The syawir method as a cooperative learning model of Islamic religious education in pesantren-based schools

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Abstract The purpose of this study is to conceptually analyze the use of the syawir method as a representation of cooperative learning in Islamic Religious Education learning in Islamic Boarding Schools which is explored through library sources as research objects. The author consulted and took analysis and synthesis from several field study articles and literature reviews. The results of the study show that Islamic education learning in Islamic boarding schools is more holistic in terms of both curriculum and material. The Syawir method can be used as a cooperative learning model in the PAI learning process. This is based on the similarity of cooperative learning principles developed by educational experts, such as David and Roger Johnson. The application of Syawir in PAI learning at Islamic boarding schools can be carried out in several stages, namely group formation, assignment, group organizing, discussion, group accountability, evaluation, and reflection

Keywords: Syawir Method, Cooperative Learning, Islamic Religion Education, Pesantren-Based School

Abstrak Tujuan penelitian ini adalah untuk menganalisis secaa konseptual penggunaan metode syawir sebagai representasi pembelajaran kooperatif dalam pembelajaran PAI di Sekolah Berbasis Pesantren yang digali melalui sumber pustaka sebagai objek penelitian. Penulis berkonsultasi dan mengambil analisis dan sintesis dari beberapa artikel kajian lapangan dan kajian literatur. Hasil penelitian menunjukkan bahwa pembelajaran PAI di Sekolah Berbasis Pesantren lebih bersifat holistik dari segi kurikulum dan materinya. Metode syawir dapat digunakan sebagai salah satu model pembelajaran kooperatif dalam proses pembelajaran PAI. Hal itu, didasarkan pada kesamaan prinsip-prinsip pembelajaran kooperatif yang dikembangkan oleh ahli pendidikan, seperti David and Roger Johnson. Penerapan syawir dalam pembelajaran PAI di Sekolah Berbasis Pesantren dapat dilakukan dengan beberapa tahapan, yaitu pembentukan kelompok, pemberian tugas, pengorganisasian kelompok, kolaborasi dan diskusi, pertanggungjawaban kelompok, evaluasi dan refleksi.

Kata Kunci: Metode Syawir; Pembelajaran Kooperatif; Pendidikan Agama Islam; Sekolah Berbasis Pesantren

Introduction

Education is very important and has developed into one of the most crucial aspects of life. Because of its complex and dynamic nature, research on educational innovation continues to be carried out to date (Muttaqin, 2016). The role of education in developing human resources has been widely discussed by researchers, due to the demands of the times and the increasingly diverse problems of life, innovation in Islamic education cannot be the challenge that needs to be faced in the world of education (Tanjung & Harfiani, 2020).

One of the academic problems that until now has occurred in Islamic education is the weakness of the learning process which is one of the problems currently being faced by our world of education (Wiguna, 2021). Classroom learning, for example, is only focused on students' ability to memorize material (Ciptaningsih et al., 2022). The student's brain memory is forced to remember and store various knowledge without any emphasis on understanding it or realizing it in everyday life. It is common that when students leave school, they have strong academic knowledge but weak practical skills.

Islamic Religious Education (PAI) is one of the subjects related to student skills and has an important role in managing human life skills (Supriyanto & Amrin, 2022). Learning Islamic religious education is intended to assist students in learning Islamic beliefs holistically (Ahmad et al., 2022). However, in practice, Islamic religious education tends to be delivered using methods and strategies that are less effective and seem monotonous-traditional, so that students' acceptance of the material being taught seems more boring.

Teachers play an important role in implementing an efficient PAI learning approach because they are part of the PAI learning process in schools. Inefficient teaching techniques can make students withdrawn and unwilling to engage in critical thinking, which can impact their learning process and reduce their enthusiasm for learning Islamic religious education (Amirudin, 2022). The majority of teachers still use a one-way learning system without giving priority to two-way learning. This makes the teacher appear more dominant so it seems that he is still using traditional learning methods (lectures) which are considered less effective (Khalim & Oktapiani, 2020).

