

# INITIATING THARIQAH AKADEMIK PROGRAM TO FLOURISH THE QUALITY EDUCATION IN SUMENEP

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## Abstract

*Thariqah Akademik* is a moral force following Islamic values and human existence on Earth to fulfill the caliph's paramount duty. The core spirit of the *Thariqah Akademik* is to ensure that every Muslim can live and carry out activities vigorously without financial barriers while also fulfilling spiritual obligations obediently. This study examines *Thariqah Akademik's* program concerning the Sumenep government's vision of developing population growth capacity based on educational outcomes. A qualitative method was used to describe the work activities surrounding the subject. In this study, the researcher used documentation and observation to collect data from the source. The study's findings are as follows: The first is to improve religious understanding and implementation. The second is applied basic science and language illustriousness. These two things are the best ways to educate a quality Sumenep generation who can compete while upholding noble values and religious norms globally.

**Keywords:** simple, concise, informative

## Introduction

Sumenep is a district on the island of Madura's eastern edge led by Achmad Fauzi and Dewi Khalifah (2020-2024). Both leaders of the Sumenep region brought a vision and mission to penetrate human resource management to improve education outcomes. Strengthening literacy education at all stratified schools, both general education, and Islamic boarding schools, strengthening soft skills and character, increasing the competence of madrasah diniyah and tahfidz teachers, and enhancing the quality of culture-based education are the

formulated strategies to sharpen education performance are the program of Sumenep Government<sup>1</sup>. If this mission can be carried out properly, the quality of the education output of the Sumenep community will increase significantly. It will be a strategic gate for the younger generation to enter the world of the social industry, which requires technological skills, independence, entrepreneurial spirit, and becoming part of a global society characterized by international language proficiency, virtuousness, and good religion.

The Sumenep Regency Government bases its efforts on the three factors mentioned above to enhance the quality of human resources by strengthening its education program. Educators include social, personality, pedagogical, and professional competencies<sup>2</sup> that must be considered to carry out their duties as teachers who transfer knowledge and educators who act as agents of value transfer. The regional government hopes that education will result in the birth of a religious Sumenep generation that is skilled in life has commendable morals, and is capable of mastering science while preserving local wisdom and regional culture. This lofty goal necessitates a positive attitude and the collaboration of all stakeholders to develop unique programs that are applicable, measurable, and affordable. To form high-quality Sumenep people who can participate in future regional development, all elements of the Sumenep community must actively participate in every agenda to improve human resources. The community must support the government's big idea through entire programs to accelerate the district's human development index increase.

Community-based programs or educational institution units that lead to achieving the Sumenep government's vision should be implemented as soon as possible to form an intelligent Sumenep ecosystem. The program can be initiated through a button-up driven by community and education activists, which is then communicated to the government. The Thariqah Akademik

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<sup>1</sup> Achmad Fauzi dan Dewi Khalifah, Visi Misi Program Unggulan Program Kerja, <https://kpu-dsumenepkab.go.id/wp-content/uploads/2020/09/VISI-MISI-PROGRAM-KERJA-AKHMAD-FAUZI-DAN-DEWI-KHALIFAH.pdf>

<sup>2</sup> Widyaningrum, W., Sondari, E., & Mulyati, M. (2019). Meningkatkan Kompetensi Profesionalisme Guru di Abad 21 Melalui Pelatihan Pembelajaran Bahasa Inggris. *DEDIKASI: Jurnal Pengabdian Masyarakat*, 1(1), 35-44

movement's program is one example program that can encourage the effectiveness of the government's work in improving the quality of education in Sumenep. This program essentially was promoted to help the Muslim generation improve the quality of skills and religious practice to balance the need for life here and hereafter projection. We have a similar perspective that we can only undergo Islamic tasks when the fundamental secular aspect is completed, such as food, home, and security.

### Literature review

The thariqah akademik aims to improve human quality by strengthening natural science mastery, activating the spiritual dimension through *riyadhah* and social sensitivity, and increasing life skills through actual practice<sup>3</sup>. The cognitive aspect is honed by studying and deepening primary scientific fields such as exact basic sciences, English skills, and mathematics, which can lead to everyone improving their self-quality. By directly practicing the conceptual knowledge that has been acquired, the psychomotor aspect can be improved regularly and continuity based. The affective aspect develops through religious and social activities guided by religious values and guidelines.

