, which contradict His good.⁷³

c. Making Obligations and Self-Evaluation Methods

1) The Foundation and the Principle

The third method is based on the foundation of steady formation of character. Inner thought and outer deeds are the influential things to the inside. The results of steady formation, it is the formation of manner. Allah has been mentioned in *surah al Isra'* verse 84:

قُلْ كُلٌّ يَعْمَلُ عَلَىٰ شَاكِلَتِهِ فَرَبُّكُمْ أَعْلَمُ بِمَنْ هُوَ أَهْدَىٰ

سَبِيلًا

*Say; Everyone acts according to his manner; but your Lord best knows who is best guided in the path.*⁷⁴

Manner means as *shakilah*. It does not only produce an action, but also has to do with perception and feeling. Overall, this foundation for educational decision is stable then the inner and outer

⁷² *Ibid.*

⁷³ Sheikh Faisal Abdur-Razak, *Actions are by intentions*, Al Attique, Canada, 1999, p. 48

⁷⁴ Android Software iQur'an Version 2.4.4, Guided Ways Technologies, English translation (Shakir), Al Isra: 84.

states steadily form the influential character of individual. Thus, it takes a principle that could be common rules for the method to be described below. The principle that emerges from the above foundation is continuity and care about action.

As a result, if we want to change a character to be in keeping with the desired it is necessary to be repeated several times. The implication of this principle is the ritual prayers five times we do. A special prayer will create a stable state of mind when regular prayers with the intention to be near God. In general, this principle is found in the following quote;

Continuity refers to the quantity and care refers to the quality. Of actions. As for continuity, the rule is that the desired actions should be done repeatedly in order to provide a stable state in the person. On the other hand, care about actions indicates that the person should do what he or she does, in accordance with the criteria of acceptability. These include inner criteria, like intention, and outer criteria, namely conditions of how to do the action⁷⁵

2) The Methods

Based on the steady formation of character and by principle of continuity and care about action, Khosrow Bagheri suggests two methods:

a) Making Obligations

Obligation refers to a duty, which should be performed necessarily, and if it is not performed reasons, it should be compensated one way or another.⁷⁶ Inside the obligations, there are elements of continuity and care about doing obligation. For example this method used in Al-Qur'an *sūrah An nūr* verse 1:

⁷⁵ Khosrow Bagheri, *Op.Cit*, p. 111.

⁷⁶ *Ibid*, p. 112.

سُورَةٌ أَنْزَلْنَاهَا وَفَرَضْنَاهَا وَأَنْزَلْنَا فِيهَا آيَاتٍ بَيِّنَاتٍ لَعَلَّكُمْ

تَذَكَّرُونَ ﴿١٠﴾

(This is) a chapter which We have revealed and made obligatory and in which We have revealed clear communications that you may be mindful.⁷⁷

Religious obligations and moral obligations are the same. The difference is religious obligations in Islam are particular actions determined by God, and no one can do on his or her desire. Hence, the relevance is the basic and important actions should be regarded obligatory. As actions that should be done always and in the proper way, or otherwise, compensated.⁷⁸

b) Self-Evaluation

Here, self-evaluation means a method for evaluating one's action and hidden intentions. Talking about intention, Khosrow Bagheri asserts that it is not restricted to utterance of the words; it is an overflowing from the heart. Worship and permissible actions can be turned into forbidden ones because of the intentions behind them, and permissible actions can become either good or bad deeds by intention, but wrong actions cannot become acts of worship even with good intentions.⁷⁹

There are three criterions concern to Islamic thought. Firstly about individual's intention in action. It should aim at the nearness to God. The actions must be done in high quality. The second criterion is persistence in action. Without persistence, the most excellence action become useless and remain incomplete. Then third criterion is abundance. Person should do as many good

⁷⁷ Android Software iQur'an Version 2.4.4, Guided Ways Technologies, English translation (Shakir), An Nūr: 1.

⁷⁸ Khosrow Bagheri, *Op.Cit*, p. 113.

⁷⁹ Sheikh Faisal Abdur-Razak, *Op.Cit*, p. 41.

deeds as he could.⁸⁰ When someone has done good deeds, then he must feel that his actions were nothing and should not be satisfied, so that the person will continue to do well. Conversely, if someone is doing negative actions he or she should be worried about the negative actions. Because if he or she underestimates negative actions he or she will tend to irregularities.⁸¹

Self-evaluation is required for the one who is on the right path and build a good character. In other word according to those methods, sincerity is needed in every intention and action. Sincerity is the freeing of one's intentions from all impurities in order to come nearer to Allah.⁸²

d. The Background Making, Changing Situations and Introducing Exemplars methods

1) The Foundation and the Principle

In the fourth foundation, Khosrow Bagheri concerns to the influence of circumstances. He really agrees that human is totally determined by circumstances. There are three kinds of circumstances, temporal, spatial and social.

