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Epistemological Foundations For The Identity Of Pesantren Annuqayah, Sumenep Madura's

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Abstract

Imam Jalaluddin Assuyuti is of the view that there are fourteen (14) disciplines/knowledge covering religious sciences, Arabian sciences, and general sciences, namely Humanities, Medicine, and Anatomy. Pondok Pesantren Annuqayah Sumenep is an Islamic educational institution that has a vision and mission and an integrated educational foundation between science and religion with the 14 knowledge contained in the book *itman ad-dirayah li al-qurra 'Annuqayah* which is then summarized in *Kitam mandhumatun Annuqayah* by Kiai Mahfudh Husaini.

Key Word: Epistemology, Foundation, Pesantren, Islamic Boarding Schools, Annuqayah, Madura

INTRODUCTION

Pesantren is an Indonesian-based Islamic educational institution that is anchored in the people's culture (Asroha, 2004). The evolution and development of pesantren, as well as Indonesia's road to becoming a country. Even the pesantren education paradigm retains the Majapahit period education system founded by Hinduism and Buddhism. Although there are opposing viewpoints on this issue, Zarkasyi has raised it. He said that the Pondok differed from Hindu-Buddhist-style Pedopokan in that these religious educational institutions were reserved for a select set of people, mainly Brahmins and Knights (Wiriyosukarto & Effendi, 1996). Meanwhile, students at Islamic boarding schools, whether young and old, affluent and poor, do not observe caste (a social category) and are not priests who are not allowed to marry (Geertz, 1993). Even though aristocrats and blue blood groups taught the kratonans in the beginning and did not accommodate the general public, Islamic boarding schools became a viable choice for the children of the ordinary people (Wahid, 2007).

As Ki Hajar Dewantara stated, "the boarding school system is a national education system," pesantren, as the original traditional educational institution of the Indonesian nation, should become the national education system. This is

based on careful consideration and wise analysis in seeing the reality of pesantren's contribution and progress over time (Dewantara, 2013). However, in the opinion of Nur Kholis Madjid, if the Indonesian nation had not been colonized by the Dutch, Indonesian higher education institutions would not have been named UGM, UI, UNAIR, UPI, UM, and the Indonesian Education Institute would have been named "Pondok Pesantren University" Tebuireng, Termas, Krapyak, Bangkalan, and others (Madjid, 2010). Traditional educational institutions that are recognized as the national education system as seen above, pesantren are experiencing great challenges in this era of globalization. All elements of Islamic boarding schools are required to maintain a positive image and develop and carve their existence according to the guidance of the times. The existence of pesantren has experienced ups and downs from time to time, transformed with all strategies to maintain a strong tradition with an educational model that is rooted in the culture of the community. Of course, this is an effort of the pesantren to carry out their duties as an educational institution to adapt to the demands of the times.

There is a perception that pesantren are outmoded, unruly, too simplistic, a haven for misbehaving youngsters, and not particularly

receptive to changing times. Of course, this unfavorable impression from outside the pesantren is not entirely accurate, and not all outside opinions are incorrect in this sense. Regardless of the truthfulness of unfavorable assumptions or judgments.

This is a mirror of the image projected by boarding school education, demonstrating how the physical identity of Islamic educational facilities is ingrained and visible. Personal identity, according to James Fearon, is constituted of at least two components, namely. To begin, personal identity is a category comprised of a collection of characteristics or characteristics that distinguish educational institutions from others. Second, personal identity refers to the characteristics or characteristics of an institution that it cannot help but perceive as a part of itself (Fearon, 1999).

According to Fearon, the identity of Islamic boarding school educational institutions is distinct from that of non-Islamic boarding schools in terms of qualities, symbols, and meanings in the outward look of the face. Nonetheless, there is a favorable appraisal of pesantren as an indigenous Indonesian Islamic educational institution that has been deemed capable of serving as a foundation of national identity from the colonial era to its entry into the modern Indonesian world (Suharto, 2011). This can be seen from Soetomo's perspective (in Baso, 2013), who states: "Look at our original college (pesantren), try to have a conversation with the Kiai; it's truly remarkable who they associate with, their logic, the knowledge they obtain from the books they study; the knowledge is truly "alive." Consider more than the recitation approach,' which debaters see negatively. Additionally, all of the advantages and disadvantages associated with the pesantren school and those associated with the western world and prevalent at the time can only be compared.