Learning Islamic religious education is felt to be less productive in creating ideal human beings because it uses the lecture method. In addition, the lecture method also does not maximize students' ability to be creative and skilled in developing material from their learning sources (Ali, 2021). To achieve productive and successful learning, Islamic Religious Education (PAI) teachers must slowly move away from lecture style for new methods that involve students actively (Mahmudah, 2016). For example, by using a cooperative learning paradigm, which might involve students actively.

Cooperative learning is a learning strategy that teaches social and intellectual skills. Various learning practices are referred to as "cooperative learning," in which students work together in small groups to encourage one another, discuss subjects to hone their knowledge and fill knowledge gaps (Amirudin, 2022). Because of its ability to enhance social interaction and academic achievement, cooperative learning has become one of the most widely used teaching methodologies since the 1980s (Keramati & Gillies, 2021).

According to Johnson in the article by Llorent et al, the basis of cooperative learning is working in pairs or small groups, in which students collaborate and share knowledge resources to

enhance their own and team members' understanding of learning. Each member of the cooperative learning group is assigned a position to ensure interaction and skills development (leadership, decision-making, trust building, communication, and conflict management) take place (Llorent, 2022).

As is the case with pesantren-based schools, the Islamic education model combines two social systems, namely pesantren and school institutions. Pesantren Based Schools integrate the social system of pesantren with educational institutions to create an Islamic educational paradigm. Pesantren Based Schools and educational institutions offer unique social structures and benefits. Pesantren Based Schools want to develop human resources who are pious and religious as well as become experts in all fields of science and technology so that they can contribute to society (Saepudin, 2019).

Although learning in Pesantren Based Schools is synonymous with traditional methods that have been maintained until now, such as lectures, bandongan, and sorogan. Nevertheless, there is one method in Pesantren Based Schools that is a representation of cooperative learning, namely the Syawir method. Syawir can be defined as a shared learning system. Syawir comes from Arabic which means deliberation, which means working together to solve a given problem. In the Syawir method, students form several halaqoh or groups to discuss a problem and find a solution based on a clear reference source.

Syawir is known as a discussion in public schools or universities. The difference between poetry and discussion lies in how to respond to it. That is, someone who denies an issue must have a clear foundation and source of reference and not rely solely on logic (Udriansyah & Ridha, 2023). Syawir also trains students to examine current issues in a sophisticated way and then seek answers on a transparent and responsible basis. In general, the benefits of the poetry method include encouraging students to actively argue, be imaginative, creative, productive, and be able to conclude (Firnanda & Jannah, 2022).

This study relates to research conducted by Rafael Merino which examines cooperative learning as a strategy for increasing conflict management in the classroom (Merino, 2022). The research was conducted by Francisco D. Guillén, regarding the use of cooperative learning in prospective teachers (Guillén-Gámez, 2020). Subsequent research conducted by Vicente J. Llorent examined cooperative learning in increasing student literacy (Llorent, 2022). Another study was also conducted by George M. Jacobs and Francisca M. Ivone, who analyzed online cooperative learning (Jacobs, 2020) (Ivone, 2020).

There is also research conducted by José Francisco Guzmán, discussing the comparison of one-way learning with cooperative learning (Guzmán, 2020). Yaiza Vinuela also conducted research measuring the impact of using cooperative learning models on student learning motivation (Viñuela, 2023). In addition, Santiago Mando et al explored the impact of cooperative learning on academic goals that influence student behavior and lead to the achievement of a series of academic goals (Mendo-Lázaro et al., 2022). In line with this, research from Syamsu Nahar also stated that the application of the cooperative learning model can improve students' collaborative thinking skills in learning Islamic Religious Education (Nahar, 2022).

The gap between the above research and the author's research lies in the main focus of the research study, which tries to offer the Syawir method as a cooperative learning model in Islamic

boarding school-based schools. So far, there has been no research that directly discusses and analyzes Syawir as a cooperative learning method in Islamic boarding school-based schools. As explained in previous research above, the novelty of this research lies in the Syawir method as a method born from non-formal education, namely Islamic boarding schools.

