

Proceeding International Conference on Islamic Education
“Integrated Science and Religious Moderation in New-Paradigm in Contemporary Education”
Faculty of Tarbiyah and Teaching Training
Universitas Islam Negeri (UIN) Maulana Malik Ibrahim Malang
October 17th, 2022
P-ISSN 2477-3638 / E-ISSN 2613-9804
Volume: 7 Year 2022

REINFORCING LEARNING MODEL BASED ISLAMIC BOARDING SCHOOL (PESANTREN) GENERATING GRADUATES EMPOWERED INDONESIA QUONTIENT (InQ)

Abdul Chalim^{*1}, Vivin Devi Prahesti^{*2}

¹State Islamic University Salatiga; Salatiga; Fax. (0298) 323433

²State Islamic University Sunan Kalijaga, Yogyakarta; Yogyakarta; Fax. (0274) 586117

e-mail: ^{*1}abdulchalim57@gmail.com, ^{*2}21204081035@student.uin-suka.ac.id

Abstract Students as santri are more likely to find direction for their goal in learning processes, so learning model based Islamic boarding school (pesantren) give guidance to generate graduates empowered Indonesia Quotient (InQ). The study aims to depict learning model based Islamic boarding school (pesantren) give guidance to generate graduates empowered Indonesia Quotient (InQ). The study used qualitative research wuth study case. The research was conducted in Islamic Boarding School Api Al Huda with 725 students (santri). The data were collected by using interview, observation and documentation. The interview processes was conducted through teacher who teach in Islamic Boarding School one. The data analysed by Miles and Huberman techniques in which the ones reduced based on the research. The research results that learning model uses simple method that can give an effect on graduates who have Indonesia Quotient (InQ) based on Islamic Boarding School model. The finding study shows Indonesia Quotient (InQ) found in Islamic Boarding School (pesantren) has 4 points such as faith in God Almighty, mutual cooperation, creativity and independent, being implemented in Pesantren.

Keywords Learning Model; Pesantren; Indonesia Quotient

A. INTRODUCTION

Students are known as “santri” in the pesantren environment are still too confused to determine their goals and directions for learning. Pesantren graduates are generally seen as only a process of spiritual activity by the general public. As a teacher, it is certainly the most important component that has the ability to make changes. The need for a learning model is to create a more pleasant learning atmosphere for students and the expected goals are more maximally achieved. Learning models are usually arranged based on various principles or theories of knowledge (Chalim & Prahesti, 2021). The learning model is a special approach to teaching with a certain form or design that is systematically designed based on learning theory (Prahesti, 2020). The model components consist of: synapses, social systems, reaction principles, support systems and instructional impacts and companion impacts. These five components will be used to reconstruct the construction or creation of a learning model and the one can be reflected on 21st competency (Prahesti & Prastowo, 2022)

Experts develop learning models based on various principles or theories of knowledge. Experts develop learning models based on learning principles, psychological, sociological, systems analysis, or other supporting theories. Joyce & Weil studied models based on learning theory which were grouped into four learning models. Learning models can be used as a pattern of choice, meaning that teachers choose appropriate and efficient learning models to achieve their educational goals. The learning model is a teaching (instructional) design that describes a special process and provides a certain learning climate that can make students interact so that behavior changes occur (Subandi et al., 2020). Learning model as a strategy used by teachers in increasing motivation to learn learning attitudes among students, able to think critically, have social skills, and achieve more

learning outcomes (Kalz et al., 2014). The learning model is defined as an overall picture of a complex learning through the techniques and procedures that are an important part (Kalz et al., 2014).

The learning model is a learning approach that is used based on pesantren by combining this religious spiritual material to achieve graduates based on the Indonesia quotient. Indonesia-based intelligence or known as the Indonesia quotient is a person's ability to overcome a person's stage of difficulty (Anggraini & Mahmudi, 2021). The learning model is used to make it easier for students in the pesantren environment which allows limited network and electrical power problems (Sumarna et al., 2020) (Mulenga & Marbàn, 2020). The Indonesia quotient which is a learning project in the pesantren environment is directed at the profile of Pancasila students. The direction of pesantren-based learning is based on the profile of Indonesian students in accordance with the values of Pancasila (Susanti, 2022).

