

PROBLEMS OF IMPLEMENTING ETHICAL VALUES IN ISLAMIC EDUCATION IN FIRST GRADUATE SCHOOL NUMBER 33 CITY OF MAKASSAR IN THE GLOBAL ERA

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Abstract- *The era of globalization is an era where every information can be received and absorbed by all humans without any barriers that can hinder it. The vastness of the world is no longer a barrier to the spread of news and any updated issues. This is of course a new thing for some people who do not have advanced thinking, or even will only make them run over by the rapid development of technology and the progress of the times, because they are not able to deal with such rapid changes. Therefore, Islam requires all its followers to be educated people. Educated people in today's global era are expected to increase, while uneducated people will decrease according to the times. Islamic religious education guides its students in their development, both physically and spiritually towards the formation of noble personalities and morals so that later they will become moral people in the future in accordance with the noble values of our nation (Syafi'i Ma'arif 1991: 8). The objectives of Islamic education according to the Qur'an include: (1) Explaining the position of students as humans among God's creatures and their responsibilities in this life, (2) Explaining their relationship as social beings and their responsibilities in the social life of the community, (3)) Explaining the relationship between humans and nature and their duty to know the wisdom of creation by maintaining and prospering the universe, (4) Explaining their relationship with Allah swt, as the creator of the universe.*

Keywords: *ethical values; Islamic education, globalization era.*

1. Introduction

The loan word globalization comes from the English word globalization which is rooted in the word global which means to cover or cover the whole world. Globalization is also interpreted as a narrowing of the world, because the world seems to be a single entity without boundaries, which encourages humans to be oriented and transform world civilization through the process of modernization, industrialization and the information revolution. It will further cause changes in the structure of the life of nations in the world, including Indonesia.

Globalization can also be defined as a world-wide arrangement based on a belief in the trading system as an exchange of control, and on the freedom of capital market investment, i.e. the shift of the public capital sector to the private sector. (Fontana, 1999:367) Globalization is also understood to be a homogeneous part of the economic power of each country, covering countries in the global market storm, and being forced to cut public spending and encourage fierce competition from private companies.

For different scholars, the definition of globalization may be different. Globalization refers to the adaptation, development, transfer, and the transfer of values, knowledge, technology, and behavioral norms across countries and societies in

different parts of the world. Typical phenomena and characteristics associated with globalization include the growth of global networks (e.g. the internet, world-wide e-communication, and transportation), global transfers and interflows in technological, economic, social, political, cultural, and learning fields, international alliances and competition, international cooperation and exchange, global village, multi-cultural integration, and the use of international standards and benchmarks.

UNDP in its Human Development Report (1999) describes globalization as the increasing interdependence of the world's population, at the economic, technological, cultural, and political levels. This is seen as a general trend towards liberalization of economic trade, wider circulation of capital, goods and products, and the abolition of quasi-national borders. The speed of communication and the relatively low cost of processing information have caused distance to be eliminated. The categories of space and time have been completely reversed. Models of consumption, values, and standard cultural products thus tend to make behavior and attitudes more similar and erase differences across the globe.

Referring to the actual conditions, which is a fact that globalization must be understood as a trend, namely the tendency for social and economic relations to occur throughout the world that connect locations that are far from each other intensively, so that events in one place have an effect and occur in another.

Thus, the term globalization can be used as a guide to refer to economic policies and strengthen the confidence of governments, trade organizations, educational institutions systems, and so on. Therefore, globalization is defined as a phenomenon to see the description of the use of the term and globalization as a belief in the function that determines opportunities.

Globalization as a phenomenon and belief can affect education. Philosophers of education and educators differ on the trend of globalization. In this case there are three groups that represent these differences, namely:

First, there is a positive critical attitude about the phenomenon of globalization and its influence in education. Jarvis (2012:153) argues that globalization has a positive influence on education if researchers are always critical of its development, because globalization can bring and unite people who have differences, both in terms of race, ethnicity, language, religion and so on. Ideas and resources around the world are quick and easy to access. This provides new opportunities for researchers for education and research.

Second, there are those who are pessimistic in seeing this globalization. Their pessimistic assumption is based on moral theory, because the speed of media information will have an impact on the public's unpreparedness in dealing with it. Both from the economic, social, cultural, religious and so on.

