

**A COMPARATIVE STUDY OF ISLAMIC RELIGION EDUCATION  
CONCEPT AT SONGSERM ISLAM SEKSA SCHOOL PATTANI  
SOUTHERN THAILAND AND  
MUHAMMADIYAH BOARDING SCHOOL YOGYAKARTA INDONESIA**



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YOGYAKARTA**

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## A FINAL PROJECT STATEMENT

I certify that this graduating paper is definitely my own work. I am completely responsible for the content of this graduating paper (*skripsi*), other writers' opinions of findings include in the graduating paper are quoted or cited in accordance with ethical standards.

Yogyakarta, January 24<sup>th</sup>, 2016

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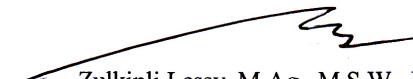
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sudah dapat diajukan kepada Jurusan Pendidikan Agama Islam Fakultas Ilmu Tarbiyah dan Keguruan Jurusan UIN Sunan Kalijaga Yogyakarta sebagai salah satu syarat untuk memperoleh gelar Sarjana Strata Satu Pendidikan Agama Islam

Dengan ini kami mengharap agar skripsi Saudara tersebut di atas dapat segera dimunaqsyahkan. Atas perhatiannya kami ucapkan terima kasih.

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## MOTTO

*Dari Abu Burdah dari Abu Musa, ia berkata: Rasulullah SAW ketika mengutus salah seorang sahabat di dalam sebagian perintahnya Rasulullah SAW bersabda berilah mereka kabar gembira dan janganlah mereka dibuat lari dan permudahkanlah manusia dalam soal-soal agama dan janganlah mempersukar mereka. (HR. Imam Muslim)*



## **DEDICATION**

This graduation paper is dedicated to my beloved alma mater,  
Islamic Religion Education Department  
Faculty of Tarbiya and Teaching  
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الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ  
اللَّهِ، وَالصَّلَاةُ وَالسَّلَامُ عَلَى أَشْرَفِ الْأَنْبِيَاءِ وَالْمُرْسَلِينَ مُحَمَّدٍ وَعَلَى آلِهِ  
وَأَصْحَابِهِ أَجْمَعِينَ، أَمَّا بَعْدُ.

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Hope all the good deeds that given could be accepted by God side and the gives abundant grace, amen.

Yogyakarta, January 24<sup>th</sup>, 2016

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## ABSTRACT

**Trias Setyo Putro.** A Comparative Study of Islamic Religion Education Concept at Songserm Islam Seksa School Pattani Southern Thailand and Muhammadiyah Boarding School Yogyakarta Indonesia. Graduating Paper. Yogyakarta: Islamic Religion Education Department, 2016.

The background of this research is about the position of Islamic Religion Education as one of the main subjects in the curriculum both in Indonesia and Southern Thailand. Generally, Thailand is Buddhist majority except three provinces in the Southern Thailand, which border to Malaysia. The researcher canvassed the differences of Islamic Religion Education learning concepts between Southern Thailand and Indonesia. The purpose of this research is to describe the learning situation both of Songserm Islam Seska School and Muhammadiyah Boarding School as the model of Islamic Religion Education learning concept in Southern Thailand with Muslim minority and Indonesia with Muslim majority.

The method used in this research is descriptive analytical, a method that describes the data by explanation rather than numerical counting. The approach used in this research is qualitative method research. Data collection technique used observation, interview, and documentation. The source data of this research are teachers, director of each school, and students.

There are five main points that the research focused on: learning concept, curriculum, learning method, evaluation, as well as donation and funding. The result of this research shows that there are five differences, such as: 1) the starting time of learning, 2) the effective days, 3) the habits of learning, 4) the evaluation of learning, 5) payment of education. In addition, there are also three equalities, such as: 1) the curriculum model, 2) the standard score minimum, 3) the learning method.

*Keywords:* Comparative Study, Islamic Religion Education Concept.

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## CHAPTER I

### INTRODUCTION

#### A. Background of Study

In this globalization era everything must be fast and easy. The technology and science develop quickly. People nowadays are demanded to be modern thinkers. Those who cannot be adaptable will be left behind in every single aspect of life, such as: economy, social, politic, even religion. They develop day-by-day according to the result of human consideration in their state. Some modern countries build jets, weapon, electronic products, and then sell them to other countries. Of course it is generating income for its land, and also increasing their economy. Before that, inside the process of their sales, two states or more have made a relation called politics to make a cooperation for themselves. Those things influence many aspects of a country's life, including education.<sup>1</sup>

Education is a necessity for every state in the world, and becomes a necessary to modernize the country. Education is the base to develop a mindset of citizens, so they are able to build something new, something important to help their life simply and easily. For example, Thomas Alfa Edison with his discovery of lamps, Al-Khawarizmi found an Al-Jabar formula in mathematics, Mark Zuckerberg built a great website called Facebook, even the Japanese made an incredible robot called Asimo. It

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<sup>1</sup> <http://www.apapengertianahli.com/2014/09/pengertian-globalisasi-serta-pengaruh-dampak-globalisasi.html?m=1> accessed in May 1<sup>st</sup>, 2015 at 4.56 p.m.

proves that education has many impacts for humans through learning and experimenting. That is why they could create a lot of opuses. They keep learning, even thousand times they fail, they keep trying to contribute an invention for the world specifically for their state. Even though they have conducted themselves an experiment without formal education in schools, they have created something useful for nowadays education.

Every single country in the world emphasizes education. They require their generation to be educated. In Indonesia as paragraph 3 UU 20 Year 2003 about National Education System stated that the function of National Education is to develop ability and to create a character and prestigious nation culture to nurture nation's life, head for developing student's potency to be a faithful man to God, having good moral, health, education, capability, creativity, autonomy, and be a good national democracy and responsibility.<sup>2</sup> To realize the function of education, the Indonesian government makes a program called *Wajib Belajar 9 Tahun* for all Indonesians.

The result of education could be identified by tests. Examination, daily tests, live questioning, and practice as those are some alternatives of knowing how far students could understand the lesson. Besides, teachers could also detect the ability of students without a test i.e., non-test assessment. This kind of assessment is done by monitoring habits, such as drawing pictures, playing the guitar, playing football, and also being involved in academic discussions. Furthermore, generally, there are three main points in education. Those are IQ

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<sup>2</sup> Sinar Rafika Redaction, *Undang-undang Sistem Pendidikan Nasional 2003*, (Jakarta: Sinar Grafika, 2003), page 5.

(Intelligence Quotient), EQ (Emotional Quotient), and also SQ (Spiritual Quotient). Those points are the result of learning that shows the potency of every student. Further, it would be explained in the following paragraph.

When students accept some knowledge and then they get high scores in every test, are creative and full of amazing ideas, we could conclude that they are smart. Their intelligence quotients are high. It is different when a student could not accept the lesson well. His score is not so good, even it is bad. It proves that his IQ is not high enough. Intelligence Quotient is a standardized measurement to measure the ability, analytical, logical, and rational ability of someone. Intelligence is not merely about how smart a student is in mathematic or biology. Those who are able to arrange music have skills in basketball, are specialists in IT, etc.

How is about Emotional Quotient? Albert Einstein said that: Genius is 1% talent and 99% hard work.<sup>3</sup> It means people need more efforts in order to be successful. People could memorize many theories, get a high score in every examination, find something important and have a high value even high price. However they cannot be absolutely independent for other people. They need some relations, help, and motivation from other people. Besides, they have to be responsible for their work. In this case, Emotional Quotient is needed to build a relation with others. Being able to get some fun activities with mates, to make a cooperation with another guy, have a good confidence to do something, never give up in everything, those are examples that people

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<sup>3</sup> [www.goodreads.com/quotes/115696-genius-is-1-talent-and-99-percent-hard-work](http://www.goodreads.com/quotes/115696-genius-is-1-talent-and-99-percent-hard-work), accessed in May 1<sup>st</sup>, 2015 at 5.28 p.m.



could do by having EQ. It will be so difficult to do for a man who has lower EQ.

And now, we will discuss about Spiritual Quotient. It is the ability of someone to be able to value life. This has something to do with the relationship to God. It means that SQ relates to religious aspects of life. Unfortunately, the science world especially the Western countries had left the religion since the Renaissance. It began with the refusal from the Church to the Copernicus theory, which stated that the sun is the center of the solar system. In contrast, the Church believed that the sun moved around the earth, and the earth becomes the center of the solar system. Clearly, the Copernicus theory was not in line with the Church's belief at that time. Since that era, the Western society began to rebel the Church including faith. They assumed that religion was just something inhibiting them from science development. This condition has led scientists nowadays to think logically without paying so much attention to religion.

On the other hand, religion has an important role in science development. It proves by much research that connected with some verses in Al-Qur'an. For example, Prof. Dr. Maurice Bucaille, a French researcher observed the body of Fir'aun that contain salt substance in it. It has explained in Al-Qur'an QS Yunus 92: *So today We will save you in body that you may be those who succeed you a sign. And indeed, many among the people, of Our signs, are heedless.* This verse was touching Bucaille's heart. He stated that the verse is logical and supports science to develop. Another example is that

the finding of Dr. Masaru Emoto which proves that water can react to what humans say. This finding is related to Al-Qur'an sura Al Anbiya 30, which explains: *...and We separated them and made from water every living thing...* This is why SQ is needed in the education development, so students could understand the process of creating universe through Al-Qur'an.

In some countries whose majority of citizenship is Muslims, religion is involved in the curriculum, particularly Islamic Religion Education according to the importance of Spiritual Quotient. Students are taught not only to be intelligent but also to be a faithful generation.

As one of the biggest countries in the world, Indonesia also has the biggest Muslim population. It means that Islamic Religion Education is a part of the curriculum that must exist. Around Indonesia, there are some Muslim countries and territories such as Malaysia, Brunei Darussalam, and also Southern Thailand. It is going to be a good idea if the Islamic Religion Education can be compared to the education in one of those countries and territories.

Given the context, the researcher compared the learning concept of Islamic Religion Education between Indonesia and Southern Thailand based on their curriculum. The objects of research are Muhammadiyah Boarding School Yogyakarta and Songserm Islam Seksa School Pattani. The researcher observed these two schools because they are equal in some ways. First, these schools combine two modes of education, which are *pondok modern* and school in general. In this case, both schools use two curricula from

government and their own curriculum. Second, they integrate more than one education level in one location. In Songserm, there are three levels of education, which are elementary school, junior high school, and senior high school. Meanwhile, in Muhammadiyah Boarding School, there are two levels of education consisting of junior high school and senior high school. Finally, both schools are private Islamic school. Indonesians are majority Muslims, and the opposite, people in Southern Thailand are minority Muslims. Could Indonesia have a better education than Southern Thailand?

## **B. Research Questions**

Given the background, we could formulate three questions as follow:

1. How is the study of Islamic Religion Education at Songserm Islam Seksa School based on the curriculum in Southern Thailand?
2. How is the study of Islamic Religion Education at Muhammadiyah Boarding School Yogyakarta based on the curriculum in Indonesia?
3. What is the comparison of the Islamic Religion Education in both schools?

## **C. Objectives and Significances of the Study**

Based on the problem questions, the objectives and significances of the study are:

1. Objectives of Study
  - a. To find out Islamic Religion Education system at Songserm Islam

Seksa School based on the curriculum in Southern Thailand.

- b. To find out Islamic Religion Education system at Muhammadiyah Boarding School Yogyakarta based on the curriculum in Indonesia.
- c. To compare Islamic Religion Education systems between Southern Thailand and Indonesia.

## 2. Significances of the Study

### a. Theoretically

- 1) As a contribution for development of science in Islamic institutions.
- 2) As an additional source of studying and reviewing the content of the research especially in Islamic Religion Education area.
- 3) As scientific data contributing to education sector for the Faculty of Tarbiya and Teaching and the Islamic State University Sunan Kalijaga Yogyakarta.

### b. Practically

The researcher hopes that the research can help the readers get the real information and give some suggestions for those who are mixed up with the development of Islamic Religion Education, seeing a different sides of another Islamic country, and take some good sides of those for developing our education. Through the result of this research we hope

that it could be a material of reviewing a better educational policy. In other way, expectedly the research can be an alternative possibility to solve religion problem in daily life especially in education.

#### **D. Literature Review**

Literature review is used to find out whether or not the same focus of research has been conducted by other researchers. This aims to construct a new research and not to duplicate other research. If there are some similar types of research, this aims to make sure that the area of research or the depth of it is different.

In this case, the study conducted by the researcher is a comparative study. After reviewing some literatures, the researcher found that a comparative study had been used as an alternative theme research by several researchers in some aspects, such us religiosity, subject lessons, and the study of education according to the change of curriculum in this country. Here are some papers that the researcher reviewed:

1. Graduating paper by Ajeng Rosalinda entitled *Studi Komparasi Konsep Pembelajaran PAI dalam Pembelajaran Kurikulum 2006 dan Kurikulum 2013*. The result shows that there is a similarity between KTSP and the Curriculum 2013 in standard process of learning.<sup>4</sup> It means that the planning of learning process, implementation of learning process,

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<sup>4</sup> Ajeng Rosalinda, "Studi Komparasi Konsep Pembelajaran PAI dalam Pembelajaran Kurikulum 2006 dan Kurikulum 2013", *Graduating Paper*, Faculty of Tarbiya and Teaching, State Islamic University Sunan Kalijaga Yogyakarta, 2015, pages 111-113.

assessment of learning result, and checking learning process are effective and efficient. However, there is a difference about the implementation of both. Inside the KTSP, the steps of learning start by elaborating, exploring, and confirming. It is totally different with the Curriculum 2013, which starts by observing, asking, experimenting, associating, and the last is communicating. The result of that study is significant to the researcher's study because it shows the development of Indonesian education curriculum especially in the learning concept of Islamic Religion Education.

2. Graduating paper by Umul Maghfiroh entitled *Studi Komparasi Pembelajaran PAI Kelas VIII SMPIT Alam Nurul Islam dengan SMP N 15 Yogyakarta*. The research shows that there is no difference significantly between SMPIT Alam Nurul Islam and SMP N 15 Yogyakarta. However, there is a little difference inside learning activity of PAI in SMPIT Alam Nurul Islam and also SMP N 15. The point could be found in moral activity sides of learning.<sup>5</sup> The students of SMPIT Alam Nurul Islam have more chances to express their opinions, asking, answering questions, and also having a discussion. The result of that study is significant to the researcher's study because it shows the difference of Islamic Religion Education learning concept in a smaller scale, and it could be a good sample as the guidance to make the similar concept of research.

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<sup>5</sup> Umul Maghfiroh, "Studi Komparasi Pembelajaran PAI Kelas VIII SMPIT Alam Nurul Islam dengan SMP N 15 Yogyakarta", *Graduating Paper*, Faculty of Tarbiya and Teaching, State Islamic University Sunan Kalijaga Yogyakarta, 2013, pages 131-132.

Meanwhile, the researcher's study is comparing learning concept in larger area, which is bilateral.

3. Another work is graduating paper by Ririn Karina entitled is *Studi Komparasi Pendidikan Humanistik Ki Hadjar Dewantara dan KH Abdurrahman Wahid*. This paper discusses about the comparison of a humanistic consideration in education between Ki Hajar Dewantara and KH Abdurrahman Wahid. Ki Hajar Dewantara insists that the position of education is a guide. It means, guiding all God's omnipotent in children. He contends that educator has to be a guide for children's development. He states that a basic humanistic enthusiasm could be found in a freedom and rationality inside an individual. And, humans must be respected on their prestige.<sup>6</sup> The result of that study is significant to the researcher's study because it shows the good ways of teaching children or in this case is students, whereas the educator as the main supplier in the learning process.

Instead of studying the learning concept in Indonesia, this paper attempts to find out the differences of Islamic Religion Education in two countries i.e., Indonesia and Thailand particularly Southern Thailand and focuses on the learning concepts at two schools.

## **E. Theoretical Framework and Concepts**

### **1. Comparison**

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<sup>6</sup> Ririn Karina, "Studi Komparasi Pendidikan Humanistik Ki Hadjar Dewantara dan KH Abdurrahman Wahid", *Graduating Paper*, Faculty of Tarbiya and Teaching, State Islamic University Sunan Kalijaga Yogyakarta, 2013, pages 96-100.

According to *Cambridge Advanced Learner's Dictionary*, “comparison is the process in which something is compared to something else in order to find the similarities and differences between the both things.”<sup>7</sup> In addition, *Kamus Besar Bahasa Indonesia* (KBBI) defines comparison as *perbandingan*.<sup>8</sup> On the other hand, comparative research is a study to find out or analyze the differences between two groups or more.

## 2. Islamic Religion Education

Islamic Religion Education is an important part of the curriculum that is related to the aspect of attitudes and values, such as moral and religiousness. Islamic Religion Education is an education through which theories of Islam can be reflected in the way teachers facilitate the students to understand, internalize, and apply theories of Islam which they believed in them, and use them as their guideline to be safe and prosperous for their life as well as the afterlife.<sup>9</sup>

The aim of Islamic Religion Education is to make people able to reach a complete personal balance. The personal equilibrium is gained through several certain steps by some practices to develop the aspects of psychology, logic, intelligence, feeling, and the five senses. In this context, it can be seen that Islamic Religion Education tries to develop all of the

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<sup>7</sup> <http://dictionary.cambridge.org/dictionary/english/comparison> accessed in May 4<sup>th</sup>, 2015 at 08.46 a.m

<sup>8</sup> [kbbi.web.id/komparasi](http://kbbi.web.id/komparasi) accessed in May 4<sup>th</sup>, 2015 at 10.06 a.m.