Temporal circumstance shows the differences when the inner states are in the temporal states. Example is someone who prays at night (*qiyām al Lail*) will feel a different feeling when praying at night. Khosrow Bagheri expresses the deep atmosphere of the evening with its silent is able to give full attention and concentration.⁸³ It is indicated by the glorious evening than 1000 other evening. It is called as "grand night"⁸⁴

⁸⁰ Khosrow Bagheri, *Op.Cit*, p. 114.

⁸¹ *Ibid.*

⁸² Sheikh Faisal Abdur-Razak, *Op.Cit*, p.36.

⁸³ Khosrow Bagheri, *Op.Cit*, p. 116.

⁸⁴ *Ibid.*

Spatial settings like temporal settings sometimes become influential because of an association between them and some events. For example, Ka'bah in Mecca is called as "God House", means it is more easily and deeply to remember God because of rites being done in it.⁸⁵

The last is social circumstance. Khosrow Bagheri asserts that this circumstance is stronger than the two previous circumstances because there is similarity when living together, conversely those who live each other will be in similar in identity. Those foundations lead to the understanding of improving circumstances as the principle. The situation should be properly change if we want to change the behavior and the inner states. Here, he emphasizes that rejecting the undesirable behavior or thought sometimes uses direct attack and forget about the circumstance that nourish it. It becomes useless. That is why it requires the indirect attack by changing the circumstances.⁸⁶

2) The Methods

Relying on the influences of circumstances to human and the principle of improving the circumstances, there are three methods in the following:

a) Background Making

Khosrow Bagheri states that choosing and organizing proper situations acts as a facilitator that increases the possibility of showing desired inner states and actions.⁸⁷ This method has two features: providing positive conditions and preventing negative conditions. The example of preventing negative conditions like

⁸⁵ *Ibid.*

⁸⁶ *Ibid.*

⁸⁷ *Ibid*, p. 118.

mentioned in the Al-Qur'an that children should ask permission for entering their parents' room at particular times.⁸⁸

b) Changing situations

This method is difference from the previous method "background making". In background making, potentialities of circumstances are concerned, while in the former, actual state are subjects of change.⁸⁹ This current method is an attempt to properly change or organize the circumstances. For instance, the one who attains many righteousness has certain manner in using his or her time. It is temporal changing which is mentioned in *surah adh Dhazariyah* verse 17-18:

كَانُوا قَلِيلًا مِّنَ اللَّيْلِ مَا يَهْجَعُونَ ﴿١٧﴾ وَبِالْأَسْحَارِ هُمْ
يَسْتَغْفِرُونَ ﴿١٨﴾

*They used to sleep but little in the night. And in the morning they asked forgiveness.*⁹⁰

The second change is spatial circumstance. Changing person's location leads to a change his or her state.⁹¹ Moreover, the last changing the social circumstance can influence the changing of inner states.⁹² In sum, to change the behavior and inner states of individual is suggested to change the real situations.

c) Introducing exemplars

Uswah means example, pattern, and model.⁹³ Khosrow Bagheri argues that the educator attempts to put the students at

⁸⁸ *Ibid.*

⁸⁹ *Ibid.*

⁹⁰ Android Software iQur'an Version 2.4.4, Guided Ways Technologies, English translation (Shakir), *adh Dhazariyah*: 17-18.

⁹¹ Khosrow Bagheri, *Op.Cit*, p. 119.

⁹² *Ibid*, p. 120

⁹³ Rohi Balbaki, *Op.Cit*, p. 109.

the exposure of desired states and behaviors actually shown in a person. This person could be the educator or the third person. Imitating or copying someone should not be just a blind following. To avoid such things educator should provide relevant criteria to his students to choose the desirable behaviors then follow them, recognize the undesirable behavior, and stop following them. Educators, both teacher and parents are the one who becomes the example of children.⁹⁴

It is in line with Zafar Alam when he explains about the duty of teacher. He says that the actions and the deeds of the educator are taken as examples for his students.⁹⁵

Furthermore the teacher or educator should do these duties below to attain the best result in educating or teaching the children; Showing kindness, Following the Prophet (PBUH) in daily life, paying extra attention over the inherent potentialities, preventing the children from getting knowledge beyond their capacity, watching minutely the conduct and character of the children. Introducing easy and simple problem in advance, corroborating the teaching by actions, preparing children to use their sense, treating the poor and rich in same manner, fulfilling social responsibilities, realizing himself accountable to Allah for every action related to education.⁹⁶

e. Encountering the results and test methods

1) The Foundation and the Principle

Khosrow Bagheri asserts that human can resist against the impact of circumstances and the best can influence it. Resistance against physical situation refers to the concept of *Zuhd* (asceticism).

⁹⁴ Khosrow Bagheri, *Op.Cit*, p. 121.

⁹⁵ Zafar Alam, *Islamic Education Theory and Practice*, Adam Publisher, New Delhi, 2003, p. 76.

⁹⁶ *Ibid*, p. 101.