In improving their quality of life, humans must first master two essential concepts: religion and religion, and second, academic culture, research, and its application in real life<sup>4</sup>. Every citizen is obligated to understand the values of the religion to which he or she adheres in order for them to be practiced in daily life, not just to be known or used as the discussion material. Humans' fundamental purpose is to study religion to practice it daily as a form of servitude to God. Science becomes the theoretical foundation for all people to carry out religious teachings in both vertical and horizontal dimensions.

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<sup>3</sup> Shulhan, "Thariqah Akademik dan Upaya Membangkitkan Kualitas Insan Indonesia", dalam Teologi Bencana Dan Refleksi Bagi Pemulihan Ekonomi Masyarakat, eds Akhmad Nasir & Rohmatul Izad, (Yogyakarta: IKMP UIN Sunan Kalijaga, 2021): 30.

<sup>4</sup> Shulhan, "Nahdlatul Ulama dan Thariqah Akademik", dalam Mengapa Harus NU?, ed. Moh Nasrudin, (Pakalongan: NEM, 2021): 21-43.

Humans require a material supply to meet their daily needs while living in the world. As a result, every human must have life skills to fulfill their biological, social, and economic needs. Every citizen is expected to have the ability to live that is closely related to his biological side, the ability to live that is closely related to his function as a social being who is cultured and requires nature, and the ability to live that is closely related to economic activity<sup>5</sup>. This education, geared toward developing religious and life skills, is critical in Sumenep's development. In the short term, this aims to realize an intelligent 2022 Sumenep. In the long term, it aims to produce regional cadres who are spiritual and act religiously, uphold human values, and have expertise in applied sciences. It can manage and develop Sumenep's natural potential. Muslim people here should be able to perform as leaders and professionals working in prospective fields with high salaries and keeping responsibility for a conducive situation and safe environment. Moreover, they look to be able to undergo spiritual duty and behave based on religious values.

## **Method**

This article was based on qualitative<sup>6</sup> research conducted to portray the dynamic of Thariqah Akademik, which was launched in Duko, Rubaru, and Sumenep. This research typology is in the form of a case study to examine casuistic facts<sup>7</sup> amid subjects being students and teachers, and inputs, processes, and outputs to outcomes are studied as research objects. The program is centered on the Ar-Rasyid foundation, built to provide education services for children in Duko Village and to educate civil society to carry out Islamic obligatory. The documentation and observation were operated to collect dates, which were then validated to guarantee the virtue of the research findings. Finally, the information was analyzed using common steps in the qualitative method, as introduced by Miles and Huberman.

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<sup>5</sup> Kementerian Pendidikan dan Kebudayaan, Peta Jalan Generasi Emas Indonesia 2045, (Jakarta: Kementerian Pendidikan dan Kebudayaan, 2017): 26.

<sup>6</sup> Sugiyono, "Metode Penelitian Kombinasi", (Alfabeta: Bandung, 2014), 170

<sup>7</sup> Creswell, J. W. "Research Design Qualitative, Quantitative, and Mixed Method Approaches". (Sage: London, 2009)

## **Result**

This research produced two essential findings, which will be discussed successively in the discussion step. The First is improving religious understanding and implementation, where acquiring knowledge and practicing it in everyday life is an essential dimension that teachers and students consistently pay attention to both mentioned. The second is deepening the understanding of Applied Basic Science and Language Literacy. It emphasizes the importance of every student understanding the importance of mastering the basic applied sciences and linguistics as their foundation in developing knowledge and life skills.

## **Discussion**

### **Improving Religious Understanding and Implementation**

Every individual must understand the values of the religion to which he or she adheres by being able to come from the correct source to avoid bias and misinterpretation. A person's learning outcomes are determined by the proper learning method and teacher, which determines his attitude toward religion, religious values, and religion itself. Religion as a basis or foundation for religiosity necessitates teachers with solid textual and contextual knowledge. Religious teachers must be experts in religious theories with extensive experience applying these theories in everyday life. He or she is not simply someone proficient in theory and limited to disseminating knowledge and insight to others; instead, an essential religion teacher can carry out religious transformation well based on the knowledge that has been mastered.

When selecting a religious teacher, a person should exercise caution and not simply follow the current trends of the surrounding community. When searching for a spiritual teacher, we must first ensure his scientific lineage to the Prophet Muhammad. People who are good at conveying religious theories in academic pulpits or podiums are only sometimes suitable to be religious teachers in guiding them to become servants who

actively practice understood religious theories. It is highly recommended to use the previous person's method (*al-salaf al-shalih*) in making choices, namely by combining the endeavor method and the *tawakal* technique, in addition to exploring information from people around and the relevant ones To choose a teacher. The endeavor method is carried out by attempting to find a teacher concretely through research and validation. The active *tawakal* technique is performed by praying *istikhoroh* and asking Allah for the best guidance to make the best choice based on Allah's will.

