

The Reconstruction of Islamic Education : Case Study at Homeschooling Group *Khoiru Ummah* Yogyakarta Indonesia

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Abstract

This article discusses the basic reconstruction of Islamic education, strategic applications, and learning techniques applied at the *Khoiru Ummah* Homeschooling Group (HSG KU). This is a qualitative research with a descriptive-analytical approach. Data collection uses interviews, observation, and documentation. The results showed that in the perspective of HSG KU, *al-Ma'rifah's* knowledge was divided into two types namely (1) *al-'ilmu* which had the object of research (*al-maddah*). this knowledge is obtained through the scientific method (*tariqah ilmiyyah*) and (2) *tsaqofah*, that is knowledge that has no object of research (*al-maddah*) and ideas (*al-fikrah*). this knowledge is obtained through rational methods (*tariqah aqliyyah*). HSG KU uses two strategies namely first, the club uslub in the form of dialogue, discussion, experimentation, direct practice. second, implementing *talaqiyyan fikriyan*, the thoughts conveyed through direct meetings.

Keywords: homeschooling; Islamic education; early education.

Abstrak

Artikel ini membahas tentang rekonstruksi dasar pendidikan Islam, aplikasi strategis, dan teknik pembelajaran yang diterapkan di Homeschooling *Khoiru Ummah* Group (HSG KU). Ini adalah penelitian kualitatif dengan pendekatan deskriptif-analitis. Pengumpulan data menggunakan wawancara, observasi, dan dokumentasi. Hasil penelitian menunjukkan bahwa dalam perspektif HSG KU, pengetahuan *al-Ma'rifah* dibagi menjadi dua macam yaitu (1) *al-'ilmu* yang mempunyai objek penelitian (*al-maddah*). ilmu ini diperoleh melalui metode ilmiah (*thariqah ilmiyyah*) dan (2) *tsaqofah* yaitu ilmu yang tidak mempunyai objek penelitian (*al-maddah*) dan gagasan (*al-fikrah*). ilmu ini diperoleh melalui metode rasional (*tariqah aqliyyah*). HSG KU menggunakan dua strategi yaitu *pertama*, *uslub* dalam bentuk dialog, diskusi, eksperimen, praktik langsung. *kedua*, mengimplementasikan *talaqiyyan fikriyan* yaitu pemikiran yang disampaikan melalui pertemuan langsung.

Kata kunci: homeschooling; Pendidikan Islam; pendidikan usia dini.

Introduction

Nowadays, there have been educational systems which exist in Indonesia such as *pesantren*, *madrasah*, and school.¹ Based on Azra's exploration, at least there are two new trends in Islamic education. *First*, the emergence of Islamic school out of traditional-modern category and has no affiliation to certain Islamic organizations in Indonesia (especially Muhammadiyah and NU), although there are schools with ideological affiliation to *tarbiyah* movement represented by Justice and Prosperous Party (PKS) for example Islamic Integrated School under the Link of Islamic Integrated School (JSIT). *Second*, the emergence of a new model of *pesantren* associated with *salafi* movement, namely Hidayatullah in Balikpapan, East Kalimantan and Al-Mukmin in Ngruki, Solo, Central Java.²

Besides those two trends mentioned by Azra, there is a new feature in Islamic education in Indonesia, which is still rarely, studied. The new feature is the emergence of homeschool³ (by using Islamic education as the developmental basis of learning instruments). The presence of homeschool, (especially on the basis of Islamic education) is a response to unsatisfying fulfilment of muslim activists in Indonesia toward Islamic institutions existed previously like *pesantren*, *madrasah*, and school (including Islamic school), and disappointment toward the bad effects of globalization on the instilling of students' characters. At the same time, the presence of homeschool pioneered by muslim activists in Indonesia can be interpreted as an alternative of education offered in global era.

One of Islamic homeschooling that is Homeschooling Group *Khoiru Ummah* (HSG KU), the schools under coordination of

¹ K. A. Steenbrink, *Pesantren, Madrasah, Sekolah, Pendidikan Islam Dalam Kurun Moderen* (Jakarta: LP3ES, 1996), hlm. 23.

² D. Burhanudin, J. & Afrianty, *Mencetak Muslim Modern; Peta Pendidikan Islam Indonesia* (Jakarta: Raja Grafindo Persada, 2006), hlm. 16–21.

