



IMPLEMENTING *NEURO LINGUISTIC PROGRAMMING* (NLP) IN CHANGING STUDENTS' BEHAVIOR: RESEARCH DONE AT ISLAMIC UNIVERSITIES IN ACEH

Salami¹

Received: February 15, 2015 **Accepted:** April 15, 2015 **Published:** May 25, 2015
Article Url: <http://www.scadindependent.org/2015/05/peuradeun-745-1432659048.html>

Abstract

The students of Islamic Universities have learned many Islamic books and knowledge. They should behave honestly in the examination because Islam teaches them to be honest. However, it is found that there are students, especially from Islamic Teaching Department, who cheat in the exam. Their knowledge about religion does not affect their attitude and behavior. So, the researcher wants to implement some of NLP techniques and models during the final exam to see if cheating activities done by the students reduced. Before they start doing the exam, the researcher built the rapport with them, and then said something by using certain words that affect their subconscious mind or called hypnotic language patterns. If this massage becomes the program in their mind, it will change their behavior in exam. After implementing some of NLP techniques or models, it shows that the frequency of cheating can be reduced drastically.

Keywords: *Implementing, NLP, Behavior, University*

¹ Salami is an Arabic lecturer at UIN Ar-Raniry Darussalam, Banda Aceh. She graduated from Elementary School in North Aceh in 1979, MtsN Banda Aceh I in 1982, MAN Banda Aceh I in 1985, Arabic Department at IAIN Ar-Raniry Banda Aceh in 1990, Arabic Studies at The University of Leeds, UK, in 1993. She is also the alumnus of ESQ training, Quantum Ikhlas training, Emotional Freedom Technique (EFT) training, Hypno Teaching training, Be Inspired Trainer training, Super Quantum Teaching training, Quantum Life Transformation (QLT) training, Certified Hypnotherapist training, and Licenced NLP Practitioner training.

A. Introduction

Morals (*Akhlaq*) are the core of Islam. Morals are not only as the Islamic teaching, but also as the barometer of a Moslem if he is good or not in his life. Now days, the morals of some people, including university students, tends to decrease. The annoying of the campus regulation is one of the morals decrease in academic life.

UIN students especially the students of Islamic Teaching Education (PAI), as the Moslem scholar's candidates, should have good morality since they are studying at the university. In the reality, there are some students whose behavior is not suitable with the Islamic teaching although they have learned various Islamic knowledge's such as *Ulumu al-Quran*, *Ulumu al-Hadiths*, *Fiqh*, Islamic History, '*Ulumu al-Kalam* and Sufism.

Of the moral decrease that is focused in this research is dishonesty in doing the exam at the university. In this study, the researcher stresses that honesty should be one of the important moral owned by a Moslem, including Islamic Teaching Department students.

There are some students who do not feel guilty when looking at the note while doing the exam. When the observer reminds them not to do so, the answer that they only looking at the note only for the difficult question. When the observer takes their note, they said that this observer is killer and as he never be the student previously. This shows that they are dishonest in the exam. They want to do everything to get good results in the exam, including cheating in various ways.

To make them easy to cheat, they start from finding strategic location in the exam room. They have the magic word "Sitting location in the exam will maximize your index achievement at the university." If the observer removes them to another place, they do not want to move. If the observer forces them, they will move but with angry, bad mood and full of negative energy. This is admitted by some observers² during the final exam at Islamic Teaching Department, Faculty of Tarbiyah and Teacher Training.

In this case, the decrease of *Akhlaq* is the lost of honesty. The honesty is parallel with the faith. The stronger someone's faith is, the more

² Isna Wardatul Bararah, Elviana, Darmiah, Sri Astuti, Realita, and Muslima.

honest he or she is. If his faith is stronger, his heart will say not to cheat on the exam although the observer does not look at him. He is sure this Allah looks at him and the angels note whatever he does. On the other hand, if someone's faith is weak, he or she will tend to do dishonest thing.

There are some students who tell lie to the lecturer when they want to take the comprehensive exam. They force the lecturer to examine them because only that subject is left while other subjects have been taken the exam by them, actually they don't pass the comprehensive exam with other lecturer. This is known when some lecturers sit together and talk about these students. In this case, they have lost the honesty.

In daily activities, there are also students who imitated lecturers' signatures on their academic planning form with the reason that the lecturer is not in the office when they need the signature. This is also the loosing of students' honesty

All those previous example are kinds of dishonesty. Totok Tasmara (2001: 190) said that the honesty is mental component that produces varieties of good behavior. He added that an honest person is brave to do something transparently; free from laying and cheating. Honesty does not come from outside the person, but it is from the heart that shines someone from God's shine. The honesty is not the force, but the calling from within and commitment, *aqad, i'tiqad*).

Akhlaq, the plural form of *khuluq* that means character. Al Jahidh said which is quoted by Muhammad bin Ibrahim that *al-khuluq* is the mental condition with it a person does the activities. For some people, *al-khuluq* has been their character, but for some others it should be drilled and trained hard to be their character (Abi Al Qasim Al-Husain ibn Muhammad, t.t: 26). Allah said in the Holy *Quran Surah Al Qalam*, verse 4:

وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ

"And most surely you conform (yourself) to sublime morality".

In this verse, the prophet Muhammad praise is upon him is the best person in having outstanding character and morality. Prophet Muhammad also said *إِنَّمَا بُعِثْتُ لِأَتَمِّمَ مَكَارِمَ الْأَخْلَاقِ* "I was not sent but to perfect good behavior".

