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CREATIVE POSITIONS IN THE SOCIAL SCIENCES



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# VERBAL AND NONVERBAL BARRIERS IN SOCIAL WORK COMMUNICATION

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## **Abstract:**

Both for building a functional relationship between social worker and client, and for the success of the intervention, communication is essential in social work. That is why different verbal and nonverbal communication techniques are used in order to build and maintain efficient relationships between those who communicate in social work and contribute, in this way, to the fulfilment of the proposed objectives of the intervention. However, sometimes communication is disrupted by various factors and obstacles, referred to as communication barriers. These can be both verbal and nonverbal. The more such disruptive factors are in social work communication, the more the outcomes in this field are affected. Therefore, it is recommended that the typical communication barriers are known by social workers in order to avoid them. This paper deals with the most common verbal and nonverbal barriers that can affect communication in social work. In addition to defining and discussing them, various examples from the practice of social work are provided, as well as several suitable recommendations for avoiding them.

**Keywords:** social work communication, verbal communication barriers, nonverbal communication barriers

## **1. Introduction**

Communication, both verbal and nonverbal, is essential in social work for building a functional relationship between social worker and client, as well as for the success of the intervention. Sometimes, however, communication is disrupted by various factors and obstacles, referred to as communication barriers. These can be both verbal and nonverbal.

Regarding verbal communication, although the words should have clear

meanings and what is conveyed or shared between the interlocutors should undoubtedly be understood as such by both parties, there are often some difficulties and problems in the verbal interaction due to various issues, such as the different culture or the social worker's difficulties in adapting to the specific communication style of the assisted person. Some verbal barriers are caused by clumsiness and mistakes made in communication by the social worker, such as the inappropriate use of questioning techniques, expectations and anticipation, presuppositions, excessive moralising, prematurely giving advice and suggesting solutions, judging, criticising, blaming the client, analysing, diagnosing, dramatizing, labelling the client's behaviour, consoling and excusing some client's actions, warning and threatening, attempting to convince the client, by logical argument alone, of the correctness of certain points of view etc.

Alongside verbal barriers, there are also a number of nonverbal barriers to communication (Ștefănescu, 2009). These can impede the good interaction between the professional and the assisted person, although they do not relate to verbal expression, and may be due to issues of place and time, as well as to psycho-physical characteristics of communication. Such nonverbal barriers are the inappropriate space in which communication takes place, inadequate distance between interlocutors, improper gestures and mimicry of the social worker, unsuitable attire, inappropriate looking and voice of the social worker, etc.

The present paper addresses the most common verbal and nonverbal barriers that can affect communication in social work. The typical verbal and nonverbal barriers are defined and discussed, and different examples from the practice of social work are provided. Moreover, some appropriate ways to avoid them are pointed out.

## **2. Verbal communication barriers in social work**

Verbal communication is essential in social work, because most messages between the client and the social worker are verbal. Although words should have clear meanings and what is transmitted or shared between the interlocutors should undoubtedly be understood as such by both parties, still some obstacles and problems often arise in verbal communication due to various factors, such as the social worker's difficulties in adapting to the specific communication style of the assisted person, or various barriers and impediments in communication. Such factors that may constitute barriers to verbal communication in social work are discussed further in this section of the paper.



## ***2.1 Culture***

Culture is one of the factors with a major influence on communication processes. The cultural context can generate different meanings of terms or areas of understanding, which can make it difficult for social workers to communicate effectively with clients and can even create communication gaps between members of multi-personal client-systems (Krogsrud Miley et al., 2006: 202). For example, even a simple question asked by the social worker to the client, such as “What does your family think about this situation?”, can create confusion and influence communication, as the term “family” can have different meanings from one culture to another, or even within the same culture, from individual to individual, depending on their cultural affiliation and background, level of education, values and beliefs. Thus, for instance, if the social worker refers in their question to the nuclear family, the interlocutor (the client) may think of the extended family when answering. If these issues are not clarified, communication may be jeopardised because the answer given by the client has a different meaning than the one inferred and retained by the social worker, due to a different understanding of a word used. Such examples are numerous, involving different attributions of meaning to terms and expressions, including those that may seem commonplace and self-evident, as in the example given.

## ***2.2 The presuppositions/assumptions***

When “assuming” to understand the content of a client's message, the social worker creates a significant barrier to communication (Compton et al., 2005). The obstacle of assumptions about the meaning of messages occurs when the social worker receives an ambiguous message, controls it insufficiently and believes that the meaning they give it is the correct one. The words themselves can be ambiguous, and the way they are pronounced can lead to unclear thoughts and feelings about the interviewee's behaviour. For instance, the word “intervention” may give different meanings to a social worker, a physician, a policeman or a homeless person. Everyone will tend to think about the meaning of the word in their professional sphere or starting from their own life experiences.

Example: A 16-year-old boy on probation comes to the social worker's office, who invites him to take a seat and asks him how he spent the last week. The boy replies “Good”, smiling and looking delightedly at the illustrations in a magazine. The social worker tells him to leave the magazine, as he is here to talk. Initially she assumed that the boy's smile and gestures suggested his attempt to avoid participating in the conversation. However, the boy's behaviour had another explanation: he did not know how to behave, he had little experience in terms of politeness in human interactions.

Therefore, the social worker must carefully check the meanings or significances of the messages and behaviours, and avoid relying on assumptions about them.

### ***2.3 Expectations and anticipation***

Past experiences can generate expectations that filter perceptions of present situations (Krogsrud Miley et al., 2006: 203). Both social workers and clients have expectations about their encounter. Even a simple, well-intentioned message from the social worker such as “we will work together” can be interpreted negatively by the client as a result of their previous disappointments with the “system” (Imber-Black, 1988). Therefore, different prior experiences determine certain expectations, which influence how people transmit, receive and interpret messages. Unverified generalisations and categorisations can distort information and significantly affect the ability to communicate effectively.

Not only clients but also social workers can be influenced by expectations that can be detrimental to optimal communication with the person being assisted. Thus, sometimes the social worker, based on the experience of other cases, may make the mistake of mentally predicting what the client is going to say (Compton et al., 2005). These “predictions” turn out to be even stronger than the client's words or behaviour, distorting the meaning of the messages received. In this way, the response that is anticipated to be received is indeed received, by selecting only the information that confirms the social worker's expectations (Kadushin & Kadushin, 1997).

This barrier, also called “anticipation”, arises because when the interlocutor speaks, the social worker stops listening, because they seem to be sure of what is going to be said and focus only on messages that confirm their expectations (Rodat, 2019). A kind of selective reception occurs. Most of the time, communication is affected by certain diagnostic labels resulting from experience with people facing similar situations. Preconceived notions about the interlocutor emerge, based on the observation of similarities that lead to the development of stereotypes about the type of person one is interacting with. Anticipation occurs to the extent that an existing stereotype is allowed to affect and distort communication. Such stereotypes can develop from one's own experience or from that of an agency.

For example, if a large family, which has been facing various problems for a long time, such as unemployment, alcoholism, domestic violence, etc., again calls on the social work service, the social worker assigned to the case may be tempted, given the history of the family in question, and other similar cases, to consider from the outset the case to be one without solutions, to believe that they know all the facts of the problem anyway, as well as the answers that the family members will give in the interview, which will influence their listening and reception of the meaning of the messages.

Therefore, the social worker must always be aware of the possible influences that may affect them and try not to anticipate what the subject is going to say. In order to counteract the effects of negative expectations, the social worker must listen carefully to all messages and in turn consciously convey messages of acceptance and respect, regardless of the client's situation and the similarity of their case to other cases.

#### ***2.4 Excessive moralising***

Sometimes the social worker is tempted to moralize, to tell the client what is right and what is wrong, what is good and what is bad, what they have done wrong and how they should proceed further, in the light of the moral norms of the community/society. Although such a tendency may be well-intentioned, it can be a barrier to communication, as it can result in the client's self-blame, loss of confidence and self-assurance, loss of self-judgement, and dependency. It can also lead to feelings of frustration, guilt, but also anger on the part of the client towards the social worker, and in general towards society and other people, all of whom are perceived as just “lecturing”, admonishing, being judgmental, disgruntled and making them feel powerless, worthless or guilty.

However, the goal of the social worker is not to trigger such feelings, but to help the client. Therefore, the social worker should avoid using moralising expressions such as “must/must not”, “should/should not/shouldn't”, “as is right and proper”, “properly/it is proper/ it is not proper”, etc., as messages that include such expressions can be interpreted with the meaning: “I am telling you what to do because you cannot figure it out”.

Examples of excessive moralising to be avoided:

“You should not have done that”;

“It is not right to do so”;

“You must move out of the house!”;

“What will people say if you do this? It is not right and proper to behave like this”;

“You should revise your attitude towards your husband!”;

“You need to decide sooner what you want to do”;

“Others will be upset/ surprised if you act like this/ if you make this decision”. Etc.

#### ***2.5 Giving premature advice and suggesting solutions***

This is a common mistake made especially by newcomers to working with people (Roth & Rebeleanu, 2007: 138). Of course, social work clients seek advice, they need solutions, but such advice and suggestions for solutions given without sufficient assessment of the client's situation can have negative

consequences, such as: they can cause fear, resistance and opposition, feelings of inferiority of the client, or it can lead to dependency of the person on the social worker and the social work system.

Even if advice is sought, certain recommendations for solutions, based on superficial information, can trigger negative reactions. The subject may respond: “Yes, but I have already tried... It doesn't work”. Although in some cases the temptation for the social worker to intervene quickly is great, this would take place without proper exploration of the problem. However, it is more important for the social worker to lead a process in which the assisted person engages in the discovery of problems and solutions, rather than making suggestions that would increase their degree of dependence (Hepworth et al., 2013).

Examples of premature advice and suggestions of solutions to avoid:

“I think you should approach things differently with your wife. I suggest you...”;

“Tell your husband that you do not agree with the way he treats you!”;

“I suggest you move somewhere else because you have had so many problems here”;

“I think it would be best for you to take a break”;

“If your boyfriend is as you say, why don't you leave him and set up a relationship with another boy?”;

“I think you shouldn't get a divorce, you don't know what the situation will be like afterwards”;

“You should enroll/drop out of college!”. Etc.

## ***2.6 Judging, criticising, blaming the client***

An attitude of judging, criticising and blaming on the part of social worker also causes a barrier in their communication with the client because, according to a mechanism similar to the one previously described regarding premature advice, it underlines the client's resistance to change. Linguistic formulations that involve blaming and judging the client, especially used in the context of an insufficiently stable relationship, usually trigger or accentuate feelings of shame, inferiority and/or opposition, leading to self-defensive or even counter-attacking responses from the client.

Examples of wording to avoid:

“This is where you are wrong”;

“Leaving home was a big mistake”;

“You do not think straight”;

“Lying is not allowed!”;

“Your behaviour leaves room for improvement”;

“How could you do such a thing?”.

“One of your problems is that you do not want to look at another point of view” (Hepworth et al., 2013: 172). Etc.

Responses that evaluate or show disapproval have a negative impact on clients and the process of providing help. They trigger, most often, defensive reactions. Criticism does not often have the desired or intended effects, such as increasing a person's motivation to change. On the contrary, feedback such as an empathic response, which shows understanding of a behaviour, even an inappropriate one in some respects, may be more likely to induce motivation for a more appropriate behaviour (Roth & Rebeleanu, 2007: 139).

### ***2.7 Analysing, diagnosing, dramatizing/theatrical interpretation, labelling the client's behaviour***

Formulations that include such aspects rather have the effect of aggravating the symptomatology that the social worker would like to avoid (ibid.). A particular label applied to someone may reinforce the labelled behaviour instead of mitigating it.

Superficial labels and diagnoses represent an oversimplification of complex phenomena, of mental mechanisms, neglecting the uniqueness and individuality of the subject. Certain generalisations do not serve to correctly define problems, nor do they suggest ways to modify behaviour. If the subject accepts certain labels, they may use them as excuses not to get involved. In many cases, it triggers client's resistance. The use of professional jargon in the presence of clients ("neurosis", "deficiency", "negativism", "fixation", "transference", "resistance", "passivity") also has negative effects, leading to feelings of shame, inferiority, or the idea of a sick person (Hepworth et al., 2013: 174).

Examples of such wording to be avoided:

„You are acting this way/ You behave like this because you are depressed”;

“I notice that you are showing hostility towards your mother-in-law”;

“You are suffering from maladjustment syndrome”;

“You have a disharmonious personality”;

“Your attitude indicates that you are suffering from post-traumatic stress disorder (PTSD)”;

“This is passive-aggressive behaviour”;

“You are really belligerent today”;

“What you are telling me seems borderline subliminal”. Etc.

### ***2.8 “Parrotting” client's message, overusing certain phrases or clichés, adolescent jargon, or street language***

When social worker “parrots” what the client said, that can be a factor of irritation for the latter. Repeating client's words is not only annoying, but also does not bring anything useful in the communication between the two. Instead

of “parroting”, the social worker should use “fresh language that captures the essence of the clients’ messages and places them in sharper perspective” (Hepworth et al., 2013: 178), by applying specific verbal communication and active listening techniques, such as paraphrasing, verbalization, clarification and reflection, summarising and interpreting, reframing, and so on (Rodat, 2020: 16-21).

Moreover, social workers should avoid superfluous phrases in their speaking, as those are also irritating and have a distracting effect. Using frequently expressions like “you know”, “okay”, “and stuff”, “see/you see”, as well as some “faddish clichés that have permeated today’s language” (Hepworth et al., 2013: 178) (e.g., “cool”, “dude”, “awesome”, “sweet”, “tight”, etc.) is annoying, puts a negative spin on communication, and raises questions about the seriousness and professionalism of the social worker.

Trying to “overrelate” to youthful clients by using adolescent jargon to excess is another mistake made sometimes by social workers (ibid.). The use of teenage slang terms, as well as some street language, makes communication false, inauthentic, impeding the development of an effective working relationship.

Examples of wording and phrases to avoid:

“This is a multi-step process, you know?”;

“Let’s work on this task, okay?”;

“You see, it's a difficult intervention”;

“I tried to get some information over the phone, and stuff”;

“Your idea is cool”;

“It's sweet that today you were so punctual”;

“You guys are awesome!”;

“Hey dude, you should know there are rules!”. Etc.

## ***2.9 Consoling and excusing some client's actions***

Some wording that attempts to reassure and comfort the person being assisted can be beneficial, instilling hope and leading to the idea that things will get better. However, if they are used inappropriately, by unconditional reassurance of the client that things will get better by themselves or by actions independent of the person being assisted, possibly by suggesting a sense of the client's omnipotence (“you can do anything you want, *if you want*”), they can lead to unfounded hopes and, subsequently, to disappointment if things do not work out (Roth & Rebeleanu, 2007: 140). This is why such an attitude on the part of social workers is dangerous, especially if used indiscriminately. Sometimes such consoling formulations are used by inexperienced professionals who cannot bear the serious personal histories of their clients and rush to console them, to reassure them, in order to reduce the effect of tension. However, it must be kept in mind that certain problems are serious, difficult to solve, or

some problems are unsolvable, such as incurable diseases, some disabilities, some mental illnesses, etc. Therefore, social workers have an obligation to listen and learn about the most painful realities for the client, without falling into the temptation to tell them that “it will work out”, “it will be solved”, or “everything will be fine”.

Also, dangerous is the exaggerated attitude of forgiving inappropriate client behaviour, since socially inappropriate behaviours should not be excused, but corrected.

Examples of wording to avoid (Hepworth et al., 2013: 169):

“Don't worry, things will work out”;

“You will feel better tomorrow”;

“I really feel sorry for you!”;

“Everyone has problems”;

“The situation is not as bad as it seems”;

“We all make mistakes”. Etc.

Such formulations on the part of the social worker rather avoid analysing problematic personal histories, as well as exploring feelings of despair, fear, lack of help. Attempting reassurance prematurely may raise doubts about the authenticity of the social worker's point of view.

## ***2.10 Warning and threatening***

Wording that implies warnings, especially in the form of threats, can be serious barriers to communication between the social worker and the client. Indeed, sometimes people receiving care do not consider actions that would be risky for them or others, or that would contravene legal provisions. The social worker must warn them of the potential consequences, but not in the form of threats. The use of wording such as the examples below can trigger disagreement.

Moreover, sometimes clients' verbal behaviour can be aggressive. Even the most experienced social workers can become irritated under the pressure of verbal abuse, accusatory remarks, attacks on their integrity, competence or authority (Hepworth et al., 2013: 175). It is important for social workers to control their own defensive reactions and develop appropriate ways of dealing with negative feelings, and not to respond in the same tone to verbal violence.

Examples of wording that includes threats to avoid:

“If you don't do this way, you'll be sorry”;

“If you could figure out what would be best for you, then you should...”;

“Either you do this, or you won't get any help”;

“We will see who has the power here”;

“From now on, please know... / From now on I will take different measures!”;

“You have no business here under these conditions!”. Etc.

### ***2.11 Attempting to convince the client, by logical argument alone, of the correctness of certain points of view***

Such an attitude, embodied in formulations that try to convince the client through various logical arguments, may increase the client's resistance to the proposed change of behaviour, especially in the early phase of the intervention process. For example, it is not enough to explain to an alcoholic client the negative effects of alcohol consumption, or to provide statistics about the consequences of alcoholism. Instead of having the desired effect, such arguments can make the target person feel misunderstood, which will amplify their adjustment difficulties and possible symptoms. Logical arguments sometimes make the client angry and more vehement in their arguments (Roth & Rebeleanu, 2007: 140).

Thus, if the social worker tries to provide “logical” evidence for a change in behaviour, this can trigger hostility and resentment from the client. It is more appropriate to provide information on the basis of which the client can, on their own, examine the advantages and disadvantages of each option.

Examples of wording to avoid:

“Let's see what drug use means”;

“Excessive alcohol consumption eventually leads to serious illness and body collapse”;

“Statistics show that a lot of people die from cirrhosis, a disease caused by drinking”;

“I remind you that you have a responsibility to solve the problem”;

“Think about what you are causing in your family by your behaviour”;

“If you do this, you will get into more trouble”;

“This attitude is going nowhere”.

“In the end, you are still going to leave him. Statistics show that, on average, women leave and return to an abusive relationship by five times before they leave their abusive partner for good”. Etc.

### ***2.12 Using jokes, sarcasm and irony towards the client***

In communicating with the person assisted, it is not recommended to use jokes or irony/sarcasm regarding the client or their situation. Although in some contexts jokes may lighten the atmosphere and facilitate further communication, in the case of a relationship with a social work client they are not recommended. Often clients do not understand even the most innocent jokes, which in turn provokes an oppositional reaction. They may feel misunderstood or think they are not taken seriously. Also, sarcasm and irony have no place in a social worker's speech.

Examples of wording to avoid:

“It seems to take quite a few social workers to handle a case like yours”;



“I notice you got up on the wrong side of the bed this morning”;  
“I understand that you think you have a problem...”;  
“I was thinking of not coming to today's meeting anymore, because maybe you don't have any problems in the meantime!”;  
[After the person assisted declares that they did their best to solve their problem]: “Yeah... I don't doubt that you did...” (in a sarcastic tone);  
“You complain so much about your situation, as if you were the only person with problems in the world”. Etc.