³ Loy Kho, *Secangkir Kopi; Obrolan Seputar Homeschooling* (Yogyakarta: Kanisius, 2012), hlm. 17.

Khoiru Ummah Pembangun Peradaban (KUPP) Foundation, which aims at forming the standard of school system and the implementation policy of school program represented by the Center of *Khoiru Ummah*. Generally, KUPP Foundation is set to coordinate, facilitate, and guide the establishment of HSG KU in other regions or cities. The main focus of this institution is to build the same perception and standard to imitate the Prophet Muhammad SAW and the first muslim generation. Today, there are about 41 branches of homeschooling under direct coordination of KUPP.⁴

The KUPP coordinative institution has a very important role in helping the activists of da'wah all over Indonesia to develop their schools through link and information exchange. In this context, KUPP tries to offer the activist to develop and build school with the blue print and the institution gives guideline based on Islamic belief as it. As admitted by Hendy Sophian (the management of HSG KU Sleman), this coordinative institution is not a profit-oriented institution like in trading concept, but it tends to reach the spirit of solidarity to expand Islamic school together whose the learning curriculum is not hard for children.⁵

Hendy Sophian admitted that the growth of Islamic Homeschooling is followed by many muslim parents who are economically belong to middle-upper class. This seems to justify the thesis proposed by Michael R. J. Vatikiotis about the revival of religious spirit as a phenomenon of middle-class people in cities. Such phenomenon has a vast impact on the improvement of religious obedience of muslim who enjoy the wealth as the

⁴ *Interview with Hendy Sophian, S.T. as the Management of HSG Khoiru Ummah Sleman on 27 February 2017, n.d.; Interview with Diana Rahmawati, S.T. as the Management and Headmaster of TK HSG Khoiru Ummah Sleman on 27 Februari 2017, n.d.*

⁵ *Interview with Hendy Sophian, S.T. as the Management of HSG Khoiru Ummah Sleman on 27 February 2017.*

middle class.⁶ Love of the middle-class to Islam, (muslim rising middle class)⁷ seems to find the answer of the confusion dealing with the negative effects of globalization toward the existence of Islamic schools, one of which is homeschooling. This group tries to get quality Islamic education for their children where students not only deal with worldly knowledge, but also with Islamic knowledge and its practices.⁸

Such supply and demand synthesis seems to support the fast growing number of Islamic schools. That synthesis grows in people's framework in the middle of social changes, so that people need religion as a place to return. As a result, people return to religious devotion. In accordance with the thesis proposed by Naisbitt, Vatikiotis confirms that a symptom of vast social dislocation happens to the people. Many people then return to their religion to strengthen themselves as a reaction on the destruction of moral, social, and traditional values around them.⁹

This article studies about the reconstruction of educational basis, strategic application, and learning technique implemented in HSG KU. This study is divided into several sub-chapters which explain about the review toward HSG KU, the reconstruction of fundamental base of education, strategic application, and learning technique in HSG KU as the follow up of the ideas of the reconstruction of fundamental base of education. Practically, the writer expects this writing can give a contribution in the general ideas of understanding a new system of education in Indonesia

⁶ Suyatno Suyatno, "Integrated Islamic Primary School In The Middle-Class Muslims Indonesia Conception," *Analisa* 22, no. 1 (June 1, 2015): 126, <https://doi.org/10.18784/analisa.v22i1.148>.

⁷ M. D. Rahardjo, *Masyarakat Madani: Agama, Kelas Menengah, Dan Perubahan Sosial* (Jakarta: LP3ES, 1999), hlm. 263–93.

⁸ Burhanudin, J. & Afrianty, *Mencetak Muslim Modern; Peta Pendidikan Islam Indonesia*, hlm. 1–2.

⁹ Suyatno, "Integrated Islamic Primary School In The Middle-Class Muslims Indonesia Conception," 126.

called homeschooling, the strategy of its development, and learning technique in homeschooling.

Method

This is a qualitative study, aimed at understanding what phenomenon observed by the subject with special natural context and utilizes various scientific methods.¹⁰ While the approach used in this writing is descriptive-analytical. It means this approach tries to see and explain in detail about how a system runs in certain place.