The Syawir method is one of the cooperative learning designs as an opportunity to encourage students' understanding of Islamic religious learning in Pesantren Based Schools and aims to analyze the application of the Syawir method as a representation of cooperative learning among students in learning Islamic religious education in Pesantren Based School. This is to demonstrate the efficacy of cooperative learning in a pesantren-based school environment as a method for increasing their cognitive, affective, and psychomotor understanding.

Given that collaborative learning in education is very important for sustainable development, this work aims to offer the Syawir method as part of cooperative learning that is applied in PAI learning in Pesantren Based Schools. Therefore, research questions, in this case, include; 1) How is Islamic Religious Education Learning in Pesantren Based Schools Based, 2) Why Syawir can be a Cooperative Learning Model in Islamic Boarding School Based Schools, 3) How to apply the Syawir method as a representation of Cooperative Learning in Pesantren Based School.

Methods

This study uses the literary method, which is a series of activities or processes for searching, selecting, and collecting written data from sources about a problem in a particular field or field which is used as the subject of reasonable study through systematic, directed, work procedures and accountability (Kasiram, 2010). In other words, this study uses library sources as research objects (Creswell, 2014). For primary sources, the authors consulted and took analysis and synthesis from several field study articles and literature reviews.

Descriptive-explanative is used to analyze these sources. So that the conclusions drawn afterward are always factually clear and can always be returned immediately to the data sources used, descriptive research aims to analyze and offer an analysis and synthesis of the creation of ideas systematically (Kaelan, 2010). Explanative studies, on the other hand, examine the relevance and consequences of an idea in contemporary discourse and settings and the socio-phenomenological circumstances that led to its creation. The author aims to read, observe, understand, and communicate poetry and cooperative learning through both of these analyses (Mustaqim, 2014).

Results and Discussion

Learning Islamic Religious Education in Pesantren-Based School

There is more to education than teaching. Teaching is the process of conveying knowledge, while education is the change of values and the development of the whole person. The difference between education and teaching is that education focuses on building the consciousness and personality of students and transferring information and skills (Azra, 1999).

According to this perspective, education in general includes efforts and strategies that are carefully planned by educational actors with an emphasis on the process of changing values and developing personality, which is not a simple thing to do (Fathurrohman et al., 2023). The word "education" has new connotations with various emphases and qualities when it is associated with Islam as a religious system, according to experts.

In Indonesia, various elements contribute to raising the morale of the country's population, making religious studies compulsory at all levels of schooling. The goal of religious education is to help students develop into repentant and God-fearing people. However, several media sites reported similar incidents. Moral decline, crime, and juvenile delinquency are increasing, such as colonizing drugs, student brawls, pornography, rape, free sex, and abortion, destroying other people's property, extortion, and fraud (Mansur, 2018).

At one time, Islamic education as a whole developed and specialized in Islamic Religious Education, a field that was used specifically in formal education. Islamic Religious Education (PAI) is a collaborative effort between educators to organize everything so that students understand its content and can apply it in everyday life (Adib, 2022). PAI is also referred to as a tool to achieve educational goals broadly apart from being a topic. This is because PAI is a science that can be applied in social activities, not just information or cognitive components of students' interactions with religion or rigid prejudices (Tolchah, 2020). This shows that PAI goes beyond theory and is already seen in daily practice.

In connection with the manifestation of PAI in the context of educating students with Islamic religious knowledge so that they can apply it in social life. The innovative educational model known as the Pesantren Based School combines the application of the Pesantren system which emphasizes the development of religious attitudes and practices with the application of a school system which emphasizes the development of scientific abilities and skills (Sidik & Khoiruddin, 2022).

Thus, the curriculum and content of Islamic Religious Education (PAI) in pesantren is more comprehensive. Learning is essentially a transactional process, reciprocal communication between students and teachers and between students themselves to achieve predetermined goals. All parties involved in the learning process must identify, understand, and agree on transactional communications to indicate acquisition, mastery, results, processes, or functions.

An important part of national public education is Islamic Religious Education (PAI) (Munawaroh, 2023). The National Learning System is regulated in Law Number 20 of 2003, and Article 37 paragraph 1 states that religion lessons are taught in primary and secondary schools. His explanation states that religious lessons aim to instill a strong sense of faith, piety, and piety in students to God Almighty (Yanti & Nursyamsi, 2020).