### ***2.13 Inappropriate use of the questioning technique***

A possible barrier to communication between the social worker and the client may be the inappropriate use of the questioning technique. The art of questioning can be mastered by social workers, who, in time, will learn what questions are appropriate to ask, depending on each client, and also how to ask them. It is important that the questions stimulate responses that can lead to finding alternative solutions and involving clients in solving their own problems.

Recommendations regarding questioning technique:

- starting with the introduction of the interviewer (social worker) to the client (example: “I am Maria Popescu, social worker within...”);
- immediately after the introduction, one should not start with complicated questions, but with “warm-up” questions (e.g., “Did you find our office easily?”; “How are you feeling today?”) and examination questions (e.g., “Tell me more about yourself”);
- avoiding too many close-ended questions, that is, those questions that elicit quick, short answers from the interviewee; while some close-ended questions are necessary or useful (e.g., “What year were you born?”; “What school did you attend?”; “Who are your family members?”, etc.) (Rodat, 2021: 24), others should be avoided (e.g., “Do you like our service?”; “Have you enjoyed our session?” etc.)
- using of open-ended questions, which can elicit more elaborate answers, other than “yes” or “no”; examples: “Tell me more about...”; “What concrete/specific expectations do you have from our organisation?”; “Please explain to me what happened?”; “How did you react when...?”; “Please describe exactly the situation from your point of view”; etc. (Rodat, 2020: 18);
- using questions starting with “who”, “how”, “when”, “which”, “where” (e.g., “Who were the people present when it happened...”; “How did you feel in that situation?”; “Which solutions have you tried?”; “How did you feel then?”; etc.);
- avoiding questions that start with “why” because they can provoke a defensive reaction or even hostility (e.g., “Why didn't you think better before making such an important decision?”);

- avoiding questions that are too long (e.g., “How do you think your husband would behave if in the future you changed your attitude and no longer accepted a subordinate role in the family?”);
- avoiding double or triple questions (e.g., “What are your favourite places to look for a job, who will stay with your children while you work and when you think you can start work?”);
- avoiding multiple questions or *stacking*, i.e., a succession of questions without waiting for answers (e.g., “When you don’t feel you have control of situations, what goes on inside of you? What do you think about? What do you do?”) (Hepworth et al., 2013: 175);
- ensuring neutrality, avoiding questions that suggest answers, that is, *leading questions* (for example, avoiding questions that begin with “Don't you think...?” or “Aren't you...?”, and those that end with “is it/isn't it?”, “do you/don't you?”, “did you/didn't you?”, “would you/wouldn't you?” and so on; e.g., “Aren't you too young to take this step?”; “You only tried to protect your family, didn't you?; “You wouldn't do it the same way the second time, would you?”; etc.);
- avoiding the succession of questions at a too fast pace;
- avoiding the interruption of clients when they are answering;
- using an appropriate tone of voice and carefully monitoring non-verbal communication;
- designing an interview guide in order to avoid possible bottlenecks during the discussion.

### **3. Nonverbal communication barriers in social work**

Along with verbal barriers, there are also a number of nonverbal barriers to communication. These can prevent effective communication between the professional and the assisted person, although they do not relate to verbal expression. Such factors, which constitute obstacles to communication, can be due to issues of place and time, as well as to some psycho-physical characteristics of communication. Among the non-verbal barriers that can affect communication in social work are those listed below.

#### **3.1 Inadequate space**

A space that does not allow privacy for communication participants is an inadequate space. Thus, the presence of other people in the same room, the opening of the door, the bustle, the noise in the building, etc. are factors that hinder communication (Krogsrud Miley et al., 2006: 203). Inappropriate furniture can also affect communication. For example, it is totally inappropriate for the social worker to sit behind a desk and the person assisted to sit on a chair, sometimes on a smaller chair than the social worker, or even standing.

Such a situation can cause a feeling of inferiority in the person in front of the desk, or even fear and hostility.

Therefore, a position of equality in communication is recommended, suggested also by the non-verbal element of the space: the people discussing should sit facing each other, on chairs of the same size, without a desk between them, and without various obstacles (pieces of furniture, electronic devices, etc.) that prevent them from seeing and hearing each other well (Roth & Rebeleanu, 2007: 137).

### ***3.2 Improper distance between interlocutors***

Inappropriate distance between communication partners can also be a barrier. Too much distance can affect the sense of communion, while too little distance can be perceived by the person assisted as an intrusion into private, intimate space, or even as a danger (ibid.).

### ***3.3 Inappropriate gestures and facial expressions of the social worker***

These elements of non-verbal communication need to be carefully controlled by the social worker. Thus, gestures and mimicry that may denote inattention, indifference, boredom, disinterest, lack of understanding, lack of approval, lack of empathy, lack of solicitude, superiority, sarcasm, etc., should be avoided (e.g., lifting eyebrow critically, pursing or biting lips, frozen-on rigid facial expressions, inappropriate smile or laughter, yawning, doodling, scratching the head or other parts of the face and body, picking fingernails, playing with the hair, with a pen or other objects, etc.) (Rodat, 2019: 147). The client's cultural background should also be taken into account and gestures which, in their culture, may possibly be offensive should be avoided.

### ***3.4 Inadequate body posture***

When interacting with the client, it is recommended that the social worker keeps their body leaning slightly forward, attentive, but relaxed, not too stiff. Inadequate body posture includes (Hepworth et al., 2013: 168): social worker's body turned at an angle to the client, or leaning back; legs held in improper positions; arms tightly folded; hand or fingers over mouth; social worker squirming or rocking in chair, fidgeting with hands, or nodding head excessively, etc.

### ***3.5 Inappropriate appearance and clothing***

The so-called “artefacts” (clothing, shoes, clothing accessories, hairstyle, etc.) can also play a role in communication, that is, in affecting it in a

negative way. Usually, people assisted prefer social workers with pleasant appearance and decent attire and footwear, therefore clothes, shoes, clothing accessories and hairstyles that are too extravagant, eccentric, expensive, but also those that are dirty or too humble (which would indicate that the social worker is not able to take care of themselves, so how could they help others?) should be avoided.

### ***3.6 The social worker's inappropriate glance***

The eyes play an essential role in communication. However, sometimes the eyes can become an obstacle to communication. An insistent, prolonged stare from the social worker may be perceived by the client as a threat. On the other hand, avoiding eye contact also hinders communication, as it can be interpreted as disinterest and indifference. That is why the social worker should maintain eye contact when interacting with the client, but without staring; moreover, should not stare or fixate an object, look out of the window or at the walls, and should not have an eye level higher or lower than the client's.

### ***3.7 The inappropriate voice of the social worker***

The voice can become a hindrance to communication when it is too shrill, or on the contrary, too weak. On the one hand, a shrill voice can be interpreted as a threat or a danger, causing the client to withdraw into themselves and to fear revealing their thoughts and feelings. The same applies if social worker speaks too loudly, give an excessively animated, rapid or staccato speech, clears their throat loudly or consistently, or laughs nervously. On the other hand, a whispering voice of the social worker may cause the client to feel insecure and lose trust in that person. Likewise, if the social worker mumbles or speaks inaudibly, if they are silent often and prolonged, as well as if they have a monotonous voice, that is, if their voice is not modulated to reflect nuances of feeling and emotional tone of client messages (Hepworth et al., 2013: 168).

### ***3.8 Age and gender of social worker, inappropriate for certain clients***

In general, it is recommended to assign social workers of the same gender and of an age close to that of the client, since similarities facilitate communication and understanding of the person's problems (Roth & Rebeleanu, 2007: 138). If the age of the social worker is very different from that of the client, this can be a barrier to communication. Moreover, different genders can sometimes hinder or even block communication, especially when intimate issues of the client are discussed, such as rape or other sexual abuse, domestic violence, etc.

## 4. Conclusion

In addition to knowledge of effective communication techniques, both verbal and nonverbal, knowledge of possible verbal and nonverbal communication barriers is fundamental to the communication relationship in social work, so that such barriers can be avoided and countered.

In this paper the most common verbal barriers in social work communication were discussed and exemplified, such as expectations and anticipation, presuppositions, excessive moralising, prematurely giving advice and suggesting solutions, judging, criticising, blaming the client, analysing, diagnosing, dramatizing, labelling the client's behaviour, consoling and excusing some client's actions, warning and threatening, the inappropriate use of questioning techniques etc. Furthermore, some usual nonverbal barriers to communication in social work field were pointed out and exemplified, such as inappropriate space and distance, improper gestures and mimicry of the social worker, unsuitable „artefacts” like attire and hairstyles, inappropriate gaze, body posture and voice of the social worker etc.

Only a good knowledge of these verbal and nonverbal barriers may help avoiding obstacles and impediments that can affect effective communication and the good interaction between the social worker and the client, and may contribute to building the relationship based on trust and support, which is the basis of the social work profession, and, in general, to the success of social work interventions.

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# **DYNAMIC MODELS IN MENTORING: THE INTEGRATED SKILLS DEVELOPMENT PLANNING (ISDP)**

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## **Abstract**

The paper highlights a new mentoring model – The Integrated Skills Development Planning (ISDP), that can be used in higher education in order to provide more flexible, open and coherent framework for the mentoring process. The model has two dimensions: the localization (internal or external) and the specific mentoring phase (identification, analysis and planning). The synthesis of these two dimensions, can help in a better understanding on how to make adequate decisions, in different stages of the mentoring process, both at personal and institutional levels. The paper analyzes the ISDP model in the context of a real mentoring program, that articulates objectives, strategies and methods, evaluation criteria and potential risks.

**Keywords:** mentoring; mentoring model; creativity, new information and communication technologies, The Integrated Skills Development Planning

According to several experts, mentoring can be defined as a relationship that is established between a more senior individual (mentor) and a lesser skilled or experienced individual (protégé), that is intended to develop and grow the skills, knowledge, confidence, and cultural understanding of the protégé to help him or her succeed, whilst also assisting in the development of the mentor (Johnson & Ridley, 2004). Given the multiplicity of interpersonal situations and the high number of variables involved in the mentoring relationship, we consider that the mentoring process, particularly in the context of higher education, requires models that are robust, flexible and dynamic.

In the process of analyzing different mentoring models, it is important for the participants to start with establishing objectives and evaluation criteria such as: to identify their own professional development options both for past events and for the next period; to respond assertively to workplace requests

(both from superiors and colleagues), starting from a clear understanding of one's own personal and professional needs and interests; to better understand the behavior of colleagues at work, avoiding to misinterpret their values, attitudes and ideas; to better identify the personal and professional capacities that can be used at work for promotion; to be more flexible in the personal and professional decisions she takes by analyzing their consequences; to use a professional development model that allows him to make easier decisions in identifying, analyzing and planning activities, in relation to personal objectives.

In order to reach the mentoring objectives, the participants can select different strategies, methods and techniques, in accordance to the mentoring needs, context and experiences. Such strategies and methods can include: a) Questioning technique; b) Listening technique; c) The technique of silence; d) The technique of reflection; e) Summarizing technique; f) Reframing; g) Motivation technique. Several useful techniques, suggested by Megginson and Clutterbuck are: a) Career Pathing; b) Issues Mapping; c) Capacity Management Model and d) Consequence matrix technique. The same authors offer a clear presentation of mentoring phases, that can be used to choose specific methods and techniques adequate to the requirements of each mentoring stage: 1. Establishing and managing the counseling and mentoring relationship; 2. Establishing specific objectives; 3. Clarification and understanding of situations; 4. Facilitating the process of self-knowledge; 5. Understanding the behavior of other people; 6. Overcoming obstacles; 7. Stimulation of creative thinking; 8. Decision-making techniques; 9. Taking action; 10. Managing the clients' own behaviors; 11. Building wider networks of support, influence and learning; 12. Review and termination of counseling or mentoring relationship.

But because even the best situational analyzes and decisions can sometimes be insufficient, one of the main roles of a mentor is to support the client in the process of taking action. ISDP (Integrated Skills Development Planning) is an excellent dynamic model that could facilitate discussion and reflection on three main levels (see Figure 5): (1) Identifying the position and skills the client aspires to; (2) Gap analysis regarding the gap between current skills and desired / needed skills; (3) Concrete action plan towards achieving the desired skills. The analysis might be better understood in terms of internal context (the customer) and external context (the organization).

|                 | <b>Identification</b>      | <b>Analysis</b>   | <b>Planning</b>                          |
|-----------------|----------------------------|---|--|
| <b>External</b> | What skills are necessary? | The difference between the requested and necessary skills                   | How can I be helped by the organization? |
| <b>Internal</b> | What skills do I have?     | The difference between the requested competences and the skills that I have | What is my plan to reduce the gap?       |

Table 1. Integrated Skills Development Planning Model



In evaluating the degree of success, the achievement of the initially established objectives will be taken into account, expressed operationally by: a) the degree of client satisfaction in relation to the mentoring program, expressed by the position on a Likert scale, with values from 1-5; b) identifying at least three options for each decision taken on a managerial level in a two-week interval; c) correctly identifying at least four potential consequences for at least two managerial decisions and two personal decisions within a two-week interval; d) developing the ability to say no to unreasonable requests in at least half of the situations identified in a two-week interval; e) identifying several professional development scenarios by using career path analysis and exploring their implications on a personal level.

We must also take into consideration that there may be several risks in applying mentoring techniques, including: (a) client resistance, caused by some attitudes or experiences formed over time. In this case it is necessary to explore the causes of the client's resistance and use techniques better adapted to his needs; (b) the techniques proposed in the project may not work. In this situation, other appropriate mentoring methods can be explored; (c) low compatibility between mentor and client; in this case, it is advisable to explore the causes (related to the way of communication, personal style, etc.) and possibly select another mentor, if it is in the client's best interest; (d) the duration of the mentoring program may be insufficient to resolve the client's problems. In this situation, the mentor and the client can take stock of the activities at the end of the mutually agreed period and then discuss the possible extension of the mentoring period, as appropriate.

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# **TOURISM VILLAGE IN ADINUGRAHA'S PERSPECTIVE**

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## **Abstract**

The purpose of this study is to describe the concept and implementation of Halal tourism village. Because the concept of halal now has become a lifestyle for most of Indonesia's population. This type of research is included in the category of literature research which is the writing of the data and information obtained from reading sources such as from books, research results, journals and other literatures that still have relevance to this research topic. The results showed that the tourism sector has a significant contribution to improving the welfare of an area or country. Halal Tourism Village is an implementation of the embodiment of the nuances of religiosity that is covered in mu'amalah aspect as the embodiment of socio-cultural and socio-economic aspects based on sharia principles. The phenomenon of Halal Tourism Village in Indonesia is now a proof of the flexibility of Islamic law in the practical level of current lifestyle through the integration of the halal and thoyyib values in the tourism sector to support the Islamic regional economy.

**Keywords:** halal, tourist village, and Halal tourist village.

## **A. INTRODUCTION**

Today the halal concept has become a trend in the development of the Islamic economy in Indonesia, starting from the emergence of halal products (food and beverages), halal cosmetics, halal fashion and halal tourism to lifestyle (halal lifestyle). The concept of halal in various economic fields is not only a trend in Indonesia, but has also penetrated foreign countries which are not Muslim-majority countries such as Japan, Australia, Thailand, New Zealand. Data from the State of The Global Islamic Economy 2014-2015 states that the indicators of halal business trends seen in five industrial fields continue to show progress. These include Islamic financial services (Islamic finance), halal food, Muslim clothing, halal media and recreation, as well as halal

pharmacy and cosmetics. Unfortunately, Indonesia ranks tenth of the countries implementing the Islamic economy. The top ten countries are Malaysia, United Arab Emirates, Bahrain, Oman, Saudi Arabia, Qatar, Kuwait, Jordan, Pakistan and Indonesia. This condition indicates that the halal industry in Indonesia is still lagging behind some neighboring countries, even non-Muslim countries. Yet the potential is so great. The highest ranking for halal food producing countries is controlled by Malaysia, Brazil, the United Arab Emirates and the United States (Asep Syarifuddin Hidayat and Mustolih Siradj: 2015, 201).

The final report of the Ministry of Tourism's 2016 Sharia Data Development Study shows that the Islamic economy is an important part of today's global economy. There are seven sectors of the Islamic economy that have increased significantly, namely culinary, Islamic finance, insurance industry, fashion, cosmetics, pharmaceuticals, entertainment, and tourism. Where the whole sector carries the concept of halal in each of its products. There are several things that are driving the growth of the global Muslim market, namely the demographics of the young and large Muslim market, the rapid economic growth of Muslim-majority countries encouraging the growth of Islamic businesses, one of which is halal tourism. The purpose of developing the tourism village is to form a community that understands and is aware of the potential for tourism in their own area so that they can create a creative tourist attraction.

The tourist village has succeeded in attracting tourists to visit, not even a few who stay in homestays of residents' houses with a rural atmosphere which is still very thick with traditional heritage. The Ministry of Tourism and Creative Economy (Kemenparekraf) said that currently there are 1,352 tourism communities in the country and this number continues to increase. Tourism villages were established to provide commercial opportunities, economic prospects, and career opportunities for those affected by the pandemic. During the Covid-19 pandemic, the Ministry of Tourism and Creative Economy relies on the creation of tourist villages as the basis for a tourism improvement program, which is adapted to the current situation to reach people who really need it. Tourist villages that reflect the grassroots local wisdom of the Indonesian people, are where Indonesia's tourism resilience lies. Tourism village is a leading tourism industry with a high level of importance. In the case of tourism, many researchers apply stakeholder theory. Sheehan and Ritchie (2005) applied stakeholder theory analysis to an empirical study of chief executive officers of tourist destination management organizations. Collaboration among stakeholders is a fundamental element in efforts to develop sustainable tourism.

## **B. RESEARCH METHOD**

This study uses a study of the theories used to explain and conclude the problems raised in this research. The data used in this article is secondary data

obtained from various sources of scientific journal articles, documents and other relevant sources. The basic data obtained were then analyzed using a descriptive approach in order to get a complete picture of the object of this research.

### C. RESULTS AND DISCUSSION

#### Hendri Hermawan’s Biography

Hendri Hermawan Adinugraha is a PNS lecturer at IAIN Pekalongan (2019-present). He was born in Serang, March 11, 1987, he started his teaching career since graduating from Master of Islamic Studies (Islamic Economics Concentration) at UII Yogyakarta, by being a permanent lecturer at UDINUS Semarang for 8 years. His doctoral education (S3) took the concentration of Halal Management at UIN Walisongo Semarang (2017-2020). Apart from being a lecturer, he is also active in writing books, national and international scientific journals with the theme of Islamic economics and Islamic studies. He has published several journals, articles and books. There is no doubt that his experience is extraordinary.