From this vantage point, it demonstrates that pesantren as educational institutions are capable of in-depth nurturing of Indonesian human knowledge. The scientific legacy of pesantren, together with a variety of its instruments, imparts a subtlety not seen in other traditions. Even pesantren as Islamic educational institutions are capable of survival under the current conditions (Rahardjo, 2002).

From the perspective of social identity theory, pesantren can be defined as "an organization" that exhibits a strong proclivity for categorizing itself a²² other organizations according to various social categories, such as membership in an organizational alliance, religious affiliation, gender orientation, and membership in the "organizational age" group (Ashford & Mae, 2004).

Thus, the epistemological foundations of Islamic educational institutions will offer an overview of their identity. The influence and beneficial contribution to educational input among the many types of educational institutions in Indonesia's evolving ideological streams, classes, models, and systems. It is necessary to recognize that the presence of developing educational institutions in Indonesia is a result of cross-cultural interactions that are mutually beneficial. This research will examine the Annuqayah Islamic boarding school educational institution as a c²¹ study of the epistemology used to shape the Islamic boarding school's identity in Sumenep Madura.

METHODS

The research aims to obtain a compre²³ sive picture of the identity process of Islamic boarding schools in the framework of the epistemological foundation of educational institutions with a qualitative approach (Muhajir, 2010). Because in qualitative research understanding the meaning underlying¹⁸; the behavior of participants, describing complex settings and interactions, explorations to identify types of information, describe phenomena (Faisal, 2007). The qualitative research approach that fits and fits is a phenomenological naturalist. Research in a phenomenological view means understanding events concerning people in certain situations. Like Bogdan, to understand the meaning of events and people's interactions, a theoretical or theoretical perspective is used. In qualitative r⁷ earch, the presence of quantitative researchers must be present in the field, because the researcher is the main resear²⁰ instrument/the instrument of choice in naturalistic inquiry is human (Lincoln & Guba, 1985). With a phenomenological approach (Bogdan & Biklen, 2007).

¹⁷ Sources of data in this⁵ study can be divided into two, namely humans and non-humans. Human

data sources function as subjects or key informants and data obtained through informants is soft data. Meanwhile, non-human data sources are documents that are relevant to the research focus, such as pictures, photos, notes, or writings that are related to the research focus, data obtained through documents are hard data (7) (Asution, 1997). Meanwhile, in collecting data, this study used three techniques offered by Bogdan and Biklen, namely: (1) In-depth interview; (2) participant observation; and (3) documentation study (Bogdan & Biklen, 2007).

Data is a description of a person's statements about perspective, experience, or something, attitudes, beliefs, and thoughts as well as excerpts of document content related to a program (9) (Bogdan & Biklen, 2007). Considering that this research uses a multi-case study design, in analyzing the data, two stages are carried out, namely (1) individual case data analysis, and (2) cross-case data analysis (Yin, 2013).

RESULTS

The epistemological foundation for the Annuqayah Sumenep Islamic boarding school education institution is founded on Islamic principles as described in the Qur'an and hadith, with the Qur'an serving as the primary source of reference. As Fazlur Rahman, as cited by Kuntowijoyo, noted, this Islamic epistemology is reasonable (Kuntowijoyo., 2003). With a religious doctrine based on ahlu sunnah wal Jama'ah, as well as the Syafi'i school of thought, as well as other pesantren in Nusantara, particularly on the island of Madura (Shiddiq, 2013).

Because the Annuqayah Islamic Boarding School educational institution's macro vision includes the following: "the realization of a civilized Islamic community through an education process that is essential, taqwa, and virtuous, and that adheres to the Qur'an and Sunnah according to the understanding of this sunnah wal jama'ah madhab safari."

As-Suyuti was one of the Islamic thinkers who spurred the growth of educational institutions in Islamic boarding schools. The book *Itman ad-Dirayah Li al-Qurra 'Annuqayah* has this thought. The book outlines fourteen (14) scientific areas that combine religious knowledge with science, citing the Qur'an and

hadiths as sources. In summary, fourteen (14) branches of knowledge are alluded to (1). Science of Usuluddin (2). The Interpretation Science (3). Science of Hadith (4). (5) Ilmu Faraidl, (6) Ilmu Nahwu, Proposal Science of Fiqh (7). Tashrif knowledge (8). 9) Ilmu Ma'ani, Ilmu Khath (10). Science Bayan. (11). 'Science,' Al Badi (12). Tasyrih (Anatomy of Need) Knowledge (13). Thibbi's science. (14). Tasawwuf science 105-106 (As-Suyuti, 1975; Shiddiq, 2016). Additionally, we may compare it to Ahmad Baso's perspective. Pesantren Research 2a, Santri Civilization's Cosmopolitanism in the Colonial Period, First Juz, Islamic Boarding School, a cosmopolitan-nationality knowledge and character network. Around 14 scientific areas serve as a nexus between religion and general science, which can be considered to be distinct (Baso, 2013).

