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1	INTERCONNECTION MODEL OF MORALS REASONING RESEARCH IN PESANTREN CURRICULUM	Artikel	13 %

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N_MODEL_OF_MORALS-
REASONING-
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RRICULUM.pdf
by

Submission date: 23-May-2023 11:55AM (UTC+0700)

Submission ID: 2099813714

File name: N_MODEL_OF_MORALS-REASONING-RESEARCH_IN_PESANTREN_CURRICULUM.pdf (472.44K)

Word count: 8159

Character count: 46451

INTERCONNECTION MODEL OF MORALS-REASONING-RESEARCH IN PESANTREN CURRICULUM

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Abstract

This paper described the interconnection model of morals-reasoning-research in the curriculum of Tarbiyatul Muallimien al-Islamiyah (known as TMI) Al-Amien Prenduan. It also examined the supporting and inhibiting factors for the implementation of the interconnected-curriculum. It is a case study employing observation, interviews and documentation, and the data were analyzed using qualitative analysis. Two conclusions were drawn. First, TMI uses multidisciplinary approaches in its curriculum by interconnecting morals, reason and research. Morals are instilled through reading and learning the morals books such as *Ta'lim al-Muta'allim* and *Ihyâ' Ulûm al-Dîn*. The reasoning skills are taught through school subjects such as logic, Islamic jurisprudence and the science of hadith. In contrast, the research skills are taught through research subjects and a compulsory program called writing a research paper. Second, the class classification model, which takes students' talent and interest into account, and other research-related programs such as book review and *fath al-kutub* (classical book research) are the supporting factors for the writing program. They are accommodating for students in completing their writing. Meanwhile, there are also numbers of inhibiting factors such as student's lacking motivation, the prohibition of internet use, unsuitable supervisor expertise, and the minimum role of Islamic Study Center (Pusdilam).

Tulisan ini ingin mendeskripsikan tentang bagaimana penerapan interkoneksi akhlak-nalar-riset dalam kurikulum di pesantren Tarbiyatul ²⁹allimien al-Islamiah (TMI) Al-Amien Prenduan, serta mengkaji tentang apa saja faktor pendukung dan penghambat dari penerapan tersebut. Pendekatan yang digunakan adalah ¹⁹h kualitatif, jenis studi kasus. Pengumpulan datanya menggunakan observasi, wawancara dan dokumentasi, lalu dianalisa dengan analisa kualitatif. Kesimpulannya, yaitu: Pertama, bahwa pendekatan multidisipliner yang diterapkan di dalam kurikulum pendidikan TMI Al-Amien Prenduan dengan melakukan interkoneksi penanaman akhlak melalui pembelajaran kitab-kitab akhlak, semisal Kitab Ta'lim al-Muta'allim dan Ihyá' 'Ulüm al-Din, serta mengajarkan materi yang melatih nalar semisal materi pelajaran Logika, Ushul Fiqh dan Musthalah Hadith, dan tak kalah pentingnya para santri juga diajarkan pelajaran Riset dan praktik pembuatan paper ilmiah. Kedua, bahwa dalam program penulisan paper ilmiah di kelas VI TMI Al-Amien Prenduan, terdapat faktor pendukung diantaranya model kelas bakat di TMI Al-Amien Prenduan sangat menguntungkan dalam program penulisan paper, serta adanya program resensi buku dan fath al-kutub yang sangat relevan bagi kepentingan penulisan kajian pustaka di dalam program penulisan paper ilmiah. Adapun faktor penghambat dari pelaksanaan program penulisan paper ilmiah, diantaranya kurangnya motivasi santri, larangan penggunaan internet, ketidaksesuaian kepakaran keilmuan pembimbing dan kurang maksimalnya peran lembaga Pusat Studi Islam (Pusdilat).

Keywords: interconnection; morals; reasoning and research

Received: March 23, 2021; Accepted: May 31, 2021

Introduction

The core substance of education is the process of cultural transmission (science, technology, ideas, ethics and spiritual and aesthetic values) to prepare the next generation to face the changes of the new era. Therefore, education must awaken curiosity as it is the spirit of human life. The changes and dynamics of reality create an optimistic-selective attitude and foster a spirit in finding problem solutions to answer reality's demands (way of life long education) (Tabrani 2014).

Research and science are inseparable things. Research is used for scientific needs, whereas science cannot develop without research. The two

are ignited by curiosity (Bungin 2016; Suriasumantri 2005). Curiosity is also the trigger for someone developing philosophy, which means that the person is asking questions with a sense of surprise (Peursen 1980). When humans think, observe and attempt to solve something out of curiosity, they have started research. The sense of curiosity is actually the main point of research philosophy¹² (Bungin 2016; Yusuf 2018).