In lining with *Akhlaq* or good behavior, which includes honesty, Ari Ginanjar Agustian (2003: 77) said that Emotional Quotation only is not enough to make someone successful in his life. He added that someone should have another quotation that is Spiritual Quotation to create positive characters horizontally and vertically. He asked the people to distinguish between emotion and conscience. He mentions that the conscience is located in God Spot (Lobus Temporal) like in the atomic nucleus, while emotion is the shine of its electromagnetic (Limbic System). Emotion is related to the feeling like when someone see or listen something, he feels moved, happy or peace in his heart. While conscience is related to positive character traits like honesty, empathy, helping, protecting, patient, strength, responsibility and so on. He quoted the survey from The Leadership Challenge done by James Mc Kouzes and Barry Z. Postner in 1997 and 1993 about 20 characters owned by Chief Executive Officer (CEO). Of those 20 characters, honesty is the first rank and independent is the 20th.

In addition to Ginanjar's point of view, Bambang Trim (2005: 8) said that positive characters are adopted by the children by their parents. He added that since Daniel Goleman invented the emotional quotation, the people aware that the key of someone success not only depend on intellectual quotation but also emotional quotation, especially the positive characters.

Based on these opinions the researcher is interested in doing the research on the possibility of training the students to be honest in the final exam with implementing NLP (*Neuro Linguistic Programming*). Some techniques of NLP can change someone's thought, emotion and believe that will affect his/her behavior.

Before implementing some models of NLP in changing behavior, here will be explained about what NLP is. NLP is a short form of *Neuro Linguistic Programming*. *Neuro* is related to neurology, which is how we process the information that come from our five senses in our brain and our nerve. *Linguistic* is related to the use of a language, including all symbol systems, gesture, to give the meaning for our internal representation to external world and to communicate internally and externally. *Programming* is related to processing and computing, that is how our experience is saved, coded, and transformed (See in Steve Bavister and Amanda Vickers, 2004: 5-6).

Josep O'Connor (2001: 2) stated that NLP is the influence of language on our mind and subsequent behavior. NLP is also a systemic study of human communication. He also said that NLP is the method for modeling excellence so it can be duplicated.

B. Literature Review

The following will be presented some opinions of philosophers in moral education:

1. Ibnu Maskawaih

Ibnu Miskawaih,³ who is known as the father of ethics in Islam, has put the base of ethics in his book entitled *Tahdzib al-Akhlaq wa Tathir al-A'raq*. The sources of Ibnu Miskawaih philosophy are Greek philosophy, Persian civilization and Islamic *shari'a* (see in: <http://www.muslimphilosophy.com/ip/rep/H042I>).

He mentions that *Akhlaq* is the mental condition which leads someone to do something without using conscious mind. He believed that someone can experience the change of *khuluq*, so he needs the *shari'a* rules, advices and the theory related to politeness.

He compulses the virtue of children relationship with their friends by applying honesty, *qanaah*, open-handed, prefer someone's interest, obedient and respect to their parents.

Ibnu Miskawaih distinguished between al-Khair (kindness) and as-sa'adah (happiness). He took the concept of kindness from Aristoteles that will lead human being to the true happiness (Taufiq Tawil, 1960: 53). In his point of view the absolute happiness is the wise that combine two aspects; theoretical aspect that comes from the thought and practical aspect which lead to good behavior. To come to that absolute happiness, the mankind should follow the *syari'a* norms as the guide in their lives (see in: Abu 'Ali Ahmad bin Muhammad (Miskawayh), 1959: 30).

2. Al-Ghazali

The other figure who is very concern about *akhlaq* is Al Ghazali. In his book *Ihya Ulumuddin*, in the chapter on positive morality, he said that

³He was born in 320 H or 932 M in Rayy and passed away in Isfahan in Safar, 9th, 412H or on 16th of February, 1030 M.

the positive morality includes forgiveness, asking to do *ma'ruf*, avoid *munkar*, hospitality, giving to the person who never gives to us, forgiving someone's fault and not to be angry.

In addition, he mention in *Ihya 'Ulumuddin* (Al Ghazali, 2008: 50-54) that there are some other positive morality like *Riyadhah An-Nafs*, controlling eating and sex desire, repent, patient, grateful, *raja'*, *khauf*, *zuhud*, *tawakkal*, *mahabbah*, *tauhid*, *tawakkal*, *ikhlas*, honesty, *muraqabah*, *muhasabah*, *tafakkur* and remembering the death. All those positive characters derive from four absolute characters; they are wise, protecting the religion, brave and fair. He also mentions that there are reprehensible characters including angry, revenge, envy, materialistic, showing off, arrogant and being proud of self.

In this case, Erbe Sentanu (2007: 112), also mentioned that positive morality leads to *Ikhlās* zone which will accelerate God's energy, and reprehensible characters are based on lust zone which prevent the accelerating of God's energy to someone.

Furthermore, Al-Ghazali said that positive morality is strongly related to the condition of someone's heart. Based on the Prophet Muhammad's hadits, the heart is the leader in someone's body and the source of goodness and badness. Prophet Muhammad said in the hadits from Ibnu Mas'ud:

أَلَا وَإِنَّ فِي الْجَسَدِ مُضْعَةً إِذَا صَلَحَتْ صَلَحَ الْجَسَدُ كُلُّهُ وَإِذَا فَسَدَتْ فَسَدَ الْجَسَدُ كُلُّهُ أَلَا وَهِيَ الْقَلْبُ.