A person's religious attitude (religiosity) and the study of Islamic religious education are very closely related. The knowledge that produces obedience (knowing and living religion) is what is meant by having a religious mindset, which also includes submission and obedience. Islamic Religious Education has a very important role in developing individuals who believe and fear Allah SWT by implementing religious teachings in every element of personal, social, national, and state life (Fathurrohman & Prastowo, 2021).

Schools are still guided by the National Education Standards Agency (BSNP) guidelines for other disciplines as well as PAI learning methods (Saepudin, 2019). The growth of Islamic spiritual activities, such as the commemoration of Islamic holidays (PHBI), payment of zakat, slaughter of sacrificial animals, and others. Activities such as the development of PAI learning methodologies, and the integration of Islamic culture into the learning process. Every effort is made to promote learning. While waiting, students can study the 2013 Curriculum which uses the PAI Curriculum as a curriculum reference and is centered on National Character and Cultural Education.

The success of PAI implementation in Pesantren Based Schools is demonstrated by this fact. The elements supporting this achievement include: First, most of the school infrastructure has been completed, but is still in the form of cottage facilities; Second, the leadership of the school principal and each member of his staff, as well as the leadership of the pesantren and its administrators who have an interest in the growth of PAI in schools (Budiya & Anshori, 2022).

Third, the example of PAI instructors and other subject teachers to ensure that PAI learning is carried out correctly. This element encourages the use of PAI in the formation of religious ideals. Fourth, parental support for PAI education in schools. The school committee provides great assistance in fostering a religious environment in schools through initiatives such as Idul Qurban, Tarawih prayers, and Ramadan events including collective Iftar. In addition, parents must assist in the provision of social care by providing their children with infaq and zakat fitrah, which must be channeled through schools.

Syawir as a Cooperative Learning Model in Pesantren-Based Schools

Cooperative learning plays an important role in the development of transversal abilities as well as citizen skills that enable continuous development in dealing with complex situations soon (Rivera-Pérez, 2021). Teachers must use techniques and approaches in team building to educate students on how to understand, analyze, and conclude their learning independently and cooperatively (Guillén-Gámez, 2020).

According to the conceptual approach of Carrasco et al., cooperative learning requires the presence of five important characteristics during group work: (1) resources and roles, which include, among others, (2) face-to-face interaction; (3) individual responsibility, which implies that no one can take a passive attitude but is responsible for his work; (4) interpersonal and small group work skills; and (5) group processing, or the process by which the group identifies (Carrasco et al., 2018).

Meanwhile, social/interpersonal skills (active listening, feedback comments, or praising the efforts of others), and group processing (group discussion and reflection) have been identified as the five main characteristics associated with cooperative learning. Positive interdependence (defined as everyone in the group depends on one another to achieve set goals) and supportive engagement (face-to-face interaction) are also important factors (Casey & Goodyear, 2015).

Students actively participate in small groups as part of a learning strategy known as cooperative learning to achieve shared learning goals (Nahar, 2022). This approach emphasizes cooperation, active participation, and interdependence among group members. The goals of cooperative learning are to encourage more effective learning, increase understanding of

concepts, develop social skills, and promote collaborative problem-solving (Muñoz-Martínez, 2020).

In cooperative learning, students work in small groups which usually consist of 3-6 members. These groups often consist of students with varying levels of ability, so each member of the group has an important role in achieving group goals. Each group member is responsible for helping other group members understand the material, share ideas, and work together to complete assignments (Ivone, 2020).

Cooperative learning can be done through various strategies and methods, such as group discussions, group assignments, project assignments, and simulation games. Teachers have an important role to play in facilitating cooperative learning, by providing clear directions, monitoring groups, and providing constructive feedback. In this case, group discussions at Pesantren Based Schools can be actualized by teachers in the form of poetry as a learning method that can make students actively participate when learning Islamic Religious Education (PAI) at school.

