



THE STUDENTS' INTEGRATED PERSONAL DEVELOPMENT IN ISLAMIC COLLEGE TO FACE FUTURE CAREERS THROUGH LIFE SKILL ENHANCEMENT AND FAITH ENLIGHTENMENT PROGRAM

Aminah, S.Pd.I, M.Pd

Dosen Institut Parahikma Indonesia

ABSTRACT

In some majority Moslems country, there are found Islamic colleges which offer their curriculum to provide and enhance human resource of the students enrolling in one of the campuses. The students attending the universities absolutely prepare themselves to compete in the real life especially in workplaces. They need extra knowledge which focuses on their human resource in intellectual, emotional, and spiritual. Thus, integrated personal development is offered to overcome this problem. Life skill enhancement and faith enlightenment program is the alternative of pursuing their future challenges. Input, environment, and output (I-E-O) are urgent factors to be synergy to apply. The enhancement of life skill including professionalism in the chosen field of study, ICT mastery, English proficiency, and self -management program aims to improve their intellectual and emotional intelligences. Besides, faith enlightenment program is another thing to highlight by providing them Islamic discussion forums and spiritual advice to increase their spirituality. The program is expected to boost the youth personal development and to evoke qualified personal human resource that will be ready to face the real world especially the workforces by thinking smartly and wisely. In addition, family involvement, bureaucracy, lecturers, staffs, and friends also play the important roles in bringing those programs into reality.

Keywords: Integrated Personal Development, Islamic college, life skill enhancement, faith enlightenment



A. INTRODUCTION

Globally, in facing economy, social, and education matters, mechanistic-mathematic physics theory cannot resolve the problems. Capra in Purwadianto (2004:7) stated that classis economic science cannot explain and overcome human matters broadly. Even though the economic rate is high, but the welfare has not covered all aspects in the society. There are many inner human factors which has not been measured precisely. The partial paradigm should be changed into holistic perspective in understanding this life.

Furthermore, Fritjof Capra added in his book called *The Tao of Physics and The Turning Point*, the human paradigm keeps changing and it is affected by east thought especially *Taoisme*. Firstly, Capra explains that the thought paradigm changes occur due to Newton classic physics which turns into Quantum physics thought. Based on Newton classic physics, all of particles and movements in this world happens owing to this theory. Thus all the things are noticed mechanistically and determined clearly. All of these ideas influence most of life aspects such as technology, chemistry, physics, psychology, and even economy. The classic physics tends to be deterministic, logic, mathematic, and measurable.

Meanwhile, by finding out Quantum physics, Capra believed that the people change their mind and way of thinking from the précised and predictable method to relative and probabilistic. The quantum physics opens our paradigm to think that there is “dark” room in this world that cannot be explained or achieved by human brain. Hence there is another factor called faith and religion which should be noticed in this life. It is proven by the relativity theory of Quantum physics that it can assist the human beings to not to determine everything right away. This approach is relevant to Indonesia culture, which has diversity in culture, religion, belief and social values. Most of Indonesia people think that Allah is the Most Absolute One in this world. The relative things can be communicated well and shared among the people. Besides it improves association or cooperation in the society.

Prior to the previous explanations, it can be inferred that the students in the university have to be given holistic understanding about how all the things can run well when they balance the emotional, intellectual and spiritual aspects within themselves. The classic and quantum physics make us realize that human beings have some lack and limitations to face this life. Therefore having high IQ (Intelligence Quotient) is not enough to pursue the happiness and success in this life.

Most of people believe that IQ (Intelligence Quotient) will bring success in studying and life to the person who has logic mathematic, linguistic, and, skillful ability. In fact, the failures were also experienced by those who have high IQ. It evokes to bad behavior in real life even in the workplaces. In contrast, those who have low IQ can be successful due to optimizing their EQ (Emotional Quotient) and (Spiritual Quotient). For instance, an engineer who is expert intellectually in technology will fail when he ignores to balance his emotion and his faith. He is influenced by his high ambition regardless his patience, diligence, selfishness, and arrogance.

Besides, the imbalanced intelligence yields bad manner, corruption, greediness, and anger in the social intercourse and individual life. Emotion, empathy, spiritual and physical factors, responsibility, art, love, social, should be developed along with logic, mathematic, linguistic, and rational terms. By balancing the mentioned elements to build success in the future, it will result in good outcomes for the human being both in the world and hereafter.