#### Hendri Hermawan's works

| No | Title   | Finding  |
|----|---|--|
| 1. | SYARIAH BANKING   | Recent Phenomena and Practices in Indonesia  |
| 2. | HALAL LIFESTYLE   | Theory and Practice in Indonesia   |
| 3. | Halal tourist village   | Concept and Implementation in Indonesia  |
| 4. | Perspective Review of Islamic   | Study Towards Qaryah Mubārahah’s (The Blessed Village) Values in the Tourism Village |
| 5. | Developing Model of Halal Food Purchase Intention among Indonesian Non-Muslim Consumers | An Explanatory Sequential Mixed Methods Research                                     |
| 6. | Halal Tourism in Indonesia  | An Indonesian Council of Ulama National Sharia - Board Fatwa Perspective             |

#### a) Tourism village thought contribution

Based on the new paradigm in tourism development, the urgency of the human resource aspect as a tourist or as a host becomes very relevant to support the successful management of tourist destinations (in this case a halal tourism village). In addition to the village community, the government’s role is also very necessary in realizing DWH. This is in line with the main task that must be

carried out by the Village Government, namely creating a democratic life, and providing good social services, so that it can bring its citizens to a prosperous, peaceful, safe and just life (Moch. Solekhan: 2012, 75). Therefore, ideally every government/village apparatus is able to empower the entire potential of its community. According to the United Nations, the main goal of community empowerment is to build people's self-confidence and self-confidence is the main capital for the community to be self-reliant. Based on this perspective, the aim of the village government in increasing empowerment and improving community welfare should be achieved by coaching in various fields, with the guidance it is hoped that the community can become independent (Ita Ulumiyah, Juli Andi Abdul Gani, Lely Indah Mindarti: 2013, 45).

The development towards DWH is very strategic considering that its development is based on nature, local wisdom ('urf) and local human resources. The relationship of local wisdom ('urf) in the tourism sector is an activity carried out by local communities in order to answer various problems in fulfilling their life needs.

## **b) Characteristics of thought**

### **1. Islamic View of Halal**

The word "halal" is a word that comes from Arabic which means permitted or in accordance with the law. Furthermore, the word "haram" which also comes from Arabic vocabulary contains the opposite meaning of halal, which is prohibited or not in accordance with the law (Yusuf Qardhawi: 2003, 31). In other words, halal is something that if used does not result in getting tormented (sin). Halal is anything that is permitted by the Shari'a to be consumed/used. Meanwhile, haram is something that Allah has forbidden to do with a strict prohibition in which people who violate it are threatened with punishment by Allah in the hereafter. So halal tourism can be defined as a tourist place which when visited does not result in mudhorot (sin). Because, according to the Prophet Muhammad SAW. Consuming what is forbidden causes the sin that is said will not be accepted and all the deeds of worship performed will not be accepted by Allah. On that basis, for Muslims, in line with Islamic teachings, they want all products to be used to be guaranteed halal and pure. According to Islam, consuming what is lawful, holy and good (thayyib) is a religious commandment and the law is obligatory (Ma'ruf Amin: 2011, 43). Islam introduces the concepts of halal, haram and redundant as basic principles in regulating the needs of human life, whether they are dharuriyat (primary), hajiyat (secondary) and tahsiniyat (tertiary) (Muhammad: 2004, 152-153). The current market segmentation for halal products is very potential, it is estimated that consumers reach two billion Muslims in the world who need halal products and the potential for global halal products is 600 billion US dollars and an increase of 20-30 percent per year.

## 2. Definition of Sharia Tourism (Halal Tourism)

The term tourism in the Law of the Republic of Indonesia is a travel activity or part of the activity that is carried out voluntarily

As well as temporary to enjoy the object or attraction. Meanwhile, tourism is everything related to tourism, including the exploitation of tourism objects and attractions as well as businesses related to the said field. The terminology of sharia tourism in several countries uses terms such as Islamic tourism, halal tourism, halal travel, or as a Muslim friendly destination. What is meant by sharia is the principles of Islamic law as regulated by fatwas and/or approved by the Indonesian Ulema Council. The term sharia began to be used in Indonesia in the banking industry since 1992. From the banking industry to other sectors, namely sharia insurance, sharia pawnshops, sharia hotels, and sharia tourism.

With the largest Muslim population in the world, Indonesia is the largest sharia tourism industry market in the world and tourism business players in Indonesia should be aware of this because the sustainable development of sharia tourism will provide a significant economic contribution for all actors involved in it. The concept of sharia tourism is a process of integrating Islamic values into all aspects of tourism activities. The value of Islamic law as a belief and belief held by Muslims is the basic reference in building tourism activities. Sharia tourism considers the basic values of Muslims in the presentation ranging from accommodation, restaurants which always refer to Islamic norms (Ade Suherlan: 2015, 63).

Konsep wisata syariah merupakan aktualisasi dari konsep ke-Islaman dimana nilai halal dan haram menjadi tolak ukur utama, hal ini berarti seluruh aspek kegiatan wisata tidak terlepas dari sertifikasi halal yang harus menjadi acuan bagi setiap pelaku pariwisata (Sureerat Chookaew, Oraphan Chanin, Jirapa Charatarawat, Pingpis Sriprasert, and Sudarat Nimpaya: 2015, 739). Konsep wisata Syariah dapat juga diartikan sebagai kegiatan wisata yang berlandaskan ibadah dan dakwah disaat wisatawan Muslim dapat berwisata serta mengagungi hasil penciptaan Allah SWT (tafakur alam) dengan tetap menjalankan kewajiban sholat wajib sebanyak lima kali dalam satu hari dan semua ini terfasilitasi dengan baik serta menjauhi segala yang dilarang oleh-Nya (Hairul Nizam Ismail: 2013,397-405). Selain itu pemilihan destinasi wisata yang sesuai dengan nilai-nilai syariah Islam juga menjadi pertimbangan utama didalam mengaplikasikan konsep wisata syariah, setiap destinasi wisata yang akan dituju haruslah sesuai dengan nilai-nilai keislaman seperti memiliki fasilitas ibadah masjid maupun mushola yang memadai, tidak adanya tempat kegiatan hiburan malam serta prostitusi, dan juga masyarakatnya mendukung implementasi nilai-nilai Syariah Islam seperti tidak adanya perjudian, sabung ayam maupun ritual-ritual yang bertentangan dengan ajaran Islam (Kurniawan Gilang Widagdyo: 2015, 74-75).

### 3. Potential of Halal Tourism in Indonesia

The development of halal tourism in the future is considered promising and potential. The concept of halal tourism in the future will become a business that many tourism business people glance at. Based on the results of research conducted by Utomo in 2014, it is known that the tourism potential is considered good and tourists agree with the concept of sharia tourism. In terms of concept, 48% of respondents agree with the concept of sharia tourism. In terms of needs, 68% of respondents emphasized that sharia tourism has a high urgency in its implementation. In terms of suitability, 60% of respondents agree that sharia tourism is in accordance with the conditions of Indonesian society. Based on this, the value according to the needs of tourists is the expectation of comfort and tranquility in traveling without forgetting their Islamic values. This value is supported by the increasing number of middle class Muslims who have high awareness of the halalness of a product (Haidar Tsany Alim, Andi Okta Riansyah, Karimatul Hidayah, Muslim Brotherhood, Adityawarman: 2015, 5). This makes sharia tourism has great potential to be developed following the existing market demand.

The development of sharia tourism requires the introduction of a clear sharia tourism market to lure tourism business players to be directly involved in the industry. In addition, the diversity of tourist destinations in Indonesia supports sharia tourism although the destinations that are focused here are still focused on religious tourism and other tourist destinations which are also supported by worship facilities such as mosques (Unggul Priyadi: 2016, 94-95). Therefore, halal tourism villages can become new destinations in traveling to develop halal tourism in Indonesia.

Although the halal concept has become a lifestyle for most Indonesians, halal tourism is underdeveloped in Indonesia due to facilitation, it is not easy to ensure halal food, halal certification, and lack of promotion. This can be seen from the results of research institutes and ratings for the halal tourism industry, Crescentrating with Master Card, Global Muslim Travel Index (GMTI) 2015, Indonesia is in the sixth place in the world's halal tourism destinations, behind Malaysia and Thailand. Stepping over Malaysia and Thailand in developing halal tourism. According to the founder and CEO of Crescentrating Fazal Bahardeen that Indonesia has not been as aggressive in promoting halal tourism as neighboring countries Malaysia and Thailand. Indonesia has also not integrated halal tourism promotion into the national tourism program, and has made special halal tourism packages. The fact that there is sharia tourism in Indonesia in 2013 is that there are only 37 certified sharia hotels. A total of 150 hotels are heading for sharia operations. Likewise with restaurants, out of 2,916 restaurants, only 303 are halal-certified. A total of 1,800 are preparing themselves as halal restaurants. Meanwhile, there are only three SPA units for relaxation. A total of 29 are in the process of obtaining certificates (Dini Andriani et al: 2015, 16).

#### 4. Conceptual Framework for Halal Tourism Village

A tourist village is a rural area that has a unique and distinctive attraction (both in the form of physical attractiveness/uniqueness of the rural natural environment and social and cultural life of the community), which is managed and packaged naturally and attractively with the development of tourism support facilities in an environmentally friendly environment. Harmonious and well-planned management So that the rural attraction is able to drive tourist visits to the village, as well as grow tourism economic activities that improve the welfare and empowerment of the local community (Development Team: 2014, 14-15).

Meanwhile, what is meant by Tourism Village according to the People's Core Tourism (PIR) is a rural area that offers an overall atmosphere that reflects the authenticity of the countryside both from socio-economic life, socio-culture, customs, daily life, has a typical village architecture and spatial structure, or activities. A unique and attractive economy that has the potential to develop various components of tourism, for example: attractions, accommodation, food and beverages, and other tourist needs (Soetarso Priasukmana and R. Mohamad Mulyadin: 2001, 38). The tourist village in the context of rural tourism can be referred to as a tourism asset based on rural potential with all its uniqueness and attractiveness that can be empowered and developed as a tourism product to attract tourist visits to the village location.

#### **D. CLOSING**

The tourism sector has a positive contribution in improving the economy of a region or country. Halal tourism is a

Implementation of the embodiment of the nuances of religiosity included in the mu'amalah aspect as the embodiment of aspects of socio-cultural and social life Economy based on sharia principles. Tourism practice in the sharia perspective is always based on the realization of goodness (masalahah) for the community Society, both benefit in the world and in the hereafter (fi ad-daraini) Aggregate as well as simultaneous. Therefore, with the existence of this Halal Tourism Village

It should be a proof of the flexibility of Islamic sharia in the practical level of today's lifestyle (current lifestyle) through the integration of halal and thoyyib values in the tourism sector to support a blessed regional economy. Hopefully this research can have an impact in terms of education as a reference for writing journal articles.

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# **“THEIR FINEST HOUR” SPEECH – WINSTON CHURCHILL’S ENLIGHTENING RADIO BROADCAST DURING BRITAIN’S “DARKEST HOUR”**

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## **Abstract:**

Winston Churchill (1874 - 1965) proved to be the right choice as Prime Minister when he replaced the hesitant Neville Chamberlain in the “darkest hour” of Europe. The continent had been invaded by the raging Nazi forces and the last hope for the final victory was Great Britain, after the resounding fall of France. That was the crucial moment when Churchill stepped in and addressed a masterful speech to the MPs in the House of Commons and the nation at the BBC radio in order to urge people to get ready for the terrible confrontation with Adolf Hitler’s frightening army. The acclaimed speech known as “Their Finest Hour” was a brilliant piece of oratory which revived the hope that the brutal war can be eventually won by the Allies.

**Key words:** Winston Churchill, World War II, speech, BBC, Battle of Britain

Winston Churchill became the Prime Minister of Great Britain in May 1940, replacing Neville Chamberlain while leading a national coalition meant to rule the country during a turbulent period which turned out to be nothing but a new World War. He proved to be a tenacious, skillful, intelligent and resilient politician who managed to lead the nations of the British Empire throughout a horrific conflagration that took more than 50 million lives and cast a long shadow over the decades to come, with consequences that are still to be observed today. Winston Churchill came to power after Neville Chamberlain lost the support of the Conservative Party in the House of Commons and resigned on May 10, 1940. Chamberlain could not coagulate a majority anymore and assemble himself a national government, being considered a reluctant politician who repeatedly believed Adolf Hitler’s deceitful commitments, unable to firmly take a stand against a dictator whose unconcealed ambitions were to subjugate other nations and conquer other countries in order to acquire the “living space” (*Lebensraum*) for “his” German

people. Thus Chamberlain was replaced by a revived Churchill who, in the 1920s and especially 1930s, had managed to restore his reputation shattered during the World War I, in 1915, when, as First Lord of the Admiralty, was widely considered guilty for the disastrous Dardanelles naval campaign and the subsequent landings on Gallipoli which sustained tremendous losses. And this appointment agreed by most of the political forces of the UK would prove more than inspired, Winston Churchill being not only a skilled and determined leader, but also a master of motivation and inspiration through his magnificent oratorical talent, a true man of both deeds and words.

His several memorable speeches (such as “Blood, Toil, Tears and Sweat”, “We Shall Fight on the Beaches”, “The Few” and, of course, “Their Finest Hour”) were so powerful and inspirational that would be credited “with galvanising national spirit and helping to inspire eventual victory”<sup>1</sup>. Although he later said that they “were only words”, these so important speeches showed that words sometimes are more powerful than guns. And his mastery of delivering thoughts and ideas would place Churchill after the war into the perfect position to carefully review and manage his legacy, as David Reynolds notices in what he calls “the battle for history”: “(...) Churchill had dominated the field for a quarter century - through speeches and deeds in wartime and, even more, by what he wrote afterward. And he must surely have known, as he finally slipped away, that he had won the immortality he craved. In death, as in life, Winston Churchill continues to glow. He remains in command of history”<sup>2</sup>. Reynolds considers that the two facets of Churchill’s personality significantly contributed to the perpetuation of the myth: “Churchill waged the Second World War twice over: as Prime Minister steering his country from disaster in 1940 to victory in 1945, and again as the conflict’s principal historian, with six volumes of memoirs published over the subsequent decade. The saga of his premiership is celebrated, the story of his war memoirs virtually unknown, yet Churchill the historian has shaped our image of Churchill the leader. As he liked to say when locked in wartime controversy, ‘I shall leave it to history, but remember that I shall be one of the historians’. No other war leader performed such a double act”<sup>3</sup>.

These extraordinary skills that empowered him with almost infallible rhetorical weapons were developed in decades, Martin Gilbert emphasizes, as Winston Churchill wrote enormously for all of his life: “Throughout his six decades in the public eye and in public life, he understood and wielded the power of words. In his speeches, books, and newspaper and magazine articles, he expressed his feelings and laid out his vision for the future. From his first experiences of war between 1895 and 1900, his vivid narrative style and thoughtful

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<sup>1</sup> Churchill: “*Their finest hour*”, <https://www.bbc.co.uk/teach/school-radio/history-ks2-world-war-2-clips-churchill-their-finest-hour/z7nc382>, accessed June 20, 2022

<sup>2</sup> David Reynolds, *In Command of History: Churchill Fighting and Writing the Second World War*, Random House, 2005, p.689

<sup>3</sup> *Ibid.*, p.8

reflections were read with fascination in Britain and beyond. While still in his twenties, he was a much sought-after speaker in Britain and the United States”<sup>4</sup>.

“Their Finest Hour” was the third major speech Winston Churchill addressed to the MP’s in the House of Commons at first and, subsequently, to the nation on the radio. Usually, his speeches were presented first in front of the representatives and later, on the same day, recorded in the BBC studios. “Blood, Toil, Tears and Sweat” was given on May 13, 1940, three days after the start of the Battle of France, “We Shall Fight on the Beaches” on June 4, right after the miraculous Dunkirk evacuation, and “Their Finest Hour” on June 18, a few days before the inevitable surrender of France to the Nazis (on June 16, the French authorities demanded an armistice after the heavy losses suffered during the devastating *Blitzkrieg* unleashed by Hitler on May 10). The ardent speech lasted for 36 minutes and was enthusiastically received by most politicians and the entire nation who were asked by their leader to prepare for the Battle of Britain, now that the Battle of France was all but over.

As mentioned before, the famous speech was initially presented to the MPs who warmly received the manifesto for resistance against the inevitable Hitler’s attack on Great Britain. Later on, although Churchill was obviously exhausted, as King George VI himself noted in his diary after meeting the Prime Minister at Buckingham Palace following the speech, he went to BBC in order to address to the people through radio waves. And the national reaction was also swift and passionate, but some of those who had taken part in the session at the House of Commons noticed that his oratorical performance during the radio broadcast was not as powerful as earlier that day. An observation that Andrew Roberts considers to be not exactly accurate, especially from a subsequent perspective: “When Harold Nicolson at the Ministry of Information ‘bullied’ Churchill into reprising the speech that evening in a radio broadcast, which Churchill did not want to do as he was so busy, Nicolson recorded, ‘he just sulked and read his House of Commons speech over again. Now, as delivered in the House of Commons, that speech was magnificent, especially the concluding sentences. But it sounded ghastly on the wireless. All the great vigour he put in it seemed to evaporate.’ Perhaps Nicolson was right and it was less powerful than the original delivery, but that is certainly not the impression one gets hearing those sublime words on the recorded wireless version today”<sup>5</sup>. It’s exactly what Martin Gilbert also thinks, but with a slight twist: “Churchill repeated this speech over the radio four hours later. He was tired, and to those who had heard it earlier in the Commons it sounded much less convincing in its broadcast form; but to those who heard it for the first time as they sat around their wireless sets, it was an inspiration.

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<sup>4</sup> Martin Gilbert, *Churchill: The Power of Words - His remarkable life recounted through his writings and speeches*, Bantam Press, 2012, p.7

<sup>5</sup> Andrew Roberts, *Churchill: Walking with Destiny*, Penguin Books, 2018, pp.635-636

These were 'only words', he later reflected. (...) He knew that 'Rhetoric was no guarantee of survival'<sup>6</sup>.



Photo: [www.bbc.co.uk](http://www.bbc.co.uk)

The process of writing and revising the text is fascinating. As usual, Winston Churchill continuously revisited the speech and made even last-minute changes, just moments before delivery, as an examination of papers held at Cambridge University in 2010 revealed ahead of the 70th anniversary of the Battle of Britain. Allen Packwood, archives director at the Churchill Archives Centre, was impressed by the work Churchill put into early drafts and the magnificent final version: "The page is covered with his handwritten annotations in red and blue ink. It highlights how much care and attention Churchill put into this speech. He knew how much was riding on this. The country was facing a huge national crisis. France had capitulated and Britain was facing the prospect of attack and invasion. (...) You can imagine him sitting on the front bench of the House of Commons spotting an error and making a quick change. (...) I think there is a big danger in this day and age of Churchill assuming a purely iconic status. What you can see here is his self-belief, his determination, his humanity, that leads us on from the dark days of 1940 to final victory in 1945. There's nothing quite like seeing the piece of paper that Churchill signed or the page that Churchill had in his hand when he delivered that amazing climax to his finest hour speech"<sup>7</sup>. A display of exquisite eloquence that would contribute to invigorating the morale of a nation, as historian Max Arthur states as well: "This is a colossal speech, the way he's evolved it, thought it through, realising more than any other Prime Minister before him just what impact this would have on the nation"<sup>8</sup>.