In 2013, the Indonesian government through the Ministry of Religion launched the National Research Madrasah Program (Promadrina) to foster the love of madrasah students for Science and Technology (IPTEK) through research activities. In 2012, the Ministry of Religion also held a National Madrasah Science Competition (KSM). Both are the proof of the Ministry of Religion's commitment to develop the research tradition (Hidayati 2019).

This research tradition is not only nurtured in madrasas but also in pesantren. Pesantren have long had a tradition of studying and researching Islamic classical books known as the yellow book. However, the research tradition here is not the same as the understanding of conventional research in general. There has been an assumption that pesantren are merely teaching universities, not even a glimpse of research associated with pesantren. Pesantren is a big tradition that went far beyond Gus Dur's conception of subculture or the cultural broker of Clifford Geertz. Research-related traditions occur because of the contribution of the kiai, who maintain the intellectual-scientific traditions that are successive from generation to generation through the transmission of the yellow book. The kiai deepen their understanding of the yellow book, resulting in a commentary book, *khulâṣah*, *mukhtaṣar*, translation and new books in various languages. Apart from that, pesantren also nurture students to become self-learners through carrying out independent Islamic studies, a differentiator from conventional research. From this context, pesantren are very likely to become research-universities, not only teaching universities (Muqoyyidin 2014).

Not many of pesantren make an effort to develop research in educating their students. One of the examples is at the Tarbiyatul Muallim²¹ien al-Islamiyah Al-Amien Prenduan pesantren (hereinafter referred to as TMI Al-Amien Prenduan). TMI Al-Amien Prenduan combines the Islamic curriculum with general knowledge and carries out research-based education. As evidence, they require their students to write a scientific paper before graduating. This paper is a compulsory program for final year

students and a partial requirement for them to graduate (Tibyan 2016). From a curriculum perspective, this TMI also provides their students with research subjects in grade 5 and grade 6 (equivalent to grade 11 and grade 12). This is in line with one of TMI Al-Amien Prenduan's missions. Students must perform *indhâr al-qawm* (community development) in thoughts and concepts that are intact, integral, rational and applicable. One way to do it is through da'wah either through thought or writing which can be done through research (Jauhari n.d.).

TMI Al-Amien Prenduan is an educational institution in which one of the outputs is expected to become prospective educators or hold teacher values. The problem is how the relationship between the teaching profession and skills and research knowledge is done at this TMI. Of course the two are related. In the new school culture, teachers are seen as learners, not just implementers who follow orders from above without question. Teachers are seen as researchers and knowledge workers who are reflected in their professional needs and insights. Encouraging teachers as researchers is a fundamental way of cleaning up the damaging effects of technical standards. The curriculum will fool and weaken teachers if teachers are seen as recipients, not producers of knowledge (Kinchelo 2014).

The scientific paper writing program at TMI Al-Amien Prenduan is an effort to strengthen the scientific thinking of the students. Strengthening scientific thinking is one of the actions to build and make students, as the nation's golden generation, become critical and wise in making decisions (Alim, Umroh, and Khoreunnisa 2019). In addition, this paper writing program also allows students to gain more knowledge about writing scientific papers so that they will further improve their writing skills, especially writing scientific papers (Dewi, Sriasih, and Sudiana 2018).

Thus, in addition to its role in instilling morals, TMI Al-Amien Prenduan also develops students' reasoning and research skills. This is the structure of the interconnected curriculum in this TMI. This research described the interconnection model of morals-reasoning-research in the curriculum of TMI Al-Amien Prenduan and also examined the supporting and inhibiting factors for its implementation

Method

This research used a qualitative field approach with a type of case study. It tried to understand the phenomena of what the research subjects are experiencing, especially concerning the scientific paper writing program

at pesantren. This research was conducted at TMI Al-Amien Prenduan, Praga District, Sumenep Regency, East Java Province. The data sources were the clerics (kiai), teachers, and several other administrators. In addition, it also used secondary data from reference books, research journals and other relevant sources. Data were collected through observation, interviews and documentation study. The data were then analyzed qualitatively. Triangulation of sources, methods and time were used to check the validity of the data.

8 The Implementation of Interconnection in Pesantren Curriculum

TMI Al-Amien Prenduan is a pesantren-based Islamic educational institution. It obliges all students to stay in pesantren during their study time, in an Islamic, educational and *ma'hadi* life, to deepen the religious knowledge (*tafaqquh fi al-din*) in preparing the prospective leaders of ummah (*mundhir al-qawm*). For TMI, pesantren is not only an educational institution, it is also a science. Therefore, it provides the subject of 'kepesantrenan' (all about pesantren) for all levels of learning. It gives students a comprehensive understanding of pesantren as a knowledge system and that pesantren is not only an educational institution. This kind of education is inseparable from the system in which it develops. Therefore, the paradigm of developing Islamic education should be studied through a system approach (Tabrani 2014; Ali 2019).

