

Educational Psychology Thinking According To Shaykh Abdullah Fahim

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Abstract. Educational psychology has undergone a change in the mid-20th century from using a traditional approach to an approach that looks at the intellectual, emotional and social development of students. In the context of education in Malaysia, the traditional approach refers to the practice of teaching and learning carried out in study huts. With such an approach, it is quite difficult to know the potential development of a student. The situation changed when the madrasah system was first introduced. In the madrasah system, studies are conducted according to classes and the syllabus is implemented according to the levels that have been set. This study seeks to examine the thinking of Shaykh Abdullah Fahim (1869 - 1961) an educator who was educated in the traditional stream, but engaged in the task of educating in the madrasah stream from the point of view of educational psychology. Another thing to know is how does he develop awareness and provide insight to students. This qualitative study found that Shaykh Abdullah Fahim is an educator who is wise in adapting the educational situation to the environment. By using a positive psychological approach, he develops mental strength, builds confidence and increases motivation in his students.

Keywords: *Shaykh Abdullah Fahim, educational psychology, madrasah, vision, positive*

I. INTRODUCTION

The mid-20th century saw a major change in educational psychology when there was a paradigm shift from the traditional approach to the cognitive approach which emphasized the knowledge and thinking of educators in the process of teaching and learning while teaching. Using a cognitive approach, educational psychology sees learning as an internal process involving the mental and the power of thinking. Such an approach is in contrast to previous approaches which only saw learning as a specific acquisition. In addition, the cognitive approach also looks at an individual's ability to learn; intellectual, emotional and social development; and individual motivation to make changes (Mayer, 1992).

In addition to the cognitive approach, educational psychology also refers to human interactions that take place in the psychomotor and affective environments. Thus, education in general is a process that involves duties and responsibilities to develop awareness and vision in life. This effort to raise awareness and insight is referred to as humanitarian. Thus, the original educational process is in fact a process of value transformation that humanizes human beings (Baharudin & Makin, 2014: 15).

In the context of education in Malaysia, the traditional approach refers to the practice of teaching and learning carried out in study huts. In the early 20th century, studies that use the traditional approach is very popular in the north and the east coast of the Malay Peninsula. In the traditional system of education, the teacher is said to have the authority to teach when he has a

degree, in the form of a chain of narratives received from his teacher. Typically these teachers are educated in the Middle East or Egypt (Madmarn, 2002: 57).

The emphasis in teaching and learning methods in the traditional system is the acquisition of content which refers to how many books have been successfully memorized, read or studied. For that reason, most of the time in the classroom has been spent on scripture translation activities because most of the texts studied are in Arabic (Madmarn, 2002: 62).

When teaching, the teacher will lecture the content and the students will pay full attention. Typically, questions and discussions are not allowed while the lecture is in progress. In addition, it is very rare for teachers to discuss an issue outside the text being lectured. This is to ensure that students really understand the text being presented (Ishak, 1987: 173).

Class schedules are arranged according to the readiness of the instructors. Usually the class will run after the dawn, noon and dusk obligatory prayers. The syllabus is also based on the readiness of the teachers who teach. Thus, there is no stipulation in determining the text of the study. In fact, the study limit is not determined and it depends on the ability of students in terms of financial funding and interest to continue their studies (Hashim, 2004: 26).

With this approach, it is quite difficult to know the potential development of a student in terms of intellectual, emotional, social and motivational development. The situation changed when the madrasah system was first introduced. In the madrasah system, studies are conducted according to classes and the syllabus is implemented according to the levels that have been set. To find out the performance of students, tests or examinations are conducted (Hashim, 2004: 33-34).

This study seeks to examine the thinking of Shaykh Abdullah bin Shaykh Ibrahim or better known by Shaykh Abdullah Fahim (1869 - 1961) who is a figure of madrasah educators from the point of view of educational psychology. Uniquely he was educated in the traditional stream. He was educated in Mecca and Medina. His teachers consisted of figures who taught in the Masjidil Haram, Mecca and Masjidil Nabawi, Medina. Among the famous teachers at that time was Shaykh Muhammad Sa'id bin Muhammad Babasil Al-Hadhrami Al-Syafi'i Al-Makki and Sayyid Muhammad Amin bin Sayyid Ahmad Al-Madani. In both places, the study is conducted in halaqah, which refers to the traditional method of study. Students will sit around the teacher and listen to a reading, or lecture from the teacher (Masrur, Hernawan, Setiawan, & Rahman, 2019: 55).

Thus, the basic thing to know is how he adapted the traditional methods he learned with the madrasah methods he introduced to the community. Related to the question are the methods he uses to develop students' cognitive, psychomotor and affective. Another thing to know is how he raises awareness and insight to students.