Although Winston Churchill wrote his speeches himself, or dictated them, as Prime Minister he was surrounded by plenty of counselors, advisors, collaborators, members of staff that were willing to help him develop the texts that

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<sup>6</sup> Martin Gilbert, *Churchill: A Life*, Pimlico, 2000, p.664

<sup>7</sup> *Churchill changed 'finest' speech in World War II*, <https://www.bbc.com/news/10358511>, June 19, 2010, accessed July 2, 2022

<sup>8</sup> *Ibid.*

would be presented to the representatives and the nation. So even if he was the one to decide what would stay and what would be taken out of the text, he was receptive to the suggestions proposed by his colleagues, Richard Toye writes: “The romantic image of Churchill as a lone genius conjuring masterly speeches out of the ether is misleading. It is true that he wrote them himself, but he did so as part of a collaborative process. Colleagues and officials supplied him with information and suggestions, and his drafts (which frequently reflected this advice) were often circulated within Whitehall for comment. It was not unusual for Churchill to accept recommendations that particular passages or sentences should be toned down or eliminated. This can be illustrated with evidence from the speech-writing files in the Churchill Papers, a neglected but valuable source. The files include original drafts, often with handwritten amendments, as well as related information and correspondence. In combination with contemporary diaries and memoirs - as well as the resources of the National Archives at Kew - these files allow us to reconstruct the drafting process. This allows us new insights into the origins of famous passages and phrases. It also reveals the bureaucratic sensitivities and political pressures that combined to shape Churchill’s statements. It also reminds us of his and his colleagues’ ever-present awareness that a misplaced phrase or sentence - or indeed a tactless omission - could have serious diplomatic or even military repercussions, or adverse consequences for public opinion”<sup>9</sup>.

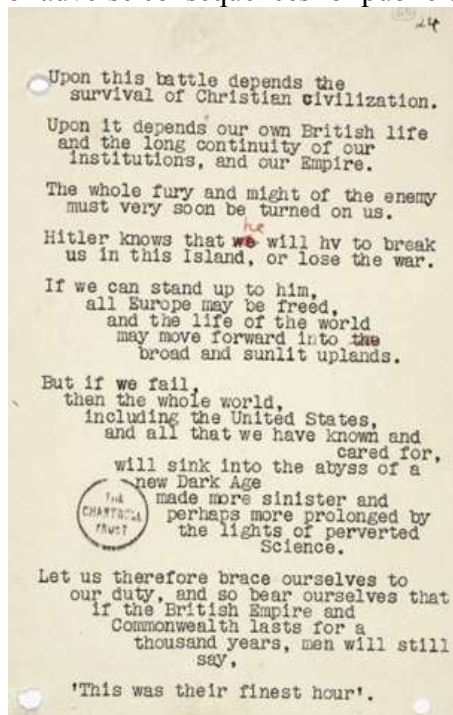


Photo: winstonchurchill.org

<sup>9</sup> Richard Toye, *The Roar of the Lion. The Untold Story of Churchill’s World War II Speeches*, Oxford University Press, 2013, p.13

Churchill started his spirited speech with a retrospective of the Battle of France, praising the formidable rescue operation in Dunkirk and the sacrifice of the British soldiers from the Expeditionary Force and their French allies, but bemoaning the reduced number of divisions Britain could deploy across the Channel in order to help French Army fight against the Germans:

“Our Army and 120,000 French troops were indeed rescued by the British Navy from Dunkirk but only with the loss of their cannon, vehicles and modern equipment. This loss inevitably took some weeks to repair, and in the first two of those weeks the battle in France has been lost. When we consider the heroic resistance made by the French Army against heavy odds in this battle, the enormous losses inflicted upon the enemy and the evident exhaustion of the enemy, it may well be the thought that these 25 divisions of the best-trained and best-equipped troops might have turned the scale. However, General Weygand had to fight without them. Only three British divisions or their equivalent were able to stand in the line with their French comrades. They have suffered severely, but they have fought well. We sent every man we could to France as fast as we could re-equip and transport their formations”<sup>10</sup>.

As a trenchantly remark about the fate of France (“What General Weygand called the Battle of France is over”<sup>11</sup>) left no room for hope regarding their allied country, Churchill focused on preparing his fellow citizens for the worse, but without risking to cause panic, instead making everyone visualize the danger ahead and the perspective of fighting hard to defend their homeland:

“The disastrous military events which have happened during the past fortnight have not come to me with any sense of surprise. Indeed, I indicated a fortnight ago as clearly as I could to the House that the worst possibilities were open; and I made it perfectly clear then that whatever happened in France would make no difference to the resolve of Britain and the British Empire to fight on, if necessary for years, if necessary alone”<sup>12</sup>.

“Therefore, in casting up this dread balance-sheet and contemplating our dangers with a disillusioned eye, I see great reason for intense vigilance and exertion, but none whatever for panic or despair. During the first four years of the last war the Allies experienced nothing but disaster and disappointment. That was our constant fear: one blow after another, terrible losses, frightful dangers. Everything miscarried. And yet at the end of those four years the morale of the Allies was higher than that of the Germans, who had moved from one aggressive triumph to another, who stood everywhere triumphant invaders of the lands into which they had broken. During that war we repeatedly asked ourselves the question: How are we going to win? and no one was able ever to

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<sup>10</sup> Winston S. Churchill, *Never Give In! Winston Churchill's Speeches*, Bloomsbury, 2013, p.261

<sup>11</sup> *Ibid.*, p.270

<sup>12</sup> *Ibid.*, p.263

answer it with much precision, until at the end, quite suddenly, quite unexpectedly, our terrible foe collapsed before us, and we were so glutted with victory that in our folly we threw it away”<sup>13</sup>.

Winston Churchill then made a profound analysis of what may lay ahead for Great Britain, taking into consideration all the possible scenarios for the inevitable war with the Nazis:

“(…) it seems to me that as far as seaborne invasion on a great scale is concerned, we are far more capable of meeting it today than we were at many periods in the last war and during the early months of this war, before our other troops were trained, and while the BEF had proceeded abroad. Now, the Navy have never pretended to be able to prevent raids by bodies of 5,000 or 10,000 men flung suddenly across and thrown ashore at several points on the coast some dark night or foggy morning. The efficacy of sea power, especially under modern conditions, depends upon the invading force being of large size. It has to be of large size, in view of our military strength, to be of any use. If it is of large size, then the Navy have something they can find and meet and, as it were, bite on”<sup>14</sup>.

“This brings me, naturally, to the great question of invasion from the air, and of the impending struggle between the British and German Air Forces. It seems quite clear that no invasion on a scale beyond the capacity of our land forces to crush speedily is likely to take place from the air until our Air Force has been definitely overpowered. In the meantime, there may be raids by parachute troops and attempted descents of airborne soldiers. We should be able to give those gentry a warm reception both in the air and on the ground, if they reach it in any condition to continue the dispute”<sup>15</sup>.

“There remains, of course, the danger of bombing attacks, which will certainly be made very soon upon us by the bomber forces of the enemy. It is true that the German bomber force is superior in numbers to ours; but we have a very large bomber force also, which we shall use to strike at military targets in Germany without intermission. I do not at all underrate the severity of the ordeal which lies before us; but I believe our countrymen will show themselves capable of standing up to it, like the brave men of Barcelona, and will be able to stand up to it, and carry on in spite of it, at least as well as any other people in the world”<sup>16</sup>.

And then the grand finale that, as Andrew Roberts concludes, “will be remembered as long as the English language is spoken”<sup>17</sup>, an inspirational appeal addressed by Winston Churchill to his fellow citizens who should get

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<sup>13</sup> Ibid., p.270

<sup>14</sup> Winston S. Churchill, *Never Give In! Winston Churchill's Speeches*, Bloomsbury, p.265

<sup>15</sup> Ibid., p.266

<sup>16</sup> Ibid., p.268

<sup>17</sup> Andrew Roberts, *Churchill: Walking with Destiny*, Penguin Books, 2018, pp.635-636



ready for the titanic battle with the Evil in order to save the civilization as we know it:

“I expect that the Battle of Britain is about to begin. Upon this battle depends the survival of Christian Civilization. Upon it depends our own British life, and the long continuity of our institutions and our Empire. The whole fury and might of the enemy must very soon be turned on us. Hitler knows that he will have to break us in this Island or lose the war. If we can stand up to him, all Europe may be free and the life of the world may move forward into broad, sunlit uplands. But if we fail, then the whole world, including the United States, including all that we have known and cared for, will sink into the abyss of a new Dark Age made more sinister, and perhaps more protracted, by the lights of perverted Science. Let us therefore brace ourselves to our duties, and so bear ourselves that, if the British Empire and its Commonwealth last for a thousand years, men will still say ‘This was their finest hour’”<sup>18</sup>.

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<sup>18</sup> Winston S. Churchill, *Never Give In! Winston Churchill's Speeches*, Bloomsbury, 2013, pp.270-271

# LEGAL RESPONSIBILITY IN PUBLIC RELATIONS COPYWRITING

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## **Abstract**

In this article we have mentioned some of the rules that are required in public relations work, insisting on the application of ethics in writing copy in this field.

Our aim is to demonstrate that writing public relations copy is not just about presenting situations in a biased way, but rather about putting together messages that can be tailored to both specific media types and audiences, the copywriter having the obligation to know these issues in detail.

**Keywords:** responsibility, public relations, copywriter, messages, writing.

## **Introduction**

The communicator needs to know when to communicate and what to communicate through a message, which involves not only the action of communicating, and even before it, but also, analysis, discernment and, last but not least, planning<sup>1</sup>.

As the job market is in a state of constant transformation and change, the copywriter is simultaneously being asked to do certain things that used to represent well-established categories belonging to a diverse range of professions. Thus, some public relations people refuse to write advertising copy, not realising that they may at some point end up in a job that requires this skill<sup>2</sup>.

A good number of people working in public relations jobs are trying hard to learn how to make web pages, while others leave this task to a graphic designer who, if he or she is not efficient in writing copy, will not produce

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<sup>1</sup> Cf. Matei-Săvulescu, Aura, Cristina Munteanu, *Etică și deontologie în mass-media și relații publice*, Pitești: Editura Independența Economică, 2004, page 67

<sup>2</sup> Cf. Viorica Păuș, *Comunicare și resurse umane*, Ed. Polirom, Iași, 2006, pages 76-79

good results. For this reason, it is necessary for a copywriter to be versatile, in other words, to adapt to the requirements of the various types of media by applying as effectively as possible both the visual and the aural elements included in the correct transmission of the message.

We can therefore say that the emphasis is beginning to fall on responsibility and on proving that written messages achieve their purpose, which is why those copywriters who have skills in obtaining information, understanding it and conveying it accurately will be much more highly rated. There is, however, a difference between writing public relations copy and writing literary, news and advertising copy, and this needs to be understood. The difference between literary copywriting and public relations copywriting is the power and responsibility that the copywriter also has from a legal point of view.

Public relations copywriters write material for all types of media that can convey information, and more often than not these messages - words, images and sounds - are transmitted electronically. In theory, these messages can be received anywhere in the world<sup>3</sup>.

The responsibility of the copywriters therefore involves two aspects, one relating to how an organisation's actions and policy can affect people, and here we refer to the direct interaction of employees with customers, and the other relating to the fact that good policy and good actions are of little value as long as people do not understand that policy and are not informed about those actions.

### **Freedom of opinion. Rules limiting freedom of expression**

It is well known that freedom of opinion and expression is a fundamental right of every human being and is closely linked to the right of access to information, so this right also applies to the copywriters in the field of public relations. Freedom of expression was included in the preamble to the *Universal Declaration of Human Rights* as one of the four fundamental freedoms at the General Assembly on 10 December 1948 and states: *human beings shall enjoy freedom of speech and belief and shall be free from fear and want*. Article 19 states *that everyone has the right to freedom of opinion and expression; this right includes freedom to hold opinions without interference by outsiders and freedom to seek, receive and impart information and ideas through any media and regardless of frontiers of state*<sup>4</sup>.

This *Universal Declaration* must be respected by all pawns on the human stage, representing an obligation applied in every state as part of

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<sup>3</sup> Ibidem, page 82

<sup>4</sup> Matei-Săvulescu, Aura, Cristina Munteanu, *Etică și deontologie în mass-media și relații publice*, Pitești: Editura Independența Economică, 2004, page 89

international law. The press therefore has the right to free expression, but also has certain legal duties and responsibilities regarding the messages it conveys to the public. The Romanian Government has the duty to provide and guarantee in this context the aforementioned right to all persons on Romanian territory.

There are, of course, several restrictions regarding this right, the purpose of which is to ensure recognition and respect of the rights and freedoms of others and to satisfy the moral requirements of public opinion in a democratic state. The Romanian State is a party to this Covenant, which means that the Romanian Government has a legal obligation to comply fully with the provisions of the *Universal Covenant* adopted on 16 December 1966.

However, freedom of expression and information of the press may be restricted in accordance with Article 19 of the *International Covenant on Civil and Political Rights*, provided that certain conditions are met:

- No individual should have to suffer for their opinions;
- Everyone has the right to freedom of expression; this right includes freedom to seek, receive and impart information and ideas of all kinds, whether orally, written or printed, or through any media of their choice.

The exercise of the aforementioned freedoms provided for in paragraph 2 of this article entails certain specific obligations and responsibilities and therefore this freedom may be subject to certain limits laid down by law, such that:

- the rights and reputations of others are respected;
- national security, public order, health and public morality are respected.

Another set of restrictions in the *International Covenant* refers to the prohibition by law of any war propaganda, any attempt to incite discrimination, violence and hostility on national, religious and racial grounds. An ample space is devoted to these limitations on the right to freedom of expression in the *International Convention on the elimination of all forms of discrimination*, which was adopted by the *UN General Assembly* in Resolution 2106/XX of 21 December 1965.

On the basis of the provisions of the *Universal Declaration of Human Rights*, the Council of Europe has established a considerable body of legislation, case law and certain standards concerning freedom of the press and access to information, so that these rights may be subject to certain formalities, restrictions, conditions or sanctions, in accordance with the law, in order to protect certain public and private interests.<sup>5</sup>

Returning strictly to the term *public relations*, it is a 20<sup>th</sup> century phenomenon with roots deep in history, promoting the practice of a wide range of strategies for socially influencing individuals, groups and other organisations. Although rigorous, the deontology of social and interpersonal relations is very

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<sup>5</sup> Ibidem, pag 94

complex, and such desiderata as: *do not lie, do not be lied to, do not manipulate and do not be manipulated* are paramount in this field.

These desiderata are constantly making their presence felt in the actions of public relations specialists, and ethical and legal guidance, in the context of the expansion of public relations, has become an imperative, which is also visible in the trend and, by implication, the effort to articulate a code of ethics for public relations.

The primary links between organisations and public life are highlighted through a systemic approach to public relations, and it is of paramount importance that both organisations and public life as a whole include different human individuals with rights that are claimed to be legally established and of course practised. In other words, this is a fundamental feature of the democratic organisation of the rule of law.

The roots of the imperative of legality in the action of public relations specialists are to be found in the constitutional basis of the entire social organism, and according to the new Constitution of Romania, adopted on 8 December 1991, *the right of the individual to have access to any information of public interest cannot be restricted.*

At the same time, several obligations are laid down for *public authorities*, which have a duty to ensure that citizens are properly informed about political actions and issues of personal interest. We could therefore conclude that the right to information is a human necessity and implies *the freedom to seek, receive and impart information and ideas of all kinds, regardless of frontiers, in oral, written, printed or artistic form or by any other means of one's choice.*

Freedom of communication is the third of the freedoms and derives from the provisions mentioned in Articles 30, para. 3 and 31 para. 5 of the Constitution and states that *freedom of the press also implies the freedom to establish publications and public services (...), must guarantee the exercise of the right to broadcast to important social and political groups.*

The activities of public relations specialists involve a multitude of legal issues, as evidenced by the high number of civil and criminal cases in which they are involved on grounds of slander, offence, insult, etc. The criminal law firmly defends human honour and dignity, and every citizen has the right to respect for his or her integrity and right to privacy<sup>6</sup>.

If we ask ourselves how these acts are sanctioned by the criminal law, we will find that one of the offences against dignity is *insult* (Criminal Code, art. 205) by which the reputation and honour of an individual is tarnished. This tarnishing of honour can be carried out by words, in writing, and therefore

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<sup>6</sup> Balahur, Doina, Gheorghe Teodorescu, Gheorghe-Ilie Fârte, Stefania Bejan, *Comunicare socială și relații publice*, Iași: Editura Universității "Alexandru Ioan Cuza", 2006, pages 125-129

implicitly in the written press, or by other means of expression. Free expression in the press, and in general, is therefore accompanied by a series of legal responsibilities which, if not respected, can lead to unpleasant consequences.

## **Conclusion**

Our intention was to demonstrate that, in order to perform in the field of public relations, it is important for the journalist to have communication skills and competence in dealing with mass media methods, as well as a thorough knowledge of communication techniques with the general public, the principles of persuasion and, last but not least, the dynamics of public opinion.

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# EDUCATION AND INTERCULTURAL DIALOGUE AT NICOLAE FILIMON

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## ABSTRACT

The contact between cultures, a form of knowledge and permanent communication, was of great concern to the Romanian scholars of the 19th century. They travel around the world, especially in the West, get to know new places, people, customs, establish an intercultural dialogue necessary for the Romanian countries of that period. One such writer is Nicolae Filimon who writes a travel memoir entitled *Escursiuni în Germania meridională. Memorii artistice, istorice și critice* (1858), result of his European trip in the summer of 1858.

Our approach wants to highlight the novelty elements that this travelogue brings. They were necessary for the development of Romanian culture and civilization and can be considered as part of an intercultural dialogue.

**KEYWORDS:** interculturality, education, dialogue.

## 1. NICOLAE FILIMON, TRAVELER THROUGH EUROPE

A man of his time, permeated by the bohemian spirit of Bucharest life, Nicolae Filimon was a picturesque character. Among his assiduous concerns is the pleasure of knowledge, of deciphering the mystery of books, of speaking as many foreign languages as possible, in a word, of having as vast a culture as possible.

He proved his talent for writing, first, in the publishing field, printing in December 1857, a musical foil in the first issue of the *Naționalul* newspaper. His journalistic activity was intense, carried out with great dedication and manifested by the publication of musical and theatrical chronicles of the three popular fairy tales in various newspapers of the time. Even the short story *Nenorocirile unui slujnicar sau Gentilomii de mahala* appeared for the first time in the *Revista Carpaților*, in 1861. Filimon's representative work, the novel *Ciocoii vechi și noi sau Ce naște din pisică șoareci mănâncă* was published

between 1862/1863, initially in folieton, then in volume. The reception of this book by the writer's contemporaries was extremely favorable. However, the generations that succeeded him proved reluctant, sensing the lack of analytical depth at the level of building human characters or highlighting the schematic moralism of the book.

Filimon's writings revealed a trained writer, a painter of his time, a man of culture, who, before the novel *Ciocoi vechi și noi*, had traveled through the West, first of all, out of a desire to know places with old and rich musical traditions. This is how his travel impressions are born, for which he builds a public, informative destination. Hence the wealth of historical data, names of countries, historical monuments, all contained in genuine travel guides, which could always be useful to those interested in that part of the world. At the same time, as we will develop in the next sub-chapter, Nicolae Filimon does not forget the literary aspect and inserts into the memorial romantic stories, spirited evocations, in a word, pages of fiction.