History of Annuqayah Islamic Boarding School

Part from Al-Amin Prenduan, Annuqayah Islamic Boarding School is one of the largest Islamic boarding schools in Sumenep. The Annuqayah Islamic boarding school's history began with K.H. M. Syarqawi bin Sadirono, who hails from Kudus, Central Java, more precisely in the neighborhood of Sucen, RT 1, RW 1, Kelurahan Kerjaasan Kecabung, Kudus City, roughly 450 meters north of Sunan Kudus's tomb (Doc1.wy.annuqayah).

K.H.M. Syarqowi, a scholar with a hunger for knowledge, studied in the holy city of Mecca. He met K.H. Abuddin, also known as the Gemma Kiai, on his travels, and his merchant wife from Prenduan eventually became his greatest friend. Kiai Gemma was awestruck by K.H. Moh. Syarqowi's range of knowledge. Until one day, when Kiai Gemma's health began to deteriorate, he suggested that if he died on the way, Kiai Syarqowi be requested to marry his wife Nyai Hj. Khatijah. Then Kiai Syarqowi married Kiai Gemma's wife. He settled in Prenduan in 1875 AD (1293 H), where he taught the al-Qur'an and religious knowledge from books to the general population, drawing a large crowd to his recitations.

K.H.M. Syarqowi thought that as the Prenduan civilization developed, it was no longer favorable to holding recitations there. Additionally, in light of the socio-political

climate at the time, he chose to go north to Prenduan, specifically Guluk-Guluk Village. In 1887 AD, K.H. M. Syarqowi was granted a plot of land and building supplies with the assistance of a wealthy businessman called H. Abdul Aziz. On that area of land, he constructed a dwelling and a wooden langgar or surau, which he used to instruct his students.

M K. H. Syarqowi died at Rahmatullah in 1910. And he spent 23 years pioneering Annuqayah. After the founder's death, K.H.M. Bukhari (first son), K.H. Moh. Idris, K.H. Imam Karay, and Sumenep took over the educational process. Meanwhile, some of his other sons continue to attend Islamic boarding schools in Java, Madura, and the Middle East.

The successor of K.H.M. Syarqowi carries on the same activities that he did throughout his lifetime, including teaching recitation and religious knowledge through wetonan and collective. Meanwhile, Mrs. Khadijah pioneered Qur'an recitation for the pesantren's girls. In 1917, K.H. Ilyas returned from Mecca to Guluk-Guluk.

K.H. Abdullah Sajjad created an autonomous Islamic boarding school in the neighborhood of Pondok Pesantren Annuqayah guluk-guluk, around 100 meters from his first dwelling, now known as later, in 1923, five years after K.H. Ilyas returned to Guluk-Guluk. He instructs students in religion and Arabic grammar.

Following the return of some of K.H. Assyarqowi's sons to Guluk-Guluk, the establishment of confederations for the pesantren (dhelem) Lubangsa, Al Furqan, and Latee, dubbed "Annuqayah." In Arabic, the term "Annuqayah" denotes "cleanliness, purity, and choosing." The term is derived from the title of a treatise (little book) written by Imam Jalaluddin As-Suyuthi titled *itman ad-dirayah li al-qurra 'Annuqayah*. The treatise offers an overview of fourteen (14) subjects, including religious sciences and sciences. Arabic and general sciences, namely Medicine and Anatomy. The creator or custodian of the PPA expects (tafaul) that the PPA students would be able to grasp a broad variety of knowledge, not just religious and Arabian sciences, but also general sciences. In essence, there is no conflict between "general" and "religious" knowledge; rather, all of these disciplines are gifts from

Allah SWT (Doc2.wy.annuqayah, & De Jonge, 1989).