This study uses a qualitative method with a fully literature approach. The approach was chosen for the purpose of information gathering. The information collected will be arranged in chronological order so that the changes in approach made by Shaykh Abdullah Fahim can be examined and analyzed.

II. RESULTS AND DISCUSSIONS

Educational Psychology

In educational psychology, the three domains of attention are cognitive, psychomotor and affective. Cognitive refers to a cluster of mental processes that include attention, memory, language production and comprehension, learning, reasoning and problem solving. Cognitive concepts are closely related to abstractions such as mind and intelligence. It involves decision making, the processing of information in the mind or brain of a participant or operator. In the context of learning, cognitive is related to the intellect and the power of thinking (Blomberg, 2011)

Psychomotor involves physical movement, coordination and the use of motor skills. The development of these skills requires training and it is measured in the form of speed, accuracy, distance and procedures in its implementation. In the context of learning, the psychomotor aspect encompasses seven levels namely observation, preparation, controlled movement, mechanism, specific movement, solution, and originality (Simpsons, 1972).

Affective is closely related to feelings and emotions. There are five levels in the affective domain namely acceptance, perception, appreciation, organization and characteristics based on values (lifestyle). In the context of learning, affective refers to behavior change. Among the things to be seen in this domain are attitudes, beliefs and convictions (Krathwohl, 2002).

Cognitive

In the madrasah curriculum introduced by Shaykh Abdullah Fahim, there are two types of learning modes, namely *nizami* (specific) and *umumi* (general). *Nizami* learning is practiced in the classroom according to the grade or level of the students. *Umumi* learning is open where outsiders can attend. In the *nizami* learning system, Shaykh Abdullah Fahim uses two methods to assess student performance namely;

1. Routine assessment

Students are encouraged to ask questions in class. The purpose is to find out the extent of students' understanding of a subject or topic taught. Shaykh Abdullah Fahim does not like the same students to ask questions because it is difficult for him to assess the understanding of other students. However, he did not scold the students if they asked many questions (Ghani, Talib, Zain, & Jamsari, 2006: 61).

He is very friendly with students whether in class or out of class. Sometimes he walked with his students to town. For example, when he was the mudir at Madrasah Idrisiah Kuala Kangsar, he walked with his students to the city of Kuala Kangsar. If it is found that there is a small student with him, he will hold his shoulder while walking like a father walking with his son. Perhaps with that intimacy, the student didn't feel awkward to ask him questions. At the same time, Shaykh Abdullah Fahim was able to dive into the problems faced by students (Ghani, Talib, Zain, & Jamsari, 2006: 19).

2. Periodic evaluation

To ensure that students really understand and master a study text, Shaykh Abdullah Fahim conducts a test or examination every six months. Students who pass the exam will advance to the next degree or level. Any weaker student should attend a guidance class supervised by an assistant teacher. Assistant teachers are divided into two, namely smart students or senior students. The advantage of this method is that assistant teachers can increase the mastery of a subject or field because they provide guidance to peers or younger students. As for the advantages to the students who follow the guidance, they will be able to improve the weaknesses because each mistake can be identified by the assistant teacher. Indirectly, they will also eventually be able to master the lessons (Ghani, Talib, Zain, & Jamsari, 2006: 10, 57).

In *umumi* learning, Shaykh Abdullah Fahim usually follows the method used in the traditional stream, which is to lecture the study text as lectured by the teachers in the *pondok pengajian* (study huts). It is very rare for Shaykh Abdullah Fahim to present his own views. This approach was taken by him perhaps because he did not want his students, especially the general public, to be misunderstood or confused by such views. Thus, he will usually refer to the contents of the Qur'an and Hadith as well as the notes found in the agreed books (Mudir Madrasah Idrisiah yang disegani: Sheikh Abdullah Fahim, 2000: 23).

In the *nizami* learning system, Shaykh Abdullah also used the same approach which is to encourage his students not to arbitrarily give their own views but instead practice to find answers or solutions as quoted by previous scholars. Indirectly, this method not only improves the skills of students to solve a problem but at the same time develops the strength of their minds (Mudir Madrasah Idrisiah yang disegani: Sheikh Abdullah Fahim, 2000: 21).

Psychomotor

Shaykh Abdullah Fahim can be considered as a traditional stream educator who deviates from the stereotypical approach as is common in traditional studies where students are said to pay less attention to physical development which refers to physical fitness.