This foundation leads to the principle of responsibility. In his opinion, responsibility means that people should be educated in a way that their resistance against circumstances. It can be increased if they follow their inner obligations rather than follow outer pressures.⁹⁷

2) The Methods

Resistance against particular situation and responsibility leads to methods in the following:

a) Encountering the Result

The way to do this method is the educator should show the students the result of their actions. If they have known the harmful effect of an action, they will avoid doing it.⁹⁸ This method has two stages to be done. It is noticing then seeing. The educator make the students aware of the result of their action then he let them to face it. This method is used in the Al-Qur'an *surah al A'raf* verse 166:

فَلَمَّا عَتَوْا عَنْ مَا نُهُوا عَنْهُ قُلْنَا لَهُمْ كُونُوا قِرَدَةً

خَاسِعِينَ ﴿١٦٦﴾

*Therefore when they revoltingly persisted in what they had been forbidden, we said to them; be (as) apes, despised and hated.*⁹⁹

In this verse, Allah permitted people to taste the result of their actions, but it does not mean that Allah revenged for them. It is performed with hope that the rebellious people would regret and the other would not follow those bad deeds.

⁹⁷ Khosrow Bagheri, *Op.Cit*, p. 122.

⁹⁸ *Ibid*, p. 125.

⁹⁹ Android Software iQur'an Version 2.4.4, Guided Ways Technologies, English translation (Shakir), Al A'raf 166.

b) Test

This method means *ibtıla*. Khosrow Bagheri describes this method by putting a person in a state to see whether his or her acts according to its usual requirements or instead resist against them.¹⁰⁰ There are two tests according to him. Namely the test in difficult situations and test in an easy situation. Both have different results. In hard times, a person tends to give up before harsh affairs. Burden is very influential on individual behavior. On the other hand, in the period of easy, he or she tends to become selfish and lazy. In this method, educator should put the students in test situation of both kinds in order to overcome their usual requirements and act by inner choice.¹⁰¹

In line with the application of test method. There are four types of patience:¹⁰²(1) Optional physical patience such as doing hard labor willingly. (2) Obligatory physical patience, such as enduring the pain of beatings, illness or different weather. (3) Optional psychological patience, such as refraining from doing ill conduct that contradicts sacred knowledge or reason. (4) Obligatory psychological patience, such as enduring the pain of separation from one is loved.

The researcher agrees that placing the students in two situations can build their ability to solve the problems. Actually, the condition in difficult test will lead them to be patient, while the condition in easy test lead them to feel gratitude. It explicitly states in the Hadith narrated by Imam Muslim:

¹⁰⁰ Khosrow Bagheri, *Op.Cit*, p. 126.

¹⁰¹ *Ibid*, p. 127.

¹⁰² Abdel Hamid H. El-Ghazali, *The way to Patience and Gratitude*, Umm al Qura, Al Mansura, 2002 p. 13

عن صُهَيْبٍ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَجَبًا لِأَمْرِ الْمُؤْمِنِ، إِنَّ أَمْرَهُ كُلَّهُ خَيْرٌ وَلَيْسَ ذَاكَ لِأَحَدٍ إِلَّا لِلْمُؤْمِنِ. إِنْ أَصَابَتْهُ سَرَاءٌ شَكَرَ، فَكَانَ خَيْرًا لَهُ. وَإِنْ أَصَابَتْهُ ضَرَاءٌ صَبَرَ، فَكَانَ خَيْرًا لَهُ.

Suhaib reported that Allah's messenger said: Strange are the ways of a believer. For there is good in every affair of his and this is not the case with anyone else except in the case of a believer. For if he has an occasion to feel delight, he thanks (God), thus there is a good (deed) for him in it, and if he gets into trouble and shows resignation (and endures it patiently) there is good for him in it.¹⁰³

f. Forgiveness and Rewarding Generously Methods

1) The Foundation and the Principle

Khosrow Bagheri starts to explain the foundation that relies on the method with explaining the difference of favor and equity. He states that equity means to give the right someone, on the other hand, favor means to give more than the right of someone or to take less than his or her share.¹⁰⁴ Further explanation, based on that foundation leads to the principle of grace. It means educational management should be based on grace. Then the educator should go beyond what the person deserves.

By this principle will affect to respond of someone for the good deed and bad deed. If someone did a good thing, he or she get the more respond than he or she deserves, conversely, when he or she did a bad things, he or she get the less reaction than he deserves.¹⁰⁵ In short, this principle requires that an educator to become more amorous by way of to give a response even when he or

¹⁰³ Imam Muslim, *Sahih Muslim*, translated into English by Mahmoud Matraji, Vol. 4.B, hadith no. 2999, Dar El Fiker, Beirut, 1993, p. 386-387.

¹⁰⁴ Khosrow Bagheri, *Op.Cit*, p. 128.

¹⁰⁵ *Ibid*, p. 129.

she does well and does not respond by closing its eyes when the students made a mistake. Quite accordance with its levels.