Learning with the pesantren approach raises religious wisdom that measures the ability of a student or santri to overcome their difficulties in learning (Singh & Sharma, 2017). The ability of students to achieve the target of Indonesia quotient graduates can overcome their own problems and achieve success over the possibilities that will occur (Qin et al., 2019). Quotient is the ability to respond to problems that are used to achieve success (Stoltz, 2000). Quotient has an effect on increasing skills to face the challenges of students and teachers in Islamic boarding schools helping in the learning process (Aryani et al., 2021). Quotient relates to the child's ability to process their problems so that students can be understood by the teacher (Alimuddin, 2020). Indonesian culture is the basis for the formation of the character of the pesantren so that it is in accordance with the target of Indonesia (Nur'Inayah, 2021) (Suwarni & Rosliani, 2020)(Bauman et al., 2019)(Wahyudi & Kurniasih, 2021) (Atsani, 2020).

The Indonesia quotient is related to the profile of Pancasila students who have characteristics including faith in God Almighty, creative, global diversity mutual cooperation, critical and independent thinking (Skapinaki & Salamoura, 2020)((Zakso et al., 2021). The learning model among Islamic boarding schools favours reciting Pancasila as an effort to realize the internalization of Pancasila values based on the characteristics of Indonesia (Mahrusillah, 2019). Realizing an Indonesia empowered Indonesia quotient through a learning model by teachers in the application of project-based learning in developing the character of pesantren graduates (Nur'Inayah, 2021). The learning model provides a flexible opportunity to strengthen the profile of pancasila students by designing learning in the pesantren environment through collaborative projects (rachmawati et al., 2022)(fauziyah, n.d.). This learning model supports the realization of the character of the nation's children according to Indonesian students with the Indonesian quotient (Irawati et al., 2022). There have been limited studies concerned on Indonesia quotient. The previous research was written by Dini Irawati, et al entitled Pancasila students profile as forming nation characteristics result competing globally. Therefore, this research intends to describe learning model based Islamic boarding school (pesantren) generating graduates empowered Indonesia quotient.

B. METHODS

The study is qualitative with study case approach. The study case revealed learning model that generate ideal graduate based on Indonesia Quotient. The study was conducted in Islamic boarding school (Pesantren) API Al Huda. The subject of this study is students (Santri) in Islamic boarding school (Pesantren) APII Huda. The researcher takes the sample of population through Purposive Random Sampling. The method collected the data is through interview, observation and documentation. By taking data, researcher gives question through hybrid system. Observation and documentation support the main source. Those data are analysed by Miles and Huberman in which the data is reduced with a specific techniques to reach meta data verified, then the data is displayed and making conclusion based on the results.

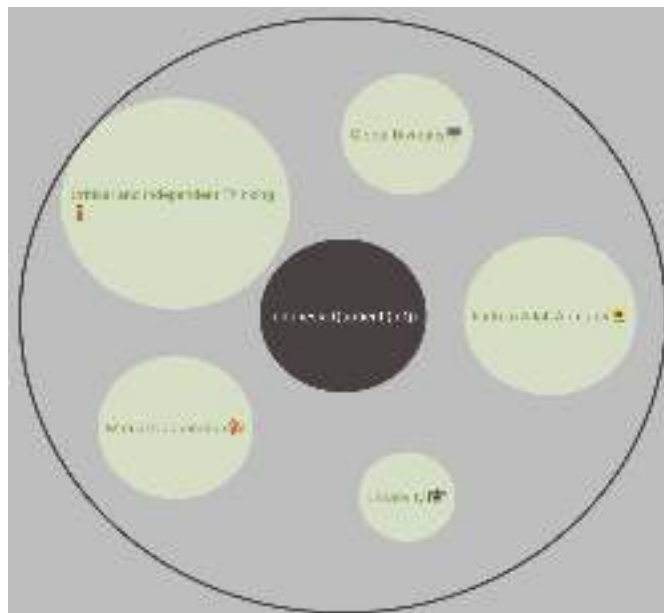
C. RESULT & DISCUSSION

Learning in Pesantren has different techniques based on the curriculum circle, and Pesantren that is observed by researcher based on Pancasila students profil. Students are interacted with others and teachers in pesantren environment. Learning models use discourse, so students listen carefully, making them getting bored. Teachers have different teaching style so that almost teacher there use discourse as a main learning style. Students in Pondok Pesantren Api Al Huda are more likely to not care about their achievement in the class since they tend to focus on obedience on religion leader in pesantren who believe to Allah SWT.