It is in contrast to most people nowadays, who tend to choose teachers based on market preferences or the majority of societal currents. Determining a teacher is similar to choosing a food menu; humans cannot go by what other people have been doing, but they must go by their taste buds and health orientation. Similarly, learning must be aligned with the orientation of the desired learning outcomes. Following others is an inappropriate step. After all, it fails to achieve one's goals because everyone's motivation to learn is different.

After obtaining the results of the *ikhthiar* method and the *tawakal* technique, a person learns wholeheartedly, sincerely, and responsibly from his chosen teacher. Being sincere and wholehearted is intended to eliminate all forms of distortion that have the potential to reduce the blessing of learning, such as harboring negative thoughts about the teacher or acting against his suggestions and advice. The attitude of responsibility implies that every student must be serious about learning to acquire deep and broad religious knowledge and be able to apply it in everyday life.

Indicators of a pupil who is serious about studying religious knowledge are the ability to demonstrate competence in the field of interest after learning<sup>8</sup>. The in-depth study can help him master the science of religion, including monotheism (*tauhid*), law (*fiqh*), morals (Sufism), and

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<sup>8</sup> Solihin, I., Hasanah, A., & Fajrussalam, H. (2020). Core Ethical Value of Character Education Based on Islamic Value in Islamic Boarding Schools. IJoASER (International Journal on Advanced Science, Education, and Religion), 3(2).21-33. <https://doi.org/10.33648/ijoaser.v3i2.51>

the science of the Qur'an interpretation (*tafsir*). The ability to describe something well from original literary sources signifies a Muslim scholar who has mastered these fields (the yellow book). The ability to read the yellow book is an unmistakable indicator or primary parameter of the intelligence of the Sumenep generation. A person with knowledge derived from non-Arabic literature (secondary source) does not have any authority as a religious interpreter as it potentially gains the wrong knowledge or accepts the interpretation of the translator, which is different from the original view.

Religious education must be delivered through innovative learning activities that allow students to explore religious knowledge by reviewing original Arabic-language sources. They must be taught to read the yellow book independently so that future generations of *santri* can read classical books well. Learning activities must be carried out with a focus on student-centered learning, with the teacher serving as the guide and supervisor. The learner-centered method is a pattern that is very appropriate to be chosen because it allows students to explore the treasures of the Islamic religion through Arabic literature as a source medium for the original Islamic religion. Fast reading methods to read yellow books, such as *Al-Fasih*<sup>9</sup> by KH Hafidhi Syarbini, rais Syuriah PCNU Sumenep, and similar such as the *Al-Fatih*<sup>10</sup> by Ahmad Mufti, lecturer of UIN Sunan Ampel and pesantren activist in Sumenep, and *Amtsilati*<sup>11</sup>, are appropriate to be used to help students become skilled at reading yellow books in a relatively shorter amount of time.

The two activities of a person who can practice religious knowledge in the reality of his life can be seen as a sign of his ability to practice religious knowledge in reality. First, there are *ubudiyah* activities, which

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<sup>9</sup> Hafidhi Syarbini, *Al-Fasih Metode Praktis Tradisional Mendalami Al-Quran dan Kitab Salaf*, (Sumenep: PP Darul Istiqomah, 2010).

<sup>10</sup> Ahamad Mufti, *Al-Fatih Terjemah Makna Gandul Belajar Kitab Gundul Sempel, Cepat dan Menyenangkan*, (Sumenep: PP Al-Madinah Sumber Mas, 2020)

<sup>11</sup> Taufiqul Hakim, *Amtislati Program Pemula Membaca Kitab Kuning*, (Jepara: Al-Falah Offset, 2003)

include *mahdah* worship, such as praying on time and in the congregation and supporting worship, such as *hajat* prayer, *tahajjud* prayer, and *dhuha* prayer. Second, social activities are related to society and the environment. If a person can be kind to others and the natural environment, he is said to be able to practice religious values. He is not rude, respects the rights of his neighbors, does not cheat, and does not like to cause harm to others. He cares about animals, protects the environment, does not litter, and does not cut down trees because of merely self-intention (*nafsu ammarah*).