The educational reference for TMI Al-Amien Prenduan is the *muallimien* curriculum of KMI Gontor Ponorogo. The founders of KMI Gontor, known as Trimurti, designed education for moral development and cultivation of monotheism. Trimurti knew very well that *aqidah* and morals are a top priority basis. For KMI Gontor, education is a manifestation of the integration of '*aqidah* (value) and *shari'a* (system). The integration produces knowledge or life sciences and brings trust, stimulates progress and can build a civilization (Arroisi 2012).

As an educational institution founded by alumni of KMI Gontor, the TMI Al-Amien Prenduan educational curriculum also emphasizes the importance of cultivating morals. In the framework of this moral education, the institution teaches several moral books such as the *Ta'lim al-Muta'allim*, *Ihyâ' 'Ulûm al-Dîn* and other moral books.

The dominance of bayani reasoning in pesantren can be seen very clearly through the curriculum structure and classical book recitations,

which are routine in the pesantren. Indications of texts glorification in the pesantren world are very visible due to the dichotomous epistemology. The main study books such as *Ta'lim al-Muta'allim* by al-Zarnûjî, *al-Munqid min al-Ḍalal* and *Iḥyâ' 'Ulûm al-Dîn* by al-Ghazâlî are used as tools to disagree logic and philosophy and get rid of irfani reasoning, regardless the context. Irfani reasoning does not require a special method in understanding reality. It just needs the clarity of the heart and the readiness of the soul to receive the revelation of the universe's secrets. Ghazali offers a leading place to the intellect or *aq'l* which comprises reason, the capacity to discriminate vice and virtue (Mazhar and Pakeeza 2020).

One of the efforts to prepare the soul is through the *tazkiyat al-nafs*, by carrying out soul cultivation, *riyâdah*, and undergoing the *maqâmat* that the spiritual teacher has been outlined. The holistic curriculum aims to form an integrative thinking paradigm providing that the dichotomy of *naqliyah* and *aqliyah* has been very visible in pesantren so far. The integrative thinking paradigm views that it is not the time to be arrogant by stating that one knowledge is enough to face an increasingly chaotic life. Every science needs the others so that it can help people be more objective in answering life problems. This integrative paradigm helps pesantren adapt to scientific advances. It is undeniable that modern knowledge has contributed to solving socio-religious problems in society. Integrative reasoning does not only accept *Burhânî* reasoning as a product, but rather uses its methodological aspects. This reasoning helps Islamic boarding schools compete in the global world, to become a pioneer in the discovery of religious science, social science and technology (M. A. Samsudin 2019).

TMI Al-Amien Prenduan, as in pesantren in general, conducts studies of the classical yellow book as a form of the epistemology of *Bayânî's* reasoning (Soleh 2009). In addition, which is unique, it also internalizes Sufism. It is taught in the classroom, and through lectures and sermons by *kiai* and teachers outside the classroom. Sufism values are also exemplified by *kiai* in their daily life, as an epistemological form of *'Irfânî* reasoning. This TMI also honed the reasoning of the students through lessons such as logic, *uṣûl al-fiqh*, and *muṣṭalah al-ḥadîth*. They also teach research and hold scientific paper writing activities. These things are a form of *Burhânî* reasoning epistemology. Thus, the integration in Islamic epistemology of *'Âbid al-Jâbirî* is really carried out in education at TMI Al-Amien Prenduan.

What TMI Al-Amien Prenduan does shows an effort in seeking the truth of science. They equip students with logic and *Uşûl al-Fiqh* (principles of Islamic jurisprudence). These two subjects are taught in grade 5 and grade 6 of TMI. Logic subject uses Kiai Jamaluddin Kafie's textbook, as one of the founders of TMI Al-Amien Prenduan. In his book, he describes the understanding and history of logic, which deals with understanding, decisions, conclusions, principles of thinking, syllogisms. He also introduces the nature of truth and the elements of belief that support knowledge (Kafie 1986). Learning to think and teaching to think must be an important educational goal (Martínez-Borreguero et al. 2015).

Since ancient times, logic has had a close relationship with philosophy and is sometimes even confused between the two. In its historical development, logic was part of philosophy. However, in the world of research, logic is often related to philosophy and psychology. There is even an assumption that logic is a branch of psychology (Peursen 1980). This assumption seems to be the reason why TMI Al-Amien Prenduan teaches logic as a subject. It also teaches psychology but does not teach philosophy. The psychology subject uses a textbook written by one of the founders of TMI Al-Amien Prenduan, Kiai Muhammad Idris Jauhari. In the introduction of his book, he claimed that the book often cites the verses of the Quran, hadith and the opinions of Muslim scholars. He also claimed the book is a relevant psychology book for beginners (Jauhari 2010).