Third, there are those who directly support globalization, they have the belief that education will be given a special place in seeing the phenomenon of globalization, because education is a very profitable asset. Education is a commodity that can be sold anywhere in the world. (Kellner, 2005:111)

Responding to the diversity of statements of these experts, focusing on the needs of students themselves on the education system promotes the marketization of the education system, where education is considered as a type of commodity to be sold, bought and consumed by using the global market as a place to negotiate the determination of education. Education is the hope of the market economy and the needs of the global market. For example, the provision of fields of study needed by the domestic market to those that become a trend for the needs of the global market. This is very important to observe, so that education output is really sold and competes in the global market.

2. Literature Review

Globalization seems unavoidable by various countries, many initiatives and efforts have been made to adapt to globalization, this is done with the aim of taking the opportunities created from it to develop the potential of the wider community, in recent years there has also been an increase in international concern with the harmful impact of globalization on development of customs and nationalism. Various social movements have been initiated by developed countries against the threat of globalization, especially in developing countries. The negative impacts of globalization include various types of economic, political, educational and cultural colonialism. Inevitably, they are thinking hard on how to maximize the opportunities and benefits of globalization to support local development and reduce the threats and negative impacts of globalization, this is a big job that is the main concern of developing countries (Sadegh, 1995: 96)

As mentioned above, globalization is creating opportunities to share knowledge, technology, social values, education and behavioral norms as well as developments, they promote themselves at the level of individuals, organizations, communities, and citizens in various countries. The concept that they stretch is diverse, and has a competitive market style. (Brown, 1999).

In particular, the advantages of globalization may include:

1. Mastery of sharing knowledge, skills and intellectual assets required for multiple developments at different levels
2. Quality support, complementary and beneficial in order to generate synergies for the development of various countries, communities, and individuals
3. Creating value and increasing efficiency through shared global mobilization and mutual support to serve local needs and growth.
4. Promote international understanding, cooperation, harmony and acceptance of cultural diversity across countries and regions
5. Facilitate communication, interaction, and encourage multi-cultural contributions at different levels between countries.

At the same time, globalization has the potential to create serious negative impacts on developing and underdeveloped countries. This is also the main reason why there are so many ongoing social movements in different parts of the world against the

trend of globalization especially in the fields of economy, politics and education. The negative impacts of globalization are various aspects, including political, economic, educational and cultural colonization, and have a major influence on developed countries to developing countries and the gap between rich and poor regions is rapidly increasing in various parts of the world. In particular, potential negative impacts include:

1. Increasing the technological and digital divide between developed and least developed countries
2. Create more legitimate opportunities for developed countries for some new forms of colonization of developing countries
3. Increasing disparities and conflicts between regions and cultures
4. Promoting dominant cultural values (negative culture) from some developed areas.

Islamic education is a universal education intended for all mankind. Islamic educators have noble values that are able to encourage someone to do something according to their nature. The noble value in Islamic education is the light that illuminates whether something is worth doing or not worth doing. In the dynamics of life today, humans are faced with various choices as a result of the progress of human civilization. The results of this civilization within the framework of the values of Islamic teachings, of course, not all of them can bring positive things to human life.

The era of globalization has an influence on the continuity of all aspects of human life. The presence of education, especially Islamic education in every school, is expected to be able to make real changes and contribute to the improvement of the nation's children. Islamic education is not only instilling spiritual and moral values, but is expected to equip students with resources to be able to live well in their time.

In this case, there are various problems that are currently being faced by Islamic religious education, according to Abdul Majid (2012: 27-29) there are at least four problems among these problems, namely:

1 Ethical crisis

The occurrence of this ethical crisis cannot be separated from the role of the family, school and community. These three environments must synergize in realizing the formation of a complete human being as part of the goals of education. For example, there is a child who at home gets a good education because his father and mother happen to be teachers. However, outside the home, he has a naughty friend, who often invites him to gamble and watch porn. If they happen to win a gamble, they have fun going to a forbidden place. The parents do not know the real behavior of their children. The success of educators cannot be left entirely to formal education at the school, but it is also hoped that there will be synchronization with education outside of school, namely education in the family and community.

Education in the family and society has the greatest role in the formation of ethics in an individual. This is because in family education from an early age a mother and father become teachers for the first time. Starting from learning to walk, talk to teach the introduction of God. Usually a child will follow all the behavior of both

parents. If parents have good morals, it is likely that the child will also have good morals and the opposite applies.