In 1930, the Annuqayah Guluk-Guluk Islamic Boarding School, similar to the Tebuireng Islamic Boarding School, established the Annuqayah Madrasah. K.H. Ilyas and K.H. Khazin Ilyas initiated. With a 30% general curriculum and 70% religion, where general teachings are limited until their completion,

Annuqayah has developed foundations and colleges since the 1980s and has continued to grow the land area and construct new structures and upgrade existing facilities to this day. Regarding the legal organization Annuqayah Foundation, its registration number is W.10-Ds.Um.07.01-02 / P.A. Wm.06.03/PP.03.2/115/SKP/1999. Guluk-Guluk Tengah hamlet is located inside Guluk-Guluk Village in Kec. Guluk-Guluk, Kab. Sumenep, East Java.

Annuqayah organizes educational activities via six activities; the first activity, Organizing education through formal education from TK/RA, MI, MTS/SMP, SMA/MA/SMK to INSTIKA College (Doc3.wy.annuqayah), is as follows:

Second, establishing 11 educational units of traditional diniyah madrasah between Ula and Wustha (Basith AS., 2007). thirdly, organizing non-traditional halaqah-halaqah / majlis ta'lim in mosques and mushalla-mushalla on the subjects of tauhid / aqidah literature, shari'ah / fiqh, morals-tasawwuf, and qawaidul lughah. Fourth, Organizing qira'atul Qur'an guidance sorogan qira'atul Qur'an bit-taghamni, tahfidul Qur'an, and specific guidance in reading turath books, bathul masail, ashriyyah Arabic language courses (current), falak science, and so on.

Fifth, Scouting education, arts, and journalism are organized. This writing instruction is administered by the pondok or dhelem of each PP area. Annuqayah and Madrasah are terms used to refer to Islamic boarding schools that operate under the supervision of the Annuqayah Islamic Boarding School Foundation.

Annuqayah Islamic Boarding School Education System.

The Annuqayah Islamic boarding school's early years were devoted to teaching the Quran and

religious knowledge to the local community through the sorogan and wetonan systems. However, with the passage of time and the involvement of the Annuqayah Kiai of the time, particularly the role of Kiai Khazin in the education system, which was initially a sorogan and wetonan, the education system was renewed in a classical form with the inclusion of a curriculum and syllabus (Doc1.wy.annuqayah; Basith AS., 2007).

As indicated previously, the Annuqayah Islamic boarding school provides formal education from kindergarten through college, both under the supervision of the Ministry of Religion and the Ministry of Education, Culture, Research, and Technology. Additionally, there is a non-formal component, including participation in the yellow book recitation and other ubudiyah events at the boarding school. For example, praying in congregation, reading the Qur'an, and so on for 24 hours a day throughout the pesantren's life.

Annuqayah Islamic boarding school is a federal pesantren that encompasses Pesantren Lubangsa Raya, Pesantren Lubangsa Selatan, Pesantren Nirmala, and Pesantren Latee (Boklet, 2010: 28). Each pesantren has its own programs and activities related to the yellow book and other ubudiyah activities.

There were a total of 5,829 students, with 4,546 students living in dormitories and 1,283 students/students. According to the distribution of santri boarders at the Annuqayah Islamic Boarding School, over 85% are native Sumenep santri, while the remaining 15% are santris from various areas of East Java and other provinces of Indonesia. While 80% of santri live in pesantren and 20% are kalong students, the majority are students and some attend Madarasahs or institutions (Mastuhu, 1994).

Daily living at the pesantren may be depicted as follows: students take care of all their requirements, whether they are personal in the boarding school, such as cooking and purchasing a little piece of food in the cafeteria, or laundry. Self-development activities are left as open as feasible within the confines of the boarding school's rules and regulations, including writing activities, student-led book studies, athletics, and studios.

Meanwhile, Annuqayah's madrasah/school/tertiary institutions follow a classical model, as do the majority of modern

educational institutions. With the dissemination of a curriculum that is designed with the national educational system under the aegis of the Ministry of Education and Culture and/or the Ministry of Religion. Naturally, this is a lengthy procedure for Annuqayah's Islamic boarding school (Doc5.wy.annuqayah).

The Role of Kiai Khazin in Integration and Implementation

K.H. Moh. Khazin Ilyas As-Syarqowi plays a critical role in the development of Annuqayah's education system. His thoughts on the classical education system are in the form of classes, the existence of a curriculum, and a syllabus that is the mean stream without distinguishing between religious and general sciences, a point of contention for scientists and academics in the west and the east for a long period.