TMI Al-Amien Prenduan puts logic and psychology side by side, both of which are taught in grade 5. This is the right choice. Besides being rational beings, humans are also equipped with various other psychological dimensions, such as talents, characteristics, will, interests, feelings, motivation, security, curiosity, anxiety, competitive spirit, and creativity. These psychological dimensions are driving forces and can be moved so as to encourage someone to want and be able to do something (Yusuf 2018). Teaching logic and Islamic psychology has relevance to the psychological concept of *al-Fârâbî*. He argued that humans have the potential to reason (rational) and have the potential of intellect (*al-aql al-kullî*) so that they are able to escape from the confines of the material world and are able to reach non-material metaphysical realities (Soleh 2008).

In addition to logic, TMI Al-Amien Prenduan also teaches *uşûl al-fiqh* subjects. The handbook for *uşûl al-fiqh* is a book entitled *al-Mulakhas fi 'Ilm Uşûl al-Fiqh* by one of TMI Al-Amien Prenduan teachers, Kiai Mujammi' Abdul Musyfie. Students are given the understanding of rationalism and

empiricism. Rationalism and empiricism are inseparable parts of *uṣūl al-fiqh* since they are related to the logic of *uṣūl al-fiqh*. This relationship is understandable in philosophy as *uṣūl al-fiqh* contains the scientific dimensions of the *istinbāt* (drawing conclusion) methodology (Yasid 2019).

The relationship between logic with *uṣūl al-fiqh* is the concept of *al-qiyās* (analogical reasoning). In terms of similarity, both use the principle of indirect inference (*istidlāl ghayr al-mubashir*). It is through the process of minor premises and major premises (in general *al-qiyās*) and through the principle of equality between the two equalized elements (*aṣl* and *furū'*) (in *uṣūl al-fiqh*). The application of *al-qiyās* in *uṣūl al-fiqh* produces new laws, while in logic it produces new knowledge. Second, the science of logic uses the term '*ḥad awṣaṭ*' as a link. This term is to determine the form of a proposition and the validity of a proposition. Meanwhile, *uṣūl al-fiqh* uses the term 'equality *'illat (cause)*', namely '*illat* in the basic law (*aṣl*) and the new law (*furū'*)' (Nasution 2020).

Research tradition in Islamic scholarship can be seen from how a hadith can be narrated. *Sanad* selection and authenticity of *matan* show that the hadith is very scientific because it goes through a comprehensive research process. TMI Al-Amien Prenduan also teaches '*Ulūm al-Ḥadīth* or *Mustalah al-Ḥadīth* with a handbook entitled *al-Madkhal Ilā 'Ilm al-Ḥadīth* by Kiai Fattah Syamsuddin, a teacher at the TMI. Selective and critical attitudes as taught in the science of hadith are then internalized to students as young researchers so that they can develop selective, critical and objective attitudes (Yunus 2015). Logic subjects are commonly found taught in pesantren that applies *muallimien* system. Another pesantren found to teach logic, *uṣūl al-fiqh* and *mustalah al-ḥadīth* is Modern Pesantren of Daarul Huda Banjar (Hakim and Herlina 2018).

So far, the tradition of critical thinking in pesantren is something that has not been widely discussed, let alone implemented, which may be due to historical factors or the approach used. On the other hand, education in the West is currently making critical thinking one of the goals of education, which is to prepare generations to face the 21st century (Samsudin, 2019). Critical thinking is one of the competencies to instill in students, especially in facing the 5.0 era (Prastowo et al. 2020). To build critical thinking skills, one of the concrete efforts is to incorporate logic into the pesantren curriculum structure, as done by the TMI Al-Amien Prenduan institution. Logic, *uṣūl al-fiqh* and *mustalah al-ḥadīth* can give rise to critical thinking and

tabayyun in students, two skills that absolutely must be a concern to be instilled. These skills are used to maintain intellectual traits in pesantren, which have always been based on authenticity (*mu'tabar*) and valid scientific transmission chains (*sanad*) (Kholili 2021).

Although on the one hand it teaches logic and ushul fiqh, TMI Al-Amien Prenduan also teaches moral books, such as *Ta'lim al-Muta'allim* by al-Zarnûjî. With this balance, the atmosphere at TMI Al-Amien is in a condition and atmosphere between *al-wala'* (loyalty, solidarity) and *al-intiqad* (critical, logical). However, this loyalty should not eliminate the *al-Intiqad* so as not to lead to blind love or the cult of the individual (Jauhari n.d.).