2) The Methods

a) Forgiveness

This method refers to the wrong deeds of the students. It has three features. The first feature is to precede the apology and repentance of the wrong doer. The second is to prepare the background for the wrong doer to return and apologize. Here the educator should stop reacting exactly in parallel to the wrong doer's acts. He should contact the student who has broken off his relationship with him or her because of the fault.¹⁰⁶ Then the third feature appear when the students return from the wrong deeds and apologize, the educator should make a commitment with them not to repeat their mistakes. He should avoid blaming and reproach them when they did apology.¹⁰⁷ The reason why Khosrow Bagheri suggests the forgiveness method is due to the effect of forgiveness to change the human is more influential than punishment. Moreover, it is in line with Hadith Qudsy that narrated by Imam Muslim:

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: لَمَّا خَلَقَ اللَّهُ الْخَلْقَ، كَتَبَ فِي كِتَابِهِ، فَهُوَ عِنْدَهُ فَوْقَ الْعَرْشِ: إِنَّ رَحْمَتِي تَغْلِبُ غَضَبِي.

*That Allah's messenger (may peace be upon him) said: When Allah created the creation as He wa upon the Throne, He put down in His Book: verily, My Mercy predominates My Wrath.*¹⁰⁸

¹⁰⁶ *Ibid*, p. 130.

¹⁰⁷ *Ibid*.

¹⁰⁸ Imam Muslim, *Sahih Muslim*, translated into English by Mahmoud Matraji, Vol. 4.B, hadith no. 2751, Dar El Fiker, Beirut, 1993, p. 260.

b) Rewarding Generously

It is the respond from positive deeds of the students. The educator gives a generous reward to the students who have done good deeds. It has two features. Those are before the actions and after the actions. The educator should give good-tiding concerning the reward that will follow their actions. According to Khosrow Bagheri, human become attracted by favor. If the educator gives some good news relating to the generous reward, it will motivate the students to do kind deeds.¹⁰⁹

The second feature is when the action is done. The educator goes beyond the real value of the person's action in giving reward. The influence of this method is to motivate the person to do the action repeatedly. Khosrow Bagheri emphasizes that educator should be generous in giving the reward.¹¹⁰

Overall, as we know that the Islamic system of education is concerned at creating a pattern of behavior based on moral philosophy of Islam. The way to instill the moral value of Islam to the child's mind is through the educative materials that presented by the educator. In the middle of presentation, the educator gives the motivation to awaken the interest of children.¹¹¹

g. Obligation according to Capacity, Warning, and Punishment according to Faults methods

1) The Foundation and the Principle

Khosrow Bagheri starts his explanation from the meaning of capacity. Capacity or *wus'a* means power of holding, ability, power

¹⁰⁹ Khosrow Bagheri, *Op.Cit*, p. 131.

¹¹⁰ *Ibid.*

¹¹¹ Zafar Alam, *Op.Cit*, p.55.

of mind and maximum possible content.¹¹² In sum, capacity is an ability or capability of someone to do something based on his power.

In the Islamic texts human are the same in nature, inner and outer possibilities. The difference is the human capacity to develop it. This become the foundation of the following principle.

According to Khosrow Bagheri, there are three major periods for the development of human capacity. First is the period of initial weakness. It is from the birth to puberty, often called as childhood. Because of the physical and mental weakness of children, the religious obligations, which is, required the physical and mental capability do not address to them. In this period, Khosow Bagheri only suggest the requirements of children namely play and sport. Furthermore after seven years old, the children should be ordered to do some deeds like praying, it tend as the preparation of children in shaping good habits.¹¹³

The second period is the period of strength. There are two stages. One in the beginning of puberty, the strength of physical and mental increases while the maturity occurs. It is called as *buluqi ashudd*. In this stage, the person has reached the strength of understanding. The following stage after maturity is called *istiwa'*. If the beginning of maturity, the person is capable of performing economic and social affairs properly, in the second stages the person is capable of taking wisdom and knowledge. Thus, the person can take the fruits of rational decision-making.¹¹⁴

Finally, the third period is the period of final weakness. The strength of physical and mental gradually decreases. The memory disorders and intellectual disturbances happen in the adulthood.¹¹⁵

¹¹² Geddes & Grosset Ltd, *Op.Cit.* p. 92.

¹¹³ Khosrow Bagheri, *Op.Cit.* p.132.

¹¹⁴ *Ibid*, p. 133.

¹¹⁵ *Ibid*, p. 134.

The explanation above leads to the principle of justice that rely on the methods. Justice here means educational relationship should be held in the same way even the individual is different. In this principle Khosrow Bagheri reminds us that principle of justice and principle of grace should be noted as the complementary each other. He asserts that justice without grace is too hard to be tolerate, as grace without justice is too soft to be able to manage educational relationship properly.¹¹⁶

2) The Methods

Based on the foundation of human capacity development and the principle of justice, Khosrow Bagheri suggests three methods, here are the details:

a) Obligation according to capacity

Khosrow Bagheri explains that capacity of the person is the criterion in making obligations.¹¹⁷ The educator should consider the students' capacities of mental and physical in their obligations. After doing observation and pass some experiences he or she will understand the students' capacities.