In pursuing career, people are demanded to improve their capability emotionally, intellectually, and spiritually. Thus, the academic factor is designed as good as possible to gain excellent human resources. Any kind of universities, high schools, or colleges offer some programs to overcome predicted problems. One of examples of the programs which cover all of qualifications for being better self is the life skill enhancement and faith enlightenment program. Moreover, Islamic college has its own characteristic differed from the other kinds of universities. The program matches with the ideal purpose of managing self to be a professional and wise people especially in work areas.

To determine what to learn during in the university, the study management should find out the students input or motivations for attending the campus. Cole and Lavine (1997: 229) noted that specific variables that measure factors associated with student *input, environmental-context throughput, and skills output* factors may help researchers understand why students attend universities, what happens while they attend, and how these factors produce various outcomes. Those three variables are considered to design the syllabus or materials to enhance the students output. The environment really affects the students' motivation to develop their human resources. By implementing suitable design of education in which the spirituality, cognitive, and emotion are managed in supporting area and professional educators.

B. DISCUSSION

Astin in Cole and Lavine (1997:230) has addressed three elements called I-E-O (Input-Environment-Output) model in which the black box problem that has plagued educational research by examining that environment that mediates inputs and outputs. He also explored the role played by student involvement with the environment, acknowledging that students must actively participate if they are to maximize benefits from their educational experiences.

In line with those I-E-O elements, Cole and Lavine offered three factors to highlight as follows:

- a. Student input: motivations for attending university
- b. Environmental throughput: institutionalized settings and nurturance
- c. Skill outputs: human capital acquisition and academic achievement

Furthermore, these three elements are elaborated based on the vision and mission created by the institution. For instance, the Islamic college founder has designed how the students should be treated and what are the benefits which they will obtain from attending the university. The analysis of strength, weakness, opportunity, and threat are concerned to be the ways of formulating the target of the university as follows:

1. Student input: motivations for attending university

A number of educational experts have researched and suggested typologies with which represent students' reaction to university settings more than actual motivation for attending the college. The workable paradigm of student development requires readiness to attend and benefit from universities. Yankelovich in Cole and Lavine (1997:231) empirically assessed two analogues of motivational readiness, which he called career-mindedness and post-affluence. However Durkheim argued his opinion that there is postulation regarding categories of suicidal behaviors namely egoism, altruism, fatalism, and anomic. Hence Cole and Lavine constructed additional items and developed a workable, empirically based typology of student motivations for attending university. This typology identifies five motivations as described as follows:

- a. *The careerist-materialist* (CAR) motivation involve seeing the university as a means of gaining money, status, a career, success, and better things in life. The students believe that the university they choose is a way to get into an interesting and satisfying career, practical means to achieve personal success, to earn money, and to get higher status in society.
- b. *The Personal-Intellectual development* (PER) motivation which emphasizes on personal growth, studying and learning, and understanding the complexities of life and world. The students expect that the education help them to understand the complexities of life, and it is satisfying for giving opportunity to study. Besides they believe that the university provides personal development, intellectual capacity improvement, and understanding of the complexities of the modern life.
- c. *The humanitarian* (HUM) motivation concerns with helping those less fortunate, improving the world, and changing the system. The students trust that university and education enable them to help the other unfortunate people, to contribute to the welfare of others, to contribute

to the improvement of the human conditions, and can make meaningful changes in system.

- d. *The expectation-driven* (EXP) motivation in which the student is responding to expectations and pressures from family and friends to attend a university and get a degree. The students are interested in attending university due to some factors such as getting a degree and satisfying their parents and considerable pressures from their friends. In addition, they have no choice but to come to university.
 - e. *The default* (DEF) motivation with which students report that they do not really know why they are attending college, except that they believe doing so is better than pursuing other available options and they often ask themselves why they are in university.
2. Environmental throughput: institutionalized settings and nurturance

Ericson's concept in Cole and Lavine (1997:233) pertains to the structured delay of adult responsibilities provided by educational settings. It provides a license for students to explore values and roles before entering the real work-world. Referring to this statement, Cole and Lavine view the institutionalized moratoria not only as settings informed by the dominant values (ethos) but also as learning environments that can vary in terms of their nurturant qualities.