The community environment is no less important than the family. The second life that the new individual will do is socialize. In the community, there are many backgrounds with different characters. The influence of external factors on education is a serious problem today. For example, students in schools are taught to be honest children, but in reality in society, they encounter the opposite behavior such as disputes, theft, bribery and rampant corruption. At school they are taught to dress modestly and stay away from alcohol, but in television shows or the behavior of foreign tourists who come to Indonesia, many are dressed to show their genitals and drink alcohol.

It should be realized that the decline in ethics that sparked the spread of juvenile delinquency, fights between students, the emergence of thuggery, robbery, and various other forms of crime, especially in big cities is a challenge for families, educators, community leaders and all of us.

2. Disorientation of Family Functions.

It is known that the family is the main education, but now most of it, shifted and left entirely on the school environment and society. Currently, there are many childcare or baby care centers. Services like this are usually used by a busy career family. Mothers who were originally “madrosatul ula” (first educators) have now become career women, so that children become victims. A child no longer gets love, attention, and does not chat with his parents, especially his mother. The level of closeness of a child to his parents is tenuous. In conditions like this a child usually vents disappointment in the outside environment. It is not uncommon for them to fall into negative things. In situations like this sometimes parents blame the school and think they are unable to educate their children, especially Islamic Religious Education teachers.

3. Weak Learning Society

Along with this era of globalization, individual attitudes are getting stronger and the interaction style between individuals is very functional. This has resulted in weak community participation in learning in the family environment. Learning society has practically been carried out by the Indonesian people, although not optimally. The learning society in question is the empowerment of the community's role in the field of religious education. So far, the role of formal education (schools) has only received attention, while non-formal and informal education (family) have not received serious attention.

4. The abundance of secular and liberal understanding

In this global era, secularism and liberalism thrive in society. This is due to the fact that competition for material life is the desire of most people. The practice of religious values is often considered a barrier to living with material things. Secularism is a movement that calls for worldly life without religious interference. Meanwhile, liberalism is an understanding of freedom in understanding sharia, namely by changing the ijihad methodology which emphasizes historical

contextual aspects, ratios so that Islamic law becomes relative and there is no certainty. Whereas religion is a revealed religion, so far it is believed to be a universal and integral religion (Shaalihun likulli Zaman wa Makan). Having a harmonious view between reason and revelation, taking the middle way in every problem (manhaj al-wustho).

Islamic education with its various systems and levels from time to time always experiences challenges. Various progress and backwardness of Islamic education as contained in history. Among other things, due to its ability to respond to various challenges faced.

The challenges of Islamic education today, apart from facing the struggle of major ideologies in the world as developed countries, such as America, Japan, China, the European continent, etc. Also facing various trends that are like a big storm (turbulence) or a tsunami.

According to Daniel Bell (1966: 201) trends in the era of world globalization are characterized by five tendencies, including:

- 1) the tendency of economic integration that causes free competition in all fields, especially in the world of education. Islamic education will be mixed up with Western doctrines that only rely on logic.
- 2) the tendency of political fragmentation that causes an increase in demands and expectations from the community.
- 3) the tendency to use high technology, especially information and communication technology (ICT). The presence of this information and communication technology causes demands from the public to get faster, transparent services that are not limited by time and place.
- 4) the tendency of independence (mutual dependence) is a condition in which a person can only meet his needs when assisted by others. Various tactics and strategies carried out by developed countries to make developing countries dependent on it, thus occur in an intensive way. As America has done, making policies of political hegemony that affect allied countries become dependent on America, including dependence on education. Which in the end will have a bad impact on allies, especially Indonesia.
- 5) the tendency that emerged from the new colonization in the field of culture (new colonization in culture) which resulted in the mindset of the education user community, namely from what they originally learned in order to improve their intellectual, moral, physical and psychological abilities, turned into learning to get a job and a big income.

However, the challenges faced by Islamic religious education have given birth to various new paradigms in the world of education. Vision, mission, goals, curriculum, teaching and learning process, educators, students, management, infrastructure, institutions, education are now undergoing enormous changes. Islamic education, with its long experience should be able to provide the right answers to these challenges, to

answer this question, Islamic education requires reliable human resources, adheres to the Qur'an and Sunnah, has a high commitment and work ethic, management based on systems, strong infrastructure, adequate sources of funds, strong political capabilities and superior standards.