<sup>9</sup> Zakiah Daradjat, *Ilmu Pendidikan Islam*, (Jakarta: Bumi Aksara, 2011), page 86.



aspects of human life.<sup>10</sup>

### 3. Learning Concept

A concept is a mental image, a generalization of certain characteristics and aspects that make up an item. This list of characteristics is not a label, but can be used to describe all examples of items under that category and separate them from non-examples.<sup>11</sup> Learning is all of the mental or psychological activities that occur in the active interaction with the environment and result in the changes of the way people think or understand something.<sup>12</sup> Meanwhile, each teacher has a different way to make learning in the class. However, the teacher has to use the curriculum as his/her guideline. This means that every learning concept is used according to the curriculum.

Based on the theory of learning which is written by Benyamin Bloom, there are three main variables of learning theory in the school: individual characteristic, teaching quality, and student learning result.<sup>13</sup> Individual characteristic is the main thing that has to be concerned. Every student has a different character and habit. For example, there is a smart student but individualist. He does not want to share with another student.

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<sup>10</sup> Muslih Usa and Adnen Wijdan SZ, *Pendidikan Islam dalam Peradaban Industrial*, (Yogyakarta: Aditya Media, 1997), page 10.

<sup>11</sup> <http://www.inspiration.com/blog/2011/10/the-importance-behind-concept-learning/> accessed on May 4<sup>th</sup>, 2015 at 4.48 p.m.

<sup>12</sup> [belajarpsikologi.com/pengertian-belajar-menurut-ahli/](http://belajarpsikologi.com/pengertian-belajar-menurut-ahli/) accessed on May 4<sup>th</sup>, 2015 at 10.22 a.m.

<sup>13</sup> Benyamin Bloom, *Human Characteristic and School Learning*, (New York: McGraw Hill Boock Company, 1976), page 21, rewritten by Nana Sudjana, *Dasar-dasar Proses Belajar Mengajar*, (Bandung: Sinar Baru Algesindo, 2013), page 40.

Meanwhile, there are five until eight students in the class that are not really smart but they are sociable. In the other case, many students with no ability in their academic performance have bad habit in the class, such as talking a lot and disturbing their friends by being noisy. But they are incredible in sport. Even, there are some students that are able to finish the task by listening to music with their headset. Teacher has to give a different attention to each student because of his different necessity. The teacher cannot handle individual students with the same treatment. That is not fair. The teacher has to understand of every student's characteristic. For example, teacher orders a noisy student to get in front of the class and re-explain the lesson to his friends. The teacher also can order the uncommunicative student to sit beside the sociable one. Even, the teacher relates the lesson topic with the imagery of some athletes or football players, so it will be interesting for the students who like sport.

The second part is teaching quality. The best learner can reach the best learning for his students. J. Sumardianta said that great teacher is someone who inspires his students. In the class, teacher should formulate an effective learning concept that can increase student's spirit to study.<sup>14</sup> Teacher should create a learning situation, which is fun that encourages the students to be active in the class. Eventually, the learning will be an impressing memory and students will remember it in their life. At the same time, the learning material will be easier to be understood. It is related to

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<sup>14</sup> J. Sumardianta, *Guru Gokil Murid Unyu*, (Yogyakarta: Bentang, 2013), page XII.

the third part, which is student-learning result. The best result of learning will be reached from the best learning concept.

Meanwhile, according to Carroll's opinion, there are five factors that influence the result of student learning: student talent, times for learning, times for student to explain the lesson, teaching quality, and individual ability.<sup>15</sup> Every student has a unique talent in learning, such as smart in calculation. Besides, there are student who have talent in playing music or painting. Talent that they have is related to their ability of learning. Students who have talent in speaking are easier to learn language. So students who are smart in playing music usually are able in mathematics. But talent and ability is not enough to maximize the learning result if there is not enough time to realize it. Twenty-four hours have differential using. Every student has a different time. There are kind of activities that students have in their home. A student who helps his parents in trade has a limit time to study than the one who does not have job in his house. So does in the class. There is different occasion that a teacher gives for every student. Sometimes, some students never get a chance to explain the lesson by their view. The teacher is too busy to explain the subject in front of the class, or the teacher seldom appoints students to explain the lesson in the class.

The aim of an ideal learning is that students can realize effective study. As explained in the dissertation by Ian James Mitchell from Monash

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<sup>15</sup> Gene Lucas, et al, *Exploring Teaching Alternatives*, (Mineapolis: Bergers Publishing Company, 1977), page 16, rewritten by Nana Sudjana, *Dasar-dasar Proses Belajar Mengajar*, (Bandung: Sinar Baru Algesindo, 2013), page 40.

University, Melbourne, entitled *Teaching for Quality Learning*:

- a. The student's attention is active and focused on the learning process.
- b. Students try to finish their task correctly.
- c. Students are able to explain their learning result.
- d. Students are encouraged to be brave in clarifying their misunderstanding to their teacher.
- e. Students are brave in clarifying disagreement.
- f. Students are motivated to be brave in asking a question, which is relevant to the next topic.
- g. After finishing the task, students have to check to their work result. If they find mistakes, they will fix them soon.
- h. Students are motivated to have to search for the reason why their work is false.
- i. In their problem solving, students have to take their own experience or their real daily life even anecdote for examples.
- j. Students have to ask that show enthusiastically.
- k. Students are motivated to develop an issue that appears in the class.
- l. Students have to make or develop the relation between the different topics and objects, or between the real daily life and the tasks.
- m. If the students find the stumped way, they are facilitated to refer the work result first before asking help to another teacher, friends, etc.
- n. The teacher should motivate students so they could get initiative to realize some relevant activities.

- o. The teacher should facilitate students so they could be made as good personalities, powerful, and do not easy to surrender not in examination.
- p. Students are accommodated so they are able to get cooperation with another.
- q. Offer students with some alternative ideas or new comprehensions.
- r. Consider all ideas or alternative problem solving.
- s. Look probability to expand comprehension.<sup>16</sup>

Learning could be said that it works if the students can repeat the lesson that they have learnt from their teacher. Besides, we know the best teacher is an experience. Many learning concepts nowadays are changing from teacher-centered to student-centered. Teachers are trying to use many kinds of learning strategies to make effective learning in the class. Learning strategy is a teacher's action when he implements the lesson plan. That it is teacher's effort in using some learning variables (aim, material, instrument and method, and evaluation) to influence students to get the aim of learning.<sup>17</sup>

The most basic way of teaching concepts is by determining a rule or set of rules for the concept and having the students memorize them. The students can then apply the memorized rule or rules when prompted to make decisions about class membership of novel items. Although this does

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<sup>16</sup> Suyono and Hariyanto, *Belajar dan Pembelajaran*, (Bandung: Rosda, 2012), page 209.

<sup>17</sup> Nana Sudjana, *Dasar-dasar Proses Belajar Mengajar*, (Bandung: Sinar Baru Algesindo, 2013), page 147.

achieve some objectives of concept learning (i.e., allowing the student to make judgments about class membership), it does not necessarily provide a solid foundation for comparing the concept to previously learned concepts, a basis for learning new concepts, or a strong likelihood that the rule will be applied in novel situations when the student is not prompted.<sup>18</sup>

## **F. Methods of Research**

### **1. Kind of Research**

The category of this research is field research, which analyzes and serves the fact systematically about the object condition truthfully.<sup>19</sup> Research was conducted in two different schools in different states. They are Muhammadiyah Boarding School Yogyakarta as the sample of an educational system in Indonesia, and Songserm Islam Seksa School as the sample of an educational system in Southern Thailand.

The research method that used is a comparative study, which compares two objects. The aim of this qualitative research is to investigate the differences of Islamic Religion Education concepts between Indonesia as a country with the largest Muslim population and Southern Thailand with a minority of Muslim.

### **2. Research Approach**

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<sup>18</sup> <http://www.education.com/reference/article/concept-learning/> accessed on May 4<sup>th</sup>, 2015 at 4.54 p.m.

<sup>19</sup> Saiful Azwar, *Metode Penelitian*, (Jakarta: Pustaka Pelajar, 1999), page 6.

This research uses qualitative approach. It is an approach that used in the research which oriented to the natural phenomenon. Based on that orientation, the character of the approach is naturalistic and cannot be done in the laboratory, but the researcher must come to the field directly. So, this research is called field study.<sup>20</sup> The researcher chose qualitative approach due to the study discusses about the Islamic Religion Education learning concept, which includes in the category of natural case. So, the researcher needs to observe and describe the learning process of Islamic Religion Education, the curriculum, the learning methods, the evaluation process, and the educational funding as natural as possible.

By that approach, the researcher expects that a significant comparison of Islamic Religion Education between Southern Thailand and Indonesia could be found.

### 3. Research Subject

The subject or information source is the information used as the data of research. These are some subjects in this research:

- a. Four Islamic Religion Education teachers of Songserm Islam Seksa School.
- b. Three Islamic Religion Education teachers of Senior High School Muhammadiyah Boarding School Yogyakarta.

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<sup>20</sup> Muhammad Nazir, *Metode Penelitian*, (Bandung: Remaja Rosdakarya, 1986), page 159.

c. Junior High School and Senior High School students of Songserm Islam Seksa School.

d. Junior High School and Senior High School students of Muhammadiyah Boarding School Yogyakarta.

#### 4. Data Gathered Method

##### a. Observation

Observation is a data accumulation method that observes the object or subject of research accurately by using all the five senses.<sup>21</sup> This method is used to observe how Islamic Religion Education teachers conduct learning concepts in the classes according to their curriculum, what kind of strategies and styles in the learning process, what kind of activities before, during, and after the lesson. This is also used to observe student's habits and attitudes during the process of education in or out of the class. Besides, this method is used to get some data about geographical location, condition, and situation of both schools.

##### b. Interview

Interview is a data gathering technique whose steps are asking for

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<sup>21</sup> S. Nasution, *Metode Reaserch Penelitian Ilmiah*, (Jakarta: Bumi Aksara, 2006), page 113.



some questions, noting, and recording the answers from respondents.<sup>22</sup>

This method is used to conduct interviews with seven Islamic Religion Education teachers and five students.

In this section, the researcher used a semi-structured interview, where the interviewer brought some questions generally about the research problems that the interviewer wanted to solve. Besides, the interviewer conducted the interview informally without ignoring the main objective of the interview.

#### c. Documentation

Documentation is an indirect data gathering technique, which collects the data through studying documents like photos, videos, or diaries. This method is used to get data about students' name list, history of the schools development, organization structures, condition of students and their school environment.

In this section, the researcher came to both schools to take some photos of learning activity and searched for some information from field documents that related with the research.

#### 5. Data Analysis Technique

Data analysis technique is a systematic process of searching and arranging data from the result of interview, field research notes,

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<sup>22</sup> Haris Herdiansyah, *Metodologi Penelitian Kualitatif*, (Jakarta: Salemba Humanika, 2011), page 121.

observation, and documentation by organizing those all into categories, verifying into units, synthesizing, arranging to be a pattern, reducing some unimportant data, and the last is drawing a conclusion to be understood by the writer and all the readers easily.<sup>23</sup> This research uses Miles and Huberman analysis model, which contains three main steps: data reducing, data display, and conclusion drawing/verification.<sup>24</sup>

#### a. Data Reducing

Data reducing means making summary of main data, focusing on important things, searching of the theme and the pattern, and separating unimportant things out. Therefore, the reduction data will show a clearer description and make the researcher easier to accumulate the next data.

In this section, researcher searched for the data in both schools as many as possible. After that, researcher separated the important data that needed congruent to the research. Then, the researcher abridged and organized data until the final conclusion could be verified.

#### b. Data Display

After the step of data reduction, the next step is displaying data. Short description, blueprint, category relation, and flowchart

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<sup>23</sup> Sugiyono, *Metode Penelitian: Pendekatan Kuantitatif, Kualitatif, dan R&D*, (Bandung: Alfabeta, 2008), page 335.

<sup>24</sup> Matthew B. Miles, *Analisis Data Kualitatif*, (Yogyakarta: UI Press, 1992), page 16-21.

could do data display. In this case, the most frequent of most data display for qualitative research data in the past have been narrative text. Looking at displays helps us to understand what is happening and to do some thing-further analysis or caution on that understanding.

After reducing data, the researcher input the data in description. Then, the researcher analyzed the result of the research in both schools and compare it including the discussion from the personal thought. It is positioned on the third chapter.

#### c. Conclusion Drawing/Verification

The third step is drawing a conclusion and verification. The first conclusion is suggested and temporary. It could be changed if the researcher does not find accurate evidences, which support in the next data accumulation. If the first conclusion is supported by some valid and consistence evidences when the researcher comes back to the research field to accumulate data, it means that the suggested conclusion is credible.

#### 6. Data Validity Check-up

This research used triangulation technique, which utilized to check the data from the result of some informants with the reality in the field and through documentation. Triangulation technique consists of three parts: triangulation of technique, triangulation of time, and triangulation

of source.<sup>25</sup>

Triangulation of technique was used to search the similarity of the result from the different technique, such as the result from interview and observation. If the result of interview appropriate with the result of observation, it means the data is valid and reliable.

Triangulation of time was used to search the similarity of the result by the different time, such as the result of interview was held on Monday. Then, the researcher conducted the interview two weeks later. If the result from the interview on Monday appropriated with the result of interview two weeks after, it means the data is valid and reliable.

Triangulation of source was used to search the result from the different informant, such us asking questions with a teacher. Then, the answers were confirmed with the headmaster or another teacher. If the result of interview with teacher A was appropriate with the result of interview with the teacher B, it means the data is valid and reliable.

## **G. Paper Organization**

This paper has been constructed considerably in order for its components to be able to relate one to each other. There are four chapters constructing this paper. Each of the chapters will be elaborated further in the later paragraphs. Besides, this paper is also completed with title page, ratification page, motto, acknowledgement page, preface, and table of

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<sup>25</sup> *Ibid.*, page 434.

contents.

The first chapter of this paper is the introduction. It consists of background of the study, problem statements, objectives of the study, significances of the study, theoretical framework, research method, and paper organization.

The second chapter elaborates the general description of Songserm Islam Seksa School and Muhammadiyah Boarding School which covers its geographical location, history of development, visions and missions, organization structure and the job description of each component, teachers' condition, students' condition, and also the condition of their facilities which support the teaching and learning process.

The third chapter of this paper explains the motivation condition of students in Songserm Islam Seksa School and Muhammadiyah Boarding School, elaborate the efforts done by the teachers there to improve the learning motivations of the students and solve the problem hindering the students from learning.

Finally, the fourth chapter consists of conclusion, recommendations, and closing statement.

## CHAPTER IV

### CONCLUSION AND SUGGESTION

#### A. Conclusion

1. The learning concept at the Songserm Islam Seksa School emphasizes more on religion although general knowledge is offered too. The Songserm Islam Seksa School uses two curricula, which are national curriculum for the general education, and religion curriculum for the religion education that are made by Islamic Education Department and are agreed by three provinces in the Southern Thailand: Pattani, Yala, and Naratiwath. Accordingly, there are two kinds of education, which are *Sekolah Umum* and *Sekolah Agama*. The learning concept of Islamic Religion Education uses *Arab Pegon* transcript in *Melayu* language, including the books. In the learning process, the teacher is positioned as the main subject of learning. In this case, discourse is the main method. The Songserm Islam Seksa School has the same learning evaluation model with Indonesian education, which is written test as the main evaluation. Moreover, although the Songserm Islam Seksa School is a private school, there is no education funding that asserts the students to pay.
2. The learning concept at the Muhammadiyah Boarding School emphasizes on balancing general knowledge and Islamic religion knowledge. The material of Islamic Religion Education has a large scope. Islamic Religion Education is separated to be some subjects, which use Arabic in the learning process, including the transcript. The book source of Islamic

Religion Education is a book that was made by the Muhammadiyah Boarding School itself and uses some books that was made by Muhammadiyah University of Yogyakarta.

The learning concept of Islamic religion positioned the teacher as the main subject of learning. In this case, the discourse method is often used. Meanwhile, the using of learning media is minimum. For the learning evaluation, the Muhammadiyah Boarding School balanced between theory and practice. It is proved by the separation schedule of the test, i.e., two weeks for the practicum and two weeks for the written test. However, similar to the Islamic private *pondok pesantren* in Indonesia, the Muhammadiyah Boarding School ascertains the amount fund for the education.

3. The comparison of Islamic Religion Education learning concepts at the Songserm Islam Seksa School Southern Thailand and Muhammadiyah Boarding School Yogyakarta are similar and have the the same model in teaching, in which they positioned the discourse as the main method in the class. Both schools also use two curricula for their education, in which the Islamic Religion Education used the curriculum made by themselves. The transcript that both schools used for Islamic Religion education concept is Arabic. The difference is the Songserm Islam Seksa used *Melayu* language, meanwhile the Muhammadiyah Boarding School use Arabic language. Besides, both schools used the same evaluation, which is written test.