Ericson explained that institutionalized settings mean that the culture in America as an example is dominated by two superordinate value systems: a technological ethos and humanistic ethos. The largest segment of students experience technology-based institutionalized moratoria, which strongly influence the socialization experiences necessary for induction into mainstream technological society and its occupational settings. On the other hand, other youth are socialized in humanism-based institutionalized moratoria, which are ostensibly structured to encourage intellectual and values development and place less emphasis on preparation for occupational attainment. The

humanistic moratoria correspond to liberal arts faculties, whose graduates generally spread out into many nonspecialized fields.

However in nurturant model, although university settings provide forms of value structure, they also provide learning environments in which more concrete, day to day experiences with faculty members occur. Gamson in Cole and Lavine (1997:234) conceptualized them as varying in terms of normative-utilitarian dimensions which reflect how the role of teaching is approached by a particular department in terms of teaching philosophy or culture: the normative environment emphasizes the close academic, social, and personal tutelage of students, whereas the utilitarian environment provides a more detached, impersonal, mass, academic training. Pascarella and Terenzini in Cole and Lavine (1997:234) also concluded that students are more often positively affected by their learning environments when “faculty and students share common attitudes and values; where interpersonal exchanges are frequent, friendly, and not rigidly hierarchical; and where there is a departmental esprit de corps”.

In teaching, there are some factors that should be noticed namely teacher, student, context of time and place as the perennial truth. Besides the material taught plays an important role in transferring knowledge. Tomlinson (1998: 7) stated that materials should attract learners’ curiosity, attention, and interest and the impact is achieved. The elements fulfilling the criteria are novelty, variety (breaking up the monotony), attractive presentation, and appealing content.

Tomlinson suggested the criteria attracting the students in learning are designed in the materials. In addition the materials should: 1) help learners to feel at ease, 2) help learners to feel confidence, 3) be perceived by learners as relevant and useful, 4) require and facilitate their self-investment, 5) be ready to acquire the points being taught, 6) expose the learners to language in authentic use, 7) be drawn to linguistic features of the input, 7) provide the learners with

opportunities to use the target language to achieve communicative purposes, 8) take into account that the positive effects of instruction are usually delayed, 9) take into account that learners differ in learning styles, 10) take into account that learners differ in effective attitudes, 11) permit a silent period at the beginning of instruction, 12) maximize learning potential by encouraging intellectual, aesthetic and emotional involvement which stimulates both right and left brain activities, 13) not rely too much on controlled practice, 14) provide opportunities for outcome feedback.

Thus, concerning with the materials proposed by the institution, those criteria above are considered to be urgent things. In addition, the institution as one of the examples of environment focused efforts include programming that emphasizes the following: (a) coordinated, school-level organization development and planning, creation of caring communities of learners and enhancement of school and classroom climate through a combination of class meetings, peer leadership, family involvement, and whole-school community building activities, (c) strengthening teacher instructional practices and increasing family involvement, and establishing smaller units within schools and building trust among school staff, families, and students, thereby increasing student access, guidance, and support from school staff and other students, (Greenberg, M. T. et. al, 2003: 468).

3. Skill outputs: human capital acquisition and academic achievement

Skills acquired at colleges ostensibly constitute human capital, which is a basis for workforce preparation. Human capital skills contribute future career participation directly in technical skills and indirectly in self-management and self-motivation skills. Nontechnical skills may be the most important learning outcomes because they contribute to the ability continually adapt throughout life in a highly changeable world (Lockhart in Cole and Lavine, 1997:234)

However Pascarella and Terenzini in Cole and Lavine argued that grades appear to be mainly of pragmatic importance in the early career stages,

especially in terms of gaining access to high demand undergraduate and postgraduate programs. Nevertheless, researchers should assess academic achievement to address the importance of grades compared with other factors so as to gain fuller picture of learning outcomes. To accelerate the students' learning programs, it is suggested to the teachers to know well whom they teach. The college students are categorized as teenagers especially the undergraduate ones. Brown (2001: 92) described that the teens are an age of transition, confusion, self-consciousness, growing, and changing bodies and minds. This period is really and sensitive, yet it is a great challenge for educators to control and reeducate their minds, lifestyle and religiosity.