Additionally, Islam makes no distinction between religious and common knowledge. Everything is the same in Islam, and all knowledge is derived from the Qur'an and Hadith, however, according to Nur Syam, religious knowledge is occasionally subordinated in its conflict with general knowledge. However, Islamic scientists later got together, either individually or institutionally, to create a framework for creating Islamic science that is consistent with the growth of non-Islamic studies (Syam, 2010).

The development of the era increasingly necessitates a scientific revolution, in the sense that the rapid advancement of science, particularly in the fields of technology and information, has become an "anxiety" in and of itself for the Islamic ummah, whose teaching remains mujmal; teaching consists solely of reading the Quran and books. When confronted with the problems of globalization, Muslims must consider not just how to survive, but also how to become the spearhead of change. This consequently necessitates a paradigm shift in Islamic education and a reimagining of the institutional framework (Riyanto, 2012).

As a young scholar, Kiai Khazin saw that the climate at the time was one in which teaching and education were limited to the recitation of the al-Quran and books. As a result, he envisioned a new course for education by integrating religious knowledge and general

science. Thus, he must merge the two - who are perceived to be opposed by outsiders - which are then included in the curriculum and syllabus developed at the time (Interview with Faizin and Zainul Muttaqin, 03-25 April-June 2016).

His educational perspective is based on Iman Jalaluddin Asy-book Syuyuti's *itman ad-dirayah li al-qurra 'Annuqayah*, which he got while attending the Tebuireng Islamic boarding school in Jombang. As mentioned before, this book

contains fourteen faann (scientific disciplines), including 'Ilm Ushlu al-Dn,' Ilmu al-Tafsir, 'Ilmu al Hadts,' 'Ilm Usul al-Fiqh,' 'Ilmu al Far'idh (the science of distribution inheritance), 'Ilmu al Nahwi (the science of grammar), 'Ilmu al Tashrf

According to the researcher, the fusion of the 14 disciplines outlined above resulted in the inclusion of all of them in the curriculum taught at educational institutions in PP. Annuqayah, as seen in the accompanying table:

Tables 1. Subjects at Islamic Elementary School (MI), Islami Junior High School (MTs), Islamic Senior High School (MA), and College at PP. Annuqayah.

No.	Mata Pelajaran	MI	MTs	MA	College
1	Al-Qur'an	*	*	*	*
2	Hadith	*	*	*	*
3	Aqidah	*	*	*	*
4	Akhlaq (Morals)	*	*	*	*
5	Fiqih	*	*	*	*
6	Tauhid (Tawhid)	*	*	*	-
7	Usul Fiqh			*	*
8	History of Islamic Culture/Civilization	*	*	*	*
9	Arabic Language	*	*	*	*
10	Art and culture		*	*	
11	Pancasila and civic education	*	*	*	*
12	Indonesian Language	*	*	*	*
13	Mathematics	*	*	*	-
14	Natural Sciences (IPA)	*	*	*	-
15	Social Sciences (IPS)	*	*	*	-
16	Crafts and Arts	*	*	*	-
17	Physical education and Health Sciences	*	*	*	-
18	English Language	-	*	*	*
19	'Ilm Sharaff	*	*	*	-
20	'Ilm Arudl			*	
21	Local Language	*	*	*	-
22	'Ilm Faraidl	-	*	*	*

23	Qawa'id Fiqih	-	-	*	*
24	Tarikh Tasyri'	-	-	*	
25	Nahwu	*	*	*	*
26	Ilmu Mantiq/Logic Science	-	-	*	*
27	Mahfudhat	-	*	-	-
28	Balagha	-	-	*	-
29	General/National History	*	-	*	*
30	Geography	*	-	*	-
31	Economy	-	-	*	-
32	Sosiologi	-	-	*	*
33	Anthropologi	-	-	*	-
34	Information and Communication Technology (ICT)	-	*	*	*
35	Faraidl	-	*	*	*
36	Aswaja	-	-	*	-
37	Fiqhun Nisa'	-	-	*	-
38	Sufism	-	-	*	*
39	Tafsir/'Ilm Tafsir	-	-	*	*
40	'Ilm Kalam	-	-	*	*

Source: Schedule for MI, MTs, and MA students (both MAK / MAT, SMK, and SMA) covering all majors and PT in semesters 1-3 which also cover all majors

Information: * Existing Subjects

- Subjects that do not exist

The fusion of 14 scholarships from books became the forerunner to the name of the pesantren founded by K.H. Moh. In 1887, Assyarqowi was inaugurated as the name of the pesantren, namely Annuqayah. This can be seen from the mandumatun book Annuqayah by Kiai Mahfudz, which summarizes 14 scholarships in the form of nadhaman (interview with Kiai Faizin, April 8, 2016).