In fact, the Muhammadiyah Boarding School gives more attention to the practicum as the same as the theory test. For the graduation, the Songserm Islam Seksa School and the Muhammadiyah Boarding School have some requirements to students. The difference is that the Songserm Islam Seksa School separates the graduation of *Sekolah Agama* and *Sekolah Umum*, meanwhile the Muhammadiyah Boarding School occurs the graduation generally.

## **B. Suggestion**

Based on the research data, the researcher gives some suggestions as follow:

1. Islamic Religion Education's teachers in both schools should change the learning methods to become better and more fun to create an impressive learning process.
2. Teachers at both schools are better not to give too many tasks whereas the amount of Islamic Religion Education sub-subjects are numerous based on the curriculum. Meanwhile, there are several subjects of science and social too. If each teacher of science and social gives the task, so does each teacher of Islamic Religion Education, the students will be scruple to finish it. Probably, students can get ten to fourteen tasks in a week. It is not good for them. They have to assure hard responsibility.
3. The Songserm Islam Seksa School has to make a balance proportion to the practicum test, not only written test. The Muhammadiyah Boardings School has been implementing it.



4. Students of Songserm Islam Seksa should study more seriously and do not underestimate the educational although they do not have to pay for the schooling. So do students in Muhamadiyah Boarding. It is better to study hard even though they have to pay for their education.



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## INTERVIEW GUIDELINE

### A. General Information

1. Bagaimana sejarah berdirinya sekolah ini?
2. Bagaimana kurikulum di sekolah ini?
3. Pukul berapa hingga pukul berapa pembelajaran dimulai?
4. Berapa menit dalam satu jam mata pelajaran?
5. Berapa jumlah hari efektif sekolah?
6. Berapa kali jam istirahat dalam sekali?
7. Bagaimana dengan pelaksanaan kegiatan upacara bendera?
8. Mata pelajaran apa yang dilangsungkan di jam pertama pembelajaran?
9. Berapa KKM di sekolah ini?
10. Apakah sekolah ini menerapkan sistem kelas akselerasi?
11. Adakah pembiasaan yang sekolah ini terapkan kepada siswa?
12. Adakah satu kegiatan bulanan, per semester, atau tahunan, yang mencerminkan corak/khas dari sekolah ini?

### B. Learning Concept

13. Metode dan strategi apa yang ustadz/ustadzah terapkan di kelas?
14. Apakah ustadz/ustadzah menggunakan bantuan LCD?
15. Apakah posisi tempat duduk di kelas sering diganti untuk membuat suasana baru?

16. Apakah ustadz/ustadzah pernah atau bahkan sering melakukan pembelajaran di luar kelas?
17. Bagaimana sistem pembelajaran di kelas berlangsung? Bahasa apa yang digunakan?
18. Bagaimana evaluasi yang ustadz/ustadzah terapkan dalam menilai keseharian peserta didik? Selain UTS/UAS.

### **C. Funding & Donation**

19. Bagaimana sistem pendanaan yang di dapat di sekolah ini?
20. Berapa rupiah dana yang ditarik kepada peserta didik setiap bulan/semester?

## INTERVIEW TRANSCRIPT I

**Time** : August 4<sup>th</sup>, 2015  
**Location** : Teacher Room Songserm Islam Seksa School  
**Informant** : Ustadz Usman

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**The Researcher**

Ustadz. Macam di sekolah ni dibagi menjadi dua. Sekolah Agama dan ...?

**Ustadz Usman**

Sekolah Akademik.

**The Researcher**

Sekolah akademik ni dari kelas berapa?

**Ustadz Usman**

Satu sampai enam.

**The Researcher**

Macam sekolah agama dari kelas?

**Ustadz Usman**

Kelas Ibtida'i sampai kelas Tsanawi

**The Researcher**

Ibtida'i, Muthawasittah, sampai Tsanawi? Ibtida'i kelas satu sampai?

**Ustadz Usman**

Tak da satu dua. Ada tiga empat selalu.

**The Researcher**

Macam tu?

**Ustadz Usman**

Ya. Tiga empat Ibtida'i, lima enam tuju Muttawasit, delapan Sembilan sepuluh Tsanawi.

**The Researcher**

Oo.. Jadi Ibtida'i ni dua saja?

**Ustadz Usman**

Ya. Dua saja. Kerana satu dua ni banyak belajar di kampung-kampung. Sekolah tadika di masjid-masjid. Tapi disini ada Annuban untuk kanak-kanak lah. Dari kelas satu sampai tiga. Pah tu ibtida'i satu sampai enam. Pah tu daripada ni, Mattayom. Mattayom ni tahap menengah. Satu sampai enam. Pah tu gi sambung tinggi di mahawi, ee.. Apa panggil? Universiti.

**The Researcher**

Baik. Pah tu mengajar satu jam empat puluh minit ya?

**Ustadz Usman**

Empat puluh minit.

**The Researcher**

Apabila bapak mengajar ni, ceramah pada siswa macam tu? Atau dengan cara lain?

**Ustadz Usman**

Ada taktik macam-macam. Adanya apabila masuk, tanya khabar dengan pelajar-pelajar sebagai mukadimah, permulaan. Tanya-tanya, Sudah Tanya tu langsung pelajar-pelajar buka buku-buku. Pah tu, nah, baca.

**The Researcher**

Siswa baca, pah tu bapak menerangkan, macam tu?

**Ustadz Usman**

Ada macam-macam. Ada baca selalu, pah tu suruh pelajar baca pun ada juga.

**The Researcher**

Oh macam tu?

**Ustadz Usman:**

Kalau tak sempat masuk, suruh pelajar baca dulu. Ada macam-macam tengok taktik peranan masing-masing. Tak sama.

**The Researcher**

Terus. Macam mana lagi bapak? Yang lain?

**Ustadz Usman**

Ada jenis tulis. Pah tu buat jadual di papan hitam di blackboard. Buat jadual buat apa. Bagi-bagi. Tak samalah. Taktik tak sama.

**The Researcher**

Ceramah dengan siswa jelas ya.

**Ustadz Usman**

Jelas. Uraian.

**The Researcher**

Tanya jawab?

**Ustadz Usman**

Ada juga. Apabila ada bacaan yang payah-payah, Tanya. Adakah boleh jawab atautah tak dijawab. Apabila tak boleh jawab, beri uraian sekali lagi.

**The Researcher**

Haa macam tu. Macam buku referensi, bapak? Kitab macam ni? Bapak suka menggunakan kitab dok?

**Ustadz Usman**

Ada kitab. Buku pelajaran, ada. Setiap orang guru harus ada buku mengajar.

**The Researcher**

Suka menggunakan computer dok. Bapak ni mengajar menggunakan komp dok?

**Ustadz Usman**

Ini masa dulu, tak ada. Tak guno lah.

**The Researcher**

Kalau bapak disini ni mengajar madah apa?

**Ustadz Usman**

Fiqh, Mantik, Balaghah, Al-Quran. Setiap kelas ada Al-Qur'an. Pah tu Al-Qur'an duduk di madah pertama. Semua madah pertama. Guru kelas musti bertanggung jawab masing-masing tentang Qur'an. Ada hafal, ada tafsir, macam-macam. Ada ushul tafsir.

**The Researcher**

Bapak suka memberikan contoh dok dalam Al-Qur'an ni? Contoh dalam kehidupan sehari-hari macam tu?

**Ustadz Usman**

Ada laah.

**The Researcher**

Jadi seluruh kelas ni, Al-Qur'an madah pertama ya?

**Ustadz Usman**

Ada. Qur'an ni madah pertama, kerana sebelum pada nak masuk benda-benda lain, masuk Qur'an dulu. Itu adalah rezeki ruh. Makanan ruh. Kena utamakan. Makan jasad selepas tu. Yang kedua. Makanan ruh yg pertama.

**The Researcher**



Kalau macam budak tak masuk sekolah macam ni, bagaimana bapak? Ada batas dok? Misal budak ni tak masuk selama empat belas hari macam tu, bagaimana?

**Ustadz Usman**

Apabila cek nama, termasuk seperti black list lah. Blacklist ni macam buat kursus dulu lah. Selama tiga hari kah, macam-macam. Kursus untuk madah-madah yg ia tinggal. Kalau tak masuk kursus tak boleh periksa lah.

**The Researcher**

Apabila ujian tengah semester ni, bapak buat soalan essay mengisi atau memilih?

**Ustadz Usman**

Ada macam-macam. Ada buat jadual isi-isi, pilih, beri soalan beri budak jawab pun ada. Tak sama.

**The Researcher**

Ada nilai batas minimal macam tu dak? Budak ni paling rendah dapat nilai berapa apabila lulus, macam tu..

**Ustadz Usman**

Yang rendah tak cukup limapuluh lah. Limapuluh lepas lah.

**The Researcher**

Tapi macam empat puluh ni tidak boleh?

**Ustadz Usman**

Tidak boleh. Empat puluh Sembilan pun tak boleh. Tak sampai setengah dari penuh. Kalau tak sampai lima puluh tak lepas.

**The Researcher**

Itu sekolah macam akademik, semua supo macam tu?

**Ustadz Usman**

Ya ya. Supo. Lima puluh ni grid satu. Grid dua enam puluh. Grid tiga tujuh puluh. Grid empat delapan puluh ke atas.

**The Researcher**

Disini ni ada macam peringkat dok? Macam budak paling pandai ni peringkat satu, budak paling bodoh ni peringkat terakhir, ada dok?

**Ustadz Usman**

Tak ada tak ada. Tak buat nilai macam tu. Ada ni mula-mula masuk.

**The Researcher**

Macam laporan mengaji ni ada dok? Macam budak ni selama satu term ni nilai dalam buku ni, ada dok?

**Ustadz Usman**

Emm ada. Tapi tak ada peringkat. Dulu kalau boleh grid tinggi, langkah kelas lain lah. Tapi sekarang tak ada lah. Budak rugi lah beli buku tak sempat mengaji. Tak sampai setahun beli pula. Dulu tak ada grid. Ada persen. Kiraan persen.

**The Researcher**

Kalau disini ni, budak-budak suka menggunakan presentasi dok? Macam budak ni maju di depan kelas kemudian budak cakap materi.

**Ustadz Usman**

Dok. Budak ni kebanyakan malu. Kalau ada ni kelas tinggi-tinggi.

**The Researcher**

Baik. Korp khun kap, Ustadz.



## INTERVIEW TRANSCRIPT II

**Time** : September 1<sup>st</sup>, 2015  
**Location** : Teacher Room Songserm Islam Seksa School  
**Informant** : Ustadz Yaming Dama

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### **The Researcher**

Behmiji, Trias ni duduk sini ni mengajar juga melakukan research buat universiti. Trias nak Tanya ni. Mengapa madah Al-Qur'an ni selalu ada di setiap awal?

### **Ustadz Yaming Dama**

Dengan setiap Al-Qur'an ada setiap madah di awal kerana mengambil keberkatan di dalam pengajian. Sebelum belajar daripada yang lain kita belajar Al-Qur'an dulu supaya mengambil keberkatan.

### **The Researcher**

Pah tu, Behmiji. Trias ni bingung ni. Mengapa di sekolah ni madah banyak sangat?

### **Ustadz Yaming Dama**

Haa.. Di dalam sekolah ni madah tu jadi banyak bercampur dengan akademik, dengan sebabnyamengajar ni sebelah hok akademik adalah orang panggil hok penting sebagai hok akademik. Pah tu pula sebelah wali agama pun adalah mata pelajaran yg penting.

### **The Researcher**

Di Indo ni supo. Madah ni banyak. Tapi disini banyak sangat.

### **Ustadz Yaming Dama**

Haa.. Banyak lagi. Jadi disini tu jadi dia kumpul masalah saman hok akademik hok bagi agama.

### **The Researcher**

Behmiji. Disini ni guno dua kurikulum? Macam kurikulum dari Thailand dan dari kurikulum agama?

### **Ustadz Yaming Dama**

Ya. Dua kurikulum. Daripada pihak kerajaan dan daripada pihak alim ulama.

### **The Researcher**

Kurikulum agama ni sekolah buat seorang?

**Ustadz Yaming Dama**

Sekolah tidak buat sendiri dok. Ambil daripada hok menengahi kerajaan.

**The Researcher**

Okey. Korp khun karp, Bemiji..



### INTERVIEW TRANSCRIPT III

**Time** : September 7<sup>th</sup>, 2015

**Location** : Teacher Room of Songserm Islam Seksa School

**Informant** : Ustadz Asy'ari

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#### **The Researcher**

Ustadz Asy'ari, Trias ni nak tanya-tanya untuk research Trias. Trias tengok ustadz Asy'ari ni satu dari sekian ustadz yang menggunakan notebook dalam mengajar. Trias nak tanya, sejak kapan ustadz menggunakan power point dalam mengajar? Sudah lama kah?

#### **Ustadz Asy'ari**

Jadi soalan dari saudara kita sak ni, bila guna cara ni? Jadi yang saya guna ni semenjak daripada lebih kurang 2 tahun dari tahun mula-mula saya masuk mengajar di sini. Nah, dari tahun mula-mula tu saya belum guna lagi. Tahun kedua ni, saya guna ni.

#### **The Researcher**

Yang kedua, mengapa ustadz guna power point atau notebook ni? Supaya apa?

#### **Ustadz Asy'ari**

Ya, saya guna ni dengan kerana agar ada kemajuan dari anak ni, banyak memberi kesan dan memberi pahaman. Demi untuk menggunakannya itu paham tak semacam dan juga seperti boleh lihat dengan cara tak semacam tak secara duduk saja. Menyebabkan pelajar tu tak mengantuk.

#### **The Researcher**

Benar-benar. Ustadz, apakah ada cara lain yang ustadz gunakan selain powerpoint macam dengan game atau budak diajak keluar kelas? Supaya tak boring, tak bosan, macam tu? Ada dok?

#### **Ustadz Asy'ari**

Cara lain- lain lagi tu seperti bawa pelajar keluar supaya dekat udara. Cara lain lagi seperti beri kewajiban untuk belajar tentang seperti esok kita nak belajar apa, dia cari dulu. Esok pelajar tu mari, pas tu dia orang yang coba-coba mengajar budak.

#### **The Researcher**

Oh, jadi budak ni disuruh maju kelas pas tu mengajar kawan lain ustadz? Kalau di indo disebut presentasi. Macam tu ustadz?

**Ustadz Asy'ari**

Semacam. Pas tu, jika nak ada salah ada yang membetulkan.

**The Researcher**

Macam university ustadz mengajar ni.

**Ustadz Asy'ari**

Sikit-sikit lah.

**The Researcher**

Pas tu, terakhir ustadz. Macam mana ni budak apabila ustadz guna powerpoint atau diajak keluar kelas. Suka atau ada beza tak apabila ustadz hanya mengajar kecek banyak?

**Ustadz Asy'ari**

Memang ada perbezaan kelas ada budak tu. Kalau budak orang tak semacam dengan orang tua budak ni suka dengan agama, suka dengar-dengar. Dengan sebab tu lah, kita memberi kesan dan menulung demi untuk paham mata-mata pelajaran lebih luas daripada dengan cara tulis saja.

**The Researcher**

Kerana zaman ni sudah maju ya ustadz?

**Ustadz Asy'ari**

Ya.

**The Researcher**

Baik. Terima kasih ustadz.

## INTERVIEW TRANSCRIPT IV

**Time** : September 7<sup>th</sup>, 2015  
**Location** : Canteen of Songserm Islam Seksa School  
**Informant** : Kak Roh

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### **The Researcher**

Halo kak Roh. Ni Trias ni kan ada research. Pas tu, Trias tengok ni kak Roh salah satu guru yang mengajar di sekolah ni beza dengan guru lain. Macam tu. Yang pertama, Trias nak tanya ni, metode apa yang digunakan kak Roh di dalam kelas atau belajar ni? Di dalam kelas atau macam mana?

### **Kak Roh**

Ya kalau belajar masa budak kelas ibtida'i dengan budak kelas tsanawi ni beza. Kalau kelas tsanawi ni boleh pakai metode ceramah pas tu diskusi kelompok kecil. Kalau masa kelas bawah ni supo nak ajak nak wi pandai baca, pandai nulis. Pas tu banyak game nak guna nak wi budak tak puah dalam bilik.

### **The Researcher**

Pas tu, Trias tengok kak Roh ni suka keluar ke lapangan bawa budak belajar di luar kelas tu. Supaya apa tu kak Roh?

### **Kak Roh**

Supaya kak Roh mengajar kelas ibtida'i ni banyak khisoh keh. Supo pakai masa panje. Kalau masa mengajar untuk mengajar berdiri saja budak tu terima, dia puah. Budak –budak kelas puah jadi ngantuk.

### **The Researcher**

Apabila budak di kelas ni puah?

### **Kak Roh**

Puah.

### **The Researcher**

Pas tu, sejak kapan kak Roh guna metode ajak keluar budak ni? Baru saja atau sudah lama?

### **Kak Roh**

Kalau masa mula kak Roh mengajar budak sini, kak Roh mengajar budak biasa kak Roh mengajar budak tsanawi. Tak ada bawa tubek luar nu. Mengajar dale kelas diskusi bek tu. Tapi setahun ni baru kak Roh mengajar budak ibtida'i. Tapi

kalau kak Roh ada mengajar di rumah mengajar tadika bek ni biasa kak Roh bawa tubek.