In addition to intellectual intelligence, emotional and spiritual aspects are also urgent to elevate. Emotional intelligence can be increased as long as the students can work together, share and solve the problem together, and become good patterns for the others by being patient, diligent, determined, confident, sympathetic, and so on. The most relevant factor to human's life and success is spiritual factor.

Priestley (1997) stated that spirituality is, of logical necessity, nonsense to the positivist and meaningless to the post-modernist. The limitations of our Western rationality must be tackled. The statement delivers deep meaning that even how smart and modern a person is, it will be meaningless and nothing in front of God. The spirituality is the core of forming one's attitude and faith. When the people have their love to God, their body, mind, and soul will be peaceful and meaningful.

All the things human beings do will be based on the right path that God has guided to them. He promised that we will be safe in this world and hereafter when we choose God as our intention and willingness before anything in this world, and let Him be the only Purpose in our life. This is in line with what Moslems say in their prayer that everything they do is *Lillahi Ta'ala* which means that we do everything *because of God and for God*. Likewise, Handa in



Beck (1986) indicated that although spirituality has to do with our inner being, not just any inward nature will do. Our "heart" must be cleansed of impurities or, more positively, it must be "cultured." Cosmic consciousness may reside within each one of us (a common Hindu theme), but this does not ensure spirituality. Our inner being must be brought into harmony with that consciousness: the God within us must be "realized." Only then will a life based on our inner impulses be fully spiritual.

Prior to the elaboration of the three elements called (IQ, EQ, and SQ) which are really urgent to human beings, the educators should prioritize them as the vision of forming the youth mindset, behavior, and vision which will yield the integrated personal development. The great change of the world to form civilization is in their hands. Therefore there must be youth development programs to be executed and they will be beneficial for themselves. Those programs are offered by Catalano, R.F, et.al. (2004: 101) as follows:

- a. Promoting bonding: Bonding is the emotional attachment and commitment a teenager makes to social relationships in the family, peer group, school, community, or culture.
- b. Fostering resilience: Resilience is an individual's capacity for adapting to change and to stressful events in healthy and flexible ways. Resilience has been identified in research studies as a characteristic of youth who when exposed to multiple risk factors, show successful responses to challenges and use this learning to achieve successful outcomes.
- c. Promoting competencies: The positive youth development construct of competence covers five areas of youth functioning, including *social, emotional, cognitive, behavioral, and moral competencies*. In recent years, many competence promotion efforts have sought to develop skills to integrate feelings (emotional competence) with thinking (cognitive competence) and actions (behavioral competence) to help the child achieve specific goals.

1. Social competence: Social competence is the range of interpersonal skills that help youth integrate feelings, thinking, and actions to achieve specific social and interpersonal goals.
2. Emotional competence: Emotional competence is the ability to identify and respond to feelings and emotional reactions in one self and others. Salovey and Mayer in Catalano, R.F, et.al. (2004: 104) cited that there are five elements of emotional competence to identify, including knowing one's emotions, managing emotions, motivating oneself, recognizing emotions in others, and handling relationships.
3. Cognitive competence: Cognitive competence includes two overlapping but distinct sub constructs. The W. T. Grant Consortium in Catalano, R.F, et.al. (2004: 104) defined the first form of cognitive competence as the "ability to develop and apply the cognitive skills of self-talk, the reading and interpretation of social cues, using steps for problem-solving and decision-making, understanding the perspective of others, understanding behavioral norms, a positive attitude toward life, and self-awareness. While the second aspect of cognitive competence is related to academic and intellectual achievement. The emphasis here is on the development of core capacities including the ability to use logic, analytic thinking, and abstract reasoning.
4. Behavioral competence: Behavioral competence refers to effective action. The W. T. Grant Consortium in Catalano, R.F, et.al. (2004: 104) identified three dimensions of behavioral nonverbal communication (through facial expressions, tone of voice, style of dress, gesture or eye contact), verbal communication (making clear requests, responding effectively to criticism, expressing feelings clearly), and taking action (helping others, walking away from negative situations, participating in positive activities).

