

SELF-MANAGEMENT IN ISLAM: Strategy in Developing Teacher Character Based on Al-Fatihah Value

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Abstract: Self-management is a set of strategies that a person uses in this case teachers, to influence and improve their own behavior. Self-management which is sometimes called the leadership of self or self-control is mainly based on social learning theory. Self-management is more appropriately called the theory of motivation of the leadership theory, but can be seen as a partial substitute for leadership. Islamic self-management is a strategy to manage themselves, lead themselves based on the values of the Qur'an Surat al-Fatihah verse 1-7, with four stages, namely: opening up, purification of the heart, spiritual comitem that is the intention, and habituation.

Keyword: Self-management, al-Fatihah, and habituation.

1. Introduction

Self-management is the self-control of the thoughts, words, and deeds done, with the result that encourage the deterrence the bad things and intensify the good and honest things. Islamic self-management is a manifestation from a living management concept based spirituality of human beings, Al-Qur'an value surah Al-Fatihah become religious foundation framework who put their own self-management and the relationship between humans and nature, and in the process of life activity cannot be separated from the human relationship with God. Manifestation value can be interpreted that all personal and social activities undertaken cannot be separated from the sublime quality as the servant with his God. As the Qur'an say: "*And I did not create the jinn and mankind except to worship Me*" (QS. at-Tur: 56), all the people involved in the process of life have an awareness that whatever is done and done based on faith and devotion to Allah.

This article try to analyze the strategy in developing the character of a teacher with a hermeneutic analysis. Hermeneutics is an approach to text analysis that emphasizes how understanding and prejudices beginning with the interpretation (Denzin & Lincoln, 2009: 2). To be able to make interpretation, someone must be understand or comprehend, but the state 'understand' not based on the timing, but rather natural. Because in reality, if anyone understands, she/he actually has done the interpretation and otherwise there are necessarily between understand and make interpretation, understanding and interpretation raises 'hermeneutic circle'. Analysis hermeneutic find problems from multiple points of view, namely in terms of social theory, psychology theory, leadership theory and al-Qur'an surah Al-Fatihah.

2. The Meaning of Self-Management in Islam

Self-management is a set of strategies used to influence and improve their own behavior (Yukl, 2009: 162). Self-management usually called leadership of self or self-control is mainly based on social learning theory. Self-management is more appropriately called a theory of motivation rather than theory of leadership, but it can be seen as a partial substitute for leadership. According to Sims and Lorenzi, that self-management strategies include behavioral and cognitive strategies. Behavioral strategies include self-esteem, self-punishment, self-monitoring, goal setting, exercise, and modification of cues. While the self-management cognitive strategies to include encouraging positive self and mental exercise.

Self-management strategies related to the behavior is useful when one must push you to do something that is reluctant to do. Establish a realistic target for completing a task or change a behavior includes the objectives to be achieved. Observe their own behavior to see what has been done and how the reactions of others of different behaviors that done, and pay attention to which response that confer a benefit. Praise yourself for doing something right and reward yourself for being able to complete a job that is difficult to achieve. Punish yourself because of careless or re-enacted at the beginning of the actual behavior you want to change.

The cognitive self-management strategy will help build confidence and optimism to do a difficult task. Strategies that encourage is encouraging self to positive, it means that emphasizes positive thinking, optimistic, and avoid negative thinking which pessimistic, for example, something that is difficult to translate as an opportunity rather than as a problem. Confidence is more likely to be increased, and will be more likely to be found by concentrating on what can be done to make things better not to dwell on the difficulties or what is wrong.

To improve positive *self-talk* (encourage self), need to do more things than just a point of light. It is important to press destructive thoughts, which is a thought that exaggerate the mistakes or setbacks, ignoring positive feedback or assume an accusation is not the responsibility themselves. Train yourself to be able to think constructively, is looking to work or profession as a whole is not branched, understand a process as a complex

exercise, look for and rejoice in signs of progress, receiving positive feedback, be careful about linking the responsibility for failure. Another cognitive strategy is a mental exercise or mental imagery, example imagine if being able to resolve a difficult task, how it feels to experience satisfaction when capable of resolving such a difficult task.