**The Researcher**

Oh. Jadi biasa mengajar tadika juga kak Roh?

**Kak Roh**

Ya. Di Rumah.

**The Researcher**

Jadi baru saja tahun ni kak Roh?

**Kak Roh**

Tahun ni saja kak Roh mengajar budak ibtida'i. Biasa kak Roh mengajar kelas lape, sembile, sepuluh tsanawi.

**The Researcher**

Pas tu, kak Roh guna metode yang lain macam bawa keluar budak supaya tak puah macam tu?

**Kak Roh**

Ya keno ngajar keno beza supo ngan budak tsanawi tak apo kita ngajar, kita wi dia dengar ni tak apo. Tapi budak kecil ni tak supo ngan budak besar.

**The Researcher**

Pas tu, kak Roh nak teruskan metode macam ini tak?

**Kak Roh**

Kalau kak Roh mengajar ibtida'i, kak Roh nak terus. Kalau tsanawi, kak Roh guna metode lain.

**The Researcher**

Kak Roh suka bawa notebook dalam kelas tak? Macam ustadz Asy'ari tu.

**Kak Roh**

Kalau hok notebook, kak Roh tak boleh pakai.

**The Researcher**

Pas tu, bek no budak ni, apabila diajak keluar?

**Kak Roh**

Suka dia.

**The Researcher**

Ok kak Roh, terima kasih.



## INTERVIEW TRANSCRIPT V

**Time** : October 1<sup>st</sup>, 2015

**Location** : Headmaster Room of Songserm Islam Seksa School

**Informant** : Mr. Ni'loh Ni'heng

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### **The Researcher**

Tukni. Trias ni ada tugas dari university nak tanya konsep pembelajaran agama di Songserm. Pah tu trias nak membandingkan bek no guru ni mengajar. Supaya wi tahu perbezaan di Thailand dan di Indonesia. Nah pertama ni tukni, trias nak tanya. Songserm ni guna 2 kurikulum?

### **Mr. Ni'loh**

Iya. 2 kurikulum.

### **The Researcher**

Pah tu, bek no 2 kurikulum tu, tukni?

### **Mr. Ni'loh**

Songserm ni guna 2 kurikulum. Kerananya tak hanya di Songserm, tapi sekolah-sekolah di 3 wilayah Selatan Thai ni guna 2 kurikulum. Kerana apa? Kerana 2 kurikulum ni, satu kurikulum agama, satu kurikulum saman. Sekolah ni berdiri tahun 2003. Pah tu guna kurikulum agama mulai tahun 2007. 2008 ni kurikulum agama baru.

### **The Researcher**

Berarti kurikulum ni ganti, tukni? Berapa tahun sekali?

### **Mr. Ni'loh**

Ganti. Tapi kurikulum ni dari kerajaan.

### **The Researcher**

Oh berarti Songserm ni tak buat kurikulum ya tukni? Dari kerajaan?

### **Mr. Ni'loh**

Buat tapi hanya maddah saja. Isi maddah. Adapun kurikulum yang asasi dari kerajaan. Kurikulum agama hok kerajaan Bangkok ni, yang terakhir sekali tahun 2008. Kalaulah kurikulum agama ni khusus 3 wilayah Selatan ni tahun 2003. Maka dalam Selatan ni tak guna dari Bangkok, guna 2003 sampai sekarang. Khusus 3 wilayah Selatan. Kerana dari kerajaan ni tak baik kualiti. Pah tu, kepala-kepala sekolah di 3 wilayah Selatan ni kumpul buat kurikulum agama untuk 3 wilayah Selatan. Tapi diakui oleh kerajaan. Itu menteri pelajaran ni tanda tangan.

Ada 2003 dan 2008 ni tanda tangan sama. Tapi untuk 2008 ni kita tak guna. Maddah sikit. macam tu lah.

**The Researcher**

Pah tu, batas nilai disini guna 50, tukni?

**Mr. Ni'loh**

Ya. Tak lepas dari tu tak lulus. Ada 8 grid. Grid 0 ni hingga 49. 50 hingga 54 ni grid 1. 55 hingga 59 tu 1,5. Grid 4 ki 80 ke atas. Jadi ada grid 0-1-1,5-2-2,5-3-3,5-4. Macam tu. Semua ada 8. Semua sekolah di 3 wilayah ni semua guna 50 tiap madah.

**The Researcher**

Pah tu, pelajar tak lulus ni bek no, tukni?

**Mr. Ni'loh**

Periksa seorang. Kita kena buat mengajar ganti. Untuk ungkap masalah. Untuk pelajar tak lulus ada berapa orang pah tu kita buat rancangan tiga hari ada satu kumpulan yang tak masuk dalam kelas kena buat kegiatan macam tu. Untuk tambah. Dia boleh periksa semula. Kalau tak lulus lagi, kena ulang.

**The Researcher**

Baik. Terimakasih Tukni atas waktunya.

## INTERVIEW TRANSCRIPT VI

**Time** : November 16<sup>th</sup>, 2015  
**Location** : Teacher Room Muhammadiyah Boarding School  
**Informant** : Ustadz Ahmad Hilmi

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**The Researcher**

Assalamu'alaikum warahmatullahi wabarakatuh.

**Ustadz Hilmi**

Wa'alaikum salam warahmatullahi wabarakatuh.

**The Researcher**

Disini saya ingin mengajukan beberapa pertanyaan kepada Panjenengan terkait dengan penelitian saya mengenai perbandingan pendidikan agama islam di Indonesia dan Thailand, ustadz.

**Ustadz Hilmi**

Oh iya.

**The Researcher**

Ustadz Ahmad Hilmi mengajar mata pelajaran apa?

**Ustadz Hilmi**

Fiqih dan Ushul Fiqih.

**The Researcher**

Untuk yang pertama, ustadz, saya mau menanyakan metode dan strategi apa yang ustadz gunakan di kelas selama mengajar?

**Ustadz Hilmi**

Yang pertama memang modul yang kita gunakan adalah modul berbahasa Arab. Jadi tentu saja yang pertama kita lakukan adalah memahami anak tentang apa yang kita baca itu, mulai dari penerjemahan. Tapi tidak melulu harus diterjemahkan sendiri dari gurunya tapi kita latihan untuk bisa menerjemahkan. Jadi mungkin kita melalui diskusi atau memberikan tugas. Artinya ketika masuk kelas harus bisa menerjemahkan semua dalam satu bab tertentu.

**The Researcher**

Kemudian apakah ustadz juga menggunakan bantuan LCD dalam menerangkan materi fiqih dan ushul fiqih?

**Ustadz Hilmi**

Bab-bab tertentu mungkin iya. Seumpamanya kalau bab ibadah yang memang butuh praktek begitu saya butuh ada audio-visual begitu. Video-video begitu saya pakai. Tapi selain itu, ketika saya mampu untuk menjelaskan langsung ya saya jelaskan langsung tanpa bantuan itu. Umpamanya seperti praktek sholat itu kan udah terbiasa. Artinya tidak diragukan lagi. Tapi kalau bicaranya sholat jenazah itu kan prakteknya tidur di sofa.

**The Researcher**

Berarti ustadz ini lebih dominan dalam explaining ya? Penjelasan dalam kelas begitu ya?

**Ustadz Hilmi**

Iya. Penjelasan langsung.

**The Researcher**

Kemudian ustadz sering melakukan pembelajaran di luar kelas nggak? Misalnya anak-anak diajak keluar kelas, begitu?

**Ustadz Hilmi**

Pernah tapi jarang. Tapi sering di dalam kelas. Karena memang target kita itu kan pada materi. Bukan dalam prakteknya. Kalau prakteknya itu nanti satu atau dua kali praktek itu sudah paham. Tapi kalau materi kan memang butuh pendalaman.

**The Researcher**

Kemudian mengenai tempat duduk, apakah ustadz sering mengganti-mengganti?

**Ustadz Hilmi**

Kalau tempat duduk siswa, rata-rata di MBS itu terutama yang putri itu, mereka udah punya program sendiri. Ganti tempat duduk setiap hari. Jadi mereka punya semacam kocokan. Jadi mereka menyediakan semacam kocokan di meja guru, tiap hari mereka kocokan itu. Jadi tiap memang berubah.

**The Researcher**

Kalau posisi tempat duduk, apakah baris atau letter U?

**Ustadz Hilmi**

Baris.

**The Researcher**

Pernah sekali diganti dalam letter U begitu, ustadz?

**Ustadz Hilmi**

Itu melihat kondisi kelas. Artinya kalau memang anaknya itu memungkinkan untuk dibuat letter U dalam kelas itu kita buat. Umpamanya kita sering juga untuk kelas 12 itu karena kelas disana saya rasa kurang cocok untuk pembelajaran, maka

saya ajak ke masjid terus untuk putra. Lalu kita ke masjid, akhirnya kita membuat halaqah. Tiap pelajaran fiqih saya ajak ke masjid.

**The Researcher**

Oh begitu. Baik.

**Ustadz Hilmi**

Tapi kalau kelasnya memang sudah bagus, dalam artian sudah kondusif, ya saya nggak perlu ngajak keluar lagi.

**The Researcher**

Kemudian bagaimana evaluasi yang ustadz lakukan terhadap pembelajaran ini? Selain UTS dan UAS, ustadz?

**Ustadz Hilmi**

Mungkin pertanyaan-pertanyaan bebas, menjelang atau bahkan ketika mau akhir jam pelajaran itu saya buat.

**The Researcher**

Dapat poin ya itu, ustadz?

**Ustadz Hilmi**

Dapat poin.

**The Researcher**

Baik. Mungkin tinggal satu saja. Saya ingin tahu pelajarannya gimana. Mungkin nanti saya tengok nanti ustadz hilmi.

**Ustadz Hilmi**

Oke.

**The Researcher**

Sudah berapa lama mengajar, ustadz?

**Ustadz Hilmi**

Disini hampir 2 tahun.

**The Researcher**

Dari universitas?

**Ustadz Hilmi**

Saya dari LIPIA Jakarta.

**The Researcher**

Oh, dari Jakarta?

**Ustadz Hilmi**

Iya. Jakarta.

**The Researcher**

Baru ya, ustadz?

**Ustadz Hilmi**

Baru dua tahun.

**The Researcher**

Masih muda ya ustadz?

**Ustadz Hilmi**

Saya sudah berkeluarga, udah punya anak.

**The Researcher**

Oya ustadz. Untuk pemberian tugas gimana ya ustadz ya? Kan anak-anak pondok tidak diperkenankan untuk mengakses internet?

**Ustadz Hilmi**

Kita kasih tugas anak untuk bisa jelaskan di kelas tapi tidak setiap hari. Karena kalau setiap hari nanti tidak bisa berjalan di kelas itu. Lagian mengingat materinya juga banyak, kemudian punya beban untuk menerjemahkan. Kalau dilepaskan ke anak nanti tidak berjalan. Kalau menurut saya.

**The Researcher**

Kalau diskusi bagaimana itu, ustadz?

**Ustadz Hilmi**

Diskusi ada, tapi hanya sesekali untuk selingan.

**The Researcher**

Kalau anak diberi presentasi nggak sih, ustadz? Maju ke depan berkelompok, seperti itu.

**Ustadz Hilmi**

Ada yang seperti itu. Ada yang menggunakan. Mengingat ini juga, santri disini tidak pegang internet, jadi mereka kan tidak ada bahan untuk ngobrol. Kalau bahannya dari buku, tentu saja tidak cukup.

**The Researcher**

Itu buku fiqih bahasa Arab, ustadz?

**Ustadz Hilmi**

Iya.

**The Researcher**

Kok bisa ya ustadz?

**Ustadz Hilmi**

Kan program kita di MBS itu, ini kan mulai jenjang SMP, kita gunakan materi berbahasa Arab untuk semua mata pelajaran agama. Mulai dari SMP-SMA, semua menggunakan bahasa Arab.

**The Researcher**

Baik. Terimakasih ya Ustadz Hilmi.



## INTERVIEW TRANSCRIPT VII

**Time** : November 16<sup>th</sup>, 2015  
**Location** : Secretary Room Muhammadiyah Boarding School  
**Informant** : Ustadz Odjie

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**The Researcher**  
Assalamualaikum

**Ustadz Odjie**  
Wa'alaikum salam.

**The Researcher**  
Ini saya Trias dari UIN ingin mengadakan wawancara dengan ustadz terkait dengan penelitian saya tentang komparasi antara sekolah di Indonesia dengan sekolah di Thailand. Dan MBS ini saya jadikan perwakilan dari sekolah Indonesia, jadi semacam bilateral. Tapi ini umum saja. Sebelumnya, ustadz disini berposisi sebagai apa?

**Ustadz Odjie**  
Saya sekretaris pimpinan pondok pesantren.

**The Researcher**  
Kalau di MBS ini, pukul berapa hingga pukul berapa pembelajarannya?

**Ustadz Odjie**  
Kalau pembelajaran kita kan ada yang formal dan ada yang non formal. Kalau yang formal, yang ada di dalam kelas, KBM kita ya jam 7 sampai jam 3 sore. Kalau yang non formal ya yang di luar itu. karena mereka tinggal 24 jam tinggal disini. Cuma untuk formalnya dari jam 7 sampai jam 3.

**The Researcher**  
Setelah itu, ada berapa menit dalam satu jam pelajaran, ustadz?

**Ustadz Odjie**  
Karena disini ada 2 tingkat pendidikan, ada SMP dan SMA. Yang SMP 40 menit, yang SMA 45 menit. Berbeda. Tapi nanti kita compare kan di pondok pesantren supaya tidak mengganggu kalau ada bel kemudian 5 menit kemudian ada bel lagi, maka kita sama rata kan semua pembelajaran disini 40 menit.

**The Researcher**  
Setelah itu, berapa hari efektif di sekolah?



**Ustadz Odjie**

Satu minggu ya 6 hari. Nanti ada satu hari libur. Disini hari liburnya hari jumat. Hari minggu tetap jadi hari efektif.

**The Researcher**

Berarti sama, ustadz. Kalau disana hari efektifnya 5 hari. Liburnya jumat-sabtu. Kemudian ada berapa kali istirahat, ustadz?

**Ustadz Odjie**

Kita ada 2x. Pertama, jam 9.40 sampai jam 10, mereka ada jeda 20 menit. Kemudian mereka ada istirahat lagi yang kedua pukul 12 tepat. Waktu istirahatnya sampai jam 1. Jadi satu jam.

**The Researcher**

Kemudian upacara bendera pasti ada ya, ustadz?

**Ustadz Odjie**

Oh. Ada. Disini upacaranya setelah hari libur. Jadi kalau liburnya jumat, berarti upacaranya hari sabtu. Kalau di luar kan hari senin. Kenapa? Karena hari liburnya hari minggu, lalu upacaranya di awal pekan yakni hari senin. Kalau awal pekan kita hari sabtu.

**The Researcher**

Kalau di Thailand setiap hari ada, ustadz.

**Ustadz Odjie**

Apel pagi setiap hari?

**The Researcher**

Iya, ustadz.

**Ustadz Odjie**

Setiap hari ada penaikan bendera?

**The Researcher**

Iya, ustadz.

**Ustadz Odjie**

Kalau disini setiap hari apel, tapi tidak penaikan bendera.

**The Researcher**

Kemudian, ada tidak jam pelajaran khusus yang diberlakukan pada jam pertama, ustadz?

**Ustadz Odjie**

Kalau jam pertama itu jam 7. Mata pelajarannya mata pelajaran yang telah dijadwalkan di kurikulum. Tapi anak-anak nanti masuk tidak pada jam ke-satu. Tapi masuk pada jam ke-nol. Jam nol kita itu ada pada jam 6.30. Anak-anak sudah harus masuk pada setengah jam sebelum jam ke-satu mulai. Pada saat itu, pembelajaran yang disampaikan pada anak-anak adalah mufrodad. Kalau dalam bahasa Inggris namanya vocabulary. Yakni kosa kata baru bahasa Arab dan Inggris. Yaa gunanya untuk dihafal, diingat, dan dipraktekkan di keseharian mereka saat mengikuti kelas.

**The Researcher**

Jadi ada jam 0 ya ustadz. Nah pada pukul 7 baru sesuai jadwal, begitu ya ustadz?

**Ustadz Odjie**

Iya. Baru sesuai jadwal. Kalau sesuai dengan pembelajarannya kan dimulai pukul 7. Sebelum pukul 7, anak-anak sudah harus masuk kelas, ada pembelajaran khusus yang diluar jadwal ini. Kalau yang di jadwal, nilai-nilainya kan masuk kelas, kalau yang ini tidak, hanya penguasaan saja.

**The Researcher**

Kemudian, berapa KKM di sekolah ini, ustadz?

**Ustadz Odjie**

KKM atau Kriteria Ketuntasan Minimal ini idealnya ditetapkan oleh guru masing-masing. Jadi kita tidak bisa menetapkan kamu harus nilai 7. Kalau di dunia pendidikan kan, guru menetapkan KKM harus berdasarkan 3 hal, yakni ada **imtek**, ada input, ada sarana dan prasarana. Nantinya akan di come back. Nanti kan baru ditentukan anak-anak ini bagus, karena kita didukung oleh fasilitas LCD. Kalau **imtek** itu kan tingkat kesulitan pembelajaran saya ini tidak terlalu sulit berarti anak-anak ini mampu, maka KKM saya 8. Disini KKM itu berbeda-beda.