Shaykh Abdullah Fahim, on the other hand, strongly encouraged his students to have fun, especially in sports events. Football and badminton were sports that were very popular with his students at that time. His very open-minded attitude has probably influenced his son to love the world's no.1 sport. It is narrated that his son, (Dato) Haji Ahmad Badawi managed to set up a football club in Makkah known as Al-Wahdah. The club is still active in the Saudi Arabian league to this day. At that time, he was in Makkah to continue his studies for 10 years from 1927 to 1937. Shaykh Abdullah Fahim during that period was at Madrasah Al-Da'irat Al-Maarif Al-Wataniyyah until 1931, then moved to Madrasah Idrisiah, Kuala Kangsar until early 1948 (Ghani MF, 2017).

As an astronomer, Shaykh Abdullah Fahim has given exposure to his students about the field. He has introduced special equipment used such as rubu 'mujayyab, solar box and astrolab. In Madrasah Idrisiah, the field has been made a syllabus in learning (Kadir, 2010: 101).

Perhaps the main factor in Shaykh Abdullah Fahim introducing the field to students is so that they can explore new knowledge. This is because astronomy is a science that involves a combination of the sciences of physics and mathematics. The field requires not only reading accuracy but also counting. The field of astronomy also involves a lot of field work. For example, in Madrasah Idrisiah there is a special well that has been dug to be used as a star observatory. From the point of view of educational psychology, astronomy not only stimulates the limbs to respond to the activities performed, but also sharpens the mind. Another interesting thing is that astronomy educates students to have a vision such as planning for future use (Ghani, Talib, Zain, & Jamsari, 2006: 89).

Affective

It was Shaykh Abdullah Fahim's favorite to name his students with certain titles. The title is perhaps a motivation to his students. On the side of his students, the title given by his teacher is considered a source of pride. A good title yields good results because it is also a prayer from his teacher. Among his students who were given the title was Abu Bakar bin Mohd Said (1907-1974) who received the title of Al-Baqir so that his name is more often referred to as Abu Bakar Al-Baqir. Perhaps due to being too often called Al-Baqir which means very wise or learned, later on he succeeded in founding the largest educational institution in the north of the Peninsula in 1934 known as Maahad Al-Ehya Al-Shariff (Abdullah, 1976: 35-36).

Another student of Shaykh Abdullah Fahim named Mohd bin Haji Hashim (1927-1993) was given the title of Al-Saghir because of his small body size. But on the other hand Al-Saghir also often gives a clever meaning to the person who wears the name. Due to the closeness of the name with Mohd, he managed to further his studies at a university in Pakistan. Apart from that, he is also said to have mastered at least 7 languages such as Urdu, Tamil, Hokkien and Japanese. Due to his extensive mastery of religion and contemporary, he was appointed Mufti of Penang in 1982, following in the footsteps of his teacher who was the First Mufti of Penang in 1951. He was also appointed a Member of the Islamic Religious Council of Penang in 1990. (Ahmad, 2016: 13-14).

Shaykh Abdullah Fahim also has a positive attitude towards the abilities of his students. For example, he allowed his student, Abu Bakar Al-Baqir to open a separate madrasah located next to the Madrasah Da'irat Al-Maarif Al-Wataniyyah in Kepala Batas. The purpose of the madrasah was opened is to give students the opportunity to have high-level discussions and debates. The madrasah, named Kanz Al-Maarif, also examines the polemics of the debate between *Kaum Muda* (Reformist) and *Kaum Tua* (Traditionalist). The role of Shaykh Abdullah Fahim is to give advice or a way to their efforts so as not to get involved in the controversy that erupted. With the guidance of Shaykh Abdullah Fahim, Abu Bakar Al-Baqir not only learned to educate students, but also managed the administrative affairs of the madrasah including finance. Armed with this experience, he has successfully established Maahad Al-Ehya Al-Shariff in Gunung Semanggol, Perak and fully financed the expenses of the institution privately through

rubber plantations, paddy factories, power stations and petrol stations that he operated (Abdullah, 1976: 237-241).

Awareness and Insight

Shaykh Abdullah Fahim has his own method to raise the spirit of his students, especially awareness of the nation and country. His expertise in Arabic has enabled him to compose *nasyids* (chants) to raise the patriotic spirit of his students. In addition to the patriotic spirit of *nasyid* also plays a role in providing therapy to the presenter and listeners. From a psychological point of view, *nasyid* is able to reduce tension or dissolve confusion in the mind. At the same time, it can also provide motivation and inspiration to increase one's potential.

The fact is, the *nasyid* composed by Shaykh Abdullah Fahim is not only addressed to his students but also to all Muslims. This is because the gestalt of his thought is synthetic in nature i.e. by looking at a reality as a whole. Truth or reality is not seen in a disjointed state but in a circle. The life of the Malays at that time, were still in the grip of British colonialism. Success in education is not a self grandeur because the Malays at that time were still tied up under a foreign power. Thus, the Malays have to get out of the cocoon, if they want to succeed in the realities of life. The success of the Malays will only be achieved if the Malays successfully govern their own country. These are basic things that are emphasized by Shaykh Abdullah Fahim along he became prominent educators in Malaya, since returning from Mecca in 1916 (Ahmad H., 2003: 38-39).