The data was obtained in the field by interview as a method to get oral and written data in form of an interaction or communication. In this process, the result of interview is determined by some factors which interact and influence the stream of information namely interviewer, respondent, research topic displayed in the list of questions, and the situation of interview.¹¹ The interview was held by doing interaction through direct asking and answering session to Yayasan *Khoiru Ummah* Pembangun Peradaban (KUPP) who consist of the board of founders, board of management, board of supervisor, and board of curriculum as the object of study.

Besides, observation method was also used on purpose and systematically about social phenomenon with physical symptoms which was then to be noted.¹² In observation, the researcher tried to find the natural habitat of the participants by staying with them. In the context of study about HSG KU, the researcher followed the learning sessions in homeschooling

¹⁰ L. J. Moleong, *Metodologi Penelitian Kualitatif* (Bandung: PT. Remaja Rosdakarya, 2007), hlm. 6.

¹¹ S. (edt.) Singarimbun, M. & Effendi, *Metode Penelitian Survei* (Jakarta: LP3ES, 1989), hlm. 192.

¹² J. Subagyo, *Metode Penelitian Teknik Dan Praktek* (Jakarta: PT. Rineka Cipta, 1997), hlm. 63.

classes. By living together and having the same social function, the researcher would be considered as the same as the participants. It would be easier for the researcher to observe the behaviors and the life of participants through a way which doesn't disturb participants and doesn't make them lose out.¹³

However, the writer needs to use the position of participant as observer.¹⁴ This placement pattern is actually intended for positioning the writer to get correct perspective¹⁵ in a research held by insider. By doing so, the writer can be assumed in a neutral position which means free from particular interests that are empirical and pragmatic. The third method was documentation as a technique to collect and learn the data about things or variables in form of documents or files, notes, transcript, books, newspaper, magazine, inscription, meeting notes, agenda, etc., dealing with the object of the study.¹⁶

The data analysis was conducted through the following steps: reducing, analyzing, verifying, and concluding.¹⁷

Result & Discussion

In America as the origin of homeschooling, it actually existed in North America until 1870s held directly by parents and teachers.¹⁸ Homeschooling movement was started again by John Holt in 1970s. Although, John Holt himself had not found yet the proper term for the antithesis of education at that time which

¹³ S. Sarosa, *Penelitian Kualitatif Dasar-Dasar* (Jakarta: PT. Indeks, 2012), 56.

¹⁴ M. A. dkk Mu'ammam, *Studi Islam Perspektif Insider/Outsider* (Yogyakarta: IRCiSoD, 2012), hlm. 103–23.

¹⁵ N. Putra, *Metode Penelitian Kualitatif Pendidikan* (Jakarta: Raja Grafindo Perkasa, 2013), hlm. 70.

¹⁶ Suharsimi Arikunto, *Prosedur Penelitian Suatu Pendekatan Praktek* (Jakarta: Rineka Cipta, 2006), hlm. 236.

¹⁷ Koentjaraningrat, *Metode-Metode Penelitian Masyarakat* (Jakarta: LP3ES, 1989), hlm. 17.

¹⁸ Aneela Saghir, "An Introduction to Homeschooling for Muslim Parents" (2011), hlm. 16–17.

was disappointing him. Through the four-page article entitled *Growing Without School*, Holt who was not deceived by school reformation, suggested "school at home" to public.¹⁹ Holt helped to advocate the movement which pushed on the decentralization of education and bigger parents' role in education. This movement was known as "laissez-faire home schooling". Holt's idea was then accepted by public, one of which because of school refusal toward the authority of the bible in education system in America. This refusal affected in losing religious influence in state schools.²⁰

The emergence of homeschooling in many countries is generally supported by the parents' awareness to give the best education for their children. In the US and Canada, for examples, many parents feel worried about the morality and faith taught in conventional schools as the study held. ²¹ Similarly, the emergence of homeschooling in Malaysia is also supported by parents' awareness that the curriculum in the state schools is not enough to form the product of education which is suitable with parents' expectation. At the same time, parents also find inefficiency in teaching and learning at conventional schools which is not suitable with the standard of faith of the family.²²

The movement to have the children study at home was imported to Indonesia through Christian missionary less than 25 years ago. Difficulties in language and adaptation encountered by the missionary family, and the short living time in Indonesia

¹⁹ M. Griffith, *The Unschooling Handbook: How to Use Whole World As Your Child's Classroom*, Diterjemahkan Oleh Mutia Dharma, *Home Schooling, Menjadikan Setiap Tempat Sebagai Sarana Belajar* (Bandung: Nuansa, 2012), hlm. 11.