5. Moral competence. Moral competence is a youth's ability to assess and respond to the ethical, affective, or social-justice dimensions of a situation.
- d. Fostering self-determination: Self-determination is the ability to think for oneself and to take action consistent with that thought.
- e. Fostering spirituality: To capture components of either religiosity or nontraditional forms of applied spiritual practice, *spirituality* is defined here as "relating to, consisting of, or having the nature of spirit; concerned with or affecting the soul; of, from, or relating to God; of or belonging to a church or religion". The construct of spirituality has been associated in some research with the development of a youth's moral reasoning, moral commitment, or belief in the moral order. Recent reviews of the relationship between religiosity and adolescent well-being found that religiosity was positively associated with pro social values and behavior and negatively related to suicide ideation and attempts, substance abuse, premature sexual involvement, and delinquency.
- f. Fostering self-efficacy: Self-efficacy is the perception that one can achieve desired goals through one's own actions. Bandura in Catalano, R.F, et.al. (2004: 106) added that "self-efficacy beliefs function as an important set of proximal determinants of human motivation, affect, and action. They operate on action through motivational, cognitive, and affective intervening processes. " Strategies associated with self-efficacy beliefs include personal-goal setting, which is influenced by self-appraisal of one's capabilities.
- g. Fostering clear and positive identity: Clear and positive identity is the internal organization of a coherent sense of self. The construct is associated with the theory of identity development emerging from studies of how youth establish their identities across different social contexts, cultural groups, and genders. Identity is viewed as a "self-

structure,” an internal, self-constructed, dynamic organization of drives, abilities, beliefs, and individual history, which is shaped by their navigation of normal crises or challenges at each stage of development.

- h. Fostering belief in the future: Belief in the future is the internalization of hope and optimism about possible outcomes. This construct is linked to studies on long-range goal setting, belief in higher education, and beliefs that support employment or work values.
- i. Providing recognition for positive behavior: Recognition for positive involvement is the positive response of those in the social environment to desired behaviors by youths. According to social learning theory, behavior is in large part a consequence of the reinforcement or lack of reinforcement that follows action. Behavior is strengthened through reward (positive reinforcement) and avoidance of punishment (negative reinforcement) or weakened by aversive stimuli (positive punishment) and loss of reward (negative punishment).
- j. Providing opportunities for pro social involvement: Opportunity for pro social involvement is the presentation of events and activities across different social environments that encourage youth to participate in pro social actions.
- k. Fostering pro social norms: Programs that foster pro social norms seek to encourage youth to adopt healthy beliefs and clear standards for behavior through a range of approaches. These may include providing youth with data about the small numbers of people their age who use illegal drugs, so that they decide that they do not need to use drugs to be “normal”; encouraging youth to make explicit commitments in the presence of peers or mentors not to use drugs or to skip school; involving older youth in communicating healthy standards for behavior to younger children; or encouraging youth to identify personal goals and set standards for themselves that will help them achieve these goals.



Based on the description above, it is expected to the youth for developing themselves through some programs which enhance their life skills and faith and moral enlightenment for the sake of their future. When they have covered all of qualified factors to perform in their young age, it is not impossible for them not only to pursue their happiness and great career but also to create civilization in their era.

In forming civilization and pursuing career, one of Islamic colleges in Indonesia which apply three elements for enhancing human resource or human capital is Parahikma Institute of Indonesia (IPI). It is situated in Gowa, South Sulawesi. There are three factors to master of being the students in this college namely ICT, English proficiency, and spiritual wisdom. ICT and English proficiency are provided for the students to compete in the real work areas. While spiritual wisdom is designed to enhance the students' ethics and faith. It is expected that from the institution, the alumnus will be wise, smart, skillful, and civilized among their community.

Civilization is an ideal aim of this life especially for the youth as the socio control and agent of change in the nation. Moral degradation, drug abuse, juvenile delinquency, free lifestyle, radicalism, fatalism, and the other bad factors which impact have worse impact for the youth should be reduced significantly in order to create conducive atmosphere and peace in this country. Therefore, at IPI, spiritual wisdom is instilled in the students' mind and soul to educate them to be educated and civilized people. Furthermore, ICT mastery and English proficiency will be their provision to be competitive asset in this globalization era.

Mastering English is perceived difficult by some people. In learning the language Richards and Rodgers (1986: 16) explained that there are three distinguished theoretical views of language and the nature of language explicitly and implicitly inform current approaches. They are the structural view which is a language system of structurally related elements for the coding and meaning in terms of phonological units, grammatical units, grammatical operations, and lexical items. The other view of language is called as functional view that acts as a vehicle for the

expression of functional meaning which emphasizes the semantic and the communicative dimension rather than merely the grammatical characteristics of language and leads to a specification and organization of language teaching content by categories of meaning and function rather than by elements of and structure. The last view of language is called as interactional view which sees language grammar as a vehicle for the realization of interpersonal relations and for the performance of social transactions between individuals.