Schools based on Pesantren, as formal institutions that then integrate typical Islamic learning into their actualization, may not realize that the Syawir method is one of the representations of cooperative learning in the academic world. Even though Syawir's method is a product of Pesantren Based Schools and not a Western product, Pesantren Based Schools have adopted it (Hadi, 2022). This is a planned cooperative learning activity, which is typical in pesantren. This is the lasting intellectual contribution of the pesantren.

Syawir is a strategy that offers several advantages for students, especially those who attend Pesantren Based Schools. And because the Syawir method has been used in Indonesian Pesantren Based Schools since its inception, this has been implemented Syawir in schools based on Pesantren Based Schools' work (Muhamad & Kamalia, 2020). Because Syawir is a characteristic of Pesantren Based Schools that educate and discuss science with a fairly large scope. Furthermore, the Syawir method makes it easy to gain knowledge about the topics discussed, from various kinds of PAI material, both the Al-Qur'an, Hadith, Aqidah, Morals, Fiqh, and Islamic Cultural History (SKI) and others.

Based on this, it can be concluded that using the Syawir approach can help students become more actively involved in the class while increasing their understanding of PAI learning. Because Syawir's activities provide a forum for sharing points of view to complete understanding of the material offered (Istiqomah et al., 2021). In addition, all responses are taken from credible sources.

The Syawir method is a teaching strategy in which students form groups and discuss issues that they do not fully understand to produce a thorough understanding (Ramadhani, 2022). This is because students are required to actively participate in discussions and interact directly with the subject matter, and the deliberation process also helps students develop analytical and critical thinking skills to understand Islamic education resources in general, which boil down to the Al-Qur'an and Hadith.

Thus, the Syawir method can be used as an effective cooperative learning model in increasing interaction and collaboration between students in the PAI learning process. This method is also based on cooperative learning principles developed by educational experts, such

as David and Roger Johnson (Bjørke, 2020). In the Syawir cooperative learning model, students work in small groups or teams to achieve common learning goals.

Syawir's cooperative learning model promotes teamwork, communication, and interdependence between students. This helps improve their understanding of the material, social skills, and problem-solving abilities (Winarni, 2020). In this model, each group member has an important role in supporting the success of the group as a whole.

Application of Syawir as a Cooperative Learning Model in PAI Learning in Pesantren-Based Schools

PAI learning in Pesantren Based Schools with the Syawir method aims to improve the ability of students to study religious law and solve problems in the Qur'an and Hadith, Jurisprudence, Aqidah Akhlak, and even the History of Islamic Culture which is related to the learning competencies to be achieved. Students will learn how to derive broader PAI material, analyze it, and make conclusions based on their results. Students who are involved in poetry activities are fully responsible for their learning. The Syawir forum (discussion) is led by the Syawir chairman (chair of the deliberation) and the minutes (note takers) are selected among the Syawir (deliberation) participants according to the turn determined by the teacher (Prastyo et al., 2022).

Teachers give full responsibility to students for independent learning and educate them to become leaders so that they are ready to enter society when the time comes. Meanwhile, the teacher's responsibility is limited to being a facilitator at the end of Syawir's activities, while carrying out supervision and assessment. The teacher did not interfere in Syawir's process because the management of the forum and the distribution of materials had been handed over to Syawir's chairman. Only if the Syawir participants ask, the teacher also participates in giving directions. However, because students believe that the teacher cares about them, the teacher's presence is only limited to a companion who stimulates and exercises indirect control over student learning.

Students are involved in Syawir (discussion) activities, a teaching strategy that brings them closer to current situations through argumentation. They are then obliged to solve this problem by using the correct solutions found in the yellow book. The students will compete throughout the Syawir (conversation) to present arguments that are in line with the problems that arise; However, students can also look for reasons that can undermine or support the opponent's view.

As a result of intense competition in the education system so far, the position of PAI learning in pesantren-based schools is increasingly being promoted. The use of Syawir can teach students to play a more active role in studying and in finding answers to problems that arise as a result of their responses to questions raised through da'wah and Islamization activities. Syawir's activities are carried out by citing reliable sources.