Globalization implies the integration of national life into global life. In the economic field, for example, economic globalization means the integration of the national economy into the world or global economy (Fakih, 2003: 182). When linked in the field of education, globalization of education means the integration of national education into world education. So far, globalization is not yet a general trend in the field of education. However, the signs in that direction have already begun to appear.

This is where the role of education including Islamic education is required to present itself, whether it is able to educate and produce students who are highly competitive (qualified) or even barren in the face of the onslaught of various advances in the dynamics of globalization.

Thus, the era of globalization is a big challenge for the world of education. In this context, Khaerudin Kurniawan (1999: 55), details various educational challenges facing the horizon of globalization. First, the challenge to increase added value, namely how to increase national work productivity as well as economic growth and equity, as an effort to maintain and improve sustainable development. Second, the challenge is to conduct comprehensive research on the era of reform and transformation of the structure of society, from a traditional-agrarian society to a modern-industrial and information-communication society, and what are the implications for improving and developing the quality of human life. Third, the challenge in the increasingly fierce global competition, namely increasing the nation's competitiveness in producing quality creative works as a result of thought, discovery and mastery of science, technology and art. Fourth, the challenge to the emergence of a new invasion and colonialism in the field of science and technology, which replaced the invasion and colonialism in the political and economic fields.

According to Arief Rahman (2002: 57), there are at least nine weak points in the application of the education system in Indonesia:

1. Emphasis of education on cognitive aspects
2. Evaluation patterns that leave creative, imaginative, and innovative thinking patterns
3. Education system shifts (reduced) to teaching
4. Lack of fostering interest in learning in students
5. The culture of pursuing a title or a culture of pursuing paper (ijazah).
6. Practice and theory are not balanced
7. Does not involve all stakeholders, the community, educational institutions, and the government
8. The profession of teacher/ustadz is just a scientific profession, not humanity
9. Multidimensional national problems and weak political will of the government.

Globalization is a complex phenomenon that has had far-reaching effects. Not surprisingly, the term "globalization" has acquired many connotations. On the one hand, globalization is seen as an irresistible and benign force to provide economic prosperity to people all over the world. On the other hand, he is accused of being the source of all contemporary ills.

The era of globalization marked by quality competition requires all parties in various fields and development sectors to continuously increase competition. The era of the free market, or what is commonly referred to as the era of globalization, has often been echoed by economic observers since several decades ago until now. In this era of globalization, knowledge and technology which is a source of material to be studied develop so rapidly, so that in such conditions the demand for the quality of human resources is highly prioritized, and if we consider that in this era of globalization what is needed is how we can be accepted in our society.

Globalization in competition has a perspective that countries will survive if they are able to compete, because in this era of globalization there has been a free and borderless world economy. Economic globalization is increasing in intensity which results in competition between countries getting tougher and tighter. Intense competition between countries and individuals has resulted in chronic mental illness, thus adding to the complexity of the problem. Today it has become a general agreement that only countries that have advantages can survive in this global competition.

In the current globalization competition, there are several national education problems faced by our nation, including the following:

1. In the formulation of government policies, it is stated that education is a tool of national development, but in reality it is seen that education policy still tends to be a tool of power that has not become a development priority.
2. The new educational paradigm is said to be successful if it fulfills the interests and expectations of power, not on the demands of change and development of knowledge and needs and not on the competitive needs of the community.
3. The main task of education is formulated not as a pioneer of the future that refers to professional principles, but as an attempt to pass on the past (status quo) and be in the space of mere routine activities.
4. Curriculum change policies are not tested on the basis of needs (needs assessment) in the field, but on the basis of studies, and the will of the bureaucracy with justification by experts appointed by the bureaucracy.
5. Educational institutions are oriented towards global economic competition, which prioritizes the quantity (number) of students over quality. So that class fattening occurs which results in poor output.
6. The job market for school graduates is still very unstable, especially for Middle and Vocational Schools, so that every year unemployment for school graduates continues to increase.

This shows the importance of efforts to improve the quality of education, both quantitatively and qualitatively, and continuously so that it can be used as a vehicle in

developing personal and national character (nation character building) and in order to be able to manage and adapt to the development of globalization through this flow of information, which Finally, education is able to develop productively and creatively. Therefore, education is the nation's most valuable asset because it is the capital to build this nation (Sinaga: 2012:169).