The interconnection between moral cultivation and reasoning training is a valid evidence of the integration of knowledge in the curriculum design of TMI Al-Amien Prenduan. It teaches the books of *Ta'lim al-Muta'allim* and *Ihyâ' 'Ulûm al-Dîn* (moral group subjects), logic and *uṣûl al-fiqh* (Islamic jurisprudence group subjects), psychology, and *muṣṭalaḥ al-ḥadîth* (hadith group subjects). The application of integrated curriculum allows genuine learning to take place as students are engaged in meaningful, purposeful activity and, knowledge in the real life (Marchioro, Ryan, and Perkins 2014).

What was done by the TMI Al-Amien Prenduan institution is in accordance with what was formulated by Kiai Imam Zarkasyi, the founder of Pondok Modern Darussalam Gontor Ponorogo. The founders of TMI Al-Amien Prenduan are alumni of that pesantren. They studied directly from Kiai Imam Zarkasyi, who formulated a curriculum with the aim of making students become individuals with high morals, giving freedom to think and learn everything, so that it would not be limited and out of date (Prastowo et al. 2020).

TMI Al-Amien Prenduan offers various subjects to learn in order to provide students with the necessary provisions. It is often mentioned that it is the keys of knowledge, students only need to open which door they want (Kuswandi and Amalih 2015). In other words, the variety of subjects taught shows that at TMI Al-Amien Prenduan using a multidisciplinary approach.

Multidisciplinary approach is an approach to solving a problem that uses a review of various viewpoints of relevant science. In other words, this multidisciplinary approach emphasizes a multi-perspective review of science related to the problem being solved. The relevant sciences can be in various clusters of science, such as Natural Sciences cluster (IIK), Social Sciences

cluster (IIS), or Humanities (IIH) cluster. The keyword of this multidisciplinary approach is the word multi, which means a variety of sciences within the same knowledge cluster (Qomar 2019; Sudikan 2015). However, some argues that multidisciplinary is a field of science studied from various scientific approaches (Muslih 2010).

TMI Al-Amien Prenduan's educational curriculum clearly uses integration. It combines general subjects with religious subjects to teach one specific purpose. For example, it teaches *uṣūl al-fiqh* while it also teaches logic, and so on. This effort is a noble effort made by the Kiai at the Al-Amien Prenduan Islamic boarding school. They intended to emphasize that general subjects and religious subjects are inseparable integral sciences. This idea is in accordance with Kuntowijoyo's opinion. He stated that integral sciences are a joint product of all believers (Kuntowijoyo 2006).

The education held at TMI Al-Amien Prenduan is to educate students with Islamic teachings assisted by various other disciplines. It is in accordance with the meaning of multidisciplinary Islamic education, a process of educating Islamic teachings with the help of a review of various scientific perspectives that have relevance to Islamic teachings (Qomar 2019).

The middle school that also implements the integration curriculum is Trensains High School. This school implements the Semesta Curriculum (Universal Curriculum). It is a combination of three curricula, namely the national curriculum, Cambridge Curriculum, and the curriculum of science pesantren wisdom. It is the result of adopt-and-adapt from the three curricula. It requires every student to be able to learn and develop science based on the Quran. In its application, the school uses the Semester Credit System (SKS) (Sunardi and Fajri 2019).

The application of integrated knowledge can also be found at the Islamic tertiary level in Indonesia. The implementation of science integration in Islamic universities is written in the Guidelines for the implementation of Knowledge Integration in Islamic Higher Education, published by the Ministry of Religion in 2019. First, the Islamic State University of Syarif Hidayatullah Jakarta with open knowledge and dialogical interaction. Second, the Islamic State University of Sunan Kalijaga Yogyakarta with the integration of interdisciplinary and multidisciplinary knowledge with a spider web approach scheme. Third, the Islamic State University of Maulana Malik Ibrahim Malang with the integration of knowledge with the symbolization of the tree of knowledge. Fourth, the

²⁷ Islamic State University of Sunan Gunung Djati Bandung with the integration of knowledge with the symbol of the wheel of knowledge, with the principle that revelation guides knowledge. Fifth, the Islamic State University of Alauddin Makassar with the ⁷ integration of science with the symbol of the house of civilization. Sixth, the Islamic State University of Sunan Ampel Surabaya with the integration of knowledge with the symbol of the twin towers connected by a bridge. Seventh, Islamic State University of Walisongo Semarang with the integration of science with the symbol of the diamond of science.