Further, he recommends the following method according to the foundation of human capacity development. Here are the details:¹¹⁸

- (1) From two to 7 years old, children could not be ordered to undergo obligations. However, the educator can introduce them with some activities to make it as a habit in the next period.
- (2) From 7 years old, children are capable of being responsible to their actions. In the high level of puberty, they can show adequacy in economic and social relations. After that, in the

¹¹⁶ *Ibid*, p. 136.

¹¹⁷ *Ibid*.

¹¹⁸ *Ibid*, p. 137.

third decade of life, they could be expected to show considerable emotional stability.

- (3) In addition, in the fourth, the person can show wisdom in his aspects of his or her life. He or she is expected to reach the right beliefs.
- (4) After the fourth decade, the person is expected to be an experienced person that could guide the others. By guiding the others, the person would have an effort to correct his or her own fault.

The conclusion of this method is that given to education of children shall conform to the general understanding of the capacity measured from the age of the children. In the researcher's opinion accordance with the hadith the prophet about the obligation of parents to order their children to pray when the age of seven, when at the age of 10 years the children do not want to pray so the parents should beat them. In addition to mentioned Hadith that orders to separate the children's bed when they had entered puberty. This is summarized in the *hasan* hadith narrated by Abu Dawood:¹¹⁹

مُرُّوا أَوْلَادَكُمْ بِالصَّلَاةِ وَهُمْ أَبْنَاءُ سَبْعِ سِنِينَ، وَاضْرِبُوهُمْ عَلَيْهَا
وَهُمْ لِأَبْنَاءِ عَشْرٍ، وَفَرِّقُوا بَيْنَهُمْ فِي الْمَضَاجِعِ.

By knowing hadith above, the educators who understand about the psychology will approach and educate their student according to their age and mental levels. In line with Khosrow Bagheri's explanation, Muhammad Muhyidin states that there are the stages of age to begin educating children. Event tough Rasulullah PBUH has mentioned in Hadith that the education of

¹¹⁹ Sulaiman bin Abu Daud, *Sunan Abī Dāwud*, Hadith no: 495, Dar ar Risalah al 'Alamiyah, Beirut, 2009, p. 367.

children started at 0-2 years old, but in further formulation, it is more detail as explained in quotation below:¹²⁰

0-2 tahun	= perawatan
2-7 tahun	= pengasuhan
7-14 tahun	= pendidikan
14-21 tahun	= pembelajaran

Those quotation means in the age of 0-2 years old, the parents do nursing, in the age of 2-7 years old they do bringing up, next in the age of 7-14 years old they do educating and the last in the age of 14-21 years old they do learning.

b) Warning

Warning means to make someone aware of painful events, which will occur in the future as the result of his or her actions.¹²¹ In this method, Khosrow Bagheri says that educator should carry out a punishment unless he adequately warned the students beforehand. Method of warning here means to give the person an explication of the possible painful results succeeded by his action. This should be done more than once because the mind should be influenced by the awareness in order to guide his deeds in the right way.¹²²

c) Punishment according to Faults

Punishment is an act or method of punishing, judicial penalty imposed for an offense.¹²³ Khosrow Bagheri says that punishment should be done according to the faults. Educators should not punish the students due to of anger educators. To use this method the educator should follow these stages:¹²⁴

¹²⁰ Muhammad Muhyidin, *Buku Pintar Mendidik Anak Soleh dan Solehah sejak dalam Kandungan sampai Remaja*, Diva Press, Jogjakarta, 2006, p. 57.

¹²¹ Khosrow Bagheri, *Op.Cit*, p. 138.

¹²² *Ibid.*

¹²³ Geddes & Grosset, *Op.Cit*, p. 440.

¹²⁴ Khosrow Bagheri, *Op.Cit*, p. 140.

- (1) Punishment should refer to the act of fault rather than the intention of doing the fault.
- (2) When the fault occurs, the educator should consider whether the action is intentional or inadvertent.
- (3) Inadvertent faults deserve punishment, even though they require compensation for the consequent harms on other person or things.
- (4) If the fault has led to harms on other or things, the punishment will include compensating them even though they exceed the person's tolerance.

h. Showing Abilities and Feigning Negligence Methods

1) The Foundation and the Principle

Honor or *karamah* is the foundation for the following methods. Honor means high regard or respect, fame, good reputation and integrity.¹²⁵ It is not restricted to a particular race or group of the human. This foundation leads to the principle of esteem. Esteem or *izzah*, means glory, honor, prestige.¹²⁶ It indicates that all educational decisions should be guided in a way that leads to the esteem of the person.

2) The Methods

a) Showing Abilities

Self-esteem is like the fruit of honor. When someone does his or her abilities, he or she can feel his or her self-esteem. Khosrow Bagheri explains this method in the following quotation:

The person should see his or her abilities as the favor of God. Looking at one's abilities in this way not only shows that the person has flourished the seeds of his or her initial honor in believing in God; it also has the consequence that the person is prevented from self-conceit which is associated with seeing 'abilities' as

¹²⁵ Geddes & Grosset, *Op.Cit*, p. 265.