**The Researcher**

Setiap mata pelajaran ya?

**Ustadz Odjie**

Ya. Kan tingkat kesulitan setiap mata pelajaran juga berbeda kan?

**The Researcher**

Iya, ustadz.

**Ustadz Odjie**

Sedangkan analisa guru tentang 3 kriteria tadi juga berbeda-beda. Tapi biasanya karena disini menganut sistem nilai murni, diharamkan guru itu mengatrol nilai. Maka KKM kita tidak tinggi. Kalau di raport kita misalnya KKM kita ada 60. Paling tinggi paling 70. 75 itu jarang. Kalau mas pergi di sekolah negeri atau sekolah umum, paling 75, 80 tapi nilainya dikatrol. Kalau disini nilai yaa sesuai

kemampuan anak. Tingkat kesulitan misalnya bahasa Arab itu kan dianggap sulit, jadi KKM nya 60. Nanti bisa dilihat di raport anak.

**The Researcher**

Kemudian apa di MBS ini program akselerasi, ustadz?

**Ustadz Odjie**

Tidak ada. Karena kurikulum yang kita berikan kepada anak itu bebannya sangat berat, sehingga dimungkinkan anak akan sulit mencapainya. Sehingga sudah kita programkan berjenjang. Materi pelajaran kelas 7 nanti lanjutannya di kelas 8. Yang kelas 8 nanti lanjutannya di kelas 9. Termasuk materi-materi agama itu diajarkan, bebannya berat sekali. Kemungkinan sangat sulit untuk bisa akselerasi.

**The Researcher**

Menyambung dengan pernyataan ustadz tadi, bagaimana kurikulum di MBS ini, ustadz? Mengikuti pemerintah Indonesia atau bagaimana ustadz?

**Ustadz Odjie**

Tempat kita itu adalah kurikulum yang memadukan atau menyatukan kurikulum yang ada. Yaitu kurikulum nasional dipadukan dengan kurikulum pesantren modern. Ada tim dari sekolah kita yang meramu yang memadukan antara kurikulum nasional dengan kurikulum pesantren modern. Sehingga pembelajaran kita dari pukul 7 sampai pukul 3 tadi merupakan materi-materi perpaduan tadi.

**The Researcher**

Berarti ada 2 kurikulum ya ustadz?

**Ustadz Odjie**

Dua kurikulum yang dipadukan. Namanya kurikulum keseimbangan. Tidak ada yang diunggulkan, tidak ada yang di anak tirikan. Semua materi yang kita berikan kepada anak, baik itu materi umum maupun materi agama semua dianggap sama.

**The Researcher**

Untuk kurikulum pondok tadi, dibuat sendiri atau mengikuti kemenag atau bagaimana ustadz?

**Ustadz Odjie**

Kita buat sendiri. Jadi mohon maaf, kalau kemenag itu kan kurikulumnya madrasah ya? Nah kurikulum pesantren itu belum ada. Kalaupun ada dominasinya, afiliasinya bukan muhammadiyah. Kalau kita ikut kemenag, sulit juga nanti. Sehingga jalan tengahnya, MBS ini memiliki tim kurikulum, meliputi kurikulum umum dan kurikulum agama. Mereka itulah yang meramu, jenjang per jenjang, materi apa yang akan diberikan kepada anak. Termasuk buku-bukunya. Buku-bukunya sebagian besar mereka ciptakan sendiri tapi tetap sejalan dengan kitab-kitab yang sesuai dengan rel mana dia. Kitab-kitab timur tengah kita

ambil, nanti kita buat sedemikian rupa secara sistem kurikulum agama itu seperti apa.

**The Researcher**

Kemudian, sistem pembelajaran di kelas berlangsung seperti apa, ustadz? Contohnya penggunaan bahasanya. Misalkan ada hari khusus untuk menggunakan bahasa ini?

**Ustadz Odjie**

Sistem pembelajaran di dalam kelas mungkin hampir sama dengan sekolah-sekolah lain. Tetap di kelas, guru menyampaikan di kelas tergantung metodenya. Bisa menggunakan sarana prasarana yang mana di tempat kita sudah terpasang LCD. Untuk penggunaan bahasa, sejak kelas 2 SMP, khusus pelajaran-pelajaran kurikulum pesantren, sudah disampaikan dengan menggunakan bahasa Arab. Dan guru-gurunya tidak bisa mengajar di kelas 2 SMP ke atas kalau ia tidak bisa fasih berbicara bahasa Arab. Buku-buku paket yang digunakan juga sudah berbahasa Arab. Sehingga mereka harus paham. Saya ambil contoh ini –sambil menunjukkan buku- Ini adalah buku referensinya. Ini adalah buku yang dibuat oleh tim kita.

**The Researcher**

Jadi setiap hari siswa dilatih untuk menulis bahasa Arab?

**Ustadz Odjie**

Tidak hanya menulis. Menulis, memahami artinya. Gurunya sudah menyampaikan dengan bahasa Arab sejak kelas 2 SMP mas.

**The Researcher**

Jangan-jangan ulangan juga dengan bahasa Arab, ustadz?

**Ustadz Odjie**

Jelas.

**The Researcher**

Tapi bahasa Arabnya bahasa Arab murni, bukan bahasa Arab Indonesia?

**Ustadz Odjie**

Bukan.

**The Researcher**

Soalnya di Thailand belajarnya juga menggunakan Arab pegon, kemudian bahasanya bahasa Melayu, ustadz.

**Ustadz Odjie**

Kalau punya kita enggak. Misalnya pertanyaannya tentang sejarah Nabi Muhammad, itu bahasanya bahasa Arab. Anaknya juga harus menjawab dengan bahasa Arab dan tulisan Arab.

**The Researcher**

Jadi di MBS ini lebih menekankan pada penggunaan bahasa Arab?

**Ustadz Odjie**

Kalau untuk komunikasi, ya, kita menggunakan bahasa Arab. Tapi kalau ditanya keunggulannya apa sih sekolah kita, bukan hanya unggul di bahasa Arabnya saja. Atau unggul di tahfidz . Di awal tadi saya bilang kalau kurikulum kita adalah keseimbangan, umum dan agama yang harus seimbang. Gak hanya unggul di matematika, tapi bahasa Arabnya juga jago. Jadi dua-duanya diberikan, keseimbangan. Tahfidz nya bagus, tapi fisiknya juga oke, bahasa Arabnya canggih, bahasa Inggrisnya juga wes-wes.

**The Researcher**

Ada hari khusus untuk bahasa Inggris, ustadz?

**Ustadz Odjie**

Jelas ada. Kita untuk bisa membuat mereka terbiasa berbahasa adalah dengan budaya. Budayanya dengan cara apa? Ada hari-hari tertentu, waktu-waktu tertentu, zona-zona tertentu yang wajib dengan menggunakan bahasa Arab dan bahasa Inggris. Contohnya di kamar mandi. Ketika mereka di kamar mandi, kapanpun itu, tidak ada toleransi lagi, mereka wajib menggunakan bahasa Arab. Misalnya juga di asrama. Ini adalah jamnya atau harinya berbahasa Arab. Jadi kalau mereka menggunakan bahasa Indonesia, apalagi bahasa Jawa atau Madura, maka itu pelanggaran dan akan dikenakan sebuah sanksi. Itu namanya pelanggaran bahasa.

**The Researcher**

Kemudian pertanyaan selanjutnya, apakah ada peraturan yang diberlakukan oleh MBS tentang pembiasaan misalnya pembiasaan puasa senin-kamis seperti ini, sholat dhuha atau tahajud. Apakah ada ustadz?

**Ustadz Odjie**

Secara bahasa ada pembiasaan, tapi kalau secara ibadah, disini anak-anak itu diharapkan memiliki sebuah karakter. Karakter ulama yang intelek. Harus dimulai dengan karakter anak sendiri. Kedisiplinan itu jelas. Jadi ada pembiasaan agar mereka disiplin, disiplin dalam ibadah maupun belajar. Karakter disiplin ini mencakup semua ini. Contohnya, semua sholat kita adakan secara berjamaah, baik wajib maupun sunnah. Untuk sholat sunnah itu contohnya sholat Dhuha. Seperti yang saya bilang tadi, pukul 9.40 mereka istirahat, mereka tidak lari ke kantin, tapi mereka digunakan untuk sholat dhuha. Jadi jangan pikir, waktu 2x istirahat itu, jam 9.40 digunakan untuk jajan itu tidak. Kantin tidak buka disini. Mereka pergi ke tempat wudhu dan sholat dhuha. Jam 12 mereka juga tidak pergi

ke kantin. Mereka pergi ke masjid untuk melaksanakan sholat dhuhur. Jadi itu budaya. Selain itu, ada ibadah-ibadah sunnah lainnya seperti puasa senin-kamis. Kalau tujuannya untuk melatih anak agar tebiasa, makanya kita wajibkan, apalagi yang putra. Kalau yang putri ada yang makan kan karena mereka ada dispensasi. Bahkan tingkatan mereka tidak hanya puasa senin-kamis, tapi ada juga yang melaksanakan puasa daud. Mereka sudah mulai kuat itu. Sehari puasa, sehari tidak.

**The Researcher**

Disini tidak ada kantin, ustadz?

**Ustadz Odjie**

Ada. Tapi bukanya waktu-waktu tertentu agar tidak mengganggu sistem kita. Misalnya buka di hari selain senin-kamis pada jam 1. Bakda dhuhur setelah mereka makan, mungkin ada yang mau jajan sampai pukul 1. Nanti buka lagi kalau sudah mendekati jam 5 itu, nanti tutup lagi. Jadi ada waktu-waktu khusus.

**The Researcher**

Untuk makan siang itu, mereka masak sendiri atau disediakan?

**Ustadz Odjie**

Sudah disediakan. Jadi ikut sistem mas. Semua yang dibutuhkan anak dalam hal makanan itu, anak tinggal ambil piring, sendok, gelas, ambil sendiri, tinggal makan.

**The Researcher**

Wah, ini pondok pesantren modern ya, ustadz?

**Ustadz Odjie**

Iya. Sudah dibuat sistem.

**The Researcher**

Kemudian, adakah satu kegiatan yang dimiliki MBS per bulan atau per semester yang unik, yang menjadi corak di MBS?

**Ustadz Odjie**

Banyak mas. Jadi kegiatan kita dibagi menjadi harian, mingguan, bulanan, tahunan. Yang harian itu tadi. Kalau mingguan, ada kegiatan ekstrakurikuler tapak suci, hizbul wathon, pecinta alam itu seminggu sekali. Ada juga kegiatan bulanan seperti Khitobah Akbar. Khitobah Akbar itu adalah kegiatan di dalam dalam sebulan sekali mereka latihan pidato bersama dalam bahasa Arab, Inggris dan Indonesia secara berkelompok. Nanti sebulan sekali di akbar kan. Jadi kelompok 1, 2,3 maju berpidato dengan menggunakan bahasa Arab dan Inggris. Yang per semester, ada kegiatan perkemahan. Hampir sama dengan sekolah lain. Kita keluarkan mereka semua menggunakan bis atau truk misalnya ke Merapi. Ada lapangan, lalu kita buat perkemahan akbar. Selain itu ada kegiatan amal bakti

santri. Amal bakti santri ini diikuti oleh semua santri MBS setahun sekali, biasanya pada liburan semester 2. Apa yang dilakukan santri, nanti akan dibagi bisa 5-7 kelompok dicampur SMP-SMA, nanti kita carikan lokasi amal bakti di luar MBS, pernah di Kulonprogo, Wonosobo, Karanganyar, kita carikan yang penduduknya masih banyak yang di garis kemiskinan. Cari yang masih pedesaan. Kalau perlu yang masih gak ada listriknya itu malah top. Nah amal baktinya nanti mereka tinggal di rumah penduduk. Per kelompok tadi, anak harus membantu tuan rumah atau ayah angkat sementara mereka. Kalau orang tuanya petani, mereka wajib ke sawah, kalau orang tuanya pedagang, mereka wajib ikut berjualan ke pasar, kalau nelayan ya cari ikan, kalo peternak ya gembala kambing, sapi. Ketika mereka disitu, ada kepekaan sosial yang dibangkitkan dari anak-anak. Empati. Ternyata ada lho kehidupan di luar sana yang seperti ini. Mereka disana selama 4 hari. Kalau Anda pernah lihat acara “Jika Aku Menjadi”, nah hampir sama.

**The Researcher**

Itu wajib, ustadz? Apabila kelas 7 sudah. Maka tahun depan lagi?

**Ustadz Odjie**

Wajib. Ya, maka harus melakukannya lagi. Kecuali tahun terakhir biasanya tidak dilaksanakan karena ada ujian. Amal bakti santri tadi merupakan favorit anak-anak disini.

**The Researcher**

Itu sudah lama, ustadz?

**Ustadz Odjie**

Sudah sejak MBS berdiri. Pertama di Turi, Sleman, Kedua di Wonosobo, Ketiga di Karanganyar. Keempat di Gunungkidul, Kelima di Kulonprogo. Ada pernah juga di perbukitan prambanan ini. Sudah 7x. Kan MBS baru 8 tahun.

**The Researcher**

Kebetulan saya juga baru baca bukunya guru de Britto ada program yang mirip dengan MBS, tapi kurang tahu mulainya kapan.

**Ustadz Odjie**

Kalau disana anak-anak disuruh ke kota, disuruh ngamen. Tapi punya kita lebih terpantau karena semua panitia turun ke lapangan langsung. Misalnya kita ke Wonosobo, ya kita buat sekretariat disana bekerjasama dengan Muhammadiyah dan pengurus kampung, titip anak-anak. Nanti puncaknya acara santunan. Nanti anak-anak memberikan semacam bingkisan ke masing-masing keluarga. Kita juga menyediakan sembako, diberikan secara massal. Anak-anak ada baksos juga memberikan buku-buku. Sore harinya selama 4 hari anak-anak harus menghidupkan suasana islami di kampung itu. Nanti puncaknya ada pengajian akbar dengan mengundang penduduk kampung.

**The Researcher**

Jadi satu kampung untuk kegiatan satu sekolah begitu, ustadz?

**Ustadz Odjie**

Iya. Di gunungkidul itu bisa 2 kecamatan untuk 1000 anak disini. Itu masih bisa bertambah lagi karena sekarang santri sudah 1400. Kalau satu kampung saja nggak cukup. Di gunungkidul hampir 2 kecamatan. Tapi nanti kita pilih, kan ada di kampung itu yang kaya juga, nanti kita pilih kalau perlu yang belum ada kasur. Anak nanti bawa nasi sendiri, masak sendiri. Orang tua nggak oleh masakin.

**The Researcher**

Itu sebenarnya menjadi salah satu poin yang sedang saya bahas dalam essay saya ustadz. Jadi Indonesia itu, titik keprihatinan yang saya merasakan itu masih dalam sebuah teori. Jadi untuk mempelajari ilmu sosial seperti ini perlu hal yang praktis semacam ini ya ustadz.

**Ustadz Odjie**

Ya, tentu. Mereka tidak hanya diberi tahu hidup itu harus sederhana, tapi harus merasakannya. Anak-anak mungkin di rumah bisa makan serba ada, tapi disini enggak. Bangun pagi disini harus disiplin. Awal-awalnya dipaksa, tapi lama-lama terbiasa lalu menjadi budaya.

**The Researcher**

Kemudian untuk ujian nasional tetap ya, ustadz?

**Ustadz Odjie**

Tetap. Karena kurikulum kita adalah perpaduan, otomatis kita tidak boleh mengesampingkan ujian nasional. Kita masih commit kalo kita masih bagian dari NKRI. Kurikulum kita ada agama, tapi umum juga masih ikut diknas.

**The Researcher**

Kalau dengan gadget, ustadz?

**Ustadz Odjie**

Anak-anak disini memang dilarang keras untuk berkomunikasi dengan menggunakan handphone, gadget. Jadi tidak ada anak-anak disini yang membawa android, komputer.

**The Researcher**

Kalau untuk mengakses internet?

**Ustadz Odjie**

Kalau mengakses internet, media-media pembelajaran itu biasanya digunakan di laboratorium. Artinya kalau ada materi pelajaran yang membutuhkan referensi yang berasal dari internet, gurunya harus aktif. Masuk lab juga bisa, atau gurunya



menggunakan layar. Kalau tugas-tugas mungkin nanti pas liburan bisa diberi tugas.

**The Researcher**

Kalau libur, pada pulang ya ustadz?

**Ustadz Odjie**

Kalau libur dalam seminggu itu libur KBM, Kalau per bulan bisa pulang. Tapi itu yang rumahnya dekat, kalau yang Sumatra kan nggak mungkin. Satu bulan sekali, sehari.

**The Researcher**

Sekolah yang saya teliti di Thailand, gedungnya tidak sebesar ini, ustadz. Cuma satu gedung 2 tingkat, tapi putra dan putri masih dicampur, tapi di sana ada hijab. Kalau disini ruangnya udah banyak ya, ustadz.