²⁰ Saghir, "An Introduction to Homeschooling for Muslim Parents," 17–20.

²¹ Patrick Basham & John Merrifield Hepburn, Claudia R., *Home Schooling: From the Extreme to the Mainstream* (A Fraser Institute Occasional Paper, 2007), hlm. 10.

²² R. Alias, N., Rahman, M. N. A., Siraj, S., Ibrahim, "A Model of Homeschooling Based on Technology in Malaysia," *MOJET (The Malaysian Online Journal of Educational Technology)* 1, no. 3 (2013): 9–10.

pushed them to implement homeschooling for their children. This affected some Indonesian people to follow them.²³ However, the background of the emergence of homeschooling in Indonesia is a bit different from the reason of the presence of homeschooling in the US. Generally, the development of homeschooling in Indonesia is not known yet since there has not been a special study that discusses about the development. The term homeschooling itself is relatively new in Indonesia.²⁴

Based on the thesis above, the discussion about how homeschooling system comes to Indonesia should be understood as a clash of homeschooling education system (previously identical to the understanding of Christian and missionary) and the need of muslim to facilitate education which emphasizes more on religious understanding that meets parents' standard.²⁵ At this point, muslim activists bear a creative synthesis to build schools as they want namely homeschooling education system. This homeschooling education model was introduced by emphasizing more on parents' role in education, with Islamic knowledge and ideas as the learning materials.

Since its emergence, the development of HSG KU is more likely to be formed as the homeschooling in developed countries. It is due to the phenomenon that the growth of homeschooling of muslim family abroad is more free in developing the curriculum of education which is suitable with the parents' expectation in giving the lessons to their children. One of the examples is muslim in America who are said as the fastest-growing subgroup in homeschooling movement and predicted to keep growing doubled in the next eight years.²⁶ Such phenomenon which finally becomes the prototype in developing educational

²³ Kho, *Secangkir Kopi; Obrolan Seputar Homeschooling*, 14.

²⁴ John Perry and Kathy Perry, *The Complete Guide to Homeschooling* (Lowell House, 2000), hlm. 7.

²⁵ Saghir, "An Introduction to Homeschooling for Muslim Parents," 16–22.

²⁶ Hepburn, Claudia R., *Home Schooling: From the Extreme to the Mainstream*, 6.

model in HSG KU that emphasizes more on the independency of curriculum and active role of the parents in children education. HSG KU introduces to the community that the fixed concept of school in *Khoiru Ummah* is based on Islamic ideas, from determining the output learning strategy, learning method, learning materials, and how to treat children.

HSG KU was pioneered by Emmi Khairani with her husband Amiruddin A. Fikri in determining the direction and policy of educational institution when starting it.²⁷ Explicitly, HSG KU was established based on some reasons below:

1. The development of children thoughts on the basis of Fiqh aspect

This institution is developed by considering the fiqh of children about the growth of children thinking ability as their nature. For the early-age children, HSG KU implements thinking standard that stimulates the formation of correct ideology. The characteristics are: there is a thinking process when information is obtained or facing reality, there is a connection between information and reality (Evaluation Guidelines of Thinking Degree in the Student's Book Report HSG KU Elementary School Level)

2. Independency in the Development of Educational Curriculum

This argument describes about the expectations of muslim activists in Indonesia which are not fulfilled in ideological matter related to the development of educational curriculum. The formation of homeschooling education model is expected to give a chance for independency in developing curriculum which is more structured like in formal education, by having syllabus, learning materials, main activity, facility and infrastructure, and

²⁷ Interview with Emmi Khairani as the Founder of HSG Khoiru Ummah and the Management of Khoiru Ummah Pembangun Peradaban (KUPP) Foundation on 6 June 2017, n.d.

the schedule of learning but set to be suitable with certain idealism.