Al-Qur'an surah Al-Fatihah referred to as "the mother of the Qur'an", is the essence of Al-Qur'an al-Karim, means a perfect opener for all kinds of success and goodness, as well as an important provision to reach the ideals and expectations.

Not only have that, Al-Fatihah also become the gratitude of all the results and achievements. Praise to God are included in it, arouse the conscience of the sources, giving important information, also prompter eternal truths. This is the foundation of Islamic self-management to educate the human character. On the other hand, Al-Fatihah is the embodiment of hope or desire, which can help mankind to always remember and motivated by vision (hope) to be achieved.

The concepts of the values of al-Fatihah as Islamic self-management strategies cognitive (understanding, knowledge) include the following principles: (1) intention (purpose). (2) Accept yourself or always thinking objectively. (3) The affection and help of Allah. (4) Imagining the Day of Judgment. (5) Feeling weak in the presence of God and feel strong in the presence of humans (strengths). (6) Islam as a guide. (7) Taking a lesson from those who received favors (manual) and the lost (infidels).

The characters are created due to the conception of the values of Al-Fatihah from verse one to seven usually called self-management character strategies is; (1) Ikhlas, which is what is done for Allah. Bring benefits on the other. (2) Gratitude that accepts what is given by Allah. After the maximum effort, marked by the reception with heart (blessing), thanksgiving *alhamdulillah*, and with actions do all the activities professionally. Patient in a state of adequacy, not arrogant, and in a state of distress not despair or complain. (3) Giving the best to others, not greedy, and stingy. (4) Has a future orientation, aspiration for better life in running this, because the orientation is not only the world but also the hereafter. (5) Humble, indicated with a polite attitude, compassion, respect for others, not to show off wealth, and do not belittle others even have the knowledge and treasures. (6) Discipline, indicated in a timely manner in their profession, keeping promise as a manifestation of a sense of responsibility. (7) Learner, the existence of an effort to learn to take lessons from an event both pleasant and painful, so as to take advantage of the best time because real life is learning process.

3. The Stages of Self-Management in Islam

3.1 Self Awareness

Expose the desire, heart and mind. Humans are invited to look at the fact that every self can be successful whereas and any time and under any circumstances, with the road leaving negative values. Negative values that inhibit namely the notion that life is easy when hard, handed over the affairs of others, mental requester, is not willing to accept other people's success, instant culture, prioritize *ngrasani* than learning to understand or recognize objectively, replace with new values that are positive in the Al-Fatihah when people want to learn and understand.

What is actually done as to establish a balanced self-concept, between the temporarily and *ukhrowi*, the concept offered by Karls Rogertz in Ngainun Na'im (2012: 62), human resources have a balanced personality, is as follows: (1) being open, accepting a variety of experiences, and try to understand the internal feelings, (2) *eksistensialistik*, which has an inner satisfaction that all the time, he wanted new experiences, this means having an internal feeling that he moves and grows, (3) within its membership structure, he find things that are believed to reach the most widely behavior gives real satisfaction in every condition, he did what felt right in the present context, he adhered to the establishment and comprehensive totality upon himself to direct the behavior according to his experience.

Human awareness can influence their perception and attitude to face anything, this awareness can affect the *basic energy* in the human body, because this awareness is very important to run fast. In various scientific findings and spiritual experience turns consciousness has tremendous strength and a very determine a desired state. In *Six Basic Energy* (Sunaryo, 2008: 42), consciousness contains perceptions, beliefs and the emotional life that affects energy change intellectual, emotional, spiritual, physical, instinctive and transcendental human being is both constructive energy (a good result) and destructive (bad). Thus, the implementation of Islamic self-management strategies with self-awareness is an effort in understanding what is in them and eventually will cause the character kindness.

As aspects of self-management by Zimmerman (1989) (in Ghufon & Risnawati, 2011: 59), self-management includes three aspects, they are: (a) Metacognitive: Matlin (1989) says that metacognition is an understanding and awareness of the cognitive processes or the thought of thinking, metacognitive a very important process because one's knowledge of cognition can guide a person, arrange and organize events that will be encountered and choose appropriate strategies to improve cognitive performance in the future. (b)

Motivation by M Martinez and B Young in Devy and Ryan, is a function of basic needs to control and associated with existing capabilities in every individual, Zimmerman and Pons (1988) is the profit motivation of individuals have intrinsic motivation, autonomy and high confidence in the ability to do something, (c) Behavior : according to Zimmerman and Sebank, an individual effort to organize themselves, select and utilize as well as creating an environment that supports the activities, this pattern of behavior, individuals select, arrange, creating a social environment, and Physical well-balanced to optimize the attainment of its activities. These three aspects are when utilized properly will support the optimal self-management.

