Developing Spirituality in Educational Technology Research to Build Character of Quality Culture in Disruption Era 4.0

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Abstract. This research is motivated by the urgency of the integration of sprirituality in educational technology research towards modern era. The fact that almost all innovations and technologies in modern today is the result of the development of Western, has encouraged this research to be realized as a strategic effort to reconstruct medical technology innovation and technology for Muslim medical personnel, as well as realizing Islamic medical and health sciences reference to the success of Islamic civilization in medical and health fields throughout the world. Its special value from educational technology research is the tawhid (unity) which is the spiritual and material unity, the unity of body and soul, the unity of the world and the hereafter, and the unity of thought and action. Because individuals have different concepts of what is right, it is necessary to develop core values of educational technology research for organization. One of the successful indicators of educational organizations in universities is the creation of a quality culture. The findings of this research are: First, the quality culture in in higher education is strongly influenced by core values of sprituality in educational technology research that are socialized and internalized in all components and members of the organization continuously. Second, disseminate the value to be understood, and internalized by all components of education, so that will impact on organizational behavior. Third, improving the quality of human resources to support new ideas, vision and mission of the organization through education. Fourth, provide the facilities needed by the organization effectively. Fifth, apply organizational values; And Sixth, controlling organizational behavior.

Keywords: Spririituality Core Values, Educational technology research, Disruption Era

1. Introduction

The Sprituality core value of Educational technology research which is the focus of this discussion is the value of tawhid (unity). This value has been developed by many researchers and scientists according to their interests, preferences, and sources. The styles were formulated with the aim to be effective in achieving the goals of organization. It prepared leaders skills to deal with the diverse situations in a pluralistic world at present and more complex in the future. These really need strategic leadership style which may stimulate, motivate and generate leader to effectively achieve organizational goals. The style fundamentally based on the Al-Quran revelation of The AlMighty, were effectively practiced by the Prophet as the Sunnah, and, successfully implemented by prominent Muslim scholars. These had achieved to the enlightenment of the Golden Era of Islamic Civilization pioneered and generated by the mujahid, mursyid, mujtahid, and, mujaddid strategic leadership style. Strategic leadership is linked the strategic function with the leadership function. It is a means of building the direction and the capacity for the organization to achieve the direction shift or change. In addition, a key shift in the mind-set of leaders who take strategic roles is that they move away from the operational detailed view and develop a holistic and broad organizational perspective. By maintaining these principles, the leaders will gain success in managing their organization based on Islamic Perspective. In most circumstances in life, according to Prophet Muhammad (S.A.W), Muslims must

appoint a leader during a trip, select an imam (leader) to lead the prayer, and choose a leader for other group activities. The husband is the leader of his family. In the absence of her husband, the wife assumes the role of leader of the house.

An important source of knowledge about the core value of wudu in relation to Islamic educational management is listed in Al-Quran, As-Sunnah of the prophet SAW, and, prominent Muslim scholars. The Quran was revealed to the Prophet SAW for the true guidance of all mankind of Muslims and non-Muslims, the ghaib and physically-exists, as well as other creatures in the world till the hereafter.

2. Methodology

All materials and methods that have been used in content analysis with Phenomenology description.

3. Result and Discussion

The Sprituality on Islamic educational research are derived from the Quran, which is the most fundamental source of Islamic aqeedah, shari'ah, ibadah, and, akhlak or adab. According to Muhammad Abdullah Al-Buraey (1990), AsSunnah literally means "the path", "the road" or "the way of the Prophet Muhammad SAW", and is used to denote his actions, deeds and utterances (other than Quran). It consists of thousands of dicta, commendations of certain actions upon various occasions, explanations of various phenomena and approval or disapproval or both of the deeds of other men around him. There are a lot of basic principles of Islamic administration that can be extracted from both the Al-Quran and As-Sunnah. The aims of education in Islam were well laid out in the First World Conference on Muslim Education, held in Mecca in 1977. The conference defined the aims of education and resolved that: "Education should aim at the balanced growth of the total personality of Man through the training of Man's spiritual, intellectual, rational self, feeling and bodily sense. The training imparted to a Muslim must be such that faith is infused into the whole of his personality and creates in him an emotional attachment to Islam and enable him to follow the Quran and Sunnah and be governed by the Islamic system of values willingly and joyfully so that he may proceed to the realization of his status as Khalifatullah to whom Allah has promised the authority of the universe (Al Attas, 1979:158-159)".