"There lies within the body a piece of flesh. If it is sound, the whole body is sound; and if it is corrupted, the whole body is corrupted. Verily this piece is the heart", (Muttafaqun alaih).

The heart has two meanings; the first is a piece of flash, and the second is *luthf rabbani ruhani*. This *luthf rabbani ruhani* play a role to know Allah that is not known by the mind (Al-Ghazali, 2008: 194).

Al-Ghazali (2002: 93-94) also mentioned that two purify the soul someone should be accustom to do the activities which are done by pure soul. If those activities are done continuously the soul will be accustom to do those activities, as a result those will be habits for someone. The good

things those were hard to do become easy to do now. For example if someone wants to be generous, he should gradually give his money to poor until he feel happy to do so. Those habits make someone to be called a generous person. It is the same case with an arrogant person, to make him *tawadhu'*, he should do all the activities done by a *tawadhu'* person repeatedly and continuously.

In term of edifying, Al-Gazali said that a teacher who wants to heal insubordinate people's soul, he cannot directly force them to do all activities and mental treatment before understanding the condition of their soul. When it is known what bad character befalls someone, in what condition he is and how old is he, so the teacher can find the solution to over come those problems. For example, if a teacher finds a teenager who likes to full-fill the stomach with eating a lot and to follow the lust, he asks this teenager to fast on Monday and Thursday.

Another example, if a student is easy to lost temper and not patient, the teacher asks somebody else to berate him in front of many people, so he is accustom to listen to that abuse and he will be patient (Al-Ghazali, 2002: 106).

If it is analyzed the ways proposed by Al-Ghazali in educating morals, it affects in Islamic education methods; that is the direct experience methods in moral education.

Beside Al-Ghazali, there was Ar-Razi who had the same idea on this topic. In the chapter about greedy and stingy, Ar-Razi mentions that the practice way to cure the stingy person is to live with the poor people and to be far away from the rich person who lives in glamour. Living with the poor people and surrender to Allah will make the heart better and will be happy and easy to live (Ar-Razi, 2000: 223).

Ibnu Miskawaih (1398 H: 116) looked at different ways from Al-Ghazali to educate someone's morals. In his opinion, to achieve the goals of moral education that have been formulated, there is something to be learned, to be taught and to be practiced. Based on his concept about human being,⁴ he mentioned three principal things that should be learned in educating

⁴ Ibn Miskawaih stated that human being is constructed from body and soul which connect and influence each other.

morals. The first is all compulsory things to physics, the second is all compulsory things to the soul, and the third is all compulsory things related to human relationship.

The knowledge's that related to the human body are praying, fasting and *sa'i*. In this case, Abuddin Nata (1998: 14) said that the movements in the prayer like raising the hand, standing, *ruku'* and *sujud* are the body exercises. Then the subject matters that are compulsory to the soul are the three faiths, believe in the oneness of Allah, and the motivation to love studying. While the sciences that are related to the human relationship are business, agriculture, marriage, edifying each other, battle, and others (*Look for Ibn Maskawaih*, 1398 H: 116).

Muhasabah wich is claimed by Al-Ghazali as the positives character, becomes the method in teaching *akhlaq* in Toto Tasmara's opinion. In his book, Toto Tasmara attached the questionnaire that contains some statements that only can be answered honestly by the people who want to edify their *akhlaq*, aspecially adults. Then he continued by asking some questions related to that person about his past, his present, his future, his seriousness, and other perception about him. After the *Muhasabah* process, someone will be aware and try to edify his *akhlaq*. Toto also designed the personal value test which can make someone aware about the strength and the weakness of his *akhlaq*. This test can be done by an adult without teacher guiding (*Look for Toto Tasmara*, 2001: 185-188 and 238-239).

Beside the above methods used in teaching *akhlaq*, there are other possible ways can be implemented in edifying adult's *akhlaq*, that is by using NLP techniques. Before explaining about those techniques, here will be presented ashort history of NLP.

In the early 1970's a psychology student at the University of California, Santa Cruz, Richard Bandler, met John Grinder, an associate professor of linguistics there.

Bandler had originally majored in mathematics and computer science but had switched when the field of behavioral sciences piqued his interest. Hence why NLP is usually said to have been created by a linguist and a computer programmer.

Bandler had become particularly interested in the work of two therapists Virginia Satir and Fritz Perls and began to run various workshops and study groups around the subject of gestalt therapy.

Soon Bandler and Grinder began to work together to develop a behavioral syntax for gestalt therapy i.e. what skills and techniques would help a person overcome a problem. They analyzed writings and tape recordings to discover the roots of what allowed Satir and Perls to produce such remarkable results.

Ideas, insights, and techniques were tried out on friends including author Robert Dilts, Judith DeLozier, Leslie Cameron Bandler, and David Gordon, who soon joined them in developing and extending the work. The enthusiastic and highly creative group grew and this was how NLP developed.

Out of this search came many of the techniques and methods that are still part of good NLP Practitioner and NLP Master Practitioner trainings today, such as anchoring, sensory acuity and calibration.

It became evident that highly effective communicators seemed almost able to create therapeutic magic by their adept use of language. The language patterns that emerged from this work became the Meta Model which was published in the first NLP book entitled *The Structure of Magic*, published in 1975.

Through a friend of Bandler's they got to know the British anthropologist, social scientist, linguist and cyberneticist, Gregory Bateson, who suggested that their study should include the work of Milton Erickson, an American psychiatrist specializing in medical hypnosis and family therapy.