## **2. ESCURSIUNI ÎN GERMANIA MERIDIONALĂ, ANOTHER KIND OF TRAVEL JOURNAL**

Nicolae Filimon's travel memorial, *Escursiuni în Germania meridională. Memorii artistice, istorice și critice* (1858), result of his European trip in the summer of 1858, takes shape only two years after the beginning of the publishing activity. Writing belongs to romanticism by cultivating the passion for travel, an orientation that is gaining more and more popularity in Romanian countries, during the 19th century. Romanian scholars feel impelled to travel abroad, especially to the European West, to get to know each other, to make comparisons, to convey impressions, emotions, feelings to their compatriots. The voices of the world had to be deciphered, assumed and then communicated to the public eager to assimilate information about the European way of existence, about the customs and historical facts of other peoples, about the beauties of nature in other countries

Nicolae Filimon's book is part of a tradition of travelogues from the 19th century. It is not known whether Filimon knew the diaries of his predecessors, travelers on the roads of Europe, nor is it important. It remains relevant that through the work *Excursions in Southern Germany*, this new genre in Romanian literature gains depth. It is certain that Nicolae Filimon was stimulated by the typical travel diaries published in the press of the time in the country, but especially from abroad. Anyway, he is part of a tradition that has become, from now on, part of literature, and permanent reporting to predecessors, as well as to contemporaries, becomes necessary.

Nicolae Filimon's travel notes are born as a result of a trip undertaken by the writer through various European cities, a trip attributed to the desire to get to know places with old artistic and musical traditions. Thus he visits Pesta,



Vienna, Prague, Dresden, Munich, Kissingen, in Italy he sees Venice, Rome, Florence, Pisa, Genoa, Milan, Bergamo, Padua. It seems that Filimon was also driven on this journey by the need to know, and probably to re-know, the world known from books, to live the feeling of the authentic, to stimulate, by comparison with others, his own and intellectual life.

Therefore, "unlike Dinicu Golescu's diary, serious, genuine, modestly limited to his own experiences and impressions, Nicolae Filimon's diary is constructed with full care for the public purpose of such writing. Filimon wants, first of all, to appear well-informed. That's why they string dry, historical data, monuments, paintings, transcripts from tourist guides, museum catalogs, from a work on the history of art by Cesare Cantu. On the other hand, a city, a place, a circumstance inspires him with stormy evocations, romantic stories included in the memorial, some of which are then resumed as independent writings. When freed from bookishness and romantic affectation, travel notations have nerve and charm. Then the real Filimon appears, sharp, penetrating, a man full of comic verve or subtle irony. The comparison pages between the states at home and those abroad outline the social observer, the moralist. They indicate the influence of Pashoptist political thinking on this writer who seemed to have isolated himself from revolutionary aspects"(DLR, p. 352).

Nicolae Filimon's accounts are natural, free of inhibitions, of the complex of the man who came from a small country, but who knows how to assimilate what he sees in the foreign spaces traveled. Filimon's documentation before his western journey is complex: he familiarizes himself with the European cities that became landmarks of his journey either from the tourist guides published in the era, or from the books or newspapers he read. Here is added the wealth of knowledge about historical facts from ancient times to the present, about cultural, mythological facts, knowledge that Nicolae Filimon had acquired from school instruction or from his self-taught training. All this, gathered, transforms the Romanian writer's impressions and comments into a fact of worldliness, the author gaining the freedom to express not only his enthusiasm, but also a sustained critical attitude. There is no lack of his own positioning, real and realistic, in receiving and evaluating what he sees, what he knows. An example of the Romanian traveler's critical attitude towards a foreign reality is, among others, the moment of live contact with Wagner's music, a reflection of his training as a music critic.

Nicolae Filimon's travel impressions open another literary era, undoubtedly modern, as Aurel Martin remarks, who places his work in the category of *frontier literature*. If Dinicu Golescu reproduces the type of enlightened traveler, Alecsandri or Bolintineanu compose the sphere of the romantic traveler, Ion Codru Drăgușanu is the scholarly pilgrim, Nicolae Filimon is placed, as in a game of mirrors, in the category of "frontier literature", which he represents the most eloquent.

In Filimon's memorial, the pleasure of reverie is combined with the

desire to know, to learn, the author fulfilling several roles at the same time: he is a reporter, pamphleteer, writer. Apparently calculated in order to save time and money, the European itinerary of the Romanian scholar deviates from the fixed landmarks, improvises escapades not included in the program. Instead of participating in the bourgeois parties to which he was invited, Filimon prefers to visit museums, theaters, and historical monuments with his notebook in hand. "Man is jovial par excellence, and the journey in his case is neither an exodus nor an escape, let alone a fight with shadows. Filimon is spared the conscience problems of a Dinicu Golescu, the frustrations of Bolintineanu or the resentments and emphasis of Heliade. His profession of tourist faith, full of common sense and no frills, is detached from both romantic solipsism and the virtuous austerity of the lights"(Filimon, *Escursiuni*, p. 310).

The intention of the traveler is to inform the reader about what he visited, from as many angles as possible. From here, the frequent interruptions of the writing with historical references, with concrete data that fall into the category of statistics. But above all, Nicolae Filimon, reflexive and organized, expresses, on every occasion, his personal opinion, the impression caused, looks for explanations, becomes polemical, witty, ironic. "Completely alien to the strategy of the modern writer, who prefers to blur his ideological discourse, operating through suggestion and allusive formulas, Filimon clearly manifests his convictions. Of course, he wants to persuade his reader, because he feels his responsibility as an enlightener and a militant. All the more so as it is my opinion that here as in other places, the public is exactly like a child without knowledge, who comes to school to learn" (Ibidem, p.311).

We are greeted in numerous pages of this travel diary by an unexpected method of epicizing the facts, a remarkable ability to make any discussion, any meeting an opportunity to introduce an anecdote, a narrative. Here the writing talent of Nicolae Filimon becomes obvious. In fact, in these accounts are inserted real short stories inspired by the dramatic moments of more distant or closer events, which the author takes note of during this journey. An eloquent example is, from this perspective, the 19th chapter entitled *Friedrich Staaps sau Atentatul de la Schonbrunn în contra lui Napoleon I*, which is one of Filimon's "first short stories" under the impression of the steamy romantic journey with a Germany and an illustrated Italy seen as in the narratives of Alexandre Dumas"(Călinescu, ILR, p. 359).

## CONCLUSIONS

The travelogue described uses elements of interculturality, such as intercultural education or dialogue. Nicolae Filimon's intentions were to help Romanians, to provide examples, to educate through the power of examples. That is why we can speak of an accumulation of intercultural elements in this writing of the 19th century.

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# CONCEPT AND IMPLEMENTATION OF SHARIA MICRO-FINANCE INSTITUTIONS (ANALYSIS OF ADINUGRAHA THINKING CONTRIBUTIONS)

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Tamamudin<sup>2</sup>

## ABSTRACT

Hendri Hermawan Adinugraha is a Lecturer at IAIN Pekalongan, he is also active in writing books, scientific journals with the theme of Islamic studies. This article intends to study and describe specifically about Adinugraha's thoughts on the concept and implementation of Islamic microfinance institutions. The approach used is a literature review whose primary source comes from his very interesting works on Islamic studies. The concept and implementation of Islamic financial institutions according to Adinugraha, Islamic microfinance institutions (LKMS) are the same form as MFIs in general, the difference is the Islamic principles applied to products, contracts and operations. LKMS serves financing needs and facilitates a financing system for all micro-sectors. In the practice of Islamic economics, both banks and LKMS must avoid Magrib, an acronym for masyir, gharar and usury. In its implementation, LKMs are more accessible to the public, both savings and loans because they are in accordance with the agreement of related parties without being burdened with using sharia principles.

**Keywords:** Sharia Principles, LKMS, Adinugraha's Thoughts

## Preliminary

Islamic microfinance institutions have a clear market segment, namely the lower middle level community, so that LKMS activities will be centered in business centers at the micro and medium level communities such as traditional markets for small and medium businesses, as well as rural communities and urban peripheries. LKMS has characteristics that are close to the community and it is not uncommon for LKMS to try to come to the community (pick up the

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ball), this is what makes LKMS popular and close to the community. The emergence of Islamic microfinance institutions today shows a trend that is getting better in the midst of the global crisis that hit this country. Many of the products offered are quite varied so that customers can choose according to their needs (Rifki Muhammad, 2010).

Microfinance Institutions (MFIs) when referring to Law No.1 of 2013 concerning Microfinance Institutions are defined as financial institutions specifically established to provide business development services and community empowerment, either through loans or financing in micro-scale businesses to members and the community, savings management, as well as providing business development consulting services that are not solely for profit (Baskara, 2013).

The word "micro" in the mention of Sharia Microfinance Institutions gives a more meaning to indicate a smaller scope/coverage level. With the comparison assumption that one of the large financial institutions is in the form of a bank with large-scale capital, then a microfinance institution is another formation of a bank or the like that has a small capital and is intended for the micro and small business sector. In this sense, it is categorized into Baitul Mal Wattamwil, Sharia Cooperatives and Sharia People's Pre-credit Banks (BPRS). (Farid, 2018).

According to Adinugraha (2017) In the structure of Islamic financial institutions, they are grouped into Islamic commercial banks, Islamic rural banks and sharia cooperatives (Bait al-Māl wa at-Tamwil). These three institutions have different products and market shares. However, in terms of the principles and instruments used, the three Islamic financial institutions (LKS) do not have a fairly basic difference, only in the scope of their activities.

Baitul Maal Wat Tamwil (BMT) as the name implies consists of two main functions, namely: Baitul Maal (house of treasure), receiving deposits of zakat, infaq, and alms and optimizing the distribution in accordance with the regulations and mandates. Meanwhile, Baitul Tamwil (house for property development), develops productive businesses and invests in improving the economic quality of micro and small entrepreneurs by, among other things, encouraging saving activities and supporting the financing of economic activities. Islamic microfinance institutions, in this case BMT, have considerable development potential with the existence of community needs and strong development policy support. The purpose of writing this article is to find out and describe how the concept and implementation of Islamic microfinance institutions is based on Adinugraha's perspective.

## **Research methods**

In this study, the type of research that the author conducts is research using a descriptive qualitative approach, namely the data collected in the form of words, not in the form of numbers. Descriptive research is a form of research that is shown to describe or describe existing phenomena, both natural phenomena and human engineering, because this research aims to clarify the state of the subject under study.

Qualitative research also has different philosophical assumptions, research strategies, and methods of collecting, analyzing, and interpreting data. Although the process is the same, qualitative procedures still rely on data in the form of text and images, have unique steps in data analysis, and are sourced from different research strategies (John W . Creswell, 2010).

In this case, the author only analyzes Adinugraha's thoughts on the concept and implementation of sharia microfinance institutions. Then it is combined with library research by analyzing his works which are used as primary sources and other books as secondary data sources related to this research, literature and articles obtained from the website (Burhan Bungin, 2005).

The focus of this research is to find out how the concept and implementation of Islamic microfinance institutions (analysis of the contribution of Adinugraha's thoughts) can be said to be very worthy of study because it is very interesting so that it can add knowledge and insight about sharia microfinance institutions.

## **HASIL DAN PEMBAHASAN**

### **Biografi Hendri Hermawan Adinugraha**

Hendri Hermawan Adinugraha is a PNS Lecturer at IAIN Pekalongan (2019-present). The man who is usually called Hendri was born in Serang on March 11, 1987, he started his lecturer career since graduating from Master of Islamic Studies (Islamic Economics Concentration) UII Yogyakarta by becoming a Permanent Lecturer at UDINUS Semarang (2012-2019). His Doctoral Education (S3) took the concentration of Halal Management at UIN Walisongo Semarang (2017-2020). Apart from being a lecturer, he is also active in writing books, national and international scientific journals with the theme of Islamic economics and Islamic studies.

## CURRICULUM VITAE



### A. Self Identity

1. Name : Hendri Hermawan Adinugraha
2. Place & Date Born : Serang, 11 Maret 1987
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### B. Educational History

#### 1. Formal Education Background

##### Periode Degree Institution

- 2017 – 2020 S3 Islamic Studies – Halal Management, Islamic State University Walisongo Semarang
- 2009 – 2012 Master Majoring in Islamic Economic Universitas Islam Indonesia Yogyakarta
- 2005 – 2009 Bachelor Majoring in Islamic Economic Universitas Islam Indonesia Yogyakarta
- 2001 – 2004 Senior High School Ponpes Modern Subulussalam Tangerang
- 1998 – 2001 Junior High School Ponpes Modern Subulussalam Tangerang
- 1992 – 1998 Elementary School SDN 1 Sukamanah Serang

#### 2. Nonformal Education Background

- 2005 – 2009 Pondok Pesantren Sunan Pandanaran Jogja Komplek 4 (Asrama Mahasiswa)

### **C. Academic Achievement**

- 1) Recipients of the Indonesian Ministry of Religion 5000 Domestic Doctoral Scholarships in 2017.
- 2) The Best Participant of the Integrated Sharia Finance Training of Trainer, Financial Services Authority, 2018.
- 3) Recipients of Copyright (Copy Right) for Writings with the Title of Islamic Emoticons: Towards Branding of Halal Products (A Research Agenda), Based on Copyright Registration Letter No: EC00201806914, Ministry of Law and Human Rights, 2018

### **D. Work Experience**

| <b>Year</b> | <b>Position / Field of Work</b>                                 |
|-------------|---|
| 2013-2019   | Permanent Lecturer at the Dian Nuswantoro University Foundation |
| 2019-Now    | IAIN Pekalongan PNS Lecture                                     |

### **E. Research and Published Articles**

| <b>Year</b> | <b>Research Title</b>   |
|-------------|---|
| 2018        | Desa Wisata Halal: Konsep dan Implementasinya di Indonesia  |
| 2019        | Perspective Review of Islamic Study Towards Qaryah Mubārakah's (The Blessed Village) Values in the Tourism Village                        |
| 2020        | Developing Model of Halal Food Purchase Intention among Indonesian Non-Muslim Consumers: An Explanatory Sequential Mixed Methods Research |
| 2021        | Halal Tourism in Indonesia: An Indonesian Council of Ulama National Sharia Board Fatwa Perspective  |



## **F. Published Books**

| <b>Year</b> | <b>Book Title</b>  |
|-------------|--|
| • 2020      | PERBANKAN SYARIAH: Fenomena Terkini dan<br>Praktiknya di Indonesia |
| • 2021      | HALAL LIFESTYLE: Theory and Practice in Indonesia                  |

### **Adinugraha's works**

Adinugraha besides serving as a lecturer, he also has a passion for writing scientific works such as writing articles, books, scientific journals both nationally and internationally with the theme of Islamic economics and Islamic studies. This can be seen from his writings which can add to the scientific treasures of readers, especially in the field of Islamic economics and Islamic studies. As a lecturer who is productive in writing scientific papers with his interesting ideas on Islamic economics and Islamic studies, especially related to the problems of Islamic microfinance institutions.

The articles related to this research include: 1) Application of the Rule of al-Ghunm bi al-Ghurm in Mushārah Financing in Islamic Banking Introduction The basic concept in Islamic banking is the concept of division. 2) Implementation of ijārah and imbt at the BRI Syariah Yogyakarta branch. 3) Sharia Marketing in Islamic Microfinance Institutions: Concept and Implementation in Puskopsyah DIY. 4) Fundraising Management Optimization of Zakat Infaq and Alms in The Countryside. And many more of his writings can be accessed at <https://scholar.google.co.id/citations?user=5jKlptMAAAAJ&hl=en>.

### **The Contribution of Adinugraha's Thoughts on the Concept and Implementation of Islamic Microfinance Institutions**

Adinugraha as a person who has a penchant for writing scientific works such as journal articles, books and other written works, especially on Islamic economics and Islamic studies on a national and international scale, is certainly one of his strengths.

The advantages in the field of writing have opened new horizons in the world of writing. Which can be very useful in adding to the repertoire of knowledge in the field of Islamic economics. The thoughts that Adinugraha has

about Islamic microfinance institutions are based on his educational background from childhood to the present which is steeped in the study of Islamic economics.

The contribution of his good thoughts is certainly very interesting to study and analyze in increasing scientific knowledge. The contributions of Adinugraha's thoughts on the concept and implementation of Islamic microfinance include: 1) Utilization of Waqf in the Midst of the Covid-19 Pandemic in the Maqashid Al-Syariah Perspective 2) Implementation of Ijārah and Imbt at Bank Bri Syariah Yogyakarta Branch 3) Sharia Marketing at Microfinance Institutions Islam: Concept and Implementation at Puskopsyah D.I. Yogyakarta.

### **Empowerment of Waqf in the Midst of the Covid-19 Pandemic In the Perspective of Maqashid Al-Syariah**

According to Adinugraha, the use of waqf instruments to overcome social and economic problems should also be able to provide opportunities for handling the COVID-19 pandemic that is hitting the world at this time. Handling the pandemic requires strategic and clear goals, as stated in the maqashid sharia concept.

The COVID-19 pandemic that occurred in Indonesia had a fairly serious impact and caused a lot of unrest in the community. This is because people lost their income, where before this pandemic, people were able to carry out economic and business activities normally, but after the Covid-19, many restrictions were put in place by the government so that this caused the average income of the community to tend to decrease or not. any income received. Therefore, if it is allowed to continue, the economic condition in Indonesia will get worse and the poverty rate in Indonesia will be even higher. This is evidenced by BPS data (2021) that the percentage of poor people in Indonesia in semester 1 of 2019 was 9.41 percent, increasing to 10.19 percent in semester 2 of 2020. (Miftakhuddin et al., 2021).

Waqf in Arabic "Waqf" means "al-Habs", where a word in the form of masdar (infinitive noun) according to the subject in question, namely standing or stopping. If this understanding of stopping is connected with the science of recitation, it is a procedure for calling the letters, where and how to stop. So, in the sense of recitation, it means to stop reading. Then also waqf is interpreted to hold (something) with wealth (Siah, 2010).

Waqf is an instrument that has the potential to be developed by Muslims, especially for countries that are categorized as developing countries. In various countries, waqf has been widely used in productive terms, the management of this waqf should have been carried out from the start, so that within a certain time waqf can be used to empower people (K. Lubis, 2010).

Utilization of waqf is an activity to plan, implement and coordinate

supervision in order to collect, distribute and utilize waqf. This activity has been regulated in Law Number 41 of 2004 concerning Waqf and is carried out by the Indonesian Waqf Board (Aziz, 2017). Menurut According to scholars, waqf funds are allowed to be managed for the benefit of the people. Then, in its management, it is not the same as the management of zakat or shodaqoh in general. The waqf manager can maintain the waqf property as a whole, but strive to develop it so that it can provide good and optimal output to the mauquf alaih

Adinugraha believes that the government's policies to break the chain of transmission of COVID-19 can have a negative impact on the economy. The implementation of the PSBB policy has disrupted economic and business activities, especially in Indonesia. The role of waqf at this time to deal with the pandemic is considered not optimal, this is influenced by the lack of public understanding of the development of waqf in Indonesia so that they only know waqf of land and buildings. Nevertheless, the utilization of waqf has the potential to help overcome the problems of the COVID-19 pandemic, namely by providing assistance to hospitals and health facilities. Then, when viewed from the perspective of maqashid sharia, the utilization of waqf in the midst of the COVID-19 pandemic is in accordance with the three concepts of needs described by Imam Syatibi, namely dharuriyah, hajiyah and tahsiniyah.