The process of spiritual activity that is included in learning processes had to be learned by santri so that they can improve praying quality. The ones have a big impact on daily activities in Islamic boarding school such as mengaji in the morning, memorizing Al Qur'an, reading holy book, embedded akidah, real life learning and akhlak habituation. Those activities are improved by doing activities in real life. Hence, house cores that is usually done at home is trained in pesantren to be ready becoming ideal santri. Cooking and planting are trained in pesantren so that not only learning religion, but also they learn becoming students who are ready in society. Although teachers have a simple learning models, the ones has methods to disenchant santri being someone who ready face global challenge.

Indonesia has different quotients to others country, and santri in Pondok Pesantren Api Al Huda has characteristics to be Pancasila students profile so that students get used to do activities related on those profiles. Indonesia has 5 characteristics and those create new pesantren characteristics. Pancasila students profile results Indonesia Quotient (InQ) that is implemented in santri Api Al Huda. Those profiles are faith in God Almighty, creative, global diversity mutual cooperation, critical and independent thinking.

Based Mahrusillah mention that internalization of basic principle (Pancasila) can be developed in learning system (Mahrusillah, 2019). Internalization of Pancasila can appear in students' characteristics by certain strategies that trigger behaviour changes. Moreover, InQ raise in Indonesia based, and pesantren API Al Huda has Indonesia Quotient (InQ) that is different to others such as faith in God Almighty, mutual cooperation, creativity and independent. Every character has different contribution to Indonesia, and give impact to other sectors.



Picture 1.1
Indonesia Quotient (InQ)

Students in Pondok Pesantren API Al Huda have the same characteristics based on Pancasila students profil. Students are more likely to conduct their habit such as doing prayers and other habituations, improving faith to the God. Pesantren learning style control students to behave good

activities based on believe to the Allah SWT. Those students are trained to be polite every attitudes that they conduct. Attitude ones are shown by students' activities like bowing the head in front of elderly people such as teachers. Teachers are used to explain lesson without any specific models, and those activities educate students, controlling students' attitude. Attitude is the main priority for students who live in pesantren. Pesantren has a strategy and learning model that enhance students' characteristics. The ones get used to be polite in their activities, making them often obey the pesantren's rule. Pesantren environment adequate students to understand about religion values, resulting to students conducting activities based on value ones.

Pancasila is implemented by students who live in pesantren, making them to control their attitude. Hence, pancasila student profiles have been implemented such as faith to God Almighty through religion activities, reciting Al Qur'an, listening da'wah and doing goodness. Pancasila student profiles can make students improving InQ (Indonesia Quotient) that the one is only owned by Indonesia students. Indonesia quotients have been created based on Indonesia characteristics so that students living in pesantren exceed faith to Allah SWT. Improving akidah and akhlak is the main priority in pesantren that can be enhanced by religion activities. Students called "santri" are more likely to respect to the their activities so that teacher rely on focus on their habituation in pesantren.

Learning models that can be implemented by teachers who teach a lesson in pesantren tend to improve collaboration. Santri is used to be have mutual cooperation through their activities in pesantren's life. Also, students often help each other when other need a help. Having a care is needed by students in pesantren since they live with others so that the one need to be improved in many ways. In the main lesson, students focus on their learning and teacher focus on the way to improve social skills in pesantren's life. When there are students no having more money to live in pesantren, others give a voluntary help without asking replay. Hence, others realize that giving a help is the oligation in pesantren, so mutual cooperation is embedded by teacher to improve social skills in pesantren.

Moreover, students in pesantren rely on being independent to get everything that they want since they are not depended on their parent or family. The ones only depend on pesantren policy that can control their life and attitude to be ideal santri. Becoming independent is the characteristics' students who are embedded in learning processes. Creating independent for santri in pesantren is attempted by teachers or pesantren authority, resulting to control students' character. Learning processes that improve independent that can be seen in religion activities. The ones are conducted by realizing students how important thing to be independent santri who live fur away from parent or family.