Bandler and Grinder modeled Erickson and the ways that he used metaphor and stories to induce trance and to help people remove life long phobias and overcome the effects of trauma. Their studies led to the creation of the second NLP language model called the Milton Model, which described mechanisms for influencing people by use of particular language patterns.

Bandler and Grinder continued to run various NLP workshops. Other members of the group began to experiment with the application of

NLP in other fields. Robert Dilts used NLP in the general area of health, David Gordon developed metaphor as a specific and teachable language skill and Tad James developed the use of the Time Line (*See in:* <http://microdot.net/nlp/what/history-of-nlp.shtml>).

Dr. Richard Bandler (co-creator NLP) said that to design the internal structure of someone is like to design a room. We can choose what we want to put there. We can change the position, visualization, sound, experience, smell, and taste in that room. By using five senses, the internal structure of someone can be constructed

So, the changing process of NLP is the process of designing or redesigning the internal structure of someone. In NLP, this process is called **modeling**. This means, someone who has bad internal model, can imitate another internal model which is suitable with his interest.

NLP is also called as the technology that studies subjective operational system, because internal world of someone will influence his external world. In another word, how to design subjectively someone's internal world to get the desired result in his external world.

Neuro is the way of thinking; the way to get the information from external world, the way of filtering, the way of processing that information, and the way of producing behavior. In neuro found a lot of things that become the reference for people to think and to behave called the **Map** and the **Territory**. Both are based on what they have learned and known in their life because those are very subjective. By changing the way of thinking and the way of processing the information, enhancing the territory, someone can change the behavior and the result.

Linguistic is something related to how the language used; the way of processing the language come from five senses, and the language used for internal and external talk. By changing the way of language processing and language usage, someone can change his behavior and the desired result

Programming is a variety of programs or strategies in thinking and behaving. This is the step of thinking and behaving. There are effective strategies and there are not. The change of the result depends on the change of the strategy.

In short, NLP is the technology of thinking, language using, strategy and action to get the desired result. There are varieties of concepts, techniques, and a tool in it (See in: http://www.nlpindonesia.com/about_nlp).

In the past, NLP was used to cure phobia, to dismiss the unwanted bad character, and to heal the trauma. Now days, NLP becomes more famous because of best seller books like *Unlimited Power* and *Awaken The Gian Within* by Anthony Robbins which have used NLP widely, not only for therapy. Because some principles in NLP can make a person and team achieve high performance in different fields, now NLP is used in management, sale, communication, coaching, sport and health (Steve Bavister and Amanda Vickers, 2009: 7-13).

From different models and programs in NLP, the followings are chose to be implementing in this research:

- a. Meta Program with Language and Behavior (LAB) Profile. The researcher chose the **Criteria** among other LAB profiles. Criteria are a standard used by someone to indicate something good or bad, true or false and others. To know someone's criteria, some questions related to something can be asked. To influence this person, the same words in his criteria can be used precisely. A criterion has an emotional relationship in it, and the word that represents a criterion is an anchor⁵ for that emotional condition (Teddi Prasetya Yuliawan, 2014: 192-193).
- b. **Cause and Effect** (one of Milton Models: The Language of Influence). Joseph O'Connor said that Cause and Effect can be questioned by asking: 'How exactly does this cause that?' or 'What would have to happen for this not to be caused by that?' (Josep O'Conner & John Seymour, 1990: 104).
- c. **Complex Equivalence** (One of Milton Models).

A complex equivalence is when two statements are linked in such a way that they are taken to mean the same thing. For example,

⁵ An anchor is a "trigger" or stimulus that evokes a specific response, and may be set in any of five senses. Anchors occur in the form of language, physical touches or actions, specific sights, or distinctive sounds, or they may occurred internally, as trigger words, self-talk, imagery, or sensations (See in Richard Bendler, 2008: 305).

'you are not smiling, you are not enjoying yourself'. Another example would be 'If you don't look at me when I'm talking to you, then you are not paying attention' (Josep O'Conner & John Seymour, 1990: 101).

d. **Presuppositions**

We all have believes an expectations from our personal experience; It is impossible to live without them since we have to make some assumptions, they might as well be once that allow us freedom, choice and fun in the world, rather them once that limits us. You often get what you expect to get.

Basic assumption that limits choice may need to be brought out into the open. They are often disguised as 'why' questions. 'Why can't you look after me properly?' presupposes that you do not look after the person properly. If you attempt to answer the question directly you are lost before you begin.

Sentences containing the words, 'since', 'when', and 'if', usually contain a presupposition, and so does anything after such verbs as 'realize', 'be aware', or 'ignore' (Josep O'Conner & John Seymour, 1990: 102).

e. **Pacing Current Experience**

You cannot influence someone without trust. So, by pacing and leading you can build the rapport. Here, pacing current experience is doing the harmony in what the listener is experiencing, so they can focus on this internal experience. For example, while sitting on the chair and listening to my voice you can feel that your body is warm and you breathe gently. While the oxygen comes in and out of your body, you feel very relax (Teddi Prasetya Yuliawan, 2014: 298). Then the mental massage or suggestion can be done.

f. **Neuro- Logical Level**

Robert B. Dilts stated that "The notion of *logical levels* refers to the fact that some processes and phenomena are created by the *relationships* between other processes and phenomena. Any system of activity is a subsystem embedded inside of another system, which is embedded inside of another system, and so on. This kind of relationship

between systems produces different levels of processes, relative to the system in which one is operating. Our brain structure, language, and social systems form natural hierarchies or levels of processes. The term logical levels, as I have used it in NLP, were adapted from Bateson's work, and refer to a hierarchy of levels of processes within an individual or group. The function of each level is to synthesize, organize and direct the interactions on the level below it. Changing something on an upper level would necessarily "radiate" downward, precipitating change on the lower levels. Changing something on a lower level could, but would not necessarily, affect the upper levels. These levels include (in order from highest to lowest): (1) identity, (2) beliefs and values, (3) capabilities, (4) behavior and (5) environment. A sixth level, referred to as "spiritual," can be defined as a type of "relational field" which encompasses multiple identities, forming a sense of being a member of a larger system beyond one's individual identity?" (See in: <http://www.nlp.com/Articles/LevelsSummary.htm>).