### **Implementation of Ijārah and Imbt at Bank Bri Syariah Yogyakarta Branch**

According to Adinugraha, in essence, the main factor in the emergence of Islamic banking in the Islamic world is the spread of "interest". Where interest is legally categorized as usury and the law is haram, efforts have begun in a number of Muslim countries to establish alternative institutions to usury (conventional) banks.

As for *ijarah* in Islamic bank financing for the procurement of goods plus the agreed profit with a rental payment system without ending with ownership (Martono, 2002).

Meanwhile, *ijārah vomitīyah bi al-tamlīk* in sharia banking is a rental agreement between a bank (*muājir*) and a tenant (*mustajīr*) which is followed by a promise that at a certain time the ownership of the leased property will transfer to the *mustajīr*. Meanwhile, the rental price and selling price are agreed at the beginning of the agreement. This is in line with the words of Ibn Qudamah regarding *ijarah*, namely "*wa kullu mā jāza tsamanan fī al-bay‘i jāza iwad han fī al-ijārah.*" (Ij et al., n.d.)

Adinugraha assumes that the implementation of *ijārah* and IMBT as product financing at Bank BRI Syariah Yogyakarta Branch is carried out by banks to buy what customers want (such as houses and vehicles), then rent them out to their bank, at the end of the contract/agreement given by the bank to

them, so that the leased goods are purchased by means of BRI Syariah (IMBT), or by handing them back to BRI sharia (ijarah). In practice, the operational basis is based on the National Sharia Council Fatwa No.09/DSNMUI/IV2003 Compilation of Economic and Sharia Law Chapter XI Ijarah and IMBT.

### **Sharia Marketing in Sharia Microfinance Institutions: Concept and Implementation at Puskopsyah D.I. Yogyakarta**

According to Adinugraha, the structure of Islamic financial institutions is grouped into Islamic commercial banks, sharia BPRs and sharia cooperatives (Bait al-Māl wa at-Tamwil). These three institutions have different products and market shares. However, in terms of the principles and instruments used, the three Islamic financial institutions do not have a fairly basic difference, only in the scope of their activities. (Martono, 2002).

At the practical level, nowadays people have difficulty in distinguishing the principles and instruments of the LKS, between profit sharing, margin, and interest at conventional banks. Even if it is possible only at the theoretical level, empirically it still looks confusing. According to the theory of the profit sharing system with mudharabah and musyarakah contracts, it is very good, but this product has not been applied optimally in sharia-based cooperatives (call it BMT). So it can be said that BMT is the same as following the structure of conventional cooperatives or cooperatives that do not have "sharia" embellishments. (Adinugraha, 2017b).

Puskopsyah BMT DIY (originally named Puskopsyah BMT Mitra Nugraha) was established in order to achieve the ideals of national development which generally aims to create a just and prosperous society that is materially and spiritually evenly distributed. In terms of economic development and some conditions of development targets, Puskopsyah BMT DIY considers that all people need attention, especially for people whose lives are not adequate and are left behind.

Puskopsyah BMT DIY was initiated by the DIY Amil Zakat Infaq and Shodaqoh Agency (BAZIS) together with the Yogyakarta Muslim Charity Business Foundation (YAUMY) and the DIY Small Business Incubation Center (PINBUK) on April 1, 1997 under the name BMT Mitra Nugraha (<http://puskopsyahjogja.blogspot.com/2009/10/background.html>).

From the results of Adinugraha's analysis, it shows that the application of the sharia marketing concept in Puskopsyah DIY is quite good, although not all aspects run perfectly. For example, the facts on the ground show that not all product marketing processes are carried out based on the prevailing fatwas which are supervised and issued by the Sharia Supervisory Board.

## Closing

Hendri Hermawan Adinugraha is known as a lecturer at IAIN Pekalongan since 2019-present and also as a person who is productive in writing scientific papers. Several of his research works have been published in the form of articles, journals and books on the study of Islamic economics both on a national and international scale. His mindset continues to grow and continues to be productive in writing scientific papers to this day.

The concept and implementation of Islamic financial institutions according to Adinugraha, Islamic microfinance institutions (LKMS) are the same form as MFIs in general, the difference is the Islamic principles applied to products, contracts and operations. LKMS serves financing needs and facilitates a financing system for all micro-sectors. In the practice of Islamic economics, both banks and LKMS must avoid Magrib, an acronym for masyir, gharar and usury. (Adinugraha, 2017a).

Business development and community empowerment are carried out by providing loans or financing to people who have micro-scale businesses, managing savings, and providing business development consulting services that are not focused on profit. Because Islamic microfinance institutions offer more profitable services, they can be a solution for the poor, low-income people, or for owners of micro, small and medium enterprises (MSMEs).

For example, in terms of savings, people can save or open deposits without having to go to the bank. Meanwhile, for loans and financing, the application requirements are easier and the financing period from daily to annual can be obtained if you apply at the LKMS. One LKMS facility that other financial institutions cannot provide is consulting services with experts in their fields who are not just looking for profit.

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# **DIRECTIONS FOR MODERNIZING THE SELF-EVALUATION AND CONTINUOUS EVALUATION OF THE STUDENT'S RESULTS. FROM COMPUTER TECHNOLOGY TO ICT SYSTEMS**

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## **Abstract**

It requires major changes in the processes of self-assessment and continuous assessment of pupils' achievement to meet contemporary society's challenges.

In this research study, we presented the current approach of the evaluative issue in its transition from informatics technology to evaluative information systems and technology communication (ITC).

When conducting the research, we studied teachers' references on the role of the ITC systems in pupils' self-assessment and the contribution of the automated continuous assessment to improving pupils' learning activity.

The general hypothesis of the research project aimed to demonstrate that if secondary school teachers are aware of the role of the self-assessment ICT systems and of continuous digital assessment, then there is obtained their adherence to implementing and developing such systems of assessment.

To study the relationship between research variables we applied a questionnaire, with teachers as the target group.

The conducted study has positively impacted the respondent teachers, who adhered to the proposed idea, being confident in the role of transition from the self-assessment of informatics refurbishment and continuous assessment of pupils' achievement in implementing the ITC systems in the educational assessment.

**Keywords:** self-assessment, continuous assessment, informatics refurbishment, ITC systems of assessment.

One of the major problems facing educational research today is Internet-based platforms. They are designed to improve the learning activity of the students generating new challenges for which we must identify solutions. Our education system must look for new solutions for the development of e-learning systems through which we can track students' progress and automatically

evaluate their practical activities. Thus, we intend to study the evaluative problem in its transition from the traditional practice based on the development of students' abilities of technological operation to modern evaluative systems of information and technological communication (ICT). Making a foray into the issue of evaluation, Jean Vogler concludes quite trenchantly: its universe is neither coherent, nor homogeneous, nor consensual:

*"It is not homogeneous and coherent because of the various currents that cross it. Two assessment systems coexist today. The first is traditional, secular, and therefore strongly anchored in the mentality of its actors. In addition to this, and somewhat against it, a different kind of assessment developed towards the end of the '60s, which we might call modern" (Vogler, 2000).*

In addition, current theories on education strongly promote the idea that modern assessment must be an integral part of the learning process, to be associated with it.

From the perspective of the curricular and systemic approach of the educational process, it is unanimously accepted the idea, according to which, the evaluation is an integral part of a whole, it should not be treated in isolation, but in close correlation with the other activities through which the educational process is carried out, with teaching and learning.

On the other hand, evaluation methods, techniques, and tools cannot be dissociated from the other variables of evaluation: the object of evaluation (which is evaluated), educational criteria/objectives, evaluative strategies, etc. All these are like the elements of a puzzle: to understand its meaning, you have to order its parts.

Going on the same coordinates of the analysis of the modernization of the evaluation in the current stage, Constantin Cucos also insists on the distance and the fundamental distinction of this process from the classical control of knowledge or traditional measurement, with values of objectivity and conception of the evaluation as a way of improvement, which implies a global strategy of formation:

"In the modern sense, the evaluation should not be understood as an over-added or superimposed stage to the learning process, but constitutes an act integrated to the pedagogical activity." (Cucos, 2008).

Evaluation is of less and less interest in terms of measurements and results and more and more in terms of its processuality.

"School evaluation is increasingly conceived as an integrated part of the learning process and its milestone" (Abernot, 1996, p.5). In recent decades pedagogy has paid great attention to the study of the concept of "formative" assessment, which assigns assessment an important role in the formation of the student, analyzing the progress of his competencies.

Modern evaluation marks the evolution from the role of controlling the acquired knowledge to that of evaluating the learning outcomes and the processes involved, basic components of the structure of the teaching activity.



Ioan Cerghit states that evaluation is a "science of value" (p.287), which refers to a system of value judgments. Thus, " education declares its priorities for a certain value system, justifies its options and preferences about certain values translated into objectives. These values must be appropriated and internalized by the student, to integrate them into his structures of knowledge and feeling, into his conduct."

( Cerghit, p.288, în Potolea, D.; Manolescu, M., 2005).

Evaluation, along with teaching and learning, should be seen as a single unit to which we relate: "We need to talk about evaluation in terms of processes. Instead of the term devoted to evaluation, we need to talk about 'evaluative activity', 'evaluation in action, ongoing.'" (Manolescu, 2004).

In this sense, evaluation becomes an approach focused on the active involvement of the student in learning, on his cognitive processes, and on the regulation and self-regulation of knowledge, disregarding his role as a simple tool used in measuring and controlling the didactic process. But processing means processing. The result of information processing is the formation of capacities and competencies.

*The transformation of competence into the finality of the educational process and an "object of evaluation" is the result of shifting the emphasis from the products of learning to the processes involved in the learning activity.* The object of the evaluation can be defined as the educational reality materialized in the process and product of learning, submitted to the evaluator's attention, to be measured and appreciated. Through evaluation, judgments are made regarding the value of the process and the product of learning carried out by the student.

*Self-assessment – is the assessment carried out by the student on what he has achieved and/or on his behavior.* It helps students to develop their capacities of self-knowledge and to value both their knowledge and their attitudes and behaviors.

"Self-evaluation is possible and necessary because it serves the knowledge (perception) of self (self-knowledge) and the development of self-awareness (self-consciousness), essential aspects that will give the possibility, in time, to everyone to discover the meaning of their value, a prerequisite necessary for any overcoming; a willingness seen in the perspective of lifelong learning, which involves engaging the individual not only in the process of his training but also in the action of evaluating his training to become capable of self-improvement." (Cerghit, 2005, p. 312).

Important is the entire situational context that acts on the student's formation. The assessment must be student-centered and implicitly, and the learning process must be adapted to the student's training needs. If we analyze digital learning methods and techniques, assessment as a process becomes an important and basic tool in the learning process (Carswell et al., 2000; Morgan et al., 2002; Schrum et al., 2007).

By choosing the forms of assessment, it is the school that determines the

student's learning by adapting the contents of the student's learning rhythm. The online interaction between the school and the students determines the increase in the efficiency of the evaluation process to achieve the level of the previous objectives. (Robles-Gómez et al., 2011; Agudo et al., 2011).

Through an automated evaluation system, teachers can make a more detailed record of the school progress of each student and as many students as possible.

In this way, the practical activities of the students are evaluated and their shortcomings are identified.

This evaluation system supports teachers by specifying the weaknesses in the learning process in the reports they generate. Evaluative practices cannot be possible in a traditional evaluation system that is based on questionnaires, closed or open-answer questions, and ignores practical activities.

The information provided by the assessment information systems can be focused on adapting the content and resources to the individual particularities of the students. The students can thus obtain feedback on the cross-cutting activities carried out, which is not present in the traditional assessment that is based on the interpretation of the reports of each field of activity.

The integration of the computer into the school curriculum is a complex process in continuous modernization from the perception of the computer as a material resource that improves the work of the teacher and students to the integration of the computer in learning and evaluation for the formation and development of competencies.

Current learning platforms are based on the ratio of students to content. They have the role of centralizing learning, relying on the content, and promoting evaluation methods centered on theoretical content. In this case, the students can be immediately checked their level of knowledge through multiple-choice items or exercises of the association of concepts (Douce et al., 2005)

Therefore, the successful use of information technologies requires new skills that cannot be achieved in a traditional education environment. It requires interaction, access, and uses that are not conditioned by time and space.

An educational program is needed to execute the continuous evaluation of the process of evaluating progress made by the student and to indicate what road he must take to reach the threshold of efficiency.

In this respect, useful is the advanced systems for managing self-evaluation and continuous evaluation, which are understood as a set of web services. These service-oriented applications can be considered the latest discoveries in technological computerization and communication platforms.

## Conclusions

Summarizing, we can specify the following points.

The paper presents several personal contributions:

- Addressing the dimensions and roles of ICT systems for evaluating student outcomes to manage self-evaluation and continuous evaluation of student's progress;
- Bringing into a discussion a concept less studied in the specialized literature, of informatization and technological communication of the activities of self-evaluation and continuous evaluation, determining the criteria of the evolution of the ICT evaluation systems.

The continuous evaluation and self-evaluation of students' results need the development of complex systems involving various information technologies (configuration files, software bases, or implementation units), as well as the speed of the software or the evolution of operating systems. Therefore, it is found to be of utmost importance to implement a generic solution that develops transversal competencies for students.

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# THE ECONOMICS OF ISLAMIC BOARDING SCHOOLS IN ADINUGRAHA'S PERSPECTIVE

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## ABSTRACT

Islamic Boarding Schools are currently experiencing a special shift related to the world of work. Currently, the development of entrepreneurship in the pesantren environment has become a necessity, especially if it is associated with pesantren education which emphasizes independence, hard work, discipline and honesty that supports the entrepreneurial spirit. This article intends to study and describe Hendri Hermawan's thoughts on Islamic Boarding School Economics. The approach used is a literature review whose primary sources come from his works and also from other journals that have discussion topics that are in accordance with this research. The findings of this study show his thoughts on the Economics of Islamic Boarding Schools, namely 1) It is necessary to develop the potential of Islamic Boarding Schools so that later they can be useful for many people both inside and outside the Islamic Boarding School. 2) It is necessary to conduct entrepreneurship training for the students, this is done with the aim that later after graduating from the Islamic Boarding School the students have the provisions to enter the world of work or when they want to open their own business. This entrepreneurship training aims to create entrepreneurs and grow creative economic businesses towards the economic independence of the people.

**Keywords:** Islamic Boarding School, Entrepreneurship, Islamic Boarding School

## 1. Introduction

Based on the results of research from the Research and Development Center (Puslitbang) for Religious and Religious Education of the Ministry of Religion of the Republic of Indonesia in 2005, which said that the flow of globalization gave color to the world of Islamic boarding schools caused by the tendency of global co-optation to marginalize. faced with several choices, either to be reactive or to play an active role (Chusmeru et al., 2017). The existence of Islamic boarding schools in Indonesia is not only synonymous with the meaning of Islam as we know it, but also contains the meaning of Indonesian authenticity.

Historically, the development of Islamic boarding schools began with trade, then developed and penetrated the education sector and Islamic da'wah, and ended with power. Power was formed only to be a tool in securing and developing the economic sector with the education sector. The relationship between economy, education and politics is what creates the tradition and order of the Muslim archipelago. The better the economic status, the quality of education, and the wider the influence of its power, the more erudite the culture and traditions that are born and developed, including Islamic boarding schools (Tirta, 2017).

According to Hamzah (2022) Pesantren is a religious institution that cannot be separated from the community, especially rural communities, because pesantren grows and develops from and for the community. Hamzah (2022) emphasized that Islamic boarding schools have a very strategic role, namely as a center for religious, educational, social and cultural development as well as an economic strength. Thus, Islamic boarding schools become an important part in the development of educational institutions both social and economic as well as religious and moral that are able to face challenges in an increasingly developing era.

However, in reality, many economic potentials have not been explored properly. There are not many pesantren that run intra-pesantren business activities to improve the welfare of the institution and also the caregivers in it. In addition, there are Islamic boarding schools that have not empowered their students and have left them to outsiders to take over the management of several economic fields that can be empowered by the pesantren themselves. Some pesantren do not empower this potential, where the business within the pesantren is only managed by a few groups, so the scope is not broad and comprehensive to various economic fields and the benefits cannot be said to fully touch the welfare of the institution or the occupants in it (Zuhirsyan, 2018).

Islamic boarding school, one of the institutions that has the potential to move towards a people-based economy, as it has the power. If Ponpes (Islamic boarding schools) are only spectators in the future era, other micro-economic

institutions will move towards progress. Therefore, a careful analysis is needed so that this potential can be developed and can be useful for many parties (Toha, 2018). For this reason, Islamic boarding schools need a forum for students to develop their Lifeskills and talents so that they can be trained and continue to be developed.

If the Islamic Boarding School has fulfilled its three main functions, namely First, as a center for cadre of religious thinkers (center of excellence). Second, as an institution that prints human resources (human resources). Third, as an institution that empowers the community (agent of development). So the Islamic Boarding School is a positive consumer and is supported by the surrounding community. This means that students and the surrounding community are basically consumers whose needs can be met economically by the pesantren itself. So, pesantren can essentially be independent to become the center of economic institutions, for their citizens inside and outside the pesantren (Muh. Fahri 2017). Therefore, it is necessary to have business training for students (Santripreneur), so that the potential and interests of the students can be developed according to their fields.

Santripreneur has the meaning of people who study in Islamic boarding schools, students who have their own business and dare to open independent productive activities. It can also be interpreted as a student who is brave in taking risks to run a business by taking advantage of opportunities to create new businesses with innovative approaches so that the managed businesses develop to be large and independent in facing the challenges of competition (Siti, 2018). Thus, what is meant by santri entrepreneurship education is a conscious and planned effort carried out by Islamic boarding schools in increasing the independence of students. So it is hoped that in the future, the students will have the provisions to start a business.

Economics for an institution such as a boarding school is the heart of life for the progress of both the education system and the existence of other fields. Research result Syafar (2016). Explained that Islamic boarding schools as educational institutions have roles and functions in carrying out academic and non-academic tasks, so that they are able to form students who have the capacity and capability to strengthen their competence in terms of cognitive, affective and psychomotor which are directly beneficial to local residents. The interactionist-cultural relationship between Islamic Boarding Schools and the community makes the existence and presence of Islamic boarding schools stronger in community change and empowerment (Tirta, 2017).

On this basis, it means that Islamic boarding schools in Indonesia must return to their role, becoming the main pawn in the role of driving the economy through their independence. As well as applicable management of pesantren so that there is harmony between educational development and economic development. Because without a strong economy, Islamic boarding schools will experience setbacks and even lose their existence. Recorded more than 5,000

Islamic boarding schools spread over 68,000 villages, is evidence in itself to state that Islamic boarding schools are an institution that has a unique culture. And this is also proof that pesantren can be said to be a subculture. It is also unique, which in turn can generate enormous economic value if managed professionally (Ahmad, 2005).