The integration carried out by Islamic universities can be categorized into two, ⁴ mechanical and organic. The mechanical paradigm seems to be followed by the Islamic State University of Syarif Hidayat²³h Jakarta, the Islamic State University of Sunan Kalijaga Yogyakarta and the Islamic State University²⁴ of Sunan Ampel Surabaya. The organic paradigm seems to be followed by the Islamic State University of Maulana Malik Ibrahim Malang and The Islamic University of Darussalam Gontor. The mechanical paradigm views life as consisting of various aspects. Like a machine, all these aspects work³ and move according to their function. This paradigm views education as the cultivation and development of a set of life values that move and operate according to their respective functions. In this case, religion is one aspect (value) and science is another aspect. One aspect can be consulted with other aspects and may not be ³¹ consulted. Meanwhile, the organic paradigm views that life is a purposeful systematic arrangement of various parts of the living body. In the context of Islamic education, the organic paradigm views educational activity as a system consisting of components that live and work together in an integrated manner towards a specific goal, namely the realization of a religious life or imbued with religious teachings and values (Darda 2015).

In general, as stated by Kiai Tidjani, knowledge is divided into two categories, perennial and acquired knowledge. Perennial knowledge is knowledge based on divine revelation as stated in the Quran, hadith and everything that is deduced from both of them with an emphasis on Arabic as the key to understanding it. Meanwhile, acquired knowledge is categorized into groups of natural sciences or physical sciences, social sciences and human sciences. This knowledge group is usually summed up in the word wisdom (Djauhari 2008b).

In practice, TMI Al-Amien Prenduan classifies knowledge into two broad categories, namely: *alkafâ'at al'âmmah* (basic competence) and *al-*

kafâ'at al-ikhtiyâriyah (elective competence). The Basic Competency Group consists of Islamic Subjects, Arabic Subjects, National Subjects, and Pesantren Subjects. The elective competency group consists of *al-kafâ'at al-ikhtiyâriyah* (elective subjects), *al-kafâ'at al-khaṣṣah* (special subjects), and *al-ikhtibâr al-shafahî* (oral examination) for Arabic and English (contained in the evaluation results of TMI students).

Apart from the report cards, the classification of knowledge can also be seen in the class divisions at TMI Al-Amien Prenduan. The class classification model is divided based on the talents and interests of each student. Students with linguistic intelligence will be grouped into the *'adabi* (linguistic) class, while children who have logical-mathematical intelligence will be grouped into *'ilmi* (science) class. This is with the aim that students have the opportunity to explore the world, work with their own skills and develop their own abilities. After advancing to grade four (equivalent to grade 10; senior high school), the students will be in the Elective Competency (Kompil) classes. There are four classes, namely Islamic and Arabic Studies (*Dirasah Islamiyah wa Arabiyah* (DIA)) class, Indonesian Language and Literature (BSI) class, Mathematics and Natural Sciences (MIPA) class, and Social Sciences and English (IPSI) class. DIA's class has more Arabic and Islamic subjects than general subjects.

The vision and mission of TMI Al-Amien is to prepare superior and qualified individuals, so that they can become scholars and leaders of the *ummah* (*mundhir al-qawm*) who are *mutafaqqih fi al-dîn* (highly competent in religion) (Kuswandi and Amalih 2015). The superior individual and *khayru ummah* are described in the form of multiple intelligence. Superior individuals are defined as individuals who master the basics of eight superior personal competences, namely: spiritual competences (*al-kafâ'at al-rûhaniyah*), self-emotional competences (*al-kafâ'at al-ta'thîriyyah al-dhâtiyah*), intellectual competences (*al-kafâ'at al-'aqliyah*), lingual competences (*al-kafâ'at al-lughawiyah*), vocational competences (*al-kafâ'at al-hirafiyah*), esthetical competences (*al-kafâ'at fi fann al-jamal*), social competences (*al-kafâ'at al-ijtimâ'iyah*) and environmental competences (*al-kafâ'at al-bi'awiyah*) (Kuswandi et al. 2020).

Thus, during studying at the TMI Al-Amien Prenduan pesantren, the students are equipped with knowledge, skills and experience so that they are ready to serve the community, according to their respective fields and

professions. For this reason, it teaches all aspects related to these activities to students, both theoretically and practically (Djauhari 2008a).

Cherishing research tradition in Pesantren

For the development of the scientific tradition in the Al-Amien Prenduan pesantren, the caregivers and teachers have provided good examples in real action regarding intellectuality. For example, some of the writings of Kiai Tidjani and Kiai Idris are concrete examples and sufficient capital for the Al-Amien Prenduan Islamic boarding school to develop the scientific tradition of the pesantren in a more productive and transformative direction (Mun'im 2010). Therefore, it is natural that these works become an inspiration for teachers to be active and productive in writing. The productivity can be seen from the works of the teachers which later became handbooks and textbooks for school subjects at the TMI. For example, the handbook of logic by Kiai Jamaluddin Kafie, psychology by Kiai Idris Jauhari, *al-Mulakhas fi 'Ilm Uşûl al-Fiqh* by Kiai Mujammi' Abdul Musyfie, *al-Madkhal Ilâ 'Ilm al-Ḥadîth* by Kiai Fattah Syamsuddin and research methodology for beginners by Kiai Muhtadi Abdul Mun'im.