C. Methods

Based on what has been presented in the introduction, in this research, the researcher applied those techniques in NLP to see if there are reducing cheating activities in the final exam. The sample is the students of UIN Ar-Raniry, Muhammadiyah University, and STAIN Malikussaleh Lhoksemawe. All of them are from Islamic Teaching Department. They are chosen because they learn more Islamic knowledge than other departments at The Faculty of Teacher Training and Islamic Education (*Fakultas Tarbiyah dan Keguruan*).

Before implementing the NLP techniques, the researcher distributed the observation sheets to some groups of students to find out which group has more cheating activities during the final exam. This observation is helped by the lectures of three universities. The observers mentioned all the regulations for exam before they distributed the exam sheet. After that, they said nothing and let them did the exam until the end of the time. During the exam, the observers took a note of any

cheating behaviors done by the students and made a checklist on the observation sheet. After the observation on the first day of final exam, the researcher collected all observation checklists and chose one group that has higher rank in cheating behavior based on the data showed by the observation sheets.

On the second day, the researcher implemented one of the NLP techniques before the students started answering the exam. The following is the step of implementing those techniques:

1. At Muhammadiyah University the researcher implemented the **Criteria**. There were 7 students in this group. The first step is building rapport⁶ to get the trust from the students. And then the researcher asked the students: "What is the aim of the exam? What are the criteria of a good exam?". They answer that the aim of the exam is to know the ability of the students in mastering the certain subject. The good criteria of exam are done properly and honestly. Because they had mentioned those criteria, the researcher put their words in the prayer before starting the exam. The researcher asked them to pray together by raising their hands and said 'ameen' when the researcher mentioned the prayer. The prayer text is: "O Allah, our Lord, please open our heart and our mind today to be able to answer the question properly and honestly to know our ability in this subject. Forgive us if we used to cheat in the exam, actually we know that you know whatever we do in the exam even the observer doesn't look at us. Forgive us all of our mistakes. Ameen!".

Then, they started the exam by saying 'Bismillahirrahmanirrahim'. The researcher and other observer, observed them until the end of the exam. The researcher put the checklist on the observation sheet whenever their cheating activities emerged. The checklist shows that

⁶ Rapport is the total context round the verbal message. Rapport allows you to build a bridge to the other person (Joseph O'Connor & John Seymour, *Introducing NLP*, The Aquarian Press, London, 1990, p.21). Rapport is one of the most important features or characteristics of unconscious human interaction. It can be described as a state of mutual trust and responsiveness between individuals or groups of people. Other descriptions of rapport include *being in synch*, *being on the same wavelength* and *commonality of perspective*. Look at <http://microdot.net/nlp/rapport/index.shtml>

only 1 activity looking for the answer at the mobile phone and 3 activities asking the friend for the answer. So, only 4 cheating behavior arised, while on the first day before implementing NLP (criteria), there were 29 activities asking the answer to the friend and 26 activities looking at the friend's answer. Te total are 55 cheating behavior arised. On the third day, the researcher implemented **Cause and Effect**. After building the rapport to get the trust from the students, the researcher said: **If** all of you in this class do the exam honestly, **you will** get the blessing score and the pleasure of Allah will be upon you. Then the researcher prayed and asked them to say *Ameen*. " O Allah, our Lord, help us to do the exam honestly, so we can get the blessing score and the pleasure of You. *Ameen!*" Then they started doing exam by saying '*Bismillahirrahmanirrahim.*' The researcher and other observer, observed them until the end of the exam. Whenever they cheated during the exam, the researcher put the checklist on the observation sheet. Finally it shows that there were 3 cheating behavior arised, 1 looking at the note and 2 asking the friend. This is the same person who cheated on the second day.

2. At STAIN Malikussaleh, the researcher used **Pacing Current Experience** (one of Milton Model) because the exam was in the fasting month (*Ramadhan*). There were 28 students in this group. The same procedure done on the first day like at another university. On the second day, after building rapport, the researcher implemented **Pacing Current Experience** before stimulating them with certain words. The researcher said: "Now you are sitting on the chair to wait for me distributing the exam sheet. Now all of you are fasting and never eat or drink before the time for breaking the fast because you believe in Allah that He knows what you are doing even nobody else look at you. So, you also believe when you cheat in the exam, Allah knows even I don't know. The stronger your belief in Allah, the more honest you are. Remember, Allah's CCTV records whatever you do in the exam. Then the researcher prayed and asked them to say *Ameen*. "O Allah, our Lord, please open our mind and our heart, so we can do the

exam honestly like we fast for you today honestly because we believe that your CCTV records whatever we do in this exam, *Ameen*. Then they started doing exam by saying '*Bismillahirrahmanirrahim*.' The researcher put the checklist on the observation sheet whenever their cheating activities emerged. The checklist shows that 12 cheating behavior arised (7 asking the friends, 3 going out of exam room three times, and 2 looking at friend's answer), while on the first day before implementing NLP (Pacing Current Experience), there were 86 cheating behavior arised (43 asking the friends, 27 looking at friend's answer, 8 giving the answer to the friends, 5 make special code to the friend to get the answer, 2 looking at the mobile phone, and 1 taking friend's answer sheet).