The researcher find that Indonesia quotient (InQ) raise in pesantren life in 4 categories in which is implemented based on pesantren learning model. Those categories are faith in God Almighty, mutual cooperation, creativity and independent. Those characteristics exist in pesantren through learning processes. Learning models related on creativity has integrated each subject that is taught in pesantren. Santri is more likely to be encouraged to make their concerns that they want. Improving creativity is still competed by santri who live in pesantren, and the ones manage their projects by themselves so that they have to be different to others.



Picture 1.2
Indonesia Quotient (InQ) in pesantren

Students in Pondok Pesantren API Al Huda tend to do activities that encourage them to be have ideal santri who based on pesantren program. Pesantren has many programs to create akidah and akhlak based on Islamic knowledge so that learning model in pesantren rely on improving the ones. Most teachers tend to give explanation more to students even though the ones rarely listen carefully since the one more focus on improving praying to the God than focusing lesson. Therefore, enhancing Faith to the Good really exceed in pesantren than conducting lesson in the class, making them to get better future based on pesantren output.

Furthermore, the finding for the research Indonesia Quotient (InQ) can be developed in many strategies to exceed the Pesantren program based on basic principle in Indonesia (Pancasila). Pesantren learning processes tend to implement students' attitude, encouraging students to be more eminent in religious bases.

D. CONCLUSION

To conclude, learning model in pondok pesantren Api Al Huda has a simple method that has an impact instudents' activities. Indonesia Quotient (InQ) related on Pancasila students profile that is implemented by students who live in pesantren. Indonesia quotient (InQ) raise in pesantren life in 4 categories in which is implemented namely faith in God Almighty, mutual cooperation, creativity and independent, existing in pesantren through learning processes, and the one generate graduates empowered Indonesia Quotient (InQ). Pancasila is implemented by students who live in pesantren, making them to control their attitude. Santri have InQ who are different character, such as obidence to Allah and Islamic leader in pesantren. Therefore, students in Islamic Boarding School (pesantren) are more likely to obey to teacher and islamic leader in pesantren.

REFERENCES

- Alimuddin, H. (2020). Profil kemampuan spasial dalam menyelesaikan masalah geometri siswa yang memiliki kecerdasan logis matematis tinggi ditinjau dari perbedaan gender. *ALFAmath: Jurnal Pendidikan Matematika*, 1(1), 23–35.
- Anggraini, T. W., & Mahmudi, A. (2021). Exploring the Students' Adversity Quotient in Online Mathematics Learning during the COVID-19 Pandemic. *Journal of Research and Advances in Mathematics Education*, 6(3), 221–238.
- Aryani, R., Widodo, & Chandrawaty. (2021). How adversity quotient and organizational justice