3. The development of Children's Social Competency

Community/group Homeschooling is chosen so that children can have a race in goodness (*fastabiqul khairat*) and have a social sense. It is also expected to reduce the number of lesson hours at schools so that in certain level, students can interact with their environment at home namely vertical socialization (socialization with various groups and ages), after previously at school having horizontal socialization approach (peer socialization).

4. Parents' active role

Homeschooling model is chosen so that parents can be more active in their children's education, especially in elementary level when children haven't entered the baligh/maturity period (Evaluation Guidelines of Thinking Degree in the Student's Book Report HSG KU Elementary Level). In the perspective of HSG KU, the success of children education in pre-baligh/maturity period is determined by parents' guidance at home, because children are at home longer. At this point, school has a function as a stream of change that brings the change to home also.

5. The development of Non-formal/Alternative Education

HSG KU was established based on the reasons mentioned previously and parents' expectation that their children can be a hafidz/ah Qur'an, understand Arabic language and become muslim intellectuals. HSG KU is as a bridge to facilitate parents' expectation by using non-formal education form.

Formally, HSG KU starts its educational operation in 2004 in Taman *Khoiru Ummah*, Jl. Raden Kan'an RT.05/04 Kelurahan Tanah Baru, Kecamatan Bogor Utara, Bogor, 16154.²⁸ In 2010 HSG KU equal to Junior High School level with boarding school system was established in Jalan Tawakal No. 39, RT.03/05 Kelurahan Bubulak, Kecamatan Bogor Barat, Bogor. Then in

²⁸ Interview with Emmi Khairani as the Founder of HSG Khoiru Ummah and the Management of Khoiru Ummah Pembangun Peradaban (KUPP) Foundation on 6 June 2017.

2013 HSG KU equal to Senior High school level was established in Lembah Hijau Residence, Jalan Abdullah bin Nuh, Kelurahan Cilendek Barat, Kecamatan Bogor Barat, Bogor with the same system, boarding school as the continuing process of education as it is adopted by *Khoiru Ummah* Pembangun Peradaban (KUPP) Foundation.

HSG KU is then growing nationally and spreading its branches to several provinces since 2009 in East Jakarta in form of HSG KU Kindergarten and Elementary level.²⁹ Since 2009, KUPP Foundation opened chance for the community who care about the generation to work together in implementing the concept of Islamic education adopted by *Khoiru Ummah* in form of opening the branches of HSG KU in Indonesia as well as in abroad. The development of HSG KU is more on the spirit to develop Islamic da'wah and ta'awun, rather than a profit-oriented business.

In the next journey, HSG KU becomes a developing educational institution and quite popular among Islamic activists in Indonesia. At least there are some superiority of HSG KU compared to other educational institutions. First, the payment is relatively cheap. Second, the teachers are relatively professional and have competency relevant to the subject they teach. Third, Islamic contents in the curriculum and learning methodology are different to others'. Fourth, Scientific curriculum is taught in line with students' need. In the period of 2004-2017, there have been 74 units of Homeschooling Group equal to Kindergarten, Elementary, Junior High, and Senior High School spread in 14 different provinces.

²⁹ Interview with Emmi Khairani as the Founder of HSG *Khoiru Ummah* and the Management of *Khoiru Ummah* Pembangun Peradaban (KUPP) Foundation on 6 June 2017.

The Reconstruction of Educational Basis in Homeschooling Group *Khoiru Ummah*

The discussion about reconstruction of the basis of HSG KU becomes important to give a comprehensive description about knowledge taught and detailed in the educational curriculum in HSG KU. This reconstruction concept is actually derived from different understanding related to types of knowledge, the method to comprehend it, including how to teach it. These differences become Islamic special characteristics in HSG KU under the coordination of KUPP Foundation.

This speciality is quite different from other institutions previously existed like schools organized by Muhammadiyah, or Ma'arif organized by Nahdlatul Ulama. The character of knowledge and Islam developed in HSG KU is closer to Islamists³⁰ who are involved in educational institutions. The use of the term islamist / Islamism is meant by the writer as muslim's efforts which is not only to emphasize the identity as muslim, but more on the awareness about islam as a doctrine and ideology.³¹ One example is the understanding about Islam kaffah which becomes a basis that colors Islamic character in HSG KU. Although at the same time, it should be understood that the term Islam kaffah is not monopoly of one educational institution. But the ability to emerge the construction of epistemology, curriculum, learning method and other related things will be proved in front of the community deling with the label of Islam kaffah mentioned previously.