**Ustadz Odjie**

Sejak awal kita sudah komitmen kalau pendidikannya kita pisah walaupun muridnya sedikit. Semuanya. Gedung, asrama, kegiatan, kelas, bahkan libur pun kita pisah.

**The Researcher**

Upacara bagaimana, ustadz?

**Ustadz Odjie**

Oh, tidak. sendiri-sendiri. Anak-anak itu putra dan putri tidak pernah bertemu kecuali libur pulang ke rumah masing-masing lalu bertemu, mereka kan sudah tanggung jawab orangtuanya. Kalau masih dalam penanganan kita kan kita kondisikan mereka tidak bertemu.

**The Researcher**

Maaf ustadz, kalau saya ingin bertanya tentang sistem pendanaan apakah keberatan atau tidak? Ada donatur tidak?

**Ustadz Odjie**

MBS itu berdiri pada tahun 2008 dengan modal 0 rupiah. Ketika sekolah lain sudah punya modal tanah wakaf, kita hanya punya tekad dan niat. Niat yang kuat dan mimpi yang besar. Pendirinya adalah ustadz Mansyur. Diawali dengan sebuah keprihatinan kenapa kita belum punya sekolah yang mencetak ulama yang intelektual dan intelektual yang ulama. Muncullah ide mendirikan sekolah dengan sistem boarding school. Tanpa modal sama sekali. Awal pendirian itu, kita pinjam tanah milik Sultan Hamengkubuwono X. Di Jogja ini kan banyak tanah-tanah milik Sultan, kemudian kita pinjam, dengan niat yang kuat kita buat sistem pembuatan kurikulum, kita buat rencana yang matang untuk launching. Launchingnya kita adakan silaturahmi dengan tokoh-tokoh Muhammadiyah, termasuk pak Amien Rais, beliau mendukung sekali. Kendalanya adalah tanahnya

mana, modalnya apa, gedungnya dimana, kita belum punya. Tanah sultan itu kita sewa, kita dirikan pesantren. Sebelum kita dirikan, kita sebarribuan brosur ke seluruh Indonesia. Ketika mereka datang, ada yang kembali, tapi ada yang yakin. Mana sekolahnya? Kita tunjukkan sepetak tanah dengan tulisan “disini akan didirikan..”. Ini kan pertaruhan namanya. Pertama belum punya apa-apa. 2008 kita launching. Kemudian pendirian gedung kita minta bantuan masyarakat untuk wakaf, juga kerjasama dengan UAD. Gedung yang kita bangun itu kita pinjam dari UAD, Pembayarannya kita janjikan pembayarannya kita kembalikan dalam waktu kurang dari setahun. Caranya kita adakan pengajian lalu kita umumkan apakah ada yang mau memberikan sisa rejekinya maka jadilah gedung itu. Ada 3 lokal untuk putra. Untuk putri kita sewakan gedung dekat rel kereta prambanan belakang polsek. Ada gedung milik cabang Muhammadiyah Prambanan. Setahun disana. Baru nanti bangun lagi, kita bebaskan tanah lagi. Dari mana uangnya? Uang Muhammadiyah ini ada di kantong-kantong warga Muhammadiyah sendiri. Tapi selain itu kita juga berkomunikasi dengan pemerintah. Beberapa gedung itu juga merupakan bantuan dari pemerintah. Kalau donatur resmi kita tidak ada. Jadi operasional resmi kita berasal dari wali santri, pinjaman, kemudian untuk gedung-gedung kita masukkan proposal-proposal ke kementerian pendidikan.

### **The Researcher**

Kemudian siswa ditarik biaya perbulan atau persemester?

### **Ustadz Odjie**

Pembiayaannya dulu perbulan. Tapi sekarang kita merubah sistem. Pembiayaan di MBS ini ada 2 macam: biaya awal, pendidikan, dan lain-lain. Biaya awal adalah biaya yang diberikan oleh wali santri saat dinyatakan diterima. Contoh kemarin ada 600 pendaftar, ada sekitar 380 yang diterima. Dalam waktu seminggu mereka harus melunasi biaya awal sebesar Rp. 8.650.000. Untuk apa? untuk persiapan asrama, membeli ranjang, kasur, dipan, lemari, keperluan anak di awal. Kedua ada biaya pendidikan adalah biaya yang dikeluarkan untuk menunjang operasional pendidikan atau di luar namanya SPP. Itu boleh dibayar sekali, dua kali, atau diangsur perbulan tapi maksimal 10x saja dalam setahun. Biayanya adalah 9.000.000 kalau SMA 9.300.000. Nanti boleh dibayarkan sekali saat sudah masuk, bulan Juli. Kalau yang milih 2x nanti 4.500.000. Kalau milih angsuran nanti 900.000. Kalau dibuat rata-rata perbulan jadi 750.000. Fasilitasnya SPP, Uang makan tiap hari, uang kesehatan. Jadi disini ada klinik, ada perawat, obat-obatannya free. Kalau ada perawatan khusus seperti opname, nanti ada komunikasi dengan orang tua. Itu juga sudah termasuk fasilitas laundry seragam. Yang ketiga ada biaya lain-lain. Nanti ada buku, seragam, seperti itu dibayarkan per tahun.

### **The Researcher**

Biaya 9.000.000 itu setahun ustadz?

### **Ustadz Odjie**

Iya. Sudah sama kegiatan lho itu. ABAS, kemah sudah tidak bayar lagi. Jadi 9.000.000 itu sudah termasuk kegiatan, SPP, makan, kesehatan, laundry.

**The Researcher**

Untuk sekolah seperti MBS ini baru MBS saja atau sudah ada lainnya?

**Ustadz Odjie**

Kalau sekolah dengan konsep boarding school mungkin sudah banyak, tapi pengelolaannya berbeda. Untuk pondok pesantren mungkin sudah ada Ibnu Qoyyim, As-salam, Mu'allimat, yang dekat UIN itu ada Wahid Hasyim. Itu pondok juga, Cuma mungkin sistem pengelolaan kurikulumnya yang berbeda.

**The Researcher**

Baik ustadz, terima kasih ya.

**Ustadz Odjie**

Cukup ya?

**The Researcher**

Cukup, ustadz. Terima kasih.



## INTERVIEW TRANSCRIPT VIII

**Time** : November 21<sup>st</sup>, 2015  
**Location** : Muhammadiyah Boarding School's hall  
**Informant** : Ustadz Didik

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**The Researcher**  
Assalamualaikum.

**Ustadz Didik**  
Waalaikum salam.

**The Researcher**  
Dengan Ustadz Didik ya? Mengajar Fiqih kelas berapa?

**Ustadz Didik**  
Iya. Fiqih kelas 7.

**The Researcher**  
Ini kan berkaitan dengan penelitian saya mengenai perbandingan pendidikan Indonesia dan Thailand. Kebetulan perwakilan dari Indonesia, saya pilih MBS. Kalo dari Thailand kemarin saya meneliti sekolah Songserm. Nah, saya ingin meneliti konsep pendidikan agama islam yang diterapkan di MBS ini. Yang pertama, strategi apa yang ustadz gunakan dalam pembelajaran fiqih ini ustadz?

**Ustadz Didik**  
Kalau strategi nya berbeda sesuai dengan standard dan RPP yang dibuat ya. Kalau pengajaranya tergantung dari kelasnya juga. Kalau masih awal kelas 7 itu kan masih banyak hal yang sifatnya menarik. Jadi Fiqih itu kalau Cuma disampaikan dengan ceramah di depan kan pasti bosan ya? Kita mulai dari materinya dulu, contohnya berbicara tentang masalah sholat, kita berikan video-video tentang sholat. Hal-hal yang sifatnya membatalkan sholat. Apa yang selama ini terjadi dalam sholat tapi ternyata tidak sesuai dengan sholat, kita tunjukkan dulu disana. Baru kemudian kita berbicara tentang rukun sholat, syarat-syarat. Kita juga minta siswa mengorek dulu. Karena siswa-siswa kan berasal dari latar belakang yang berbeda, apalagi sholat itu kan banyak mazhab yang bisa dipakai. Itu nanti baru kita sesuaikan. Kalau kita disini menggunakan buku himpunan tafsir Muhammadiyah. Juga kita juga memakai sholat yang sesuai dengan Rasulullah yang ditulis oleh Syakir Jamaluddin. Juga memakai buku-buku lain yang memang representatif untuk dijadikan referensi. Baru kemudian nanti kita praktekan sholatnya. Gerakannya kita lombakan dengan penilaian. Mereka nanti masuk pada gerakan dan bacaan hingga nanti terjemahan. Jadi nanti diharapkan mereka dari

iftitah hingga salam nanti sudah terjadi pengambilan nilai beserta terjemah dan artinya. Jadi apa yang diucapkan dari Allahu akbar hingga tahiyat, mereka tahu artinya. Kalau toh ada perbedaan nanti tidak apa-apa, asalkan saat penilaian itu mereka menggunakan bacaan yang dihafalkan dan terjemahnya.

**The Researcher**

Jadi ustadz didik lebih menekankan praktek daripada teorinya?

**Ustadz Didik**

Teori tetap diberikan, tapi tidak begitu banyak. Karena anak kelas 7 itu kalau diberikan teori banyak itu mereka tidak begitu happy. Juga karena materi ini masih pengenalan, jadi sifatnya masih doktrin aja. Kecuali kalau sudah SMA nanti sifatnya sudah pengembangan, karena mereka sudah mengkaji kitab-kitab lain.

**The Researcher**

Kemudian dalam mengajar, ustadz menggunakan bahasa Arab atau Indonesia?

**Ustadz Didik**

Kalau kelas 7 masih menggunakan bahasa Indonesia mas. Karena masih awal. Kecuali kalau kelas 8-12 nanti sudah menggunakan bahasa Arab.

**The Researcher**

Kemudian untuk buku, menggunakan Arab semua ustadz?

**Ustadz Didik**

Kalau untuk tingkat SMA memang semua buku menggunakan buku bahasa Arab, kecuali Kemuhammadiyah. Karena untuk bahasa Arabkan semua masih sulit. Kalau untuk SMP, kelas 7 itu masih mengambil dari persyarikatan terutama Fiqih, Aqidah, Akhlak. Kalau Quran, Hadits sudah buat sendiri.

**The Researcher**

Kemudian bahasanya bahasa Arab?

**Ustadz Didik**

Untuk yang dari MBS semua sudah berbahasa Arab, tapi kalau yang mengambil dari persyarikatan masih berbahasa Indonesia.

**The Researcher**

Kemudian apakah ada strategi lain? Mungkin menghafal?

**Ustadz Didik**

Oh, pasti ada. Kan untuk mereka bisa sholat kan harus ada hafalan yang dilakukan, wudhu, tayammum, mereka harus tahu dasar mengapa mereka melaksanakan wudhu dan tayammum. Kita menggunakan hafalan pastinya. Pertama kita tampilkan dulu di LCD, dasar-dasarnya, kemudian kita minta

menghafalkan. Setelah itu kita pancing mereka dengan pancingan nilai. Tapi kebanyakan disini memang diwajibkan menghafal.

**The Researcher**

Untuk ujian praktek ini semua ada?

**Ustadz Didik**

Iya, Semua kelas. Rutin.

**The Researcher**

Jadi tidak hanya ujian tulis saja ustadz? Selama sebulan?

**Ustadz Didik**

Iya. Tadi siang mereka ada ujian tahfidz. Mereka kan tahfidz subuh, nanti diujikan dhuhur sesuai dengan kelompoknya masing-masing.

**The Researcher**

Untuk evaluasi, ustadz menggunakan ulangan harian, mencongak, atau pengambilan nilai langsung begitu ustadz?

**Ustadz Didik**

Itu pasti. Jadi nilai itu bukan hanya berasal dari yang sifatnya ujian itu tidak, tapi nilai raport itu juga berasal dari nilai-nilai harian juga ya? Paling tidak ada 4x nilai ulangan harian kemudian digabung dengan nilai UTS. Tapi ada juga nilai keaktifan. Antusias dalam materi. Siswa yang hanya tidur-tiduran di kelas, itu juga dinilai.

**The Researcher**

Apakah ada presentase nya ustadz?

**Ustadz Didik**

Ada pasti. Berbeda-beda.

**The Researcher**

Apa nilai ujian selalu lebih tinggi dari harian?

**Ustadz Didik**

Mereka semua digabung. Nilai harian 4x, nilai UTS, dan UAS kemudian digabung lalu dibagi 6.

**The Researcher**

Terakhir, setelah lulus dari MBS, mereka harus tahfidz berapa juz ustadz?

**Ustadz Didik**

Pendidikan MBS kan 6 tahun, sebagai syarat untuk mengambil ijazah di MBS itu anak kelas 12 harus menyelesaikan 5 juz beserta terjemahnya. Kalau belum

selesai maka belum bisa diambil. Kalau untuk laki-laki ada kewajiban khutbah minimal 10x. Untuk putri, harus mengajar TK atau TPA 10x juga. Itu sebagai commitment mereka.

**The Researcher**

Lima juz itu minimal?

**Ustadz Didik**

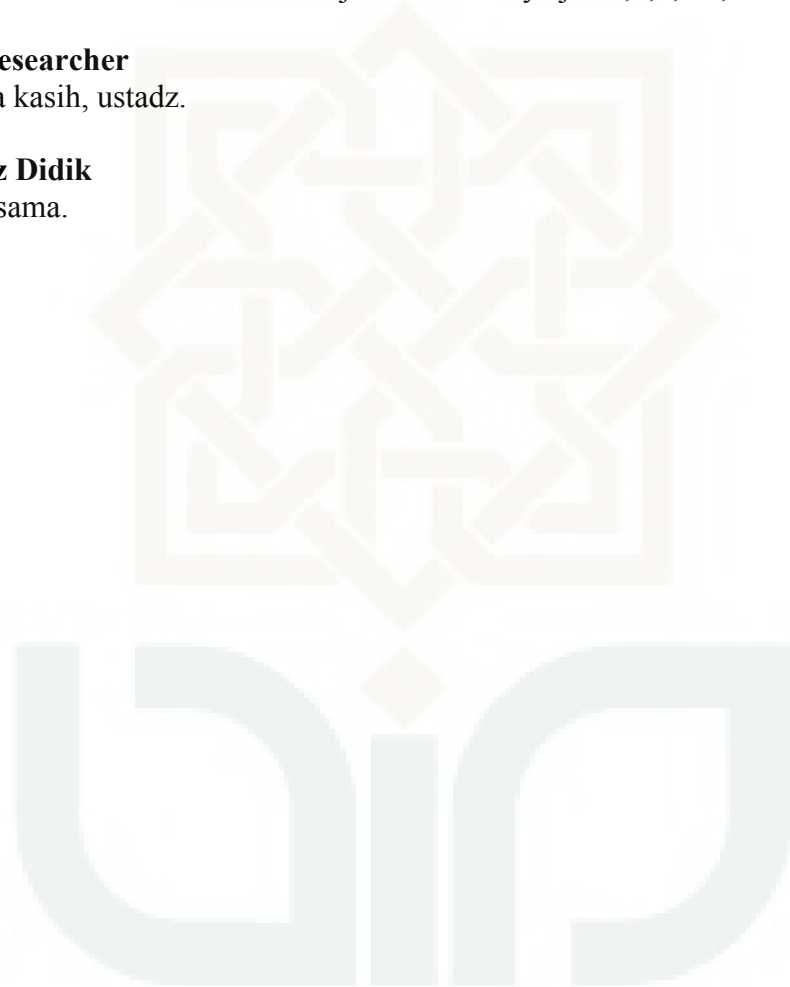
Minimal. Boleh lebih. Beserta terjemah. Biasanya juz 1,2,3, 29, dan 30.

**The Researcher**

Terima kasih, ustadz.

**Ustadz Didik**

Sama-sama.



## INTERVIEW TRANSCRIPT IX

**Time** : November 21<sup>st</sup>, 2015  
**Location** : Canteen of Muhammadiyah Boarding School  
**Informant** : Nabhan Rabbani

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**The Researcher**  
Gimana belajarnya?

**Nabhan Rabbani**  
Suka. Banyak temannya. Gak ribet harus keluar-keluar. Kalau di luar kan harus sibuk sms-sms, kalau disini tinggal ke kamar samping ngobrol sama ustadz nya.

**The Researcher**  
Dek, disini belajarnya pakai bahasa Arab ya?

**Nabhan Rabbani**  
Pelajaran bahasa Arab ada. Tapi untuk pembelajaran dengan menggunakan bahasa Arab juga ada. Kalau pelajaran umum pakai bahasa Indonesia, tapi kalau pelajaran agama kebanyakan menggunakan bahasa Arab.

**The Researcher**  
Wajib ya? Bukunya juga bahasa Arab?

**Nabhan Rabbani**  
Wajib. Bukunya tebal-tebal. Tapi udah diartiin juga.

**The Researcher**  
Kalau guru agama di kelas ngajarnya gimana?

**Nabhan Rabbani**  
Sering cerita, ceramah, berita-berita luar.

**The Researcher**  
Sering diajak keluar kelas nggak?

**Nabhan Rabbani**  
Keluar kelas itu untuk keperluan tertentu, misalnya suasana panas gitu pindah ke masjid atau ke joglo. Multifungsi, untuk sholat, belajar.