Referring to the theory of the views of language above, it can be inferred that there are some stages of language mastery that has different functions in the real workforce and social intercourse. After knowing the formulas of the sentences, the students are prompted to be communicative and can get along well with their friends and colleagues when they get an occupation.

Even it takes a long time to master English and get higher progress; all of students keep their motivations certainly because they have their own goals or aims by choosing the campus to learn. Some of them want study abroad, have professional career, or become wise figures in this country. Thus, the input considering life skill is also highlighted. The human capitals which are needed in the job the students will choose when they graduate are ICT mastery and English. The public figure, the kind manager, the good government, the tough parents, the honest employees in the family and the work areas can manage themselves and all the things and people around them when they have elaborated and increased their three elements of intelligences. God says in (Al-Mujadilah: 11):

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا قِيلَ لَكُمْ تَفَسَّحُوا فِي الْمَجَالِسِ فَافْسَحُوا يَفْسَحِ اللَّهُ لَكُمْ وَإِذَا قِيلَ انشُزُوا فَانْشُزُوا يَرْفَعِ اللَّهُ الَّذِينَ ءَامَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿١١﴾



“O you who have believed, when you are told, “Space yourselves” in assemblies, then make space; Allah will make space for you. And when you are told, “Arise,” then arise; Allah will raise those who have believe among you and those who were given knowledge, by degrees. And Allah is Acquainted with what you do”.

This verse explains that Allah will raise peoples’ degree and dignity, if they have balanced faith and knowledge. Logically, the people who strive to worship and enlighten themselves with good moral and obedient to the Only God and struggle to learn and learn new things for the sake of other’s goodness are in high position in God’s view. No matter what those who deny it, the people who stay in the right path will always win as long as they can manage their ego to be the “slaves or true lovers” of God instead of seeking for humans’ praises. Thus, in managing self for the students, the goal should be highlighted and designed well.

To achieve the students’ goal is determined by finding their needs for the first time they enrolled at campus. Hutchinson and Waters in learning Nation and Mecalister (2010: 5) make useful division of learners’ needs into:

- a. Necessities: what the learner has to know to function effectively
- b. Lacks: What the learner knows and does not know already
- c. Wants: What the learners think they need.

Those varieties can be obtained and discovered by a variety of means such as testing, questioning and interviewing, recalling previous performance, consulting the students, lecturers and others who involved by collecting data, i.e.: textbooks and manuals that the learners will have to read and analyzing them and investigating them about the conditions in which the learners will need to use the language. After knowing what they need, the teacher should find out the types of the students they are going to teach to modify the materials to be interesting to understand.

In line with the types of the students, Nunan (1998: 170) described learners ‘types’ and the preferences as concrete learners, communicative learners, analytical learners, and authority oriented learners. Thus, in the program of teaching English for

EFL learners, the teachers ought to consider what kind methodologies will match with the students' types.

The program for English improvement should include language – focused learning in the sound system, vocabulary, grammar, and discourse areas. The language – focused learning results in some effects for instance speeding up learning, helping learners overcome barriers to their language development, and creating a positive effect on meaning-focused learning (Nation and Mecalister, 2010; 57). Larsen and Freeman (1986) have also contributed the education masterpiece about techniques and principles in language teaching. Those can be modified and implemented based on the students' needs, learning styles, and the materials taught. Therefore, to integrate the youth development programs and the three elements which they have to balance, an institution has to have clear vision and mission in implementing them.

For applying the youth development programs especially for Indonesia in which the majority of the people are Muslims, Islamic college has become an option for parents, students, friends, or one stop place to deepen general knowledge and Islamic thoughts. It is also modified with certain curriculum and syllabus which improve the quality of the students.

Hence, Parahikma Institute of Indonesia provides a program called *Pencerahan Imani dan Keterampilan Hidup* (PIKIH) program. In English language, this program is called as life skill enhancement and faith enlightenment. This program is provided for the students during their study in the institution. Input that the students get through the environment which involves the lecturers, material, and place, and the clear output is in line with the vision and mission of the institution. Obviously, it is associated with three elements called I-E-O (Input-Environment-Output) which was offered by Astin in Cole and Lavine in the previous explanation.