¹²⁶ Rohi Balbaki, *Op.Cit*, p. 760.

one's own property. Instead, seeing them as the favor of God invites the person to thank God.¹²⁷

Finally showing abilities is the way to make the children more thankful to Allah because they can realize and feel that their live full of gift and favor from Allah. It is related to the *ṣurah duḥa* verse 11:

وَأَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ ﴿١١﴾

*And as for the favor of your Lord, do announce (it).*¹²⁸

b) Feigning Negligence

This method is called as *taqaful*. It means covering the weakness of the person. It happens before being certain about them and after that. The educator should accept the children's rationalizations although they are weak. This method actually tends to prevent from destroying children's self-esteem. Feigning negligence is not a sign of the simple-mindedness of the educator. Instead, it is the ground for the esteem of the educator.¹²⁹

In the researcher's opinion, the educator covers the students' mistakes properly when they did significant mistakes. He should avoid correcting them in front of the people because it will make them feel down and shy. Therefore, the educator can reprove or correct the mistaken student out of his or her friends.

i. Evaluating the Claims, Teaching Wisdom and Purification Methods

1) The Foundation and the Principle

¹²⁷ *Ibid*, p. 142.

¹²⁸ Android Software iQur'an Version 2.4.4, Guided Ways Technologies, English translation (Shakir), *duḥa*: 11.

¹²⁹ Khosrow Bagheri, *Op.Cit*, p. 143.

The foundation that rely on the methods is thinking. It means every human is thinkers. Because some people in the Al-Qur'an are blamed for the lack of thinking. It makes people invited to think in a particular direction.¹³⁰

This foundation becomes the background for the principle of unfolding wisdom. Khosrow Bagheri says that *tafakur* (thinking) and *taaqqul* (using wisdom) are different. General human does thinking while wisdom is limited to some people even wisdom is as guided thinking. This principle indicates that the wild process of thinking in the human should be controlled and guided so that the person could reach the truth and good.¹³¹

2) The Methods

a) Evaluating the Claims

This method is building the reason to answer the question. In this matter, the students use their innate reason to evaluate the arguments and statements that they encounter. Khosrow Bagheri asserts that they should learn logic.¹³²

b) Teaching Wisdom

In order to unfold the wisdom, the educator should teach the students *hikmah* or wisdom. It is the established and reliable knowledge concerning both the realms of things and deeds. The wisdom concerns to the three basic parts of knowledge in al-Qur'an namely, the unity of God, the Day of Resurrection, and the necessity of sending the prophets.¹³³

c) Purification

In this method, Khosrow Bagheri emphasizes the reason that devoted to providing the control on emotions. The essence

¹³⁰ *Ibid*, p. 145.

¹³¹ *Ibid*.

¹³² *Ibid*, p. 147.

¹³³ *Ibid*.

of purification in education actually concerns in the term of -*tazkia*. *Tazkia* is a state of mind and heart that the students achieve through training.¹³⁴ The purification of soul through *tazkia* leads people to establish justice, benevolence and goodness in society. It is stated in al-Qur'an *surah al-A'la* verse 14-17:

قَدْ أَفْلَحَ مَنْ تَزَكَّى ۖ وَذَكَرَ اسْمَ رَبِّهِ فَصَلَّى ۗ بَلْ
تُؤْتِرُونَ الْحَيَاةَ الدُّنْيَا ۖ وَالْآخِرَةَ خَيْرٌ وَأَبْقَى ۚ

*He indeed shall be successful who purifies himself, and magnifies the name of his Lord and prays. Nay! You prefer the life of this world, while here after is better and more lasting.*¹³⁵

j. Phasing the Duties and Revising the Duties Methods

1) The Foundation and the Principle

The last foundation is weakness. The weakness is the opposite of the strength of soul. It is inability to resist.¹³⁶ Here Khosrow Bagheri concerns to the weakness of soul that appears when the person is confronted with duties and responsibilities. By foundation of weakness leads to the principle of tolerance. The discussed foundation is about doing the duties that Allah has commanded. *Rukhsah* or dispensation of Allah deals with the one who cannot do the command because of the weakness.¹³⁷

2) The Methods

a) Phasing the Duties

¹³⁴ Zafar Alam, *Op.Cit*, p. 43.

¹³⁵ Android Software iQur'an Version 2.4.4, Guided Ways Technologies, English translation (Shakir), duha: 11.

¹³⁶ Geddes & Grosset, *Op.Cit*, p. 619.

¹³⁷ Khosrow Bagheri, *Op.Cit*, p. 152.