**The Researcher**  
Jadi untuk guru agama ceramah ya?



**Nabhan Rabbani**

Iya. Ada yang ceramah, ada yang cerita berita-berita di luar. Biasa kan pondok susah cari berita luar. Jadi suka kalau ada khobar berita luar.

**The Researcher**

Kadang-kadang bosan nggak?

**Nabhan Rabbani**

Iya, kadang-kadang.

**The Researcher**

Teman-teman suka tidur di kelas nggak?

**Nabhan Rabbani**

Nggak. Nggak terlalu. Fiqih itu nggak ada yang tidur. Enak masalahnya.

**The Researcher**

Kalau belajar Cuma ceramah kan bosan ya? Ingin sesuatu yang baru nggak? Misalnya katanya Matematika Fisika itu ada belajar sambil bermain?

**Nabhan Rabbani**

Iya. Tapi kalau agama jarang.

**The Researcher**

Padahal disini paling banyak agama ya?

**Nabhan Rabbani**

Iya mas.

**The Researcher**

Terus guru agama pernah pakai LCD nggak?

**Nabhan Rabbani**

Nggak pernah. Soalnya kelas saya baru sih.

**The Researcher**

Tapi kalau guru mata pelajaran lain selain agama?

**Nabhan Rabbani**

Sering. Apalagi biologi.

**The Researcher**

Musik disini haram nggak sih menurut Fiqih?

**Nabhan Rabbani**

Aslinya haram. Disini nggak ada musik. Kalau selain musik nasyid itu nggak boleh.

**The Researcher**

Guru-guru kalau mengatakan musik gimana?

**Nabhan Rabbani**

Haram. Guru Fiqih, guru tafsir.

**The Researcher**

Kemarin kan aku ngajar 5 bulan di Thailand, terus skripsiku isinya perbandingan antara sekolah Indonesia dan Thailand. Yang dari Indonesia itu MBS. Ternyata musik sama-sama haram. Oh iya, posisi duduk di kelas sering ganti nggak?

**Nabhan Rabbani**

Enggak.

**The Researcher**

Bosan dong?

**Nabhan Rabbani**

Iya.

**The Researcher**

Duduknya berjajar gitu? Pernah sesekali diganti letter U nggak?

**Nabhan Rabbani**

Enggak. Tapi nggak tahu kelas lain. Kalau SMP pernah, Tapi sekarang belum.

**The Researcher**

Kalau bentuk lingkaran pernah?

**Nabhan Rabbani**

Pernah, tapi ruangnya nggak cukup mas.

**The Researcher**

Tapi pernah? Enak nggak? Kan bisa lihat semua temen. Enak yang mana?

**Nabhan Rabbani**

Enak yang biasa sih. Yang berjajar.

**The Researcher**

Kalau model evaluasinya gimana dek? Misalnya tiba-tiba ulangan harian mendadak gitu? Sering nggak? Guru agama.

**Nabhan Rabbani**

Sering. Misalnya ditanyain pengertian ini apa.

**The Researcher**

Terus ada nilainya?

**Nabhan Rabbani**

Kadang dimasukin, kadang Cuma buat latihan gitu.

**The Researcher**

Kalau hafalan ada? Pelajaran apa?

**Nabhan Rabbani**

Ada. Hadits.

**The Researcher**

Harus hafal hadits untuk bisa lulus nanti?

**Nabhan Rabbani**

Tergantung sih dikasihnya berapa. Kalau kemarin kan ada sekitar 15 hadits, tapi karena waktu nggak cukup, udah ujian, jadi Cuma bisa 10 apa 11, 12 hadits.

**The Researcher**

Kalau mau lulus dari MBS harus hafal berapa juz?

**Nabhan Rabbani**

Lima mas.

**The Researcher**

Sama artinya?

**Nabhan Rabbani**

Iya.

**The Researcher**

Bagus. Kalau khotbah katanya minimal 10x?

**Nabhan Rabbani**

Iya. Khotbah, tahfidz, gitu.

**The Researcher**

Ujian praktek kayak ini udah sejak SMP to? Tiap semester? Contohnya apa?

**Nabhan Rabbani**

Macam-macam sih mas. Ada percakapan kalau bahasa Arab, ditanyain dhomir.

**The Researcher**

Jadi kalau bahasa Arab percakapan, kalau hadits hafalan, kalau nulis Al-Quran?

**Nabhan Rabbani**

Nggak ada. Soalnya disini belajarnya tafsir. Nanti kalau nulis ya masuknya di ujian tulis.

**The Researcher**

Ujiannya pakai bahasa Arab ya?

**Nabhan Rabbani**

Iya. Semua pelajaran agama.

**The Researcher**

Terus kamu ada sesuatu yang pengen dirubah di pembelajaran agama di sini nggak?

**Nabhan Rabbani**

Ya pengen. Tambah LCD atau apalah.

**The Researcher**

Pernah nggak diajakin guru main kartu yang isinya materi pelajaran?

**Nabhan Rabbani**

Belum mas.

**The Researcher**

Pernah nggak lari-lari mencocokkan jawaban sama temen. Semacam teka-teki. Ada nggak strategi semacam itu?

**Nabhan Rabbani**

Belum ada mas. Monoton.

**The Researcher**

Monoton?

**Nabhan Rabbani**

Ya Cuma ngartiin.

**The Researcher**

Beda ya sama pelajaran lain seperti biologi, fisika?

**Nabhan Rabbani**

Iya, biologi masih kadang ada mainannya. Sering kasih video.

**The Researcher**

Emang agama nggak pernah kasih video?

**Nabhan Rabbani**

Pernah sih, tapi islami. Kayak kiamat, terus hukum ini, hukum itu. Khazanah-khazanah itu.

**The Researcher**

Oke, Nabhan. Makasih ya.



## INTERVIEW TRANSCRIPT X

**Time** : November 21<sup>st</sup>, 2015  
**Location** : Muhammadiyah Boarding School's hall  
**Informant** : Haidarul Zahidan

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**The Researcher**

Dek. Kakak mau tanya-tanya ni buat skripsi kakak. Boleh ya? Nama Kamu siapa?

**Haidar Zahidan**

Haidarul Zahidan.

**The Researcher**

Emm. Haidar. Betah nggak di MBS?

**Haidarul Zahidan**

Betah.

**The Researcher**

Dek, guru di MBS biasanya ngajarnya gimana?

**Haidarul Zahidan**

Biasanya ngajar sambil bermain.

**The Researcher**

Pelajaran apa?

**Haidarul Zahidan**

Matematika.

**The Researcher**

Kalau yang agama?

**Haidarul Zahidan**

Kalau agama belajar sambil bercerita kisah-kisah sahabat.

**The Researcher**

Kadang bosan nggak kalau guru ceramah cerita seperti itu?

**Haidarul Zahidan**

Kadang sih.

**The Researcher**

Sering ngajak keluar kelas nggak sih?

**Haidarul Zahidan**

Sering. Kadang di joglo, kadang di masjid. Kadang keliling.

**The Researcher**

Lebih senang yang seperti itu ya?

**Haidarul Zahidan**

Iya.

**The Researcher**

Dek, tadi saya lihat di MBS ini nggak ada pengibaran bendera. Kenapa ya?

**Haidarul Zahidan**

Emang nggak ada. Nggak tahu. Udah sejak tahun-tahun kemarin. Kurang tahu.

**The Researcher**

Belajarnya pakai bahasa Arab ya?

**Haidarul Zahidan**

Kalau mata pelajaran umum pakai bahasa Indonesia, tapi kalau agama pakai bahasa Arab.

**The Researcher**

Guru agama sering pakai LCD nggak sih dek?

**Haidarul Zahidan**

Jarang. Yang sering malah pelajaran kayak PKn, IPA. Tapi kalau agama jarang yang pakai LCD. Ada sih kadang ustadz yang pakai tapi jarang.

**The Researcher**

Berarti banyak ceramah ya?

**Haidarul Zahidan**

Iya.

**The Researcher**

Ada mata pelajaran yang susah nggak?

**Haidarul Zahidan**

Kayaknya hampir nggak ada.

**The Researcher**

Berarti kamu pintar ya dek?

**Haidarul Zahidan**

Hehe

**The Researcher**

Semua siswa disini pakai kopiah begitu ya? Kalau nggak pakai dimarahin nggak?

**Haidarul Zahidan**

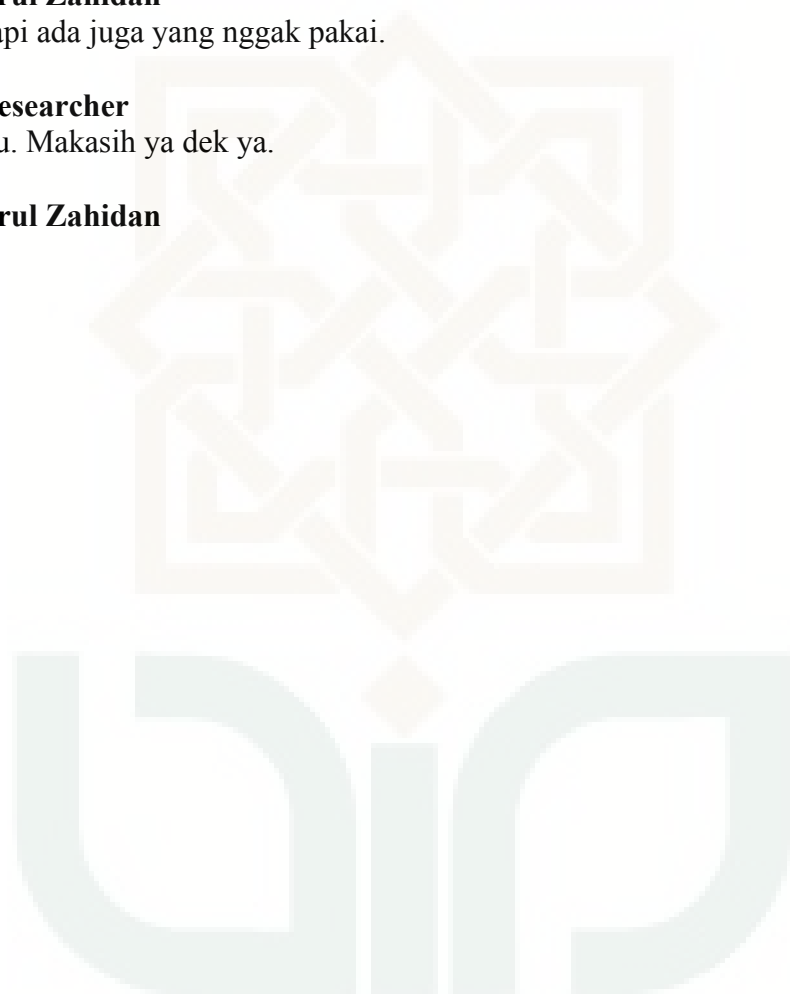
Iya. Tapi ada juga yang nggak pakai.

**The Researcher**

Oh gitu. Makasih ya dek ya.

**Haidarul Zahidan**

Iya.





## INTERVIEW TRANSCRIPT XI

**Time** : November 21<sup>st</sup>, 2015  
**Location** : Muhammadiyah Boarding School's hall  
**Informant** : Rasyidin

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**The Researcher**  
Rasyidin dari mana?

**Rasyidin**  
Dari Songkhla, Thailand.

**The Researcher**  
Senang nggak tinggal disini?

**Rasyidin**  
Senang banget.

**The Researcher**  
Apa yang menyebabkan Rasyidin sekolah di Indonesia?

**Rasyidin**  
Dulu pertama ibu suruh kesini, tapi lama-lama saya suka disini. Disini sekolahnya nyaman.

**The Researcher**  
Pembelajaran agama disini guna bahasa apa?

**Rasyidin**  
Kadang-kadang bahasa Indonesia, kadang-kadang bahasa Arab.

**The Researcher**  
Tapi paling sering bahasa Arab?

**Rasyidin**  
Ya, ada. Seperti fiqih, tafsir.

**The Researcher**  
Kalau dalam mengajar, guru mengajar seperti apa? Apakah ceramah?

**Rasyidin**  
Iya. Guru ceramah memberikan contoh. Seperti tafsir pasti ada contohnya.

**The Researcher**

Kalau hafalan ada?

**Rasyidin**

Ada. Seperti hadits, mahfuzhot, fiqih, nahwu, shorof.

**The Researcher**

Dalam mengajar, guru sering ajak main nggak?

**Rasyidin**

Iya, biasa.

**The Researcher**

Ada sering guna LCD nggak?

**Rasyidin**

Sering. Untuk mata pelajaran umum. Kalau agama, jarang. Sering ceramah tapi ada lucu-lucunya.

**The Researcher**

Paham nggak sama lucunya?

**Rasyidin**

Paham lah.

**The Researcher**

Untuk hafalan Al-Quran pasti ada?

**Rasyidin**

Ada. Habis sholat subuh pasti ada. Kalau SMP juz 29-30. Kalau SMA itu surat Al-Baqarah.

**The Researcher**

Menurut Rasyidin, Pendidikan di Indonesia dan di Thailand bagus mana?

**Rasyidin**

Bagus sini. Disini islamnya banyak. Kalau di Thailand itu banyak budha nya, jadi banyak ngikut budha. Kalau disini budha nya sedikit.

**The Researcher**

Tapi saat Rasyidin sekolah di Prathom (SD) ada pelajaran agama nggak?

**Rasyidin**

Ada.

**The Researcher**

Tapi Songkhla banyak muslim kan?

**Rasyidin**

Banyak, tapi banyak campur dengan budha.

**The Researcher**

Setelah itu, ibu minta Rasyidin kesini ya? Ada saudara disini nggak?

**Rasyidin**

Ada 2. Tapi belum sekolah disini.

**The Researcher**

Udah berapa lama disini?

**Rasyidin**

3 tahun.

**The Researcher**

3 tahun udah bisa bahasa Indonesia ya?

**Rasyidin**

Udah.

**The Researcher**

Makasih ya Rasyidin.

**Rasyidin**

Sama-sama.

## **FIELD NOTE I**

Data Collecting Method : Interview

Day/ Date : Monday/ September 7<sup>th</sup>, 2015  
Time : 10.50 – 11 a.m.  
Location : Teacher Room of Songserm Islam Seksa School  
Data Source : Ustadz Asy'ari

### **Data Description**

Ustadz Asy'ari, an informant whom the researcher asked to be interviewed, he is one of teachers who use different method of learning. He teaches Arabic. He uses the media in the learning process, which is power point that reflected on LCD. In this interview, researcher asked about the learning method that he used in the class.

The researcher got the information about the kinds of learning method that usually used in SIS School. They are not only discourse but also presentation and discussion. Informant said that students would give more attention in various learning methods.

### **Interpretation**

The teacher uses many kinds of learning method and media. The using of media is to make students better in understanding and avoid boring. The teacher teaches in both, indoor and outdoor of class. Students give more attention in various learning methods.

## FIELD NOTE II

Data Collecting Method: Interview

Day/ Date : Monday/ September 7<sup>th</sup>, 2015  
Time : 13.50 – 14 p.m.  
Location : Canteen of Songserm Islam Seksa School  
Data Source : Miss Roh

### Data Description

Miss Roh, an informant whom researcher asked to be interviewed is one of an Islamic education teacher of SIS School who teaches Hadist. She teaches both in the elementary school and junior high school. In this part of interview, the researcher asked about the learning method that she used in the learning process.

Informant said that the learning method should be agreed with the level of study. Every level of study has the own appropriate method. For example, teachers usually use discourse and discuss method in high school. But, they should use the interesting method when they teach in elementary school.

### Interpretation

The using of method should be agreed with the level of study. The appropriate methods to be used in the high school are discourse and discuss. The appropriate method to use in elementary school is the interesting method to get the attention from students.

### **FIELD NOTE III**

Data Collecting Method : Interview

Day/ Date : Thursday/ September 3<sup>rd</sup>, 2015  
Time : 3.30 – 4 p.m.  
Location : Secretary Room of Songserm Islam Seksa School  
Data Source : Miss Asisah Sulong

#### **Data Description**

Miss Asisah Sulong, an Informant whom researcher asked to be interviewed is the english teacher at SIS School. She also works in administration and finance. In this part of interview, researcher asked about the finance.

She said that school has prepared 800.000 baht for each student in a month, but this amount is still not enough. Therefore, the finance from the school still not enough to suffice the students' necessary in a month.

#### **Interpretation**

Each student has 800.000 baht from the school in a month. Students use more than 800.000 bath in a month, so the amount from the school is not enough.

## FIELD NOTE IV

Data Collecting Method: Interview

Day/ Date : Tuesday/ August 4<sup>th</sup>, 2015  
Time : 10.15 – 10.30 a.m.  
Location : Teacher Room of Songserm Islam Seksa School  
Data Source : Ustadz Usman

### Data Description

Ustadz Usman, an Informant whom the researcher asked to be interviewed is one of teachers at the SIS School. He teaches many subjects, such as Fiqh, Mantik, Balaghah and Al-Qur'an. In this part of interview, the researcher asked about the learning method that he used in the learning process.

Ustadz Usman uses the various learning method in the learning process. There are three level of religion school: Ibtida'i, Muttawasit and Tsanawi. The distribution: third and fourth classes are Ibtida'i. Fifth, sixth and seventh classes are Muttawasit. Eighth, ninth and tenth classes are Tsanawi.