3.2 Purification of the heart

Purification of the heart in order knowledge or obtained information to be used as a self-concept for the recipient, because with pure heart and quiet will easily receive information. Heart position above the other limb is like a king who set the departing troops at his command, and the king can use force at will. From the heart is also produced istiqomah and irregularities, as well as the realization of the intention that has been the enactment or cancellation, and Allah said:

إِذْ جَاءَ رَبَّهُ بِقَلْبٍ سَلِيمٍ ﴿٨٤﴾

"when he came to his Lord with a sound heart; the aim comes to his Lord is sincerer the heart to God with fullest. (QS. as-Saffat: 84)

Because the important of heart function, then when meet with Allah the creator of nature cannot be done by just anyone, except those who have a pure heart, therefore, the heart must be in a healthy atmosphere and clean, holy or pure. Pure heart characterized by sincere worship to Allah in the aspect of intention, obedience, trust, repentance, humility, fear and hope (Farid, 2010: 91). The charity sincerely for Allah, if hate something because of God, if given or not given because of God, to arbitrate for the God because of their faith strong attachment to imitate the apostles. Pure heart given an understanding with the values of the Qur'an Surat al-Fatihah:

(a) Bismillah; statement of all human beings do starts from and to, because and by the way of Allah. (b) Arrahmaanirrahiim; giving without limit, give affection to the natural environment of social, love, and always strive to provide benefits in the absence of personal tendencies. Trying to become an attractive man, have good morals, generous, tawadhu, dynamic, active, harmonious, clean and pure, caring, creative, sincerity or purity. (c) Alhamdulillah, grateful to continue how to learn and manage the natural, social environment, and remain attractive and capable of producing power for the benefit of others. The benefit is fun, ease, facilitate, and enhance, distanced from the attitude of arrogance. (d) Robbil'alamiin, (rabb wa tarbiyyah); when people want to learn, toward Allah, human and nature. (e) Arrahmaanirrahiim; loving is human potential as a gift from Allah. (f) Maalikiyaumiddiin; the self-awareness to be responsible for what the profession today or later on Allah. (g) Iyyakana'buduwayiakanasta'iiin; realize that what is done will succeed if always in touch with Allah (h) Ihdinashiraathalmustaqiim; it must continue to learn to struggle for success, right, because of the potential possessed by humans must be sharpened. (i) Shiraataladhiinna an'amta'alaihim; should learn from history, what makes people successful earlier. (j) Ghairilmagdhubi'alaihim waladhaalliin; learn from the behavior that caused the failure and lost.

What are sought by clean the heart, that is now becoming known for the spiritual aspect (SQ = Spiritual Quotient), which gives awareness of the importance of living so that in performing everyday activities can find the meaning of what it does, do not get caught up in the emotional aspect or intellectuals. This is not only frees a person from the pressure, load, and saturation, but also gives a sense of calm, peace, and happiness. A feeling of calm, peaceful and happy can be felt through the heart, because the heart is the center of feeling and affection, in Islam also explained that when close to God, the heart will be calm because the God is love itself and that is capable of tossing and turning hearts.

Humans who have a good self-management will be able to complete the task well, what is its responsibility as individuals or community without thinking again how much benefit that will be received after he completed the task, because he has in mind is what can be given to another people, and all of them have become the concept itself in life. The orientation of life in success indication with successful treasure, throne, said, and the love from God. How to obtain this success, ask yourself and look around, how to obtain a sign of success, the answer is because the interest and benefit, or because love, love and trust. Therefore, if you want to succeed must seek to benefit, attractive, loved, and believed, by having the ability to manage yourself, manage the environment and harmonize what is produced by the pleasure of Allah, Needs human, natural, social, and provide attraction as well as benefits.