Khosrow Bagheri explains this method by giving example of Allah saying about rejecting and abandoning usury (*riba*). Usury is taking of excessive interest on a loan.¹³⁸ The three steps occur in this matter. Here are the details:

First step is founded in *ṣurah ar Rūm* verse 39. It is explained that some people try to increase their wealth by giving gifts to wealthy individuals, hoping that they would receive better gifts in return. It is excused, but it has no values in front of Allah. It should be done sincerely, to give it freely, expecting no favors from anyone, but seeking only God's pleasure. As stated in *ṣurah al- Muddathir* verse 6:

وَلَا تَمُنَّ بِمَا تَسْتَكَثِرُونَ

*And bestow not favors that you may receive again with increase.*¹³⁹

The second step is stated in *ṣurah Ali al'imran* verse 130. Usury is forbidden when it is applied in multiplying the money as condition. It is same as that Arabic *Jahiliyyah* people did. The last step is stated in Surah Al Baqarah verse 278-279 after both the verses, it can be concluded that those who believes and fear to Allah are those who do not do usury. It is stated that for people who have committed usury, they require to repent. Then there will be a great painful punishment for those who had been warned but do not want to repent.¹⁴⁰

It is very clear when verses on usury become the example of the stages of the task. God hates usury but gradually forbids

¹³⁸ Geddes & Grosset, *Op.Cit*, p. 603.

¹³⁹ Android Software iQur'an Version 2.4.4, Guided Ways Technologies, English translation (Shakir), al Muddathir: 6.

¹⁴⁰ <http://www.islamwb.com/books/Tafsir>. A Compilation of the Abridged Tafsir Ibn Kathir Volumes 1-10.

doing it by using a moderate sentence then progress to the more forceful sentence.

Based on the verses of usury prohibition, an educator should consider with the difficult duties of education. He or she should cut the duty in a number of phases and be patient in conducting each phases.¹⁴¹

b) Revising the Duties

By the foundation of weakness and the principle of tolerance, Khosrow Bagheri tells the educator to revise the duty and step down when the students get difficulties in doing the duty. He or she should be flexible to the students, especially the weaker students. After that, he or she considers the next duty with the students' capacity.¹⁴²

F. The Implication and the Contextualization of Khosrow Bagheri's Methods to the Recent Educational System

After analyzing the Islamic educational methods of Khosrow Bagheri, the researcher needs to describe the relation of those methods to the recent situation, especially in Indonesian educational system. It is quoted from the Act of the Republic of Indonesia Number 20, Year 2003 On National Education System:¹⁴³

In the article 4 verse 1: education is conducted democratically, equally and non-discriminatorily based on human rights, religious values, cultural values, and national pluralism.

In the article 4 verse 4: education is conducted based on the principles of modelling, motivation and creativity in the process of learning.

¹⁴¹ Khosrow Bagheri, *Op.Cit*, p. 154.

¹⁴² *Ibid*.

¹⁴³ Act of the Republic of Indonesia Number 20, Year 2003 On National Education System.

In the article 6 verse 1: every seven to fifteen years old citizen shall have the right to receive basic education.

In the article 7 verse 2: parents of the children entitled to receive compulsory education shall have the obligation to ensure basic education for their children.

In the article 14: Levels of education consist of basic education, secondary education, and higher education.

In the article 36 verse 3: the curriculum development is organized in accordance with the level of education within the framework of the national unity of the Republic of Indonesia and considers the following: The enhancement of faith and piety the enhancement of noble character, the enhancement of learners' potential, intellect, and interests, the diversity of the region's potential and environment, demand for regional and national development, requirement or labor market, development in science, technology and arts, the dynamic of global development and the national unity and nation's values.

In the article 40 verse 2: educators and educational personnel have the responsibility to create meaningful, joyful, dynamic, and mutually interactive education environment. Then be the role model and uphold the reputation of their institution, profession, and position in accordance with the trust deposited in them.

Those articles are in line with the methods of Khosrow Bagheri. The way to educate should be based on the principle of justice, religious and humanism values, motivation, modelling and creativity to develop the students' potentialities.

In addition, the obligatory to follow the formal education starts at the age 7-15 years. It has connection with the children's capability to receive some knowledge and to carry on the duties that must be done by them. Then the curriculum should be based on the several factors, which have connection with the adequate education for empowering the next generation in every dimensions of life. And the educational materials should consist of the comprehensive things to support children as individual, and social citizens.

Furthermore, the parents have obligation to educate them before continuing in the formal education at school. It is undeniable that families especially parents are very influential in the basic education of children. Parents and educators should remember their duty and their position as the role model. Then the situations of learning should also be set as comfort as possible because environment has significant influence.

Then the relation of Khosrow Bagheri's concept of Islamic educational method that recently since 2013 our educational system has improved become *Kurikulum 2013* (2013 curriculum). All of strategies of learning, the instructional goals and the lesson plans, contents of materials book are upgraded to be better. For instance, the contents of the learning book contain many meaningful and integrated materials with daily activity. The curriculum is more focus on the spiritual and emotional development of students than intellectual development.

Another relation in the recent situation is the mental revolution program of the seventh Indonesian President, Joko Widodo. The importance of mental character has already been realized by the founding fathers of this nation from the first time of character building plan as the base of the embodiment of the goals of nationalism.¹⁴⁴ The mental revolution program in education generally is realized by reoriented the process of education and reborn the new character of educators and students. It is in line with the methods of Khosrow Bagheri, such as steady character formation can only happen in the continuity and care by educational system, punishment according to faults, forgiveness, and teaching wisdom. The priority of mental revolution program in education are as follows:¹⁴⁵

1. Stressing the significant of active and creative learning.
2. Developing the experience between teacher and student.
3. Improving the spiritual and high social skill.