Contemporary Muslim scholars such as Professors Al Attas (1979), Ismail Faruqi (1987), Abu A'la Al-Maududi (1988), Mohd Kamal Hassan (1988), Ashraf (1994), (Louay, 1996), Hassan Langgulung (2004), and, Sidek Baba (2009) state that the Islamic education should aim at the following objectives: to develop goodness piety and fear of God in individuals so that social justice prevails; to develop tolerance, brotherhood, love, mercy, goodness and righteousness in the individuals so that a truly Islamic society may come into existence; to develop the habit of consulting each other in the individuals so that maximum benefit could be achieved from intellectual capacities; to develop the ability of self–expression and shouldering responsibility so that a representative and responsible society is built up; to provide opportunities to the individuals to live in an ideal, pure and happy life so they can come closer to Allah or muttaqqin. This titled is only awarded to pious Muslim by Allah SWT which fundamentally acquired through appropriate educational system.This principle is applicable throughout generations and across culture with prosperous achievement all over the world in the muslim and non-muslim civilizations. These cross-sectional achievement are all together practiced and manifested in the scope of education in Islam of both "formal" and "non-formal", comprising the Fardhu Ain and Fardhu Kifayah. In fact, the philosophy of education in Islam and the objectives of education in Islam which was interpreted by prominent Muslim scholars might have

inspired the formulation of concept and principles of strategic educational leadership from Islamic perspectives.

The Wudu language has the meaning of the word "clean". Ablution can foster positive perceptions and motivations, positive emotional responses, and can avoid stress reactions. Its special value is the tawhid (unity) which is the spiritual and material unity, the unity of body and soul, the unity of the world and the hereafter, and the unity of thought and action. Hence the implications of wudhu values on educational management serve as a bridge of the ability to look beyond assumed limits, triggering the power of motivation in people and leading them toward achieving the desired institutional goals. It involves inspiring and supporting member of school community towards the achievement of philosophy and vision for the school which is based on clear personal and professional values. The fundamental dimensions of educational leadership were identifying and articulating a vision, fostering the acceptance of institutional goals, providing individualized support, intellectual stimulation, providing an appropriate model, and, high expectations of result or natijah, especially the students achievements and teachers performance. Leadership is not the provenance of one individual but a group of people who provide leadership in the school and, by doing so, provide support and inspiration to others to achieve the best for the children in their care. In other words, leadership is not set in isolation but is set in the context of organizations and the wider society. Since education changes are ongoing in a changing environment, there is a strong need for continuous development and the lifelong professional development of school practitioners, in particular the Principals or Headmasters.

They should more attentive with the tremendous reform of education in the developed and advanced countries around the world which far beyond the achievement of Muslim countries. The leadership of the ultimate value of wudu is Tawhid (unity) is strategic because it deals with the development of institutions as a whole which includes the goals of change, implementation strategy, ability, and, shift direction or change. In fact, change, innovation, and, future direction always highlighted in Islam as narrated in the Al-Quran, the Hadith of the Prophet, and, the ijtihad of prominent Muslim scholars. This is to ensure that Muslims are rightful and truthfully guided, and, supposedly to be more advance and future looking.

Muslims are encouraged to plan strategically their future in both worldly and hereafter matters. Therefore, this paper intends to analyze the development of quality and core values of Wudu based on Islamic education management to build a culture of higher education quality from The Al-Quran, the Sunnah of the Prophet SAW, and, the practices of prominent Muslim scholars which eventually propose a "Model of Strategic Educational Leadership from Islamic Perspectives".   Chin Chu and Jung Fu (2005: 663) "leadership is the process by which a person exerts influence over other people and inspires, motivates, and directs their activities for helping to achieve group or organizational goals". In Sahih Bukhari it was reported that: "Abd Allah Ibn Umar (God be pleased with him) reported that the Messenger of God S.A.W said: "Behold! Each of you is a guardian, and each of you will be asked about his subjects."