3.3 Build a spiritual commitment that is the intention

Human are always in touch with Allah trying to leave the pride, self recognition or humble, responsible, position in Islam, which all practice is highly dependent on the intention, then to be able to carry out activities with well constructed inside is the strength of the seriousness of intention. Like the building, the intention is the foundation, the house will collapse when foundation is not strong, and the act will be in vain if it is not based on intention for Allah. So, intention can make all actions and activities become meaningful and valuable.

Hadith descriptions, that are intended to hope is the intention. People whose hearts are controlled by religious orders, undoubtedly presents the intention to do good, it will feel easier for him doing something good under any circumstances, because in fact the principle of kindness in his heart, so he will tend to do a favor by various forms. So when this intention consensus already exists within every human being, will be able to change things like what you want, because everything is departing from the intent.

Surat al-Fatihah verse one, teach any human who carried out his intentions in the name of God, for Him and for Him alone. The more sincere human intentions, the more significant what will them doing. Sayyid Quthub in al-Mislibah (in Shihab, 1996: 14) explaining that He is holy of holies is a form of truth, which is from Him all beings acquire its form, and from him who has started all starters. Therefore with his name and everything must start with his name done every motion and direction, so it can be interpreted that the intention to Muslims as self-motivated when it will run all its activities.

3.4 Habituation

Every day Muslims read the surah al-Fatihah in the prayers of at least 17 (seventeen) times a day, if able to appreciate and understand the meaning of a self-concept will be internalized in everyday behavior. In the theory of learning, habituation is a behavior that is highly recommended as it will lead to actions that are automatic, without any further thought.

According C. Van Pareren (in Winkel, 2007: 86), forming automatism involves learning motor skills and cognitive learning, automation capabilities acquired is a series of movements coordinated with one another, in this case exemplified in the prayer movement. Then habituation pray five times a day and night itself is actually a form of training for their self-awareness, will cleanse the heart, the strong intention finally woke up a habit that is praying with understanding the meaning of the prayer reading.

So, with habituation read al-Fatihah in the prayer is an excess of self-management islami, an individual at any time and at any time be able to motivate themselves, lead themselves because their sense of self as a manifestation of worship to Allah from the faithful slave. Internalization of the values contained in the al-Fatihah made a self-training or training lasting (long life learning), along the steps or application of the values dimension of life. In the framework of this event that appears is the reading of al-Fatihah done slowly with the heart and feeling, and not only with the eyes or head. The implication of this evaluation every thought and action based on the values contained in the al-Fatihah, finally able to complete everything back to the results or objectives have been achieved better than the initial planning.

Based on the values contained in the al-Fatihah, appear the seven powers behavior (efforts) and trust that is based on the aspect of habituation. Habituation is done almost the same as that applied to the 7 (seven) habits of a successful life and blessing, B5KB written by Harjani Hefni (2008: xxxii), the best-selling book "The Islamic Daily habit", because with habituation is the planting of character in man to find controlled themselves. And here is Stephen R. Covey, author of "The Seven Habits" which says that the character formation method is a call: "Sow ideas, Pluck the strings skillfully act. Sow deeds, Pluck the strings skillfully habit, Sow a habit, Pluck the strings skillfully character, Sow a character, pluck the strings skillfully results".

At this framework, Islamic self-management strategies can deliver the concept of value at a practical level. As is done on teachers in Bojonegoro, each verse is read through the eyes of the heart participants, will give birth to the steps towards the development of a noble character, which is based on the principle of All-Oneness of God, and will bring back the basic character of the Beautiful Names (core values) on god spot that might have been covered. That is, the Islamic self-management strategies that are based on the values of the Qur'an Surat al-Fatihah an attempt to build a human participant or future leaders who are able to develop her potential as an integral whole with balancing the realm of humanity and theological as archetype in lead themselves and other people.

4. Conclusion

From the description above it can be concluded that, Islamic self-management is a strategy in developing the character of the teacher is the motivation or training that is based on the values of al-Fatihah as a whole and the depth of the verse-by-verse. Trying in earnest to understand the meaning contained in the al-Fatihah, read

each prayer by understanding its meaning to be able to apply what was revealed in the verse in everyday life. Stages of Islamic self-management strategies are: *First*, self-awareness, namely introspection, opens themselves to receiving and giving, open hearts and minds to develop the potential in establishing a balance of self. *Second*, clear the heart, because the heart is the king of the moving parts of the body, from the heart net will appear affection as a pillar of happiness. *Third*, build a spiritual commitment, which is the intention, at this time and not delay to do something good. Fourth, habituation in prayer, deepens the meaning of al-Fatihah, and eventually woke characters.