The ideological effort of HSG KU to form special thinking construction is started from two basic reconstructions which cover epistemological reconstruction (types of knowledge) and

³⁰ Dwi Ratnasari, "Fundamentalisme Islam," *KOMUNIKA: Jurnal Dakwah Dan Komunikasi* 4, no. 1 (January 1, 1970): 41, <https://doi.org/10.24090/komunika.v4i1.137>.

³¹ Nazih N. M. Ayubi, *Political Islam : Religion and Politics in the Arab World* (Routledge, 1991), hlm. 67–68.

methodological reconstruction on the basis of Islamic vision and mission. The more detailed explanation is as follow:

Epistemological Reconstruction

HSGU-KU started to reconstruct knowledge from changing the epistemology of knowledge based on the spirit of Islamic mission and changing the material structure of knowledge fitted with the guidance of al-Qur'an and Sunnah. This step begins with knowledge grouping so that basic concept of the knowledge in HSG KU has a clear learning center in form of knowledge center and *tsaqofah* center as explained below.

Al-'Ilmu/science linguistically means '*alima al-rajulu 'ilman* meaning that the essence of the science has been owned, '*alima asl-syai'a*', meaning that he has known something, and '*a'llamahu al-amru wa bi al-amri*', meaning that inform him/her. While terminologically science means knowledge taken through observation, experiment, and conclusion. For example sciences like physics, chemistry, and other experimental science.

Al-Tsaqafah, tsaqifa, tsaqafatan, means expert or skillful. The actor is called *tsaqifun*. While terminologically *tsaqafah* is knowledge taken from news, *talaqqi* (direct meeting) and *istinbath* (digging/taking conclusion). For example social sciences like history, language, *fiqh*, philosophy, and all other non-experimental knowledge.

At the same time, there are special rules in some lessons like non-experimental knowledge included into *ilmu* category although those belong to *tsaqafah*. It is because they are universal for all human, not special for one group of people only, for examples math, technique, and industry.

Also industrial knowledge will be categorized into *ilmu* although it actually belongs to *tsaqafah*, for example lesson dealing with *al-hiraf* (handicraft), trading and sailing. While arts such as painting, carving, and music belong to special *tsaqafah*

because following certain perception when the knowledge was born. In this case, *tsaqofah* out of *tsaqofah Islamiyyah* is not permitted to become learning reference. This prohibition is referred to Q.S. Al Hasyr [59].

Based on the explanation above, we can know the differences and characteristics related to ilmu and *tsaqafah* as follow:

Table 1. Comprehensive description about the differences and characteristics between *Ilmu* and *Tsaqofah* Homeschooling Group *Khoiru Ummah*

No.	Differentiation	<i>Ilmu</i>	<i>Tsaqofah</i>
1.	Object of study	study about material (<i>al-maddah</i>).	study both material (<i>al-maddah</i>) and ideas (<i>al-fikrah</i>).
2.	Correlation with ideology	universal for all human (not only for a group of people).	Have special characteristics referred to the people who bring it and have special characteristics and different from others. In other words, it is related to certain ideology (<i>value-bound</i>).
3.	Methodology	obtained through scientific method (<i>thariqah ilmiyyah</i>).	<i>Tsaqafah</i> is obtained through rational method (<i>thariqah aqliyyah</i>).
4.	Adoption of types of knowledge	can be adopted by muslim as long as not contradictory with islam.	Can't be adopted by muslim except <i>tsaqafah Islamiyyah</i> .
5.	Definition of the learning process	<i>Ta'lim</i> is the process of learning <i>ilmu</i> .	<i>Tatsqif</i> is the process of learning <i>tsaqafah</i> by making <i>tsaqafah Islamiyyah</i> as the principle and <i>syakhsiyah Islamiyyah</i> as the main axis.

The adoption of Islamic *tsaqofah* during the learning process in the curriculum of HSG KU is because this lesson which becomes the main soul of HSG KU. Even though, there is a range in the discussion related to Islamic *tsaqafah* learned in HSG KU. In early-age level for example, children are directed more on forming religious potency. This lesson is used to build a strong foundation of faith, *syakhsiyah Islamiyah* (Islamic personality), basic preparation to become *faqih fi ad-din*, and build basic spirit of leadership.