¹⁴⁴ <http://prasetya.ub.ac.id/>

¹⁴⁵ E. Mulyasa, *Revolusi Mental dalam Pendidikan*, Remaja Rosdakarya, Bandung, 2015,

4. Rising the intellectual and thinking skill.
5. Increasing the responsibility of students in the learning process.
6. Creating the possible situation to students to express their ideas.
7. Helping the students to develop social skill and teamwork.

Then the last relation to the recent situation is the idea of full day school program by the new Culture and Education Minister Muhadjir Effendy which is controversial. He said that full day school program is one of the solution to improve educational system so that the students will not get involved in pointless activities when their parents are still at work.¹⁴⁶ Even though, it has not set officially, the essence of full day school should be applied in daily life. It becomes the big responsibility of parents as educators at home to maximize their quality time to educate their children to be good in moral, intellectual, spiritual and social.

To make the readers get the point easily, the researcher makes the statement of conclusions in table form. It consists of the explanations of Khosrow Bagheri's concept in educational method and the contextualization with the recent educational process nowadays. Here are the details:

4.1. Table of Contextualization on Khosrow Bagheri's Methods

No	Methods	Contextualization	Explanations
1.	Self-suggestion and self-imposition	-Character education reinforcement (<i>Penguatan Pendidikan Karakter</i> (PPK)) -Reciting in <i>maghrib</i> movement (<i>Gerakan Magrib Mengaji</i>)	The essence of self-suggestion and self-imposition method can be found in the program of <i>PPK</i> and <i>GEMAR MENGAJI</i> . It is concerned to the changing appearance and inner self through some habitual behavior. Parents and teacher, they work together to create the desirable behavior for students, do it.
2.	Insight giving and inviting	In the article 36 verse 3 (number 20 year 2003):	The essence of insight giving and inviting faith can be found in the

¹⁴⁶ <http://www.jakartapost.com/>

	to faith	the curriculum development is organized in accordance with the level of education within the framework of the national unity of the Republic of Indonesia and considers the following: The enhancement of faith and piety the enhancement of noble character; The enhancement of learners' potential, intellect, and interests, the diversity of the region's potential and environment; demand for regional and national development, requirement or labor market; development in science, technology and arts; the dynamic of global development and the national unity and nation's values.	article 36 verse 3 (number 20 year 2003). The curriculum of education contains the comprehensive things that can lead student to understand their role in the world and hereafter. It is the first step of faith education.
3.	Making obligations and self-evaluation	In the article 7 verse 2 (number 20 year 2003): parents of the children entitled to receive compulsory education shall have the obligation to ensure basic education for their children.	The law represents the essence of making obligation and self-evaluation. It is the duty of parents to provide the basic education for their children.
4.	Background making, changing situation and introducing exemplars	Article 4 verse 4 (number 20 year 2003): education is conducted based on the principles of modelling, motivation and creativity in the process of learning.	The methods relate to the laws because the whole process of education should consist of several elements in behavioral approach. By creating some condition will lead students to be enjoyed and guided to education.

		<p>Article 40 verse 2 (number 20 year 2003): education and educational personnel have the responsibility to create meaningful, joyful, dynamic, and mutually interactive education environment. Then be the role model and uphold the reputation of their institution, profession, and position in accordance with the trust deposited in them.</p>	
5.	Encountering the results and test	2013 curriculum	The materials in 2013 curriculum are included the methods of encountering result and test. The materials give explanations which can make students understand the essence of test and encountering the results.
6.	Forgiveness and rewarding generously	2013 curriculum and PPK	The parents and the teachers should remember the character building can be created by treating their students full of love and without violence. The principle of grace have to put in the process of education.
7.	Obligation according to capacity, warning, and punishment according to faults	<p>Article 6 verse 1 (number 20 year 2003): every seven to fifteen years old citizen shall have the right to receive basic education.</p> <p>In the article 4 verse 1(number 20 year 2003): education is conducted democratically, equally and non-discriminatorily based on human rights,</p>	The laws represent the essence of obligation according to capacity. Every parents and teachers should know the capacity of students. When they can capable to do the tasks of education. Then the principle of justice represents in the article 4 verse 1. Educational process have to be done in equal portion and treatment.

		religious values, cultural values, and national pluralism	
8.	Showing abilities and feigning negligence	2013 curriculum and PPK	The student-centered have to be applied in the process of education. It is concerned to the students' self-esteem development.
9.	Evaluating the claims, teaching wisdom, and purification	Nawacita program (mental revolution in education)	The mental revolution program in education generally is realized by reoriented the process of education and reborn the new character of educators and students.
10.	Phasing the duties and revising the duties	-Article 14 (number 20 year 2003): levels of education consist of basic education, secondary education, and higher education. -2013 curriculum	The essence of those methods is to phase and revise the educational system. The students will through 12 years of formal school but the process of education will never end. So that to gain the maximum result, phasing and revising the duties should be done in the middle of process.