The stages before applying the Syawir method in learning Islamic Religious Education (PAI) in Pesantren Based Schools are as follows. First, form a group. Students are placed into small groups with different members. This group should ideally be diversified in terms of aptitudes, intelligence, and student backgrounds. Second, give assignments. Each group is given an assignment or project related to subjects that include PAI, such as Al-Qur'an Hadith, Aqidah Akhlak, Jurisprudence, and SKI. The task is constructed in such a way that collaboration and contribution from all group members are required. Third is group management. Each group

must organize itself, assigning responsibilities and roles to each member. They can take on tasks such as group leader, time supervisor, note taker, and others based on the demands of the task.

Fourth, discussion and collaboration. Students work together in groups to achieve a common goal. They discuss difficult material from questions that arise, then share information, and help each other. This interaction and discussion promote greater mastery of the material and deeper understanding. Fifth, is a shared responsibility. Each group is responsible for its findings and arguments. They could be asked to write a written report on what they learned or present their findings to the class. Sixth, evaluation and reflection. After completing the assignment, students assess and consider their learning. They can assess the contribution of each group member, and the efficiency of cooperation, and gain knowledge from their cooperative experience.

The process of deliberation in the Syawir method can be described in several steps, as follows (Hadi, 2022). First, students are allowed to present problems, difficulties, or examples of PAI material that appear in society. Most of these issues are then presented in the form of a narrative about the situation of the material problem. Second, at this stage, the teacher chooses the material that was offered at the previous stage. Third, at this stage, the teacher describes problems related to the material agreed upon in the previous stage, until students understand the description of the material to be discussed.

Fourth, after the problem is defined quite clearly by the teacher, students are given time to look for information, facts, and responses related to the study material described in the PAI literature. The search was carried out in groups, and the results from each group were then submitted to the Syawir chairman as a choice to be discussed with all Syawir participants. Fifth, at this stage, students assess and discuss the various possibilities presented by each group related to the findings between groups. Since each group's comments contain facts and arguments, this stage is later called a discussion and usually takes a long time. Sixth, after the deliberation process is considered sufficient, the teacher then provides explanations, comments, and evaluations of what has happened when the syar is in progress.

In terms of material, then the teacher connects and provides the validity of the conclusions regarding the issues discussed. In terms of the deliberation process, the teacher appreciates students for their attention and participation in discussing material from PAI. And finally, in terms of assessment, the teacher gives prizes to groups that are actively discussing as a stimulus and a good example, for the continuity of further learning.

Conclusion

PAI Learning in Pesantren-Based Schools is more holistic in terms of curriculum and materials. This is supported by several factors such as 1) infrastructure in schools that are integrated with Pesantren Based Schools, 2) the leadership of the principal who is connected to the leadership of the Pesantren who has an interest in the development of Islamic Religious Education (PAI), 3) exemplary Islamic Religious Education teachers to ensure Islamic Islamic Education learning carried out correctly and can be a role model (uswah) for students, both at school and in Pesantren Based Schools, 4) there is support, trust, and parental monitoring of students' religious education in schools connected to Pesantren Based Schools.

Cooperative learning can be done through various strategies and methods, such as group discussions, group assignments, project assignments, and simulation games. Group discussions at Pesantren Based Schools can be actualized by teachers in the form of Syawir as a learning method that can make students actively participate when learning Islamic Religious Education (PAI) at school. In the PAI learning process, the Syawir method can be applied as a cooperative learning paradigm. It is based on how the ideas of cooperative learning created by educational professionals such as David and Roger Johnson compare to one another. In Syawir's cooperative learning paradigm, students work together to achieve learning goals in small groups.

The application of Syawir in PAI learning in Pesantren Based Schools can be carried out in several stages, namely 1) group formation, students are divided into small groups with different members, 2) assignments, each group is given a task or project that is relevant to the material learning, 3) group organization, each group organizes itself and its members to manage the tasks and roles of each member, such as group leader, time monitor, recorder, or other roles, 4), collaboration and discussion, students work together in groups about difficult materials from the questions that arise, 5), group accountability, each group is responsible for the findings and arguments of their work, 6), evaluation, and reflection after the task is completed, students evaluate and reflect on the topic or material they discuss with the teacher as a facilitator.

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