However, in order to gain independence, Shaykh Abdullah Fahim did not adopt a radical attitude towards the colonialists. On the other hand, Shaykh Abdullah Fahim strives to develop human capital by providing a line-up that is expected to produce more scholars and figures who can administer the country's affairs in the future. By making *nasyid* as a daily routine for students to appreciate it, indirectly it is able to form an ideal that is always embedded in their souls.

In a *nasyid* had written under the title Al-Watan, Shaykh Abdullah Fahim called on the Malays and Muslims to work hard to develop the country. According to him, it is a pity that God has blessed the land with abundant mineral resources and earth's produce, but all the fruits are enjoyed by foreign powers. Among the translations of the *nasyid* verses are as follows;

The softness of reciting nasyid commemorates the homeland

Which is sung when alone and when open

The many blessings that the homeland has poured out on us

And the many blessings of the homeland around people who work hard (Ghani, Talib, Zain, & Jamsari, 2006: 31)

In other verses, Shaykh Abdullah Fahim tried to awaken the Malays, in order to rebuild the glory of Malay civilization, as has been achieved in the Malay Muslim governments in the past, particularly the Malacca Sultanate.

My heart is in love with you, O Malaya

Where is not while your true majesty

History has been a witness for so long

How good and you are the best homeland (Ghani, Talib, Zain, & Jamsari, 2006: 32)

One of Shaykh Abdullah Fahim's strengths that is highly respected by the community, and may also be feared by some people is his vision or views on something. Vision in a psychological context can sometimes motivate others. In the context of tasawwuf, vision is considered as *karamat*, a privilege bestowed by Allah SWT to His chosen servants. For example, Shaykh Abdullah Fahim once stated to his student, Mohamed Shith when they met at the port of Penang to send people on pilgrimage that his student would go on pilgrimage the following year. By the permission of Allah, the matter really happened and Mohamed Shith was selected to perform Hajj the following year (Ghani, Talib, Zain, & Jamsari, 2006: 61).

Vision is also sometimes referred to as "*mulut masin*" (meaning-wise, self-fulfilling prophecy). In other words, a vision can be likened to a prayer granted later. For that reason, sometimes Shaykh Abdullah Fahim's speech is feared by people. In a positive psychological aspect, vision can cause others to have to speak the truth and not persecute others. For example, once a fruit seller said it was not true to Shaykh Abdullah Fahim when he wanted to buy the fruit. The seller stated that the fruit was not yet ripe. Eventually, the fruit is not ripe (Ghani, Talib, Zain, & Jamsari, 2006: 22).

In addition to *mulut masin*, vision can also spark inspiration to others. For example, Shaykh Abdullah Fahim once told his student son, Ahmad Hashimi who is the Mudir of Maahad Islami, that his grandson named Abdullah will be the Prime Minister one day. Those words came true when Abdullah Ahmad Badawi became the 5th Prime Minister in 2003 (Al-Attas & Chuan, 2005: 46-47).

III. CONCLUSION

Overall, Shaykh Abdullah Fahim's educational thinking from the point of view of psychology is directed towards positive psychology which is to develop the potential of his students. From the cognitive aspect, Shaykh Abdullah Fahim builds students' creativity through questions, tests and applying a library approach to solve a problem. Here it can be seen that Shaykh Abdullah Fahim prioritizes qualitative rather than quantitative in making assessments on his students.

From a psychomotor point of view, Shaykh Abdullah Fahim introduced activities that combine mental and physical training as found in sports events and the field of astronomy. In other words, to develop students' psychomotor skills, learning is not only limited in the classroom, but can also be made in the field. With that, learning will be more dynamic and fresh with new ideas.

Touching on the affective aspect, Shaykh Abdullah Fahim builds the motivation of his students by giving titles and expressing confidence in the abilities of his students. In that way, learning can be created in a conducive and friendly manner while promoting the growth of healthy thinking.

Shaykh Abdullah Fahim builds the skills of students and the local community by instilling national awareness through nasyid. The method of awareness through *nasyid* is able to

inject subtle feelings into the souls of the listeners, in turn stimulating them to earnestly acquire knowledge and have the ambition to take back the rule from the hands of the colonialists.

Shaykh Abdullah Fahim also has a vision that shows his authority as a highly respected figure in society. Vision is a very unique view because it combines God-given experience, calculation and inspiration. From a psychological point of view, positively Shakh Abdullah Fahim builds the motivation of students and the community through the vision conveyed.

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