- reduce turnover intention empirical evidence from Indonesia. *The Journal of Asian Finance, Economics and Business*, 8(6), 1171–1181.
- Atsani, K. H. L. G. M. Z. (2020). Transformasi media pembelajaran pada masa Pandemi COVID-19. *Al-Hikmah: Jurnal Studi Islam*, 1(1), 82–93.
- Bauman, S. S. M., Acker-Hocevar, M., Talbot, D. L., Visaya, A., Valencia, M., & Ambriz, J. (2019). Exploring and promoting the college attendance and success of racial/ethnic minority students. *Journal of Multicultural Counseling and Development*, 47(1), 37–48.
- Chalim, A., & Prahesti, V. D. (2021). IMPLEMENTATION OF COMMUNICATION DESIGN IN LESSON OF ISLAMIC EDUCATION DURING COVID-19. In *POTENSIA: Jurnal Kependidikan Islam* (Vol. 7, Issue 1).
- Fauziyah, F. F. (n.d.). *IMPLEMENTASI KURIKULUM SEKOLAH PENGGERAK TERHADAP MOTIVASI PESERTA DIDIK*.
- Irawati, D., Iqbal, A. M., Hasanah, A., & Arifin, B. S. (2022). Profil Pelajar Pancasila Sebagai Upaya Mewujudkan Karakter Bangsa. *Edumaspul: Jurnal Pendidikan*, 6(1), 1224–1238.
- Kalz, M., Firssova, O., Börner, D., Ternier, S., Prinsen, F., Rusman, E., Drachsler, H., & Specht, M. (2014). Mobile inquiry-based learning for sustainability education in secondary schools. *2014 IEEE 14th International Conference on Advanced Learning Technologies*, 644–646.
- Mahrusillah, M. (2019). Penguatan Nilai-Nilai Pancasila dan Keislaman di Kalangan Pelajar. *Jurnal Bimas Islam*, 12(2), 297–322.
- Mulenga, E. M., & Marbàn, J. M. (2020). Social Media Usage among Pre-Service Secondary Mathematics Teachers in Zambia. *Journal of Research and Advances in Mathematics Education*, 5(2), 130–147.
- Nur'Inayah, N. (2021). Integrasi Dimensi Profil Pelajar Pancasila dalam Mata Pelajaran Pendidikan Agama Islam Menghadapi Era 4.0 di SMK Negeri Tambakboyo. *Journal of Education and Learning Sciences*, 1(1), 1–13.
- Prahesti, V. D. (2020). THE USE OF DRILL METHOD TO ENHANCE CURIOSITY PUPILS IN SPEAKING SKILL. *OXFORD: Journal of English Language Studies*, 1(1), 1–6.
- Prahesti, V. D., & Prastowo, A. (2022). THE CONSTRUCTION OF 2013 CURRICULUM DEVELOPMENT BASED THE 21ST CENTURY COMPETENCY IN MADARASAH IBTIDAIYAH, INDONESIA. *International Journal of New Trends in Arts, Sports & Science Education (IJTASE)*, 11(3), 139–144.
- Qin, L., Zhou, Y., & Tanu, W. T. (2019). The Analysis of mathematics adversity quotient of left behind junior high school students in rural areas. *Open Journal of Social Sciences*, 7(10), 331–342.
- Rachmawati, N., Marini, A., Nafiah, M., & Nurasih, I. (2022). Proyek Penguatan Profil Pelajar Pancasila dalam Impelementasi Kurikulum Prototipe di Sekolah Penggerak Jenjang Sekolah Dasar. *Jurnal Basicedu*, 6(3), 3613–3625.
- Singh, S., & Sharma, T. (2017). Affect of adversity quotient on the occupational stress of IT managers in India. *Procedia Computer Science*, 122, 86–93.
- Skapinaki, A., & Salamoura, M. (2020). Investigating primary school quality using teachers' self-efficacy and satisfaction. *Journal of Tourism, Heritage & Services Marketing (JTHSM)*, 6(1), 17–24.
- Stoltz, P. G. (2000). Adversity Quotient: mengubah hambatan menjadi peluang. terjemahan. *Jakarta: PT Grasindo*.
- Subandi, S., Hasanah, I. F., Dewi, L. L., & Jannah, S. R. (2020). Implementation of Group Counseling and Role-Playing: The Investigation of Students Social Interaction Improvement. *Islamic Guidance and Counseling Journal*, 3(1), 32–37.
- Sumarna, N., Kansil, Y. E., & Hamid, R. (2020). The influence of online learning platform models during the COVID-19 outbreak on college student satisfaction levels in Southeast Sulawesi. *PROCEEDING UMSURABAYA*.
- Susanti, N. K. W. (2022). *PENGEMBANGAN BUKU CERITA ANAK PADA PEMBELAJARAN IPAS BERORIENTASI PROFIL PELAJAR PANCASILA UNTUK SISWA KELAS 4 SD*. Universitas Pendidikan Ganesha.
- Suwarni, C., & Rosliani, R. (2020). The Character Value Education Analysis in Pakpak Folklore on Indonesian Language Learning. *Budapest International Research and Critics Institute (BIRCI-*

- Journal): Humanities and Social Sciences, 3(4), 3647–3660.*
- Wahyudi, D., & Kurniasih, N. (2021). Literasi Moderasi Beragama Sebagai Reaktualisasi “Jihad Milenial” ERA 4.0. *MODERATIO: Jurnal Moderasi Beragama Dan Kebudayaan Islam, 1(1), 1–20.*
- Zakso, A., Agung, I., Susanto, A. B., & Capnary, M. C. (2021). The effect of strengthening character education on tolerance increasing and development of pancasila students in border area: Case of west kalimantan province. *Academic Journal of Interdisciplinary Studies, 10(5), 232.*