To upgrade the students' life skills, they study their own study for field of study professionalism based on the department they prefer. Besides in PIKIH program, English proficiency is learnt by the students for 3 years. The reason of



taking much time on mastering English is owing to the fact that many alumnus take their English courses for job demands after graduating from university. Nonetheless, IPI has anticipated this matter by providing the students with English in basic program, intermediate program, and advanced program. The advanced program includes TOEFL mastery program for those who want to continue their study in this country or abroad and work in International standardized office or firm. Similarly, ICT mastery has to be mastered for operating the administration, creating new innovations, finding some resources or references, and doing some official duties.

For the faith enlightenment program, IPI has provided the students with spiritual advice called “Ilmu hikmah” or spiritual wisdom. It contains of the study of how to live in peace, how to be a civilized person by having good ethics and moral, how to worship God sincerely, how to understand the philosophy of why human is created, and how to be a good pattern in social life. From this program spiritual and emotional intelligences are upgraded. In applying the PIKIH program, the bureaucracy management and the lecturers “Discipline Commission” to supervise, educate, advice, and monitor the students. The ethical code is introduced to them with the fine and punishments when they break the rules.

The other programs which can foster the students’ creativity can be seen from being active in Students’ Activity Centre in which the students can explore their skills and interest as the extra programs such as scout, art, journalistic, public speaking, leadership, and Moslems youth program for community services, etc. They can conduct seminars, competitions, charity activities, volunteers of social work, and so on.

The elaboration of the chosen regular subjects for improving the student’s professionalism in their field of study, their involvement in the whole-campus community building activities, and PIKIH program for the life skill enhancement and faith enlightenment is expected to enhance the human capital or inner capacity within themselves.

Obviously, the cooperation among the college students, the students' executive board, the bureaucracy, lecturers, and discipline commission will affect much in the application of the students' progress development programs. Besides, their parents are also involved by informing the matters which might occur during the study. Input through knowledge delivered or transferred by the lecturers are beneficial for forming tangible output for their future. Certainly, environment is another factor to support the youth development. Hence, in the first year, the IPI students are recommended to live in the dormitory so that the campus management can control, advice, and monitor their attitude, moral, activity, and achievement.

At last, after being educated for some years in the college, the output for the alumni is expected to be the most valuable provision to face the real challenges in the workplace, real life, and social intercourse. By implementing the intellectual, emotional, and spiritual in the proper and balanced way in their life, it will affect to their success in the world and hopefully in hereafter. They will be honest among the liars, smart and humble leaders, responsible and innovative employees, competitive and religious society, and so on.

C. CONCLUSION

The students' typology of motivations for attending university are identified as *the careerist-materialist* (CAR) motivation, *the personal-intellectual development* (PER) motivation, *the humanitarian* (HUM) motivation, *the expectation-driven* (EXP) motivation, and *the default* (DEF) motivation. Due to those diverse backgrounds of motivations, the higher colleges including Islamic college in which the students enroll themselves offer some programs to fulfill their willing. Input, Environment, and Output (I-E-O) are categorized as important things to notice. Similarly, providing integrated personal development is one of the ways to create qualified and civilized alumnus.

The integrated personal development is associated with the IQ, EQ, and SQ enhancement. As the college students are categorized as teenager especially in

undergraduate program, Catalano, R.F, et.al. (2004) suggested some programs for fostering resilience, self-determination, spirituality, self-efficacy, clear and positive identity, pro social norms, and belief in the future. Likewise, the programs are designed to promote bonding, competencies covering *social, emotional, cognitive, behavioral, and moral competencies*, and to provide recognition for positive behavior and opportunities for pro social involvement.

In line with the youth development programs described above, Parahikma Institute of Indonesia (IPI) prepares life skill enhancement and faith enlightenment programs called PIKIH program. The chosen field of study in the department and students' activity center also contribute much for their progress improvement. Furthermore, the involvement all segments of the institution and the students including lecturers, friends, staffs, bureaucracy, family support are engaged to succeed the programs for the sake of the college students' work demand and real life in their future.

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