Leadership is a process of inspiring and coaching voluntary followers in an effort to fulfil a clear as well as shared vision. Thus, in Islam, a leader is not free to act as he does not choose, nor must he submit to the wishes of any group, he must act only to implement Allahs laws on earth. The focus of leadership in Islam is doing good deeds for the sake of Allah, the Muslim community, and humankind. In the Qur'an Allah says: "And remember that Abraham was tried by his Lord with certain commands, which he fulfilled: He said: "I will make thee an Imam to the Nations." He pleaded: "And also (Imams) from my offspring!" He answered: "But My Promise is not within the reach of evil-doers."(Qur'an,Al-Baqarah: 124). Hence, in this context, we can refer to the period of our Prophet S.A.W who performed good deeds and gave a clear picture on the roles of leadership assisted by the great companions who were both males and females.

The Leadership Model of Strategic Education from the Islamic Medical Perspective

Leadership in Islam emphasizes the primary value that is Tawhid (unity) of vision or niah, process or implementation, and result/natijah. Leaders should be careful about their activities because they are being observed by Allah. In the holy Qur"an Allah says that: "And say: work (righteousness): soon will Allah observe your work, and his messenger, and the believers" (Surah At-Taubah:105).

The major basic principles of Islamic education management which are considered as very important in this contemporary Muslim world are knowledge, tawhid (Oneness of God), vicegerent of Allah, Taqwa or God-Fearing, and, effort to persuade good deeds and prohibit evil among subordinates and community. In fact, other principles are amanah (trust), justice, shura (consultation), brotherhood, moral and ethical behaviours, responsibility (trustworthiness), muhasabah (accountability) and motivation. Those are the values that embody the strategic leadership in Islamic approach which should be implemented by those who are leaders in any organization particularly schools.

A key element of this ability is to encourage commitment through shared values and leaders therefore need to understand themselves and the values they hold and be able to nurture quality communication. Furthermore, it is important to find a way to build a connection between thinking and action. That sense of ultimate responsibility is exemplified in the following Quranic warning: "And fear a Day when you will be returned to Allah. Then every soul will be compensated for what it earned, and they will not be wronged (i.e. treated unjustly)" (Qur"an, 2:281).

As individuals vary in the extent of their fear of Allah and their motivation for righteousness, other sanctions are necessary. One such mechanism is social values, norms and sanctions. Another inevitable enforcement mechanism in any organized society, composed of less than angels, is government controls, monitoring and policing powers. In normative Islam, however, government role is no excuse for totalitarianism. The Prophet was once asked by his companions, "Why don't you set prices (of goods) for you? His answer was "Allah is the One who sets prices". He seems to be referring to the natural laws of supply and demand that Allah created, which, under normal circumstances should be more valid than decisions made by a given bureaucracy. This does not rule out, however, limited government intervention when necessary for the protection of public interest and within the Islamic process of Shura (mutual consultation).

Davies and Ellison at Quong and Walker (2010) believe that evidence-based practice is the wise use of data to make decisions at school. It's about getting strategic data from the social, technological, educational, economic and political environment; Analyze, interpret and integrate the data into useful information; And explore the desired options. In addition, strategic leaders examine the research findings to find out "what works", propose ideas, look for possible research to get better student results.

4. Conclusion

The special value of sprituality in educational technology research is tawhid (unity), a moral and material unity, unity of body and soul, unity of the world and the hereafter, and unity of thought and action. Because of this evidence-based practice, it is necessary to develop core values of Wudu (tauhid) for organizational operations. One indicator of operational success of organization-based management education technology research in universities is the creation of a quality culture. That is through some Stage. First, the culture of quality in higher education is strongly influenced by the value of core values of ablution that are socialized and internalized in all component and members of the organization continuously. Second, spread values that must understood, and internalized by all

components of education, so that will impact on organizational behavior. Third, improving the quality of human resources to support the idea, vision and mission of the organization through education. Fourth, provide the facilities needed by organization effectively. Fifth, apply the value of the organization; And sixth, controlling organizational behavior. Leaders with the application of the core values of wudu (monotheism/unity) not only have innovative ideas and "big picture", but "their feet are also solid in the field" in the sense they are perceived as achievers. Furthermore, accomplishing something for strategic leaders involves maintaining their own technical, mental and emotional capacities and staff and mobilizing these to achieve important results. In addition, they use their silent knowledge and position in school to focus action on what matters and solve things both personally and in collaboration with others. Leaders who open new horizons. Leaders who recognize the important role of modern-day schools, where information, knowledge and understanding are constantly changing.

Acknowledgement

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