The development of education in Indonesia in the era of globalization with all its dynamics is really interesting to observe, because education is required to provide the best to give birth to competent human resources (HR) to be used as capital for global competition which at any time suppresses the life of the nation. The existence of this education must be forced forward, if this is not done immediately globalization will crush this nation.

If we observe the current state of the education world, issues and demands and pressures of changing needs of the global community are being rocked, and they are being challenged to be able to answer various local and global problems that are happening so rapidly. Global changes call for changes in managing and processing people's lives, education must be used as a sacrifice to respond to global market conditions. If the state of education can be forced and focused on the needs of the global market, of course the challenges of globalization can be overcome quickly, and global market opportunities can be enjoyed by the whole community. The existence of education that is oriented to the global market can be achieved, of course it requires a variety of accurate concepts and theories. Therefore, this upheaval must immediately be carefully formulated, so that the goals of education can be oriented to the benefit of mankind.

3. Discussion

The phenomenon that was awakened by the emergence of the era of globalization has given various kinds of problems, both about how information that continues to grow indiscriminately can be absorbed or also how to respond to new things that always come and go without a filter to filter it. The era of globalization with its information technology increasingly can be felt its development, with the media in the form of computers, televisions, cell phones, and other sophisticated equipment, has really become a complex thing in the transformation of information. In the information society, the role of electronic media plays an important role, and even determines the style of life. Because through satellite communication, people not only enter the world's information environment, but are also able to process it and express it orally, in writing, and even visually. On the other hand, the challenge of Islamic education that must be faced in this global era is the tendency to pragmatic needs or the needs of the job market, so that the spirit of Islamic education as the foundation of culture, morals, ethics and social movements is lost. Thus the Muslim character is lost among students. In this global era, there is a dichotomy in several aspects, namely between religious education and general education, between revelation and reason. The emergence of the dichotomy of education with all its debates affects the outcome of educational institutions, which understand that religious education is for the afterlife and general education is for the

life of the world. So that in their lives they do not integrate the values of Islamic teachings. The next problem of Islamic education is that it is still too general or general and does not pay attention to problem solving, especially those that are often experienced by students. The resulting products are less grounded and less in tune with the dynamics of society. The educational process at school is more on a mere cognitive touch, not on the psychomotor and affective. Meanwhile, their ethical cultivation must be touched by their psychomotor and affective aspects. The example of some teachers also in schools has begun to disappear, so that students are no longer formed but they imitate and shape their personalities according to what they see and like in other places.

On the side of non-formal education in the global era, many families do not provide education to their children, it is even more ironic that some families do not have the provisions to educate their children. With the pattern and competition of life is so terrible that there is no time for their children. Some of them also leave their children in day care, which is very likely that there is no ethical education in it. It is very paradoxical that the Indonesian people are known by the majority of Muslims and religious communities, who uphold human values, but in this era there are many crimes in the midst of society, such as robbery, theft, drunkenness, sexual harassment, gambling, murder. and so forth. This happens because one of the factors is that our education is not able to humanize humans. In more detail some of the challenges posed by the globalization of information and communication are:

- a. The existence of information publication is an effective means of spreading issues, so that it can create mutual suspicion among the people.
- b. In many aspects of the power of the West in the domination and imperialization of information, which can lead to secularism, capitalism, pragmatism, and so on.
- c. In terms of the implementation of information communication, exposure to issues of sexuality, war, and crime, has a major impact on moral formation and behavior change.
- d. Weak Muslim resources so that in many cases they have to import Western technology products.

And this is according to education experts who become a big homework for every educational institution, including Islamic education. By looking at this phenomenon, it is clear that it is undeniable that changes in all forms and systems, both personal and global, can occur in a relatively very short time. So this is a challenge that must be answered by Islamic education with its noble goals and ideals. Although basically Islam as a system has provided a discourse about changes that must occur in order to achieve the goals of human life which are used as the basis for the goals of Islamic education. As Allah swt has said in the QS ar-Ra'd verse 11:

لَهُ لُفْهِ أَمْرِ اللَّهِ إِنَّ اللَّهَ لَا أَحْتَىٰ ۖ أَنفُسِهِمْ إِذَا أَرَادَ اللَّهُ لَا لَهُ ۖ لَهُم

The translation:

"For humans there are angels who always follow him in turns, in front of and behind him, they guard him by Allah's command. Verily, Allah does not change the condition

of a people until they change what is in themselves. and if Allah wills evil for a people, then no one can reject it; and there is no protector for them but Him."