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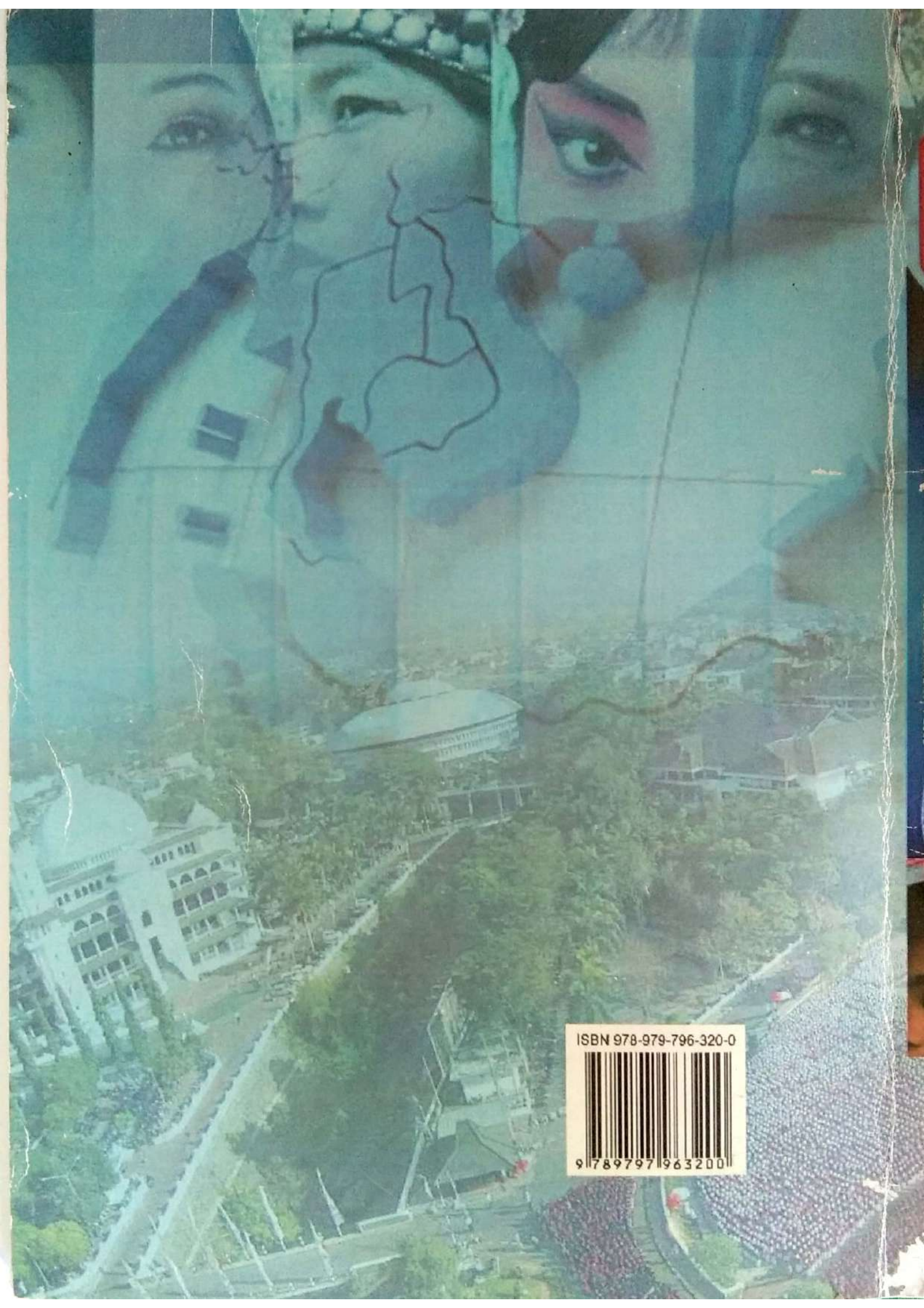
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