If the mentioned above is done correctly in education, this method will encourage the birth of a religious Sumenep generation. Our children will grow up religious if they fulfill their religious obligations. They will also become Muslims by being compassionate to their fellow humans and the environment<sup>12</sup>. Individual *shalih* and nature-based social worship are characteristics of earlier Muslims who were distinguished by their obedience to carry out obligations with high commitment and ability to become good citizens, as well as their high love for the homeland and high cohesion of brotherhood within the framework of religion and the homeland<sup>13</sup>. The October 22 revolution in Surabaya, for example, exemplifies this. They can become patriotic citizens by defending their country without ever receiving citizenship education lessons. They can become patriotic citizens in defending their homeland despite never receiving citizenship education lessons because Pancasila values and love for the homeland are obtained through a natural appreciation process.

#### Applied Basic Science and Language Literacy

Literacy is defined as a person's ability to read, write, and think using various knowledge sources such as visual, audio, print, and digital. Literacy can be defined operationally as the ability to read texts by combining language skills, thinking processes, and specific skills and combining

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<sup>12</sup> Shulhan, S. (2020). Pembentukan Moral Bina Lingkungan Bagi Peserta Didik Madrasah Ibtidaiyah. *Jurnal Tarbiyah Al-Awlad* 10 (2). 202-2012 DOI: <https://doi.org/10.15548/alawlad.v10i2.2577>

<sup>13</sup> Shulhan, S. (2015). Konstruksi Filsafat Pendidikan Islam Profetik-HeuristikKonstruksi Filsafat Pendidikan Islam Profetik-Heuristik. *An-Nur: Jurnal Studi Islam*, 7(1).

habits, attitudes, and scientific interests for specific purposes. Literacy skills in various fields, such as language, digital, finance, science, and others, are essential for every citizen<sup>14</sup>. A person's literacy determines his quality, especially in the field of interest. Someone can know, understand and apply a science starting from reading activities to obtain complete information, which is then studied to test its quality. The information is sorted to be good, valuable, and developed so that it is helpful for himself and the surrounding environment. It illustrates the importance of literacy awareness for everyone, so it is not easy to blame others and not easily accept unclear information.

The significance of this literacy can be deduced implicitly from the verse of the Qur'an revealed to the Prophet Muhammad by Allah SWT for the first time. Literacy should be instilled in every individual and made a habit of every society's life, according to QS Al-Alaq verses 1-3. Literacy is the gateway to all things that have elements of goodness in them. Reading and writing skills are the foundation for the development of faith, awareness of life, and the upholding of human values. It can be seen that Allah revealed the command to establish the *iqra'* or literacy civilization first. The goal is to raise awareness about the importance of mastering science for humans to be free of things.

We must pay attention to aspects of achieving goals when developing a literacy culture. It is to instill a positive attitude in everyone involved in literacy education activities. Determining literacy goals is necessary to establish the framework of activities and the focus of the scientific field to be targeted. Literacy activities must be implemented in a targeted manner in order to maximize the output produced. Learning activities that are carried out without focusing on too many field variations that are included become routine activities that have a problematic impact on students. Most of the material, both in volume and type, only provides them with

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<sup>14</sup> Shulhan, Ar, S., & Dores, D. (2022). Masa Depan Kesarjanaan Pendidikan Guru Madrasah Ibtidaiyah. *Tafhim Al-'Ilmi*, 14(1), 1-15. <https://doi.org/10.37459/tafhim.v14i1.6029>

superficial knowledge. It is not appropriate to be carried out except for formality programs with no fundamental purpose.

Sumenep Regency, as it is well known, is a vast area that encompasses highlands, coasts, and islands. The Sumenep has abundant natural resources, including gas, marine, and agricultural products. This natural wealth requires careful management to have a high selling value at the national and global levels. Sumenep's generation provides the ideal development and management, allowing him to balance exploration and conservation. The land manager, who is also the land owner, will devote his full attention to every business and business activity and matter concerning the sustainability of natural resources on the land he owns. The land manager, who is also the land owner, will devote his full attention to every business and business activity and matter concerning the sustainability of natural resources on the land he owns. On the other hand, managers who do not own land will only focus on their business, with no regard for the future of the natural resources in their area.

The presence of skilled workers who can manage Sumenep's nature among locals is critical to increasing Sumenep's productivity in the future. Developing a cadre program to produce skilled workers in natural resource exploration for both short-term and long-term interests is necessary. Growing awareness of literacy in applied natural sciences can serve as a starting point for this cadre. Literacy in the natural sciences must be developed and instilled in children while they are still students to build the mindset of mastering applied science. This country is equipped with abundant natural resources, including the Sumenep region, which needs to be utilized in a balanced way for the survival of humans and nature. The key to its utilization lies in human mastery of applied science needed in managing nature. Mathematics and natural sciences are the basic knowledge needed to develop applied science in agriculture, fisheries, maritime affairs, and petroleum.