One of the efforts to revive science in Islamic boarding schools is to traditionalize research among the students. Research culture and climate are deliberately created at TMI Al-Amien Prenduan. Research methodology is formally taught in class in grades 5 and 6. Writing research paper is even a graduation requirement for students (Kuswandi 2013).

The task of writing papers at TMI will be meaningless without other supporting tools. Since grade 5 to grade 6, the students learn research methodology. The subject contains compact research materials for beginners and uses a textbook written by one of the teachers, Kiai Muhtadi Abdul Mun'im. Through this book, students are taught about the basic concepts of research from both the paradigm and the variety of research. The book also describes the research steps from the beginning to the content of the research report (Mun'im 2014).

During their final year, before doing their research paper writing assignments, students are required to attend debriefing research proposal writing. The students referred to the book "Practical Theory of Writing Research Proposals" compiled by a research teacher at the TMI. It is on how to choose the right title, map reference sources, formulate problems and hypotheses, find the state of art, and determine the research methodology (Kuswandi 2018).

Final year students have to undertake many programs, not only paper writing. There are other programs that must be completed by the final year students, summarized as *Program Niha'ie* (final year programs). This series of final year programs often reduces students' motivation to perform optimally in writing the paper. Dense school activities result in low motivation in carrying out scientific investigations (Permana and Fatmawati 2019).

Although the density of the series of final year programs might have a negative impact for scientific paper writing programs, there are several activities in the series that are useful for student's research. One of them is a book review program. As students do not only use references in Bahasa Indonesia, a program called *Fath al-Kutub* also helps students for paper writing. This program develops students' skill in reading Arabic references. Thus, their paper will not only have Indonesian references but also Arabic, even some of the papers have the English ones.

To make the research easier, each student got a supervisor. The supervisors are in charge of providing theoretical and methodological guidance. They are mostly have master (S2) or doctoral (S3) degrees. However, supervisor backgrounds are still dominated by religious studies, such as Quranic exegesis, hadith, Islamic education, da'wa, and Islamic thought. Supervisor backgrounds become an issue for writing paper supervision especially for students who write papers on the topic of Indonesian literature studies (for BSI classes), historical studies and English (for IPSI classes) and natural science studies (for MIPA classes). Unlike the other classes, DIA classes benefit greatly because most of the supervisors are experts in the topic of DIA classes.

The task of writing scientific papers will be a provision for student life when they graduate from The TMI, especially when they enter the world of higher education. The research culture will help them to continue to learn independently. The paper writing program becomes procedural facilitation (external supports) for the product of good writing (Knudson 1989). Kiai Idris said that independent or self-taught learning is the essence of real learning. Students are taught that independent learning is the main key to success (Jauhari, 2012; Jauhari n.d.; Jauhari, n.d.-b). Kiai Idris hopes that TMI alumni will become religious scholars, not just scholars of religion (Jauhari 2001).

The implementation of the scientific paper writing program at TMI Al-Amien Prenduan was supported by the classroom model it applies. The classroom concept at TMI Al-Amien Prenduan refers to *li kulli shay'in*

maziyya (everybody has unique potential). Every child has unique superiority and the same opportunity to become a champion. School does not recognize stupid children as all students are smart. Consequently, teachers must adapt their teaching to meet students' learning styles based on their intelligence, such as linguistic, mathematical-logical, interpersonal, intrapersonal, spatial-visual, musical, natural and bodily-kinesthetic (Syadzili 2010).

The class classification model at TMI Al-Amien Prenduan is based on the talents and interests of each student. The purpose of implementing talent and interest classes is to make students confident. Students are expected to master one field of study, so they are not just fighting for rank. However, all students of any type of class must pay attention to and receive education that contains Islamic value and pesantren values. In this classroom model, a teacher is not only responsible for teaching in the classroom alone, they must also be able to become a mentor and coach of every field of study that they teach. Teachers at TMI are not only transforming knowledge into students' brains, but they also have to provide psychological coaching, in the form of motivation, study guidance and so on (Kuswandi 2015). Therefore, the class mapping in the TMI is a class model of multiple intelligences.

This classroom model helps students in completing paper writing assignments. Students are required to write papers on topics in line with their interest (their class). It is in accordance with the opinion of Suharsimi Arikunto who said that one of the things that must be fulfilled in problem selection is the suitability of the researcher's interest (Arikunto 2006).