There is no third day observation at STAIN Malikussaleh because the students had done the exam before the exam time. They just came to the class for putting the signature on the attendant list of the exam.

3. At UIN Ar-Raniry Banda Aceh the researcher used **Complex Equivalence** (One of Milton Models). There were 28 students in this group; by coincident the same figure like they were at STAIN Malikussaleh Lhoksemawe. The same procedure done on the first day like at Muhammadiyah University Banda Aceh and STAIN Malikussaleh Lhoksemawe. After collecting the observation sheets from other lecturers who supervised the exam in other groups, the researcher took one sheet that shows the biggest number of cheating activities; that were 24 (20 asking to the friends, 3 looking at friend's answer, and 1 looking at the supervisor gradually).

On the second day, after building rapport, the researcher used **Complex Equivalence**. The researcher said: 'For your information, cheating in the exam means lying to the lecturer. Lying means having one characteristic of hypocrisy. The hypocrites will be placed in the hell. Do you want to be there? They answered: 'No.' Then the researcher praid and asked them to raise their hands and say *Ameen*. The prayer scripts: O Allah, our Lord, please open our mind and heart to be able to answer the question honestly without lying to the lecturer because we are not

hypocrites, *Ameen*. Then they started answering the questions by saying *Bismillahirrahmanirrahim*. The researcher put the checklist on the observation sheet whenever their cheating activities emerged. The checklist shows that 8 cheating activities emerged; 4 asking to the friends, 2 looking at friend's answer, and 2 looking at the supervisor gradually.

On the third day, after building rapport, the researcher implemented **Neuro- Logical Level**. The researcher asked them: In this group, who **knows** that Allah looks whoever cheats in the exam, please raise your hands. All of them raised their hands. The researcher said: *Alhamdulillah*. Then she asked another question: "In this group, who **believe 25%** that Allah looks whoever cheats in the exam, please raise your hands." Nobody raised the hand. Then she continued: who **believe 50%** that Allah looks whoever cheats in the exam, please raise your hands." Nobody raised the hand. Then she continued again: who **believe 75%** that Allah looks whoever cheats in the exam, please raise your hands." Nobody raised the hand. Finally she asked: who **believe 100%** that Allah looks whoever cheats in the exam, please raise your hands." All of them raised their hands. *Alhamdulillah*. You have a strong believe in Allah. Let us pray together: O Allah, our Lord, please open our mind and heart to be honest in exam because we believe that you look whatever we do in the exam. *Ameen*. Then they started answering the questions by saying *Bismillahirrahmanirrahim*.

The researcher put the checklist on the observation sheet whenever their cheating activities emerged. The checklist shows that 8 cheating activities emerged; 3 asking to the friends, 2 looking at friend's answer, and 3 looking at the supervisor gradually. It looks that there were the same cheating activities emerge on the second and the third day at UIN Ar-Raniry's sample.

On the fourth day at UIN Ar-Raniry, the researcher implemented **presupposition** of Milton Model. After building rapport, the researcher said: 'When you finish answering the questions honestly, you can go out earlier from this room'. Here, the researcher had the assumption that the students will answer the questions in the exam honestly. Then the

researcher prayed and asked them to raise their hands. The prayer is: O Allah, our Lord, please open our mind and our heart to be able to answer the questions honestly. We promise that from today to the future, we do the exam honestly (3 times), *Ameen*. After that, the researcher asked them to start the exam by saying *Bismillahirrahmanirrahim*.

While they were doing the exam, other observer and the researcher observed them and put the check list on the observation sheet. After the exam time was out, the data shows that there were 8 cheating activities emerged; 4 asking to the friend, 1 giving answer to the friend, and 3 looking at the observers gradually. It seems that there was the same figure like in the second and the third day. Because this group was divided into two classrooms while doing exam on the fourth day, the researcher asked other supervisors if the one who cheated was the same person that the researcher observed on the third day. The answer is "yes".

On the fifth day, the researcher did not implementing NLP model. This is done to see the effect or result of three techniques implemented previously. The researcher used Emotional Freedom Technique (EFT) to make them free from afraid, nervous, and anxiety while doing exam. Then they prayed and started answering the questions by saying *Bismillahirrahmanirrahim*.

Another supervisor and the researcher observed them until the end of the exam. They made notes whenever the students cheated. The data shows that there were 7 cheating activities emerged; 4 asking to the friend, 1 used code to the friend to ask the answer, and 2 looking at the supervisor gradually.

D. Results

After implementing some techniques or models of NLP, the results at three universities can be narrated as follows:

1. At Muhammadiyah University Banda Aceh, the cheating behavior of Islamic Teaching Department students can be reduced after implementing **Criteria**. On the first day of observation, there were 24 cheating activities, on the second day were 4 and on the third day were

3. These three cheating activities are done by the same student who just comes for the final exam without attending the class.
2. At STAIN Malikussaleh Lhoksemawe, The cheating activities during the exam reduced from 86 to 12 after implementing **Pacing Current Experience**. These 12 activities done by 3 students; 1 male and 2 female. The rest did the exam honestly.
3. At UIN Ar-Raniry, the cheating activities reduced from 24 to 8 after implementing Complex Equivalence, still 8 after implementing **Neuro Logical Level**, still 8 after implementing **Presupposition**, and to 7 on the fifth day without implementing any NLP techniques. Something should be noted that there were 2 female students who never stopped cheating. It should be personal therapy for these students, while all the previous techniques are for group.