DISCUSSION

Islamic boarding schools are educational establishments that are more closely aligned with Islam. Everything in the realm of pesantren is based on the Qur'an and Hadith. Al-quran and al-hadith are fundamental texts in Islamic

boarding schools that were imparted to the community by the pesantren's founders as the primary provisions for life. PP. Annuqayah, as one of Sumenep's major Islamic boarding schools, initially taught al-quran.

The researcher concludes that there are two distinct periods in the integration and implementation of Assuyuti's book *itman ad-dirayah li al-qurra 'Annuqayah* in PP. Annuqayah, the first traditional educational system based on wetonan and sorogan, which required students to study only the Quran and books, served as the initial foundation in education. Second, classical, where this system exemplifies Kiai Khazin's role in transforming the previous system into a classical one through

the incorporation of more scientific content into the educational process.

If you borrow Nur Syam's words, he compares the skyscraper. The scientific foundation is the Qur'an and hadith, the tower is composed of pure and applied Islamic sciences (tafsir, hadith, fiqh, kalam science, Sufism, da'wah science, and tarbiyah science, for example), the other minarets are composed of natural and social sciences and humanities (chemistry, physics, sociology, anthropology, politics, psychology, history, and philosophy, for example), and the top is composed of (Syam, 2010).

The diversity of fourteen (14) pesantren knowledge may be likened to Ahmad Baso's belief that there are fourteen (14) types of pesantren knowledge, which he summarized in two scopes: first, in the scope of the mu'tabarrah pole in the realm of santri ulama (Baso, 2013). (1) Ushul (tauhid) science and kalam science (2) Sufism and ushul sufism (including law, statute and jurisprudence) (3) Interpretation science and hadith science (4) Sufism and ethical principles (akhlaq) (5) Science of language and grammar (nahwu science, imu sharraf, knowledge of Indonesian languages, and lexicography) (6) Balaghah science comes first, followed by mantiq science, for categories that are under the purview of the santri-mustami community': (7) Agronomy (earth science); (8) Thib science (medical) and medicine are inextricably linked (9) Astronomy, astronomy, and still another form of astronomy (10) Aljabar and mathematics (11). sciences techniques (12) Sciences de l'environnement, sciences naturelles, et sciences biologiques (13) Syajarah (history) science (14) Sociology (political science, constitutional science, and economics).

Scholars have also conceptualized the form of integration (classification) of Islamic science, including Alfarabi in the book *Ihsa al-Ulum* (the order book of sciences), which divides knowledge into five major branches of science, linguistics, and logic, basic sciences, natural sciences and mathematics, and social sciences (social). Ibn Bhutlan categorizes knowledge into three divisions: Islamic Sciences, Philosophy, Natural Sciences, and Literature.

The book *Nafa'is al Funun*'s Syam Al Din Al Adan al muli is divided into two sections, with the first categorizing knowledge into two primary divisions, philosophical and non-

philosophical sciences. Meanwhile, Ibn Khuldun reverted to the practice of disseminating information developed by Muslim scientists in the early days, namely naqliyah knowledge (revelation) and aqliyah knowledge. Al-Ulumu al-Naqliyah, which refers to knowledge imparted by God through revelation but does not need the use of reason. Meanwhile, al-ulumu al-aqliyah are intellectual disciplines that are nearly entirely based on rational thought and empirical experience (Azra, 1998).

CONCLUSION

This study concludes that Imam Jalaluddin Assuyuti is one of the Islamic figures whose reputation and scientific capacity are undoubtedly both in the Islamic world and in the western world, as evidenced by the work of Assuyuti which has nearly 600 books from various disciplines. Imam Jalaluddin Assuyuti is of the view that there are fourteen (14) disciplines / knowledge covering religious sciences, Arabian sciences and general sciences, namely Humanities, Medicine and Anatomy. Pondok Pesantren Annuqayah Sumenep is an Islamic education institution that has a vision and mission and an integrated educational foundation between science and religion with the 14 knowledge contained in the book *itman ad-dirayah li al-qurra 'Annuqayah* which is then summarized in *Kitam mandhumatun Annuqayah* by Kiai Mahfudh Husaini. .

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