The stages in learning this *tsaqafah* are to implant aqidah, build connection to Islamic law, (always connecting aqidah and Islamic law), strengthen connection to Islamic law (connecting Islamic law with the reference), do *amar ma'ruf nahi munkar* (conveying and spreading what is believed and understood to other people).

The coverage of *tsaqafah* learning is to adjust the fulfilment of religious sense (*gharizah at-tadayyun*), self defense (*gharizah at-baqa'*), sexuality (*gharizah an-nau'*), and physical needs (*al-hajat al-udhawiyah*).

In the perspective of HSG KU, learning this *tsaqafah* is important to manage various instincts and the fulfilment because HSG KU thinks human is a creature completed by Allah SWT with a lot of potencies which lead them to do certain activities. These potencies are physical need (*al-hajat al-udhawiyah*), instinct (*al-gharaiz*), mind (*at-tafkir*), and soul which is the secret of life (*sirr al-hayah*). This concept is similar to what is proposed by Syekh Taqiyuddin an-Nabhani (2003). This Islamic *tsaqafah* learning is to direct the physical and instinct potencies of life to the right places. It is because HSG KU realizes that islam is solution which control human's various activities. Islam doesn't curb, but islam doesn't let human act freely without any rules (the result of interview with Emmi Khairani, the founder of HSG *Khoiru Ummah* and the management of *Khoiru Ummah* Pembangunan Peradaban (KUPP) Foundation on 6 June 2017) Meanwhile, the materials taught are about (a) Aqidah/Islamic belief, (b) Syariah/Islamic law which covers Ibadah Mahdloh/vertical worshipping with Allah SWT, Akhlak/moral, Mu'amalah/interaction among people, law dealing with food, drinks, and clothes, (c) Tafsir, (d) *Da'wah of Islam*, (e) *Siroh Nabawiyah*, (f) *Tarikh Islam*, (g) *Nidzomul Ijtima'i*, (g) Governmental politics (Document of lesson schedule of HSG *Khoiru Ummah* Elementary School and Junior High School level

compiled by Board of Curriculum HSG *Khoiru Ummah* in Bogor, Academic Year 2017/2018).

Reconstruction of Methodology

Reconstruction of Methodology meant in this sub-chapter is the description of knowledge taking process in the perspective of HSG KU. Since knowledge only consists of *al-'ilmu and al-tsaqafah*, then the process of getting the knowledge also used two different ways. Before understanding the methodology to obtain the knowledge, we should understand too about the definition of thinking. Mind (*'aql*), thoughts, (*fikr*), or awareness (*al-idrâk*) is a process of transferring the result of sensing toward the facts through the five senses into the brain with the presence of previous information to interpret those facts. Therefore, the process of thinking can happen if completed with four thinking components namely facts that can be sensed, senses, healthy brain, and the previous information (*ma'lumat sabiqah*). If one or more component doesn't exist, then the process of thinking is impossible to occur.³² Below is more detailed explanation about the method of knowledge taking:

Al-'Ilmu is obtained through scientific method (*thariqah ilmiyyah*), in which it is defined as certain method (*manhaj*) taken to study about how the knowledge of reality (*al-haqiqah*, nature) of something through an experiment. Scientific method can't be used except in studying material objects which can be sensed (*al-mawad al-mahsusat*, tangible objects). Scientific method assumes the cleansing of all previous information (*ma'lumat sabiqah*) about the object that will be studied, and ignore the existence. It is because this method requires the researcher to clean every opinion and belief he/she has, especially about the object of study. Then observation and experiment toward the material is held, followed by comparison

³² Interview with Amiruddin A. Fikri as the Founder of HSG *Khoiru Ummah* and the Management of *Khoiru Ummah Pembangun Peradaban (KUPP)* Foundation on 6 June 2017, n.d.

and precise checking. At the end, conclusion is formulated based on several scientific premises.