## 2. Research Methodology

This research uses a literature review approach whose primary sources come from the works of Hendri Hermawan and various other sources such as articles, scientific journals or others relevant to the topic of this research. From the collected data, it was analyzed using a descriptive approach in order to get a complete picture of the research object.

## 3. Results and Discussion

### Hendri Hermawan's Biography

Hendri Hermawan Adinugraha is a PNS lecturer at IAIN Pekalongan (2019-present). He was born in Serang, March 11, 1987, he started his teaching career since graduating from Master of Islamic Studies (Islamic Economics Concentration) at UII Yogyakarta, by being a permanent lecturer at UDINUS Semarang for 8 years. His doctoral education (S3) took the concentration of Halal Management at UIN Walisongo Semarang (2017-2020). Apart from being a lecturer, he is also active in writing books, national and international scientific journals with the theme of Islamic economics and Islamic studies.

### Hendri Hermawan's Works On Islamic Boarding School Economic Research

| No | Research title  | Finding   |
|----|---|---|
| 1  | (Adinugraha et al., 2020)<br>Santripreneur Improvement in Students of Pondok Pesantren Uswatun Hasanah for Become Entrepreneurs | Hendi Hermawan conducts entrepreneurial mentoring activities for students of the Uswatun Khasanah Islamic Boarding School Semarang, this activity is carried out with the aim of increasing knowledge and understanding for students of the Uswatun Hasanah Islamic Boarding School Semarang about entrepreneurship, helping the students of the Uswatun Hasanah Islamic Boarding School in order to open the mindset to become entrepreneurs and can help explore ideas for entrepreneurship |
| 2  | (Adinugraha et al., 2022)<br>Assistance in Enhancing  | Hendri Hermawan conducts entrepreneurial mentoring activities for the students of the   |



|   |   |  |
|---|---|--|
|   | <p>Entrepreneurial Capability for Bustanul Mansuriyah Islamic Boarding School Students</p>  | <p>Bustanul Mansuriyah Islamic Boarding School, this entrepreneurial mentoring activity aims to expand students' knowledge and awareness about entrepreneurship at the Bustanul Mansuriyah Islamic Boarding School, and help them open their minds to the possibility of becoming entrepreneurs. The implementation of this service uses an educational approach, socialization, and entrepreneurship training to open an entrepreneurial attitude from an early age, thus enabling students to achieve economic independence. As a result of the adoption of this service, the majority of students at the Bustanul Mansuriyah Islamic Boarding School are able to understand and practice digital marketing, as well as create simple business plans in groups that are run in their various businesses. The suggestion from this service is that all students in Indonesia from an early age must be educated, socialized, and guided as Santripreneurs so that they are able to be economically independent and create jobs for themselves and society in general.</p> |
| 3   | <p>(Muhamad Rozaidin dan Hendri Hermawan Adinugraha, 2020)<br/>Application of Accounting for Islamic Boarding Schools (Study on Al Hasyimi Islamic Boarding School Cooperative, Pekalongan Regency)</p> | <p>Applicable Accounting Standards. This research activity was carried out with the aim of examining how the application of applicable accounting and its conformity with accounting standards in the Al Hasyimi Islamic boarding school cooperative and to find out the importance of accounting for an institution.</p>  |
| <p><b>Similar Research on Islamic Boarding School Economics</b></p> |   |  |
| 4   | <p>(Hariyanto, 2017)<br/>Fostering Entrepreneurial Spirit Towards Economic Independence of People Based on Islamic Boarding Schools (Case</p>   | <p>Hariyanto conducted research on how to foster an entrepreneurial spirit for students at Darul Ulum Islamic Boarding School Banyuanyar Pamekasan. The results of the study: 1) Darul Ulum Islamic Boarding School Banyuanyar Pamekasan in</p>  |

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|---|--|---|
|   | Study at PP Darul Ulum Banyuanyar Pamekasan)   | cultivating an entrepreneurial spirit among its students by implementing the vision of the Islamic Boarding School which is to give birth to a generation of Muslims with good morals, knowledge of practice and scientific deeds. In practice, students are given the freedom to carry out activities that support the achievement of this vision as long as it provides benefits to themselves and others. 2) Creative businesses run by students and alumni of Darul Ulum Islamic Boarding School Banyuanyar Pamekasan include shops, businesses to produce goods, services and finance sectors. Entrepreneurial activities in the shopping sector include household to local segmentation around Islamic boarding schools. Goods production activities include the production of drinking water in Nuri bottles, the production of ice cubes, the production of snacks, and the production of handicrafts. Meanwhile, in the service sector, it includes photocopying, typing and binding. And financial activities in the form of the establishment of BMT Nuri which already has 16 branches. 3) Darul Ulum Islamic Boarding School Banyuanyar Pamekasan educates self-reliance in all fields including economic independence. Efforts for this are carried out by participating in running the business while being a student and doing their own activities after entering the community. |
| 5 | (Suyatman, 2017) Islamic Boarding Schools and the Economic Independence of the Santri (Case of the Fathiyyah Al-Idrisiyyah Islamic Boarding School in Tasikmalaya) | Suyatman conducted research on Islamic boarding schools and economic independence in the Fathiyyah Al-Idrisiyyah Islamic Boarding School Tasikmalaya. The results of this research are: 1) The teachings of the tarekat and Islamic religious values in general which are taught to students and congregations are the basis of values in businesses in the economic field developed by Sufi entrepreneurs. Spirit personality, straight  |

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|--|---|
|  | <p>intentions and great vision and mission are not only used as material for the appreciation of religious spirituality, but are also internalized in the business practices that are carried out, and are used as motivation and spirit of strength in every form of action and decision making. 2) The paradigm of the mechanism and at the same time the organism is the paradigm of Islamic education developed at Ponpes Fadris. These two paradigms view that worldly material aspects and religious spirituality values are not dichotomous aspects of life, but are a unity in building a prosperous life in this world and the hereafter. 3) The contribution of Ponpes Fadris to the development of the surrounding community, or its congregation in general spread across several regions of the archipelago, is not only limited to fulfilling the needs of ukhrawiyyah, but also includes services for the community in terms of worldly interests. This effort is carried out by developing and increasing the volume of business carried out with community participation in the process and enjoying the results</p> |
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**The contribution of Hendri Hermawan's Islamic boarding school thought**

The rationalization of Hendri Hermawan's thoughts on Islamic Boarding School Economics in particular is in fostering an entrepreneurial spirit in the students at Islamic Boarding Schools. This needs to be done because, through activities to develop the potential of each Islamic boarding school, it will provide benefits for many people, both inside and outside the pesantren itself, besides that it is necessary to conduct entrepreneurship training to the santri so that later when they have graduated from pesantren education, they are not only have the provision of religious knowledge but also the knowledge of entrepreneurship. This is motivated by technological advances that are developing rapidly, in which religious educational institutions are very less attractive. Therefore, Islamic boarding schools as religious educational institutions are required to be able to compete with formal education in order to

overcome the decline of religious values and the decline of morals and morals in children in the current era (Firman, 2021).

Currently, Islamic boarding schools have undergone many changes, this is due to the development of science and technology, as well as community demands and government policies related to the education system. Pesantren is the root of independence education in Indonesia. Pesantren itself is the oldest educational institution today and is considered a product of indigenous Indonesian culture. Potentially these characteristics have a large enough opportunity to be used as a basis for addressing globalization and other problems facing pesantren, in particular, and the wider community in general, such as independence, hard work, sincerity and simplicity (Muh. Hamzah, 2022).

From the research conducted by Hendri Hermawan, he explained that it is necessary to develop the potential of Islamic boarding schools and also provide entrepreneurship training assistance. This will be beneficial for students who after graduating from Islamic boarding schools, because they are not only equipped with religious knowledge but also entrepreneurship. Entrepreneurship education is defined as the education of prospective entrepreneurs to have the courage, independence, and skills so as to minimize failure in business. With an emphasis on skills or skills, in entrepreneurship education, an educational model is needed that enlarges the portion of practice compared to the theories being taught. The practice given to students must accommodate actual examples in the field to realize the formation of entrepreneurial character (Suyatman, 2017).

#### **4. Simpulan**

The findings of this study show Hendri Hermawan's thoughts on Islamic boarding school economics which focus on developing potential and providing mentoring as well as entrepreneurship training. These results are 1) It is necessary to develop the potential of Islamic boarding schools so that later they can be useful for many people both inside and outside the boarding school. 2) It is necessary to conduct entrepreneurship training for the students, this is done with the aim that later after graduating from the Islamic Boarding School the students have the provisions to enter the world of work or when they want to open their own business. This entrepreneurship training aims to create entrepreneurs and grow creative economic businesses towards the economic independence of the people.

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# PARTICULARS OF THE ETHICS OF MEDICAL COMMUNICATION

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## **Abstract**

The purpose of the article is to present some particularities of the ethics of medical communication. Today the communication process is an integral part of the activity of an individual or a community. Due to the events of recent years, marked by the COVID-19 pandemic, communication in the medical sector has become vital, for the community but also for the individual. Advances in health have increased remarkably. New knowledge about managing disease as well as life-threatening problems has led to the development of better health management. Ethics must be at the heart of health communication. Ethical principles must be incorporated into all health communication activities. Only ethical communication will eliminate the risks of medical errors and the financial consequences and loss of the image of the medical institution. Ethical medical communication will influence people's health-related beliefs and/or behaviors. It will influence people's orientation towards medical information regarding certain health risks. It will influence people to adopt healthy lifestyles. It will influence the choice of healthy behaviors to maintain a quality of life at the highest qualitative level. Health communication activities raise a multitude of ethical concerns. Ethical concern is particularly directed at personal preferences and deep-rooted social values.

**Keywords:** Ethics of medical communication, ethical principles of medical communication, medical act, ethical communication as an integral part of the medical process, quality of life

## **1. Introduction**

The problem of communication is an important problem of modern society today. Communication affects directly or indirectly, for an indefinite period, the lives of people but also of communities and the whole society. Communication as a specifically human characteristic can be considered as a binder for individuals in a community.

Communication offers the possibility of knowing people's opinions. It offers the possibility of psychosocial homogenization, which ensures a normal functioning of the community, regardless of its size.

Communication is a complex phenomenon. All definitions of human communication have common elements. Thus, communication is the process of transmitting information, ideas, opinions, different meanings from one community to another, from individual to individual. The communication process today is an integral part of the activity of the individual or the community.

Due to the events of recent years, marked by the COVID-19 pandemic, communication in the medical sector has become vital, for the community but also for the individual. Advances in health have increased remarkably. New knowledge about managing disease as well as life-threatening problems has led to the development of better health management. Diseases are better controlled. The right framework has been created for achieving extended longevity, especially for patients with disabilities and for patients with chronic diseases. The conditions were created to change the demographic characteristics as well as the epidemiological characteristics of communities and society.

The evolution of health systems today allows better management of patients with chronic diseases/with multiple morbidity. Their treatment requires the presence of health professionals.

The development of medical knowledge has allowed the introduction of more specialty and subspecialty fields in medical practice. Today healthcare services are grouped around areas of medical practice. The trend of specialization leads to a fragmentation of medical organizations. Thus health systems have migrated from acute to chronic care practices, from centralized care practices to decentralized care practices. Now medical professionals focus especially on their specialty area. They accumulate knowledge and specialist terms specific to their medical field. Accumulation of multiple new information as well as specialization make medical professionals to find a way of communication conducive and ethical for integrated patient care.

To provide effective and quality care, medical professionals need effective communication. Unfortunately, medical organizations today suffer from a series of communication deficiencies. Communication deficits constitute a vulnerability of the medical system. For patient safety, the risk of errors and communication failures must be eliminated. Recent studies have shown that errors as well as communication failures in medical organizations lead to enormous inefficiencies in health systems. They waste precious time and resources for the healthcare system.



## **2. Results and discussions**

An essential component in medical communication is managerial communication. Managerial communication presents several particularities determined by the complexity of communication, the goals and objectives of communication as well as its implications. In medical organizations, these particularities must comply with the norms imposed by the managerial culture and/or company policy.

The specialized literature on the issue of managerial communication identifies new relevant characteristics of managerial communication: process based on feedback, the use of permanent or scheduled informational activities, etc. The characteristics of managerial communication are determined by the performance of communication functions.

Managerial communication must be done in a timely and permanent manner. This can be done vertically upwards (up from the base), downwards (from top to bottom towards the base), horizontally (between employees in the same department/direction/office, on the same hierarchical level). It can be done through formal communication channels (pre-established channels) or through informal channels when information is conveyed without direct and/or immediate utility. Informal communication channels are spontaneous; they are constantly changing. They operate at all levels in an organization. Voinea (2015) showed that a formal internal communication is based on the operation of the communication system according to the communication rules and procedures established by internal norms at the organization level.

Two types of communication networks are mentioned in the specialized literature: centralized networks where information is transmitted to the central point and decentralized networks specific to complex activities (Cerban, 2012).

In the process of transmitting the message, an information flow can pass through several hierarchical levels to reach the recipient. We are talking about linear communication. It can be horizontal, vertical, ascending or descending. All these types of communication are based on a hierarchical route of formal communication stability through internal norms of the organization.

In every company/organization, internal managerial communication is dependent on the organizational climate. In practice, two types of organizational climate are usually encountered: defensive climate and closed climate. Internal managerial communication in an organization is dependent on factors such as the organizational structure, communication barriers, the rules of formal communication, the impact of informal communication, the communication climate dependent on the subordinate relationships in the organization.

In the medical organization, there is an internal communication as well as an external communication between the representatives of the organization and the external environment. If internal communication is vital in carrying out

the medical act, external communication is essential for patient satisfaction, for maintaining the image of the medical organization. Internal and external communication are essential for fulfilling the purpose of the medical act.

Medical institutions possess ethical values that are respected by all its members. Every manager knows how to communicate inside and outside his institution for the protection of the image of the medical organization and his own image. The medical staff must permanently reconsider their attitude related to ethical principles, inside and outside the institution in mutual actions with the social environment.

Hospitals are the most important category of medical institutions. They often face at least two types of ethical problems. In hospitals there are problems related to the relationships established between doctor and patient during medical research activities. These relationships must be controlled by clear and well-defined rules and regulations. An instructive example is that of informed consent. In hospitals, there are problems related to internal and external relations with other institutions within or outside the medical system. Some external relations are regulated by specific internal procedures, others are not.

The main actors in a medical institution involved in ethical communication are presented below



**Figure 1.** The main actors in medical institutions involved in ethical communication

The main actors in each medical institution form three groups. They must work together through a communication based on ethical principles to perform the medical act.

In general, medical personnel consider all the values generated by the

application of medical ethics to be predominant. Emphasis is placed on patients' right to be informed. Emphasis is placed on patients' right to decide whether they agree with the proposed therapy. The executive (administrative) staff is always guided by marketing principles aiming at the optimal and best development of their institution.

A lack of communication between these two important actors can generate real conflicts. To eliminate this vulnerability of the medical institution, ethical and effective communication is needed to offer patients a better quality of life.

Another extremely important category of relationships built inside a medical institution is communication with society. It is extremely important that how resources are used in the short and long term in providing necessary medical services can have ethical implications for the local community.

In carrying out the medical act, it is important to develop a correct and honest method of communication between medical institutions. This ensures the provision of specific services for the community. The risk of false competitions is eliminated.

A leader in a medical institution has the responsibility of ensuring a real collaboration between all employees of the institution. Only in this way can ethical values be utilized in medical practice. If they are not already put into practice, it is recommended to generate documents on the ethical principles that must guide medical and research activities. These documents on ethical principles are complemented by an ethical code that defines for each institution its own values and the ethical principles that guide their activity. At the national level, there is an ethical code for medical personnel. It applies in all medical institutions. In addition, if necessary, other ethical values and principles will be applied to ensure, at the level of each institution, an appropriate ethical framework for performing the medical act.

Ethical problems regarding communication arise not only within the institution, but also from outside it. An instructive example is that of the manager who must admit and decide whether or not to publicize medical errors during an event. There is still a degree of reluctance to frankly admit "what went wrong". There are still fears that could be justified by possible legal and/or financial consequences.

In order to ensure an adequate quality of medical services in everyday practice, a permanent concern regarding compliance with ethical regulations is necessary. It constitutes an essential fact. It is correct and offers real support in the situation of being subjected to a great external and/or internal pressure, a consequence of social and economic conditions.

The trust that should be given to medical personnel must be encouraged. Medical personnel belonging to the health system must integrate the ethical principles of communication in their daily work. This will lead to evolution; it will lead to a better picture of patients.

Only through an ethical approach to communication will the rigid attitudes that still persist among some managers in medical institutions be eliminated. They will eliminate the rigid attitude regarding the medical errors that may inherently occur. When an event occurs in which medical errors occur, the medical staff must adopt an ethical attitude. He must tell the truth regardless of the consequences.

Those who are against an open recognition of their own errors rely on the fact that patients can sue only if they are aware of the medical errors produced. Many times it is considered that admitting errors only increases the risk of legal actions taken against the institution. The latest statistics show that for errors of minor or moderate consequence, most patients do not intend to take legal action if medical errors are recognized.

Honest acknowledgment of medical errors often allows for compensatory measures. Lately, there has been a change in the approach to patients in the case of medical errors. Based on the legal regulations in force related to malpractice patients take legal action more and more frequently. Many times the actions in the court are also determined by the revolt of the patients if the medical errors that have occurred are hidden by specialized personnel and discovered later by the patient.

If ethical communication is not used, there is the risk of huge financial losses but also the risk of losing the image of the medical institution. In the current economic and social context, the role of the manager but also of the entire medical staff becomes essential in approaching and applying ethical principles in communication.

## **Conclusions**

Ethics must be at the heart of health communication. Ethical principles must be incorporated into all health communication activities. Only ethical communication will eliminate the risks of medical errors and the financial consequences and loss of the image of the medical institution. Ethical medical communication will influence people's health-related beliefs and/or behaviors. It will influence people's orientation towards medical information regarding certain health risks. It will influence people to adopt healthy lifestyles. It will influence the choice of healthy behaviors to maintain a quality of life at the highest qualitative level.

Health communication activities raise a multitude of ethical concerns. Ethical concern is particularly directed at personal preferences and deep-rooted social values.

The general intent of health communication interventions is to promote the health of individuals or communities. Communication aimed at influencing people's health involves ethical issues. Ethical health communication involves addressing critical issues for the individual and/or community, namely responsibility, risk, and social and cultural values.

In order to carry out a medical act to the required quality standards, in addition to other factors, ethical communication is necessary. Ethical communication increases the trust of individuals and communities in the image and in medical institutions. Many vulnerabilities and risks of medical institutions are eliminated by an ethical communication approach.