E. Conclusion

With looking at the result of this research, it can be concluded that implementing some models or techniques of NLP can change someone's behavior. In this research, NLP models or techniques could reduce cheating behavior of the students during the final exam at Muhammadiyah University Banda Aceh, STAIN Malikussaleh Lhoksemawe, and UIN Ar-Raniry Banda Aceh.

Bibliography

- Agness, Lindsey (2012). *Change Your Life With NLP: Cara Mengubah Hidup Anda Lebih Dahsyat*. Jakarta: Ufuk Press.
- Agustian, Ari Ginanjar (2001). *Rahasia Sukses Membangun Kecerdasan Emosi dan Spiritual ESQ: Berdasarkan 6 Rukun Iman dan 5 Rukun Islam*. Jakarta: ARGA.
- _____. (2003). *Rahasia Sukses Membangkitkan ESQ POWER: Sebuah Inner Journey Melalui Al-Ihsan*. Jakarta: Arga.
- Akhmad Muhaimin Azzet (2011). *Urgensi Pendidikan Karakter di Indonesia: Revitalisasi Pendidikan Karakter Terhadap Keberhasilan Belajar dan Kemajuan Bangsa*. Jogjakarta: Ar-Ruzz Media.

- Al-Ghazali, Abu Hamid (1967). *Ihya Ulumuddin*. Kairo: Mu'assasat al-Halabi.
- _____ (1990). *Ihya' Ulumuddni*. Semarang: Asysyifa.
- _____ (2002). *Ihya Ulumuddin*. Kairo: Mu'assasat al-Halabi.
- _____ (2008). *Ihya Ulumuddin*. Kairo: Mu'assasat al-Halabi.
- Al-Qarni, Aidh (2005). *Just Enjoy Your Life*. Depok: Pustaka IIMAN.
- Antonius Arif (2013). *Good Golden Morning Motivation: The Billionaire Attitude Series*. Jakarta: Titik Media Publisher.
- Arikunto, Suharsimi (2002). *Prodsedur Penelitian*, Jakarta: Rineka Cipta.
- Bandler, Richard & John Grinder. *The Stucture of Magic I: A Book about Language and Therapy*. California: Science and Behavior Books.
- Bandler, Richard (2008). *Get The Life You Want: The Secret to Quick and Lasting Life Change with Neuro-Linguistic Programming*. Florida: Health Communication.
- _____ (2008). *Guide to Trance-formation: How to Harness the Power of Hypnosis to Ignite Effortless And Lasting Change*. Florida: Health Communication.
- Bavister, Steve & Amanda Vickers. 2009. *NLP for Personal Success*, Yogyakarta: BACA.
- Budiman, M. Nasir (1996). *Pendidikan Moral Qur'ani*. Yogyakarta: UIN Sunan Kalijaga Yogyakarta.
- Dewey, John (2009). *Pendidikan Dasar Berbasis Pengalaman*. PT. Indonesia Publishing.
- Elfiki, Ibrahim (2011). *Personal Power*, Jakarta: Zaman.
- _____ (2012). *Terapi Berpikir Positif*, Jakarta: Zaman.
- Ghannoe (2010). *Buku Pintar Neuro Linguistic Programming*. Jogjakarta: Flash Books.
- Goleman, Daniel (1995). *Emotional Intelligence: Why it can matter more than IQ*. United States of America: A Bantam Book
- Grinder, John & Richard Bandler (1976). *The Structure of Magic II*. California: Science and Behavior Books.
- Gunawan, Adi W. (2007). *Hypnotherapy: The Art of Subconscious Restructuring*. Jakarta: Gramedia Pustaka Utama.
- _____ (2008). *The Secret of MINDSET*. Jakarta: Gramedia Pustaka Utama.
- _____ (2006). *Hypnosis: The Art of Subconscious Communication*. Jakarta: Gramedia Pustaka Utama.
- Hadi, Abdul (2009). *Pengaruh Pendidikan Akidah Akhlak Dalam Membentuk Moral Siswa*. Banda Aceh: Program Pasca Sarjana IAIN AR-Raniry.