When the researcher comes to the conclusion, then it is a scientific conclusion which is naturally submissive to the research and study. That conclusion remains as a scientific conclusion as long as no other scientific research which can prove its mistake in one of the aspects. Although this conclusion is called as scientific fact or scientific rule, but it is not a definite conclusion (*qath'i*). It remains as a speculative conclusion (*zhanni*) which probably contains mistake.

Al-Tsaqafah is obtained through rational method (*thariqah aqliyyah*), in which it is defined as a certain method (*manhaj*) taken to find out about the reality of something studied. The way is by transferring the result of sensing toward the facts through the five senses into the brain with previous information which will be used to interpret the facts. If this rational method is used correctly, then at that time, the brain will assess the facts and take true conclusions (*natijah*, result). But however, the researcher's conclusion taken from rational method needs to be observed first.

If the conclusion is as an assessment of the existence of something, then it is a definite conclusion (*qath'i*) which is impossible to contain any mistake. Mind-based assessment about a fact through rational method is definite. Meanwhile if the conclusion is as an assessment of reality (*al-haqiqah*) of something, or characteristics of something, the conclusion is indefinite (*zhanni*) which possibly contains mistake. It is because the assessment is gathered through information or analysis of facts sensed along with some information. This possibly contains mistake. But, the existed conclusion still remains as a correct thought until the mistake is proved. This conclusion is considered wrong only if the mistake can be proved. Before the mistake is proved, then it is regarded as a true and correct

conclusion. Based on the previous explanation, there are differences and characteristics of scientific method and rational method which should be known as follow:

Table 2. Whole description about differences and characteristics of scientific method and rational method Homeschooling Group *Khoiru Ummah*:

No.	Differentiation	Scientific Method	Rational Method
1.	Object of study	Study about material (<i>al-maddah</i>).	Study about material (<i>al-maddah</i>) as well as ideas (<i>al-fikrah</i>).
2.	Implementation	Held through experiment with general steps like early observation, problem formulation, hypothesis formulation, experiment, conclusion of experimental result	Held through thinking process to produce various thoughts by considering the aspects like sensed facts, complete and normal senses, brain, and previous knowledge (<i>ma'lumat sabiqah</i>).
3.	Reliability Level	Produce indefinite reliability (<i>zhanni</i>) level	From the aspect of existence of something, it produce definite (<i>qath'i</i>) reliability level and from characteristics aspect, it produces indefinite (<i>zhanni</i>).reliability level
4.	Position of thoughts	Branch of rational method.	As the center or principle of all thinking way. It can be seen from the inability of holding scientific method without previous information (<i>ma'lumat sabiqah</i>) while the previous information is obtained through rational method.

Learning Strategy and Learning Technique in Homeschooling Group *Khoiru Ummah*

Strategy can be defined as someone's or an organization's effort to achieve goals, or a precise plan of an activity to achieve the particular intended goals.³³ While in general, the learning strategy implemented in HSG KU is *talaqiyyan fikriyan*. In one of his explanations, Amiruddin A. Fikri conveys that *talaqiyyan* is derived from the word *talaqqa-yatalaqqah* which means

³³ Hamdani, *Strategi Belajar Mengajar* (Bandung: Pustaka Setia, 2011), 18.

accepting. Meanwhile *fikriyan* is derived from the word *fikrun* which means thoughts. *Talaqiyyun fikriyun* is adjective, and if it is as *mansub*, it is changed into *talaqiyyan fikriyyan* which means acceptance based on thoughts. The teaching method is directed to enlighten the mind. The process is the knowledge is given to the students in form of concept/thoughts, the students accept/justify the knowledge through the thinking process so that the students make it as their own thoughts. At this point, the knowledge is directed to build children's awareness to do good things. When teaching about concepts of ideology, the teachers must implant Islamic ideology and make Islamic law as the standard of behaviors. While when teaching about knowledge that doesn't relate to any ideology (such as physics, math, chemistry, etc) the teachers encourage the students to learn it as part of worship and for the sake of people and to get the blessing of Allah SWT.³⁴ In more detailed, this strategy is explained by Muhammad Husain Abdullah into the way used by human to take ideas through audio or visual then he listens or reads words in meaningful sentences. Based on this, human finally can understand the original meaning, not the meaning he wants, or other people want. Then he understands the indications of the meaning like in the reality so that at this point, these thoughts become understanding for the people who accept them