There course for the students who escape from class after certain amount. If they do not go to the courses, they are not allowed to have the final test. While the type of evaluation is various: multiple choices or essay with the minimal standard of evaluation is 50 or grid 1. However, there is no rank in class.

### Interpretation

There are two kinds of school: religion school and academic school. Besides, there are three level of the religion school. The teacher often uses discourse and asking-answering method. He seldom uses the presentation method because of bad response from students. There is course

for the students who escape from class after certain amount. There is no rank in class defines there is no competition in class.





## FIELD NOTE V

Data Collecting Method : Interview

Day/ Date : Tuesday/ September 1<sup>st</sup>, 2015  
Time : 9.40 – 10 a.m  
Location : Teacher Room of Songserm Islam Seksa School  
Data Source : Mr. Yaming Dama

### Data Description

Mr. Yaming Dama, an Informant whom researcher asked to be interviewed is a teacher of Al-Qur'an subject at SIS School. In this part of interview, researcher asked about the subjects in SIS School. Informant said that there are many subjects in SIS School. He said that SIS has more subjects than other school. However, SIS did not make the curriculum, but they just follow the curriculum from three provinces in Southern Thailand.

One of subjects in SIS School is Al-Qur'an. Al-Qur'an is the first subject to be studied in every morning. Students have to study Al-Qur'an at the beginning of their study in order to get the blessing from Allah.

### Interpretation

Al-Qur'an is the first subject to be studied in every morning. SIS did not make the curriculum, but they just follow the curriculum from Thailand.

## FIELD NOTE VI

Data Collecting Method: Interview

Day/ Date : Thursday/ October 1<sup>st</sup>, 2015  
Time : 9.35 – 9.50 a.m.  
Location : Headmaster Room of Songserm Islam Seksa School  
Data Source : Mr. Ni'loh Ni'heng

### Data Description

An Informant whom researcher asked to be interviewed is the headmaster of SIS School. In this part of interview, researcher asked about the history and curriculum of SIS School. Informant said that SIS School uses two curricula, general curriculum and religion curriculum. The religion curriculum in SIS School is the 2003 version. SIS School did not follow the latest religion curriculum made in 2008. They just use the 2003 version. Not only in SIS School, but also in every school in Southern Thailand. They prefer choosing the 2003 version, because the 2008 curriculum has the fewer subjects than the 2003 version.

The 2003 version actually not made by the ministry of education. The corporation of headmasters in Southern Thailand created this curriculum. Therefore, they were gathered then they made their own curriculum formula. After that, the ministry just signed the curriculum to have the legality.

SIS has the different type of evaluation from Indonesia. SIS has eight grade of evaluation. The minimal standard is grade 1 or 50. The highest grade is grade 4 means students have more than 80. The students have the final test and should get the grade 1 to pass. If the students cannot complete the minimal standard, they should have the remedial test. There will be more than one remedial test, if the students cannot pass the final test in one way.

### Interpretation

SIS School uses two kinds of curricula: general curriculum and religion curriculum. Religion curriculum in SIS School follows the curriculum in 2003. The latest religion curriculum in Thailand is in 2008. However, SIS School does not use it. There are eight grade of evaluation. The minimal standard is grade 1 or 50. If the students cannot complete the minimal standard, they should have the remedial test.



## FIELD NOTE VII

Data Gathered Method: Interview

Day/ Date : Monday/ November 16<sup>th</sup>, 2015  
Time : 2 – 2.15 p.m.  
Location : Teacher Room of Muhammadiyah Boarding School  
Informant : Ustadz Ahmad Hilmi

### Data description:

After the researcher made an appointment with one of the teachers at Muhammadiyah Boarding School, Ustadz Ahmad Hilmi, the researcher arrived to the location at 12.05 p.m. After ten minutes waiting, the researcher met Ustadz Ahmad Hilmi and started to get interview. Ustadz Ahmad Hilmi was the alumnus of LIPIA Jakarta. He has been working at Muhammadiyah Boarding School during two years and taught Fiqh & Ushul Fiqh.

The informant said that the module in Muhammadiyah Boarding School use Arabic. The using of Arabic module influences the learning process. The learning process starts by understanding the students about the topic, which is by translating first. However, the teacher does not always do the translation. In some occasions, the students are commanded to translate the topic by themselves. The study of Arabic starts from the Junior High School stage.

The using of learning media such projector is accomplished with the topic of the lesson. However, the discourse method dominated in a learning process. The reason is to reach the target, which deepening to the lesson. The discussion method and presentation are seldom to be used. Those methods just are the variation of learning. Learning outside the class is done any time when the students start to feel bored or the situation is not conducive. Besides, the seat position is changed every day. The students make their daily program to change their seat by the lottery.

Not only the UAS and UTS, the teacher also give some questions in the end of learning can do the learning evaluation. The students who are able to answer it will get the score addition. The teacher does not give the task everyday because the students have a lot of learning assessment.

**Interpretation:**

The module in Muhammadiyah Boarding School use Arabic. The using of Arabic module influence to the learning process. The study if Arabic start from the Junior High School stage. The teacher uses many kinds of strategy and media. He uses discourse, discussion, presentation and learning outside. The discussion method and presentation are seldom to be used. Those methods are positioned as the variation of learning. While the using of learning media such projector is accomplished with the topic of the lesson.

Evaluation has many types. Besides the UAS and UTS, giving some questions in the end of learning can do the learning evaluation. The students who are able to answer it will get the score addition. The teacher does not give the task everyday because the students have a lot of learning assessment.

## FIELD NOTE VIII

Data Gathered Method: Interview

Day/ Date : Monday/ November 16<sup>th</sup>, 2015  
Time : 1 – 1.30 p.m.  
Location : Secretary Room of Muhammadiyah Boarding School  
Informant : Ustadz Odjie

### Data description:

The researcher looked for the data addition: the curriculum, the learning process, the students' activity, and the school payment. Then, the researcher met with the secretary of Muhammadiyah Boarding School, Ustadz Odjie, in his office. The researcher interviewed Ustadz Odjie during an hour.

Informant said that the learning process at the Muhammadiyah Boarding School is separated become two parts, which are formal and non-formal. The formal learning process starts from 7 a.m. to 3 p.m. Meanwhile, the non-formal learning process is done outside the classes (at *pondok pesantren*). Besides, there are two educational stages in Muhammadiyah Boarding School, which are Junior High School and Senior High School.

MBS has six effective days of learning. The holiday is on Friday. Besides, the ceremony of Upacara Bendera is always held on Saturday. Then, the resting time is held twice in a day. First resting ongoing during twenty minutes, start from 9.40 a.m. to 10 a.m. All the students use the time to get Dhuha prayer. The second resting ongoing during an hour, start from 12 p.m. to 1 p.m. All the students use th time to get Dhuhur prayer together in the mosque and get the lunch after it.

Before starting the study at 7 a.m., the students must add the vocabulary of Arabic. Accordingly, the students have to enter to the school at 6.30 a.m. After learning the new vocabulary, the students are asked to rewrite, memorize, and make the new sentence of it. In the learning process, the addition media of learning is LCD and projector in every class. They use

Arabic and English in some zones and places. For the students who break the rules will get the punishment.

The minimum standard score of every lesson at the Muhammadiyah Boarding School is different and not too high, because the school applies the pure score. That system prohibits the teacher to tackle the students' score. Informant said that there is no acceleration class at the Muhammadiyah Boarding School. The interrelatedness of subjects obliges the students to finish it wholly. Meanwhile, the national examination is valid like another school.

The curriculum that used at the Muhammadiyah Boarding School is "*Kurikulum Keseimbangan*", which combine of national curriculum and Muhammadiyah Boarding School's curriculum itself. The purpose of the "*Kurikulum Keseimbangan*" is to create the intelligent young generation that smarts in science and religion. The Muhammadiyah Boarding School has a distinctive team to design the curricula. They develop and produce the source of learning.

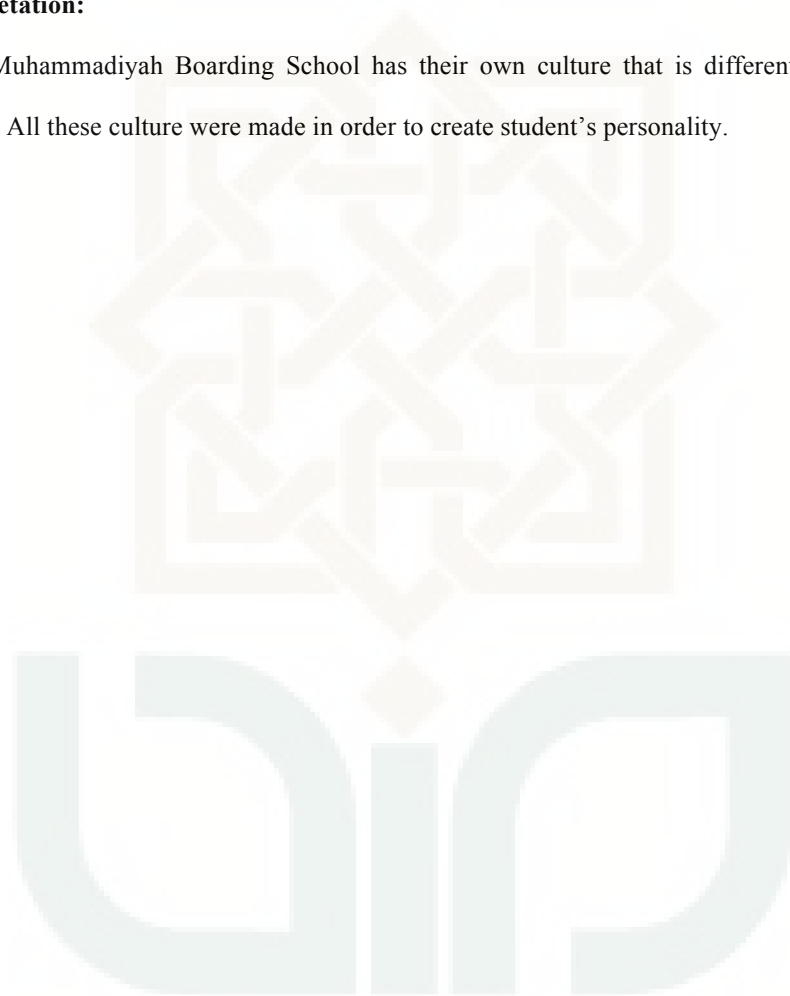
MBS has the own culture. The canteen's school is just available at the second resting time. On Monday and Thursday, the canteen is closed. The school habituates the students to get fasting on Monday and Thursday, get the five times prayer together in the mosque, and get Dhuha prayer. The students' activity is separated become four parts: daily, weekly, monthly, and annual activity. The daily activity such the ordinal activities start from awake until going to sleep. The weekly activity involves the extracurricular such as *hizbul wathan*, *tapak suci*, and *pecinta alam*. Meanwhile, the monthly activity such as: the concoction of *Khitobah Akbar*, a speech contests using Arabic, English, or Bahasa Indonesia. Besides, the greatest agenda is the annual activity that called *Amal Bakti Santri* (ABAS). This activity is a social project that the Muhammadiyah Boarding School has to spread the students into the desolate areas and live with the inhabitant during a week.

Besides, the students are prohibited to bring gadget. If the students want to access the Internet, the can go to the computer laboratory. The girls' and the boys' dormitories are separated. So does in the compliance of the activity. Informant said tha the school payment for the Junior High School is Rp. 9000.000,- per year. Meanwhile, for the Senior High School is Rp. 9.300.000,-

per year. It could be paid by installments. The facilities that students get are free meal, health assurance, dormitory, or laundry.

**Interpretation:**

Muhammadiyah Boarding School has their own culture that is different from the other schools. All these culture were made in order to create student's personality.





## FIELD NOTE IX

Data Gathered Method: Interview

Day/ Date : Saturday/ November 21<sup>st</sup>, 2015  
Time : 7.30 – 7.45 a.m.  
Location : Muhammadiyah Boarding School's Hall  
Informant : Ustadz Didiek

### Data description:

The researcher arrived at the Muhammadiyah Boarding School at 7 a.m. to get the interview with the different informant. The researcher would meet Ustadz Didiek, one of the teachers who teach Fiqh and Ushul Fiqh class 7 Junior High School. After told the intent and purpose of the study, the researcher started to get the interview during fifteen minutes. The researcher asked about the strategy and method, the evaluation, the targets of learning, or the book source that used at the Muhammadiyah Boarding School.

The informant said that the learning process use Arabic start from class VIII Junior High School. Class VII still use Bahasa Indonesia. The learning media is used in the beginning of study to interest the students. For example: LCD. The using of LCD and projector is accomplished to the lesson topic. The implementation of learning strategy must in compliance with the lesson plan (RPP). In MBS, memorizing method must appropriated with the lesson topic. The practice test is always held for the practical lessons. The scores that attached in the report book are gotten from the accumulation of daily tests, the score of UTS, and the score of UAS. In the end of study, the students are assigned to memorize Al-Qur'an minimum 5 *juzs* including the meanings.

Teacher should appreciate all the differences religious factions from the students. This practice is prioritized for the topic that discuss about worship such as *sholat*, *wudhu*, or *haji*.

### Interpretation:

The learning media is used in the beginning of study to interest the students. Meanwhile, the implementation of learning strategy is in compliance with the lesson plan (RPP). Besides, the teacher appreciates all the differences religious factions from the students.



## FIELD NOTE X

Data Gathered Method: Interview

Day/ Date : Saturday/ November 21<sup>st</sup>, 2015  
Time : 8.15 – 8.30 a.m.  
Location : Canteen of Muhammadiyah Boarding School  
Informant : Nabhan Rabbani

### Data description:

In the interspace of learning process, the researcher found one of the Senior High School students at the Muhammadiyah Boarding School that was available to be interviewed. The researcher met the student named Nabhan Rabbani in the canteen. Then, the researcher asked some questions about the way of learning at the class. Of course the researcher make the level of questions become easier and simpler.

The informant said that the general lessons use Bahasa Indonesia in the learning process, meanwhile the religion lessons use Arabic. Teacher dominates the lesson by discourse, tells some inspiration stories, or share the new information from newspaper or television. Sometimes the study is held outside the class. Teacher usually invites the students to the *joglo*.

The students are bored with the learning that dominated by discourse method. It is caused by the learning media seldom to be used in religion study, but it is often used in another study such Biology. Therefore, the video playing is seldom to be done in religion lessons. Besides, the seat position is seldom to be changed because the limited space of the classroom.

In the end of study, the students have to memorize Al-Qur'an at least five *juzs*, which are juz 1, 2, 3, 29, and 30 including the meanings. The students actualize the *khotbah* at least ten times.

**Interpretation:**

Most of Islamic teachers in MBS still use the traditional method in teaching. They use discourse method in majority. Meanwhile, they seldom use media or another interesting strategies.



## FIELD NOTE XI

Data Gathered Method: Interview

Day/ Date : Saturday/ November 21<sup>st</sup>, 2015  
Time : 8.15 – 8.30 a.m.  
Location : Muhammadiyah Boarding School's Hall  
Informant : Haidarul Zahidan

### **Data description:**

To assay the data validity by triangulation technique, the researcher got the interview with another informant. After the ceremony of Upacara Bendera, the researcher came and met one of the Junior High School students named Haidarul Zahidan.

In order to complete the data, the researcher has another interview with the student. The researcher meets Haidarul Zahiran at 9.45 a.m. in resting time. Zahiran is one of high school students. The researcher asks about the learning process, curriculum, evaluation, finance and other activities in MBS.

The informant said Islamic religion subject always uses the story telling method from teacher. While the teachers still do not use the media as much. They just use discourse method in many times. However, the teacher sometimes uses the learning outside method in order to avoid the boring condition.

In Saturday, MBS does not hold the ceremony. MBS has the different culture from other schools. In this school, the entire religion subject must be spoken in Arabic.

### **Interpretation:**

Islamic teachers in MBS still use the traditional method. The main method in MBS is the discourse method. The students do not like this method.

## FIELD NOTE XII

Data Gathered Method: Interview

Day/ Date : Saturday/ November 21<sup>st</sup>, 2015  
Time : 8.45 – 9 a.m.  
Location : Muhammadiyah Boarding School's Hall  
Informant : Rasyidin

### Data description:

The informant is a student from Thailand named Rasyidin. In his busy time, he spends his time to have the interview with the researcher. The researcher asks about the learning method, curriculum, evaluation, finance and other activities in MBS.

As the foreigner, Rasyidin said that learning in Indonesia especially MBS is exciting. Rasyidin has studied in Indonesia for three years. Now, he can speak Indonesian fluently.

Informant said that discourse method dominates the learning process. Besides, memorizing method still is the second choice. Many subjects like hadits, fiqh, nahwu usually use this method. Then another method is usually used in MBS is story telling. The teachers seldom use the media. All the subjects should be spoken in Arabic.

Al-Qur'an memorizing is usually practiced after Subuh. Junior high school students should memorize juz 29-30, while senior high school should memorize Al-Baqarah.

In the end, he said that studying in Indonesia is more exciting than studying in Thailand.

### Interpretation:

Islamic teachers in MBS still use the traditional method. The main method in MBS is the discourse method. Studying in Indonesia especially MBS is more exciting than studying in Thailand.