The mastery of natural science and its application for the benefit of humanity is referred to as scientific literacy. It is critical for the Sumenep

community to control applied science for the management of strategic fields in the agricultural, marine, oil and gas, renewable energy, medicine, and health sectors, with equitable distribution based on field needs, so that there is no over-production of human resources. It is a strategic sector that should be pursued by Sumenep's youth in order for them to become experts in various fields that the state requires. Residents of Sumenep who are known to be religious, the majority of whom are from Islamic boarding schools or are close to traditions and the religious santri community, must master applied science.

Mastery of applied science necessitates a solid foundation in basic natural sciences such as biology, physics, chemistry, and mathematics. Mathematics and science are fundamental natural sciences<sup>15</sup> that the younger generation of Sumenep must master to later master and develop themselves in applied fields that will encourage them to contribute to natural resource management. Science and mathematics are tools that humans use to measure and observe their surroundings. Observation and calculations based on science and mathematics serve as the foundation for developing and managing natural life.

Furthermore, mastery of language, particularly Madurese and English, is essential. All Sumenep residents must learn the acceptable Madurese language because it reflects the local culture and our identity as a society that values decency and ethics. The correct use of Madurese language necessitates extensive conditioning, as only a tiny percentage of today's millennial youth have mastered it. Various educational institutions must provide a particular space for the Smooth Madurese language to be used as a medium of communication in conveying messages or desires between others. The local Madurese language, which symbolizes a high level of politeness and manners, is the third level, *Abdhina-Ajunan*. It has become increasingly rare for the Sumenep generation to use this Madurese language class because it is rarely used in people's daily activities. This

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<sup>15</sup> Shulhan, S. (2021) "Designing New Trend of Pesantren for Santri Enhancement in Response to Golden Indonesia Vision 2045", *Relfektika* 16 (2), 225-248 DOI: 10.28944/reflektika.v16i2.575

language is usually only used in meetings with prominent figures such as Kiai and is rarely used in ordinary meetings, causing young people to be alienated from this civilization.

English must also be mastered as a skill rather than knowledge. Every learner of English as a meaningful skill learns to use it as a means of verbal and written communication. When learning it as a skill, everyone's goal is to master the four language skills as well as other language skills, which are: listening, reading, speaking, and writing. English is used for listening, reading, speaking, and writing to receive or convey information based on current needs<sup>16</sup>. Language learning activities should include the four language skills. Students should receive direct training to train their senses of hearing, sight, pronunciation, and hands, as skills can only be honed through continuous practice.

English has recently become a requirement for advancement in education and career. People applying for master's or doctoral degrees, for example, are required to demonstrate their English language skills, both spoken and written. Applicants for prestigious jobs are frequently required to demonstrate active English proficiency. People who have English language skills and can demonstrate them with an official IELTS certificate will have many opportunities to expand their capacity on the international stage, either through formal education or training education<sup>17</sup>.

## **Conclusion**

*Thariqah akademik* program consists of two components: The first step is to improve religious understanding and implementation. Exploring religion begins with finding the right teacher with an up-to-date scientific genealogy and studying seriously to independently explore religious knowledge through Arabic-language literature sources and practices in daily life. Second, there is fundamental applied science literacy and

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<sup>16</sup> Shulhan, S. (2022). Establishing The Export Agent of Indonesia's Moderate Islam Since The Elementary School Age. *Proceedings of Annual Conference for Muslim Scholars*, 6(1), 968-979. <https://doi.org/10.36835/ancoms.v6i1.339>

<sup>17</sup> Alfinnas, S. (2018). Membangun Academic Self-Concept Mahasantri Pesantren Nawesea. *Education and Human Development Journal*, 3(2). <https://doi.org/10.33086/ehdj.v3i2.59>

language. Literacy in science and mathematics, as well as Madurese and English, prepares the Sumenep generation to master applied science and build and develop regional potential wisely and wisely for the public benefit.

Based on the findings and discussions above, the researchers suggest that this program can be developed and implemented in another school to improve the quality of scholarly output. The aim is to make students understand religion and practice it well, are skilled in upper-level Madurese, skilled in English, and master the basics of applied science. The Researchers also suggest that this research be developed in further research to obtain more comprehensive findings and data to effectively contribute to strengthening scientific treasures..

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