However, this paper writing program does not always run smoothly and successfully. One of the problems often encountered by the supervisors is that students often do not understand the philosophy of the research they do. Philosophy was not taught by the TMI. In addition, many students write their papers using a quantitative approach and their statistical abilities are also very weak. Statistics are very important in quantitative research. It is also urgent because the TMI wants to produce prospective educators. An educator will always be involved in assessment and evaluation, especially with regard to student learning outcomes. For this reason, statistics is useful as a tool (Sudijono 2014).

Paper writing at TMI Al-Amien Prenduan is lacking in the use of latest literature. The rules prohibit all students from using the internet within the pesantren. This rule is of course for educational purposes.

However, banning the use of the internet has an adverse impact, especially for paper writing programs. With internet literacy, students will know the development of literature through digital libraries, online journals, and reference search engine as well as scientific articles. Internet skills have a positive impact on academic achievement (Situmorang 2012; Surian and Sciandra 2019; Tiara, Rahardja, and Rosalinda 2016). In addition, the use of internet media can increase the ability to write scientific papers (Yuwono 2009). However, even though the internet is an important and easy-to-use source of information, including for students at schools, it poses the risk of inaccurate information or hoaxes to its users. It requires teaching children the basics of internet safety, teaching them the difference between 'fake news' and 'truth' (Buckingham 2020; Setiawan and Ismurjanti 2018).

TMI Al-Amien Prenduan has established a Center for Islamic Studies (Pusdilam) whose role is to provide guidance in the scientific field, especially in the field of research. Pusdilam is expected to have a major role in the educational tradition of the Islamic boarding school (Mun'im 2010). However, up until now, the existence of this Pusdilam has not shown a maximum and optimal contribution to the paper writing program at the TMI. Although the supervisors are supervised by the Pusdilam and not a few of the students who consult the Pusdilam about the problems of their research, it is unfortunate that Pusdilam has never reviewed the quality of writing papers from the final grade students.

The practice of literacy at Madrasah Aliyah Negeri Satu (MANSA) Yogyakarta is manifested in library-based activities, reading and writing classes, Scientific Writing Class (KTI) and Extra Youth Scientific Group (KIR). Not all stages and indicators in the literacy movement have been implemented, but most have. Those include a daily 15-minute reading program recommended by the School Literacy Movement (GLS). At Madrasah Aliyah Negeri Satu (MANSA) Yogyakarta, this activity is carried out with fifteen minutes of reading the Koran. The main characteristic of literacy practice in this school is centered on "from and for research", in accordance with the vision of Madrasah Aliyah Negeri Satu (MANSA) Yogyakarta of being "Madrasah Research". Supporting factors of the movement in the school are literate facilities and environment, adequate library facilities and the support of school residents for library activities. The main inhibiting factor is the load of subjects. The load requires schools to prioritize subject matter. It is closely related to the understanding of literacy practice itself, providing that if literacy is implemented substantially, not

only formally, teachers can practice literacy activities in the subjects they teach (Iswanto 2018).

Conclusion

Three conclusions can be drawn from the result and discussion above. First, the educational curriculum at TMI Al-Amien Prenduan uses a multidisciplinary approach, which combines various subject matter, including logic, *uṣūl al-fiqh*, *muṣṭalaḥ al-ḥadīth*, psychology, and research lessons. In addition, this TMI also implements the interconnection between moral education, sharpening the critical reasoning of students with lessons and research practices. Cultivation of morals is done through teaching moral books, such as *Ta'lim al-Muta'allim* and *Iḥyâ' 'Ulûm al-Dîn*. The sharpening of critical reasoning is carried out through such lessons as logic, *uṣūl al-fiqh*, and *muṣṭalaḥ al-ḥadīth*. The research mindset is given in the form of research lessons and practice of making scientific papers. In this way, we can see the interconnection between morals, reason and research in the educational curriculum.

Second, to form and cherish scientific tradition among students, TMI Al-Amien Prenduan created a scientific paper writing program. This is a compulsory program for final year students. This program is well implemented due to some supporting factors, yet there are some inhibiting factors that make the quality of the product less than it is expected. The supporting factors are the class classification model, which takes students' talent and interest into account, and other research-related programs such as book review and *fath al-kutub* (classical book research). Both are incredibly relevant and helpful for students in completing their writing, especially in the literature review section. However, students' motivation is sometimes low due to the tight schedule of activities of the final year program. It is not a few of the 6th grade students who did not understand the philosophy of their research. It is due to the absence of philosophy subjects. Student works also show that their data analysis is very shallow. This is believed due to the absence of statistics in the subject list. The prohibition of using the internet is believed to reduce the quality of the paper produced by students. Another inhibiting factor is supervisor backgrounds which do not match with the research problems raised by the students. Third, the existence of the Center for Islamic Studies (Pusdilam) at the Al-Amien Prenduan Islamic boarding school has not contributed much to the paper writing program at TMI Al-Amien Prenduan.

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