- Hamka (1990). *Tasauf Modern*. Jakarta: Pustaka Panjimas.
- Hannallah, Ramzi Kamal dan Michael Takla Guirguis (1998). *Dictionary of The Terms of Education: English-Arabic*. Lebanon, Librairie du Liban Publishers SAL.
- Hayes, Philip dan Jenny Rogers (2009). *NLP for The Quantum Change*. Yogyakarta: BACA.
- <http://digilib.uin-suka.ac.id/3864>
- Kardjono, Moehari (2007). *Rahasia Kekuatan Doa; Mengungkap Bagaimana Doa Bekerja*. Jakarta: Qisthi Press.
- Khaled, Amr (2008). *Quantum Change*. Semarang: Pustaka Nuun.
- _____. (2010). *Buku Pintar Akhlak: Memandu Anda Berkepribadian Muslim dengan Lebih Asyik, Lebih Otentik*. Jakarta: Zaman.
- Khalid, Amru Muhammad (2006). *Kalam Minal Qalb*. Lebanon: Darul Ma'rifah.
- Martokoesoemo, Priatno H. (2008). *Law of Spiritual Attraction*. Bandung: Mizania.
- Moeldradjat, Tatty S.B. & Reza Rifanto (2012). *Sub-Conscious Communication in Action: SCC-in-Action: Komunikasi Bawah Sadar dan Terapannya*. Jakarta: Elex Media Komputindo.
- Mohammad, Herry (2000). *Menjaga Hati, Meraih Cinta Ilahi*. Bandung: Penerbit Mizan.
- Mudhary, Bahaudin (2003). *Daya Nalar Budi; Sebuah Ikhtiar Merengkuh Kekuatan Intuisi Spiritual*. Surabaya: Pustaka Progressif.
- Muhammad bin Ibrahim Al-Hamad (2007). *Akhlak-akhlak Buruk: Fenomena Sebab-sebab Terjadinya & Cara Pengobatannya*. Bogor: Pustaka Darul Ilmi.
- Muhyidin, Muhammad (2007). *The True Power of Heart; Seni Mengasah Kekuatan dan Kesucian Hati Menuju Integritas Jiwa Arif dan Positif*. Jogjakarta: DIVA Press.
- Mulyana, Deddy (2001). *Metodologi Penelitian Kualitatif: Paradigma Baru Ilmu Komunikasi dan Ilmu Sosial Lainnya*. Bandung: PT. Remaja Rosdakarya.
- Mustofa, Agus (2006). *Dzikir Tauhid*. Surabaya: PADMA Press.
- Nata, Abuddin (2010). *Ilmu Pendidikan Islam*. Jakarta: Kencana Prenada Media Group.
- O'Connor, Joseph and John Seymour (1990). *Introducing NLP. Neuro-Linguistic Programming: Psychological Skills For Understanding And Influencing People*. San Francisco: The Aquarian Press.
- O'Connor, Joseph (2001). *NLP Workbook: a practical guide to achieving the result you want*. London: Harper Collin Publisher.
- Pasiak, Taufiq (2012). *Tuhan Dalam Otak Manusia: Mewujudkan Kesehatan Spiritual Berdasarkan Neurosains*. Bandung: Mizan.

- Patilima, Hamid (2011). *Metode Penelitian Kualitatif*. Bandung: Penerbit Alfabeta.
- Pierce, Lynn (2009). *Subconscious Mind in Action: Melejitkan Kekuatan Alam Bawah Sadar Anda Agar Kesuksesan Mengejar Anda*. Jakarta Selatan: UFUK PRESS.
- Robert Dilts, Tim Hallbom & Suzi Smith. 1991. *Beliefs: Pathways to Health and Well-being*. Oregon: Metamorphous Press.
- Sentanu, Erbe (2008). *Quantum Ikhlas: Teknologi Aktivitas Kekuatan Hati*, Jakarta: Elex Media Komputindo.
- Shaleh Ahmad Asy-Syaami (2005). *Berakhlak & Beradab Mulia*. Jakarta, Gema Insani.
- Sugiono (2014). *Metode Penelitian Kombinasi*, Bandung: Alfabeta.
- Syeikh Abdul Qadir Isa (2007). *Cetak Biru Tasawuf; Spritualitas Ideal dalam Islam*. Ciputat, Ciputat Press.
- Syukur, Freddy Faldi (2010). *Menjadi Guru Dahsyat. Guru Yang Memikat: Melalui Pendekatan Teknologi Pikiran Bawah Sadar Hypoteaching dan NLP*. Bandung: Simbiosis Rekatama Media.
- Tasmara, Toto (2001). *Kecerdasan Ruhaniah; Membentuk Kepribadian yang Bertanggung Jawab, Profesional, dan Berakhlak*. Jakarta, Gema Insani.
- Tawil, Taufiq (1960). *Al Falsafah Al Khuluqiyyah; Nasy'atuha wa Tathawwuruha*, Al Qahirah: Mathba'ah Lajnah al Ta'lif wa al Tarjamah wa al Nasyr.
- Taylor, Charles (1964). *The Explanation Of Behaviour*. London: Routledge & Kegan Paul Ltd.
- Usmani, Ahmad Rofi' (2007). *Wangi Akhlak Nabi*. Bandung: MIZANIA.
- Wattimena, David & Priatno H. Martokoesoemo (2011). *Spiritual Happiness: 7 Kunci Menemukan Kebahagiaan Hidup dengan Metode NLP dan Tasawuf*. Bandung: Mizania.
- Wehr, Hans (1974). *Mu'jam al-Lughah al-Arabiyah al-Mu'asharah , A Dictionary of Modern Written Arabi*. Ed, J. Milton Cowan, Beirut: Librarie Du Liban & London: Mcdonald & Evans LTD.
- Wirianto, Dicky (2011). *Strategi Pendidikan Moral menurut Ibnu Miskawail dan John Dewey*. Banda Aceh: Program Pasca Sarjana IAIN AR-Raniry.
- Yasyin, Sulchan (1997). *Kamus Lengkap Bahasa Indonesia*. Surabaya: Amanah.
- Yuliawan, Teddi Prasetya (2014). *NLP; The Art of Enjoying Life: Kiat Sederhana Mengelola Pikiran untuk Hidup Bahagia*. Jakarta: PT. SERAMBI ILMU SEMESTA.
- Yusdarmanto, Purwoto (2010). *Deep-Mind Power Engineering: Jurus Jitu Meraih Sukses*. Jakarta: Prestasi.