The description of the Qur'an above indicates that to improve the quality of human life, efforts must be made to the maximum extent possible. The changes that occur in human beings are largely determined by the extent of their efforts.

Thus, Ahmad Janan Asifudin (2009: 83-84) explains that Islam advocates positive changes in any circumstances so that it leads to progress and improvement. Such understanding needs to be developed in the way students think as the next generation. Broaden your horizons and form a tolerant attitude towards various changes without losing your grip and stance, because the changes that occur are sunnatullah. That is, so that students become a generation that is able to adapt and remain effective in fighting in the midst of global social change without losing their commitment and attitude of piety. Thus, this generation can take the position of subjects who play a role and not just be spectators or guests in a global era with existing cultural realities.

By considering some of the challenges of Islamic education above, it has provided an inspiration that preparing human resources who are ready to face challenges is the task of Islamic education. Even then, it cannot be separated from the various opportunities that can be used as a way to foster generations and students to be more competitive and take part in a global era without boundaries.

Education has a close relationship with globalization. It is impossible for education to relate to the process of globalization that will create this global society. In the era of globalization, Indonesia must carry out reforms in the education process, with emphasis on creating a more comprehensive and flexible education system, so that graduates can function effectively in the life of a democratic global society. For this reason, according to Zamroni (2000: 90-91) education must be designed in such a way that allows students to develop their potential naturally and creatively in an atmosphere of freedom, togetherness, and responsibility. In addition, education must produce graduates who can understand the community with all the factors that can support achieving success or obstacles that cause failure in social life. One alternative that can be done is to develop education with a global perspective.

In addition, educational programs must be renewed, rebuilt or modernized so that they can fulfill the expectations and functions assigned to them. While the main solution is the development of creative and dynamic intellectual insight that is integrated with Islam, the process must be accelerated immediately. Meanwhile, according to Sindunata (2000:107), the main solution is secularization, namely the industrialization of a society which means functional differentiation of its social structure and religious system.

Muhaimin (2006: 86-87) explains that to overcome various kinds of educational challenges, managers of educational institutions are required, especially Islamic educational institutions to reflect and re-examine what must be done in anticipating these challenges, what models of Islamic education should be used? Need to be offered in the future, which should be able to prevent and or overcome these challenges.

Performing nazhar can mean at-taammul wa al'fahsh, which is to contemplate or examine and examine it carefully and deeply, and can mean taqlib al-bashar wa al-bashirah li idrak al-syai' wa ru'yatihi, namely changing views. (point of view) and way of reasoning (framework) to catch and see things, including thinking and alternative views and reviewing ideas and work plans that have been made from various perspectives in order to anticipate a better future.

4. Conclusion

The teachings of Islam require its adherents to be able to become educated people, where the number of educated people must increase, while the number of uneducated people will continue to decrease and eventually disappear. Education is the process of preparing the future of students in achieving life goals effectively and efficiently. Islamic education guides students in their self-development, both physically and spiritually towards the formation of the main personality in students later based on Islamic laws. The basics of Islamic education include: the Qur'an, sunnah, and ijtihad. The objectives of Islamic education according to the Qur'an include (1) explaining the position of students as humans among other God's creatures and their responsibilities in this life, (2) explaining their relationship as social beings and their responsibilities in the order of social life, (3) explaining the relationship between humans and nature. and his duty to know the wisdom of creation by prospering the universe, (4) explaining his relationship with the Creator as the creator of the universe.

The phenomenon that was awakened by the emergence of the era of globalization has given various kinds of problems, both about how information that continues to grow indiscriminately can be absorbed or also how to respond to new things that always come and go without a filter to filter it.

These various kinds of challenges require managers of educational institutions, especially Islamic educational institutions to reflect and re-examine, namely to reflect or examine and examine them carefully and in depth, and can mean taqlib al-bashar wa al-bashirah li idrak al-syai' wa ru'yatihi, namely changing views (points of view) and ways of reasoning (framework) to catch and see things, including thinking and alternative views as well as reviewing ideas and work plans that have been made from various perspectives in order to anticipate the future.

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