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# THE VELVET UNDERGROUND AND THEIR ERA- DEFINING DEBUT ALBUM

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## **Abstract:**

In this article, the emphasis is put on the cultural and social significance centred around the production of *The Velvet Underground and Nico* LP, the notable differences in now and then public's perception of the album, and how their life in New York with all its cultural and social unrest impacted their masterpiece. The release of The Velvet Underground's debut album definitely moulded the rock genre and forever impacted the music industry, representing a paramount source of inspiration for many successors. Lou Reed and co's musical genius significantly marked the 1960s artistic scene and left the world a perfectly raw legacy of the wild New York's rock 'n' roll stage of the late '60s.

**Keywords:** The Velvet Underground, Nico, Andy Warhol, rock, counterculture

The Velvet Underground formed in 1964, consisting of Lou Reed, John Cale, Sterling Morrison, and Mo Tucker, later to be joined by the German singer and actress Nico. The foursome represented the 60s counterculture, their main inspiration being the surreptitious, on edge life of New York, immersed in a community indulged in drugs, sex, and alcohol. Even if they were in their 20s, their musical background was well-defined, showcasing impressive experiences and studies in this area. In the book *Up-tight*, Victor Bockris and Gerard Malanga explain Cale and Reed's artistic differences through their early lives. While John Cale had an academic degree in classical music composition, Lou Reed was struggling with his dyslexia and his parents who wanted him to become a classical pianist. Lou was a 'natural born rock & roll animal'<sup>1</sup> who confronted his family by joining his first band in high school.

Back then, rock music was considered the new generation's political and social liberation, with The Velvet Underground being perceived as the

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<sup>1</sup> Victor Bockris and Gerard Malanga, *Up-tight: The Velvet Underground Story*, Updated Edition (London: Music Sales Limited, 2009), pp.13-16.

outcasts of this musical revolution. The band's debut album triggered different opinions upon their artistic intentions. In Jeremy Gilbert's perception, The Underground created 'queer rock'<sup>2</sup> which was a game changer regarding the pop music gender scale and managed to shed light on certain topics that used to be regarded as taboo. However, Dave Thompson states that even though the Velvets were a rock and roll band, their musical underlay was anti-rock. Thompson feels that this obvious paradox reflected band's quintessence, making them become 'the most influential band to come out of white rocking America—ever'.<sup>3</sup>

Their bizarre and impressive courage to sing about the taboo lifestyle of the East Coast society drew Andy Warhol's attention who wanted to convert his studio into a rock & roll cult: 'They seemed like the perfect fit for Warhol's strange fiefdom, The Factory, devoted to art, debutantes, drag queens, junkies, and societal cast-offs'.<sup>4</sup>

The Factory was Warhol's avant-garde studio in which art had no boundaries. Steven Watson and Nat Finkelstein share the same concept about the artist's nonconformist mindset. The latter considers his studio a place only for 'experimenters' who are always in control of their visions.<sup>5</sup> Watson also believes that The Factory was about the people and their personalities, rather than the forms of art or any other cultural implications.<sup>6</sup> These statements reflect Warhol's tendency to search for aesthetic spirits which would create a bona fide environment for experimental art, encouraging newcomers like the Velvets to try innovative things.

Recording the album in just four days under Warhol's guidance and management denoted the Velvets' authentic and immediate passion for unrefined musical content. In the cited Rolling Stone article, the pop artist's role as the producer of the record is perfectly portrayed: besides his lack of artistic involvement, his notoriety and influence inspired the sound engineers to capture the band's raw and independent sound. The artist's trademark is however visible through the record's famous cover, the 'peelable banana' which reflected the band's essence and attitude towards exposure and revelation.

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<sup>2</sup> Jeremy Gilbert, 'White Light/White Heat: Jouissance beyond Gender in the Velvet Underground', In *Living through Pop*, ed. by Andrew Blake (London: Routledge, 1999), p.43.

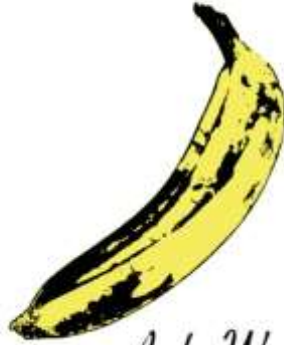
<sup>3</sup> Dave Thompson, *Alternative Rock* (San Francisco: Miller Freeman, 2000), p.2.

<sup>4</sup> Cary O'Dell, 'The Velvet Underground and Nico', *Library of Congress* < <https://www.loc.gov/static/programs/national-recording-preservation-board/documents/VelvetUnderground.pdf> > [accessed 12 February 2022].

<sup>5</sup> Nat Finkelstein, *Andy Warhol: the Factory Years 1964-1967* (London: Sidgwick & Jackson Limited, 1989), p.173.

<sup>6</sup> Steven Watson, *Factory Made: Warhol and the Sixties* (New York: Pantheon Books, 2003), pp.259-260.

## THE VELVET UNDERGROUND & NICO



*Andy Warhol*

Photo: <https://www.primevideo.com>

As a semiotic reflection of the band's beliefs, the album was recorded in an obscure and abysmal rehearsal studio in Ludlow Street on the Lower East Side, New York. In a Rolling Stone article, the building is described as barely functional, with dilapidated walls and equipped with only four microphones. A place 'somewhere between reconstruction and demolition'<sup>7</sup> seems improper for conducting a normal recording session, but this degraded building and its eerie atmosphere matched the band's realm of creation.

*The Velvet Underground and Nico* was released in March 1967. The record was antithetical to Haight-Ashbury's Summer of Love. While The Beatles, Jefferson Airplane, The Mamas & the Papas etc. were thriving through their songs centred around love, peace, and an euphoric state of mind, reaching high positions in the charts, Andy Warhol and his protégés were struggling to break the deadlock. Christoph Grunenberg and Jonathan Harris explain the Underground's failure in San Francisco as the band was 'greeted with derision'<sup>8</sup> by the aloof, hippie crowd. This event foregrounded the social and cultural implications of the Summer of Love movement which represented a serious impediment for the band to ascend to the next level.

The Velvet Underground's cultural signature represented an opposite approach to the hippie, pop-engulfed West Coast. The record's artistic substance and social implications can be seen throughout Matthew Bannister,

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<sup>7</sup> Jordan Runtagh, 'The Velvet Underground and Nico: 10 Things You Didn't Know', *Rolling Stone* (2017) < <https://www.rollingstone.com/feature/the-velvet-underground-and-nico-10-things-you-didnt-know-109041/>> [accessed 15 February 2022].

<sup>8</sup> Christoph Grunenberg and Jonathan Harris, *Summer of Love: Psychedelic Art, Social Crisis and Counterculture in the 1960s* (Liverpool: Liverpool University Press, 2005), p.158.



Victor Bockris and Gerard Malanga's works. Bannister remarks that *The Velvet Underground and Nico* was a 'reality check', highlighting the main societal differences between the bohemian West Coast and the dark East Coast: 'free love/S&M, West Coast optimism/Eastern cynicism, heterosexuality/homosexuality'.<sup>9</sup> Similarly, Bockris and Malanga point out the band's repulsion for cloaking the modern reality and its destructive consequences, the intention of their lyrics being to reveal the repugnant truth of the society. When 'hippie rock musicians were infatuated with the spontaneous jam', the Underground dared to write about depravity and drug effects, showing the 'devastating power, horror and false transcendence of heroin addiction'.<sup>10</sup> Thus, we acknowledge the band's cultural reflex of showing the world the other side of the American nation, one more tenebrous than the one that the Californian communities were promoting. Therefore, the band tried to focus more on the society and its controversial issues, rather than the American political scene. In a Guardian article it is outlined the record's surprising lack of political involvement in an event-filled year with Che Guevara's execution, the ongoing Vietnam War, and the race riots in the U.S.<sup>11</sup>

The record instantly set off controversial opinions. There are substantial differences between the early and nowadays reception. The record did not achieve a commercial success at the time, being poorly promoted, even rejected by the industry and media. In May 1967, the album peaked in at the 171<sup>st</sup> position in the Billboard chart, never making it to Top 100. There was a disappointing number of copies sold with the record being taken off the shelves quite quickly in June. However, the British musician Brian Eno considers that 'everyone who bought one of those 30,000 copies started a band',<sup>12</sup> helping the Velvets earn their later recognition.

This unfortunate public reception is explained in Joe Harvard and Steven Watson's books in which they see this matter as a fiasco due to the band's business relationship with MGM Records, as well as the bad timing and the subjects tackled in their songs. Harvard considers that because of Summer of Love and the promoters' fear of public's reaction the band could not earn the praise that they deserved. Having the courage to sing about the dark side of the humanity was seen by MGM as a possible commercial failure of the record and, as a result, they refused to properly promote it. Harvard also outlined that this

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<sup>9</sup> Matthew Bannister, "'I'm Set Free...': The Velvet Underground, 1960s Counterculture, and Michel Foucault", *Popular Music and Society*, 33.2 (2010) < <https://www.tandfonline.com/doi/full/10.1080/03007760903142889>>.

<sup>10</sup> Victor Bockris and Gerard Malanga, *Up-tight: The Velvet Underground Story*, Updated Edition (London: Music Sales Limited, 2009), pp.75-76.

<sup>11</sup> Ed Vulliamy, 'Why The Velvet Underground's landmark debut album still resonates after 50 years', *The Guardian* (2017) < <https://www.theguardian.com/music/2017/nov/12/velvet-underground-nico-new-york-50-years-john-cale>> [accessed 21 February 2022].

<sup>12</sup> Ibid.

situation delayed their worldwide appreciation, receiving it a bit ‘too late’.<sup>13</sup> Watson believes MGM avoided dealing with their record as a consequence of the young generation’s reception as this was ‘rolling toward the Age of Aquarius’.<sup>14</sup> Under these circumstances, we understand that the band’s peculiar musical style was out of the ideal 1967 picture as the society was not yet ready to accept them.

However, over a decade after the album’s release, the Velvets started to become relevant in the industry, being considered revolutionary as they paved new ways in rock, punk, new wave, and even electronic music. AllMusic sees the greatness of their debut album through its diversity, stating that ‘few rock albums are as important as The Velvet Underground & Nico’,<sup>15</sup> whereas Pitchfork describes the record as ‘the most dangerous record of 1967’.<sup>16</sup> Today, the album is considered canonical, being certified by the Library of Congress National Recording Registry and ranked Number 13 in Rolling Stone’s ‘500 Greatest Albums of All Time’.<sup>17</sup>

In conclusion, despite their musical and commercial unsuccess at the time, The Velvet Underground eventually succeeded in breaking any cultural barrier through their debut album which was a veridical reflection of the vicious society of New York. Moreover, the record proved to be an epitome of musical eminence and stupendous influence in today’s rock music through its avant-garde vision, placing the band among the most noteworthy trailblazers in the evolution of the music industry.

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<sup>13</sup> Joe Harvard, *The Velvet Underground and Nico* (New York: The Continuum International Publishing Group, 2004), p.2.

<sup>14</sup> Steven Watson, *Factory Made: Warhol and the Sixties* (New York: Pantheon Books, 2003), p.315.

<sup>15</sup> Mark Deming, review of ‘The Velvet Underground & Nico’, *AllMusic* <<https://www.allmusic.com/album/the-velvet-underground-nico-mw0001955423>> [accessed 1 March 2022].

<sup>16</sup> Miles Raymer, review of ‘The Velvet Underground & Nico 45th Anniversary [Super Deluxe]’, *Pitchfork* (2012) < <https://pitchfork.com/reviews/albums/17129-the-velvet-underground-nico/>> [accessed 1 March 2022].

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# IMAGINATION AND MESSAGE

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## **Abstract**

The present study aims to highlight the relationship between the message and the imagination that supports and builds it. For this purpose, it is resorted to the study of an imaginary creation par excellence, such as the lyrical creation. The articulations of a volume of poetry are unraveled and the ways of passing some imaginary elements into the message are recorded. It is concluded that any message has a more or less pronounced imaginary basis and that the correct decoding of any message from this imaginary basis must start.

**Keywords:** message, imagination, communication, structuring

## **1. Introduction**

Iulian Caragea is a poet of his kind, he has the words and the images; for times against this, nothing can be done. He tried, however, by putting the imaginary to substitute the real and thus remove the veil of self-disenchantment. Thus he imagined in a prose poem (“Winter with Tania”, published in “Viata Românească”, 3-4, 2012) that in his youth he would have gone to France, crossing the Danube illegally by swimming and, curious, returning the same. On the other hand, to comply with the criterion, the French teacher Iulian Caragea allowed himself to be poeticized as Julien Caragea, the poetic stage name. Paraphrasing from afar the mentioned poem in prose, Iulian Caragea would have caroled his modesty, delicacy and elegance to Baudelaire’s homeland and would have returned home with them, to Piscu Vechi, on the Doljului Danube.

## **2. The initial fact, imaginary fact**

Being a poet, Julien Caragea writes with the consciousness of the reality of this poetic, imaginary fact. The fundamental lyrical situation of Julien Caragea's poem is that the concrete self leaves home and returns as another,

goes out the reverie door as one, then returns as another. "I am another" says Goliadkin from "The Double" by F. M. Dostoevsky. Or as Arthur Rimbaud says, closer to the soul of the French teacher, in a famous letter to Paul Demeny, dated May 15, 1871, "Car je est un autre". Through the volume of poems "Duminici post-restant" (Bucharest, Publishing Pavcon, 2021), Julien Caragea continues the unfolding of a poetics of upheaval of words in images from different sections of the living existential; relatedly, the development takes place through two interesting formal procedures, the exile of the title at the end and the putting of the poem on the page in prose format (except for two poems).

The opening poem, a kind of "foreword", is the only one with the title in its place (in two lines, however, "at the front of a bodija/ arranged by the road"), with the verses in their native language, written with various rhythms and in multiple rhymes. The opening in a playful tonality and Arghesian light: "to guard these bubes/ sharp smell of gasoline/ slums and baces". It is a singularity of appearance which does not affect the essence; this poem is in fact just an exercise through which the poetic baggage and lyrical culture are rolled out, since in fact the volume is (to press the keys of the great Romanian lyricist) a Bacovian writing awakened to reality by barbie electric impulses and modulated from time to time by of Luddism and Arghesian assonances. These lyrical lines by which we put the volume in a frame are only to show where this poem flies to us, and not to scrutinize the book or the author.

On the other hand, the one of today is different from the one of the past: "The disease was a great love, appeared in the first youth, Osteoarticular, The ropes of the ship creaked, from all the joints, distinctly, They climbed on them, knives in tusks , the raven sailors, Dutiful, decent reciprocity, of a warm feeling, We were just children back then, Then we knew nothing of each other" ("Inheritance of a, much paler, universe"); "All my ages, collected in a photo taken at the graduation of the cadet school, And caught at home by the slats of the bed, The dead like to pose in song uniforms, Soft childhood, dreaming of scholars and walking in the wheelchair, The image had veiled, myopic , you managed with difficulty to pick the voluptuous fruits from the dark shelves, Our teachers (slags released from the furnaces) were absent (floating somewhere, not far, with unnatural tin wings" ("Grandma's Crinoline colonizing the planet Mars")

The lyrical process therefore takes the real into the imaginary (Ahmad & Farrukh, 2017; Nair, 2021; Marchenko et al., 2022). Sometimes the similitudes of vibration are translated into poems through intertextuality phenomena natural to a cultured poet. Here are some examples: "Crackling from time to time, And their flame groans" ("Piano with a rush of ideas") vs. "Cracking from time to time,/(...)/And their flame moans" "Mama" by George Coşbuc); "Stars in the sky" ("Queue at the passport service") vs. The stars are in the sky" (Mihai Eminescu); "O vino odide mareţ future" ("A small pause for compromise") vs "O vino odide, mareţ future" ("Final Poem", George Bacovia). The one who writes the poem is different from the one who experienced the lyrical event.

The lyrical act makes reverie, dreams from the world, from current world events. More the poetic vibration that derives from mundane events is written in other words than in the actual world it registers as reality. A variant of this multiplication of the universes, the levels of the world, is the dream within the dream: "From the dream from the dream and from the real sleep, Father and mother are long dead, the Home has a completely different conformation" ("Octopus"). This state of exit allows the lyrical self to experience what it's like to live after you've died the first time (Faradila; Cagape, 2022; Rahimian et al., 2022), or after those who have gone seem to be around, show themselves in reverie as if they were around. Somehow poetry rises in the edge of the real and in the movement of the imaginary (Mocanu, 2020; Negrea, 2021; Aki & Perkasa, 2022; Kürtül, 2022; Vlad, 2022; Stănescu, 2022) . The departure from reality indicates that Julien Caragea is a poet who relies on spontaneity.

Iulian Caragea was a poet of his kind, but he did not take himself seriously until late. He was in no hurry to let Julien Caragea become visible. Even now his lyrical conduct is inscribed under some verses of Baudelaire that tell us that the world is full of mysteries, wonders, delights and fascinations and that it is worth living lives to enjoy it: "Mainte fleur epanche a regret/ Son perfume doux comme un secret/ Dans les solitudes profondes." ("Le guignon" ("So many flowers give in vain/ their subtle and rare perfume/ In secret and in solitude", "Unfortunate", translated by Al. Philippide).

In any case, he unknowingly brought his real self to his being as a poet, training as a French teacher and calling himself Julien. He had the talent, he had the poetic current; he needed a click and that was it. And the old youth and the new youth of now and lived them at home. Julien manifested himself accurately in the literary plane only around 2000. As you can see, the poet Julien Caragea beat his wings a lot to rise. But when he did, his flight was and remained high, cursive, inspired. Write with measured words. When he settles on a lyrical idea, he makes it revealing, exciting, memorable: "What gives resistance to this morning is a dignity, like cement, anchored in the harbor of the small port with a construction site, What gives greatness is the desire to return, not to leave" ("La vie en rose").

The lexicon of Julien Caragea's poetry is vibrant in itself, and when it is selected and drawn into lyrical reverie it acquires exponentially growing power of suggestion. In the air of the lyrical situation, the word catches a multiple imaginary echo; in this echo, he does not demultiply and weaken, he does not wear out, he does not exhaust himself, as in physical reality. Once brought into the poem, the chosen word is strengthened during the run in echo, assonance and inner rhymes: "I was descending held on the chain of the fountain. The rust of the Bible's pride, smooth shepherds of wool, and non-iconoclast, only a talented gymnast, Without vertigo, I immersed myself, soothingly, in the old traditional urgies... And rarely, it seemed, I heard the alpine bells, the slow clink of foreign kitchens" ("Recul"); "The visit again, on a slow horse - a horse

with wide eyes (of catapetasma) and bare mounts, like mine, yours -, Dragging in the hulbes towards somewhere, when it was light, scents of vapsea (lazy scents) - the sky purple, honey dew. (It seems a white cuckoo the rare hitch.) And in the smooth stone, equally compromised, under the avenue, (bent glances), with tractor engine earthquake dudue" ("Techno for truck drivers. Windshield wipers mowing the rain"). Written in this way, in such an implicit poetics, Julien Caragea's lyrics seem to project mundane, common events into the imagination. Its events are interrogations, anxieties, wonders, frowns that leave and, having left, return more nervous.

### 3. Conclusion

The process of constructing the message makes the real move towards the imaginary (Klyukanov, 2022; Călin; Nicolaiciuc, 2022). What makes any message original is the real from which it starts and the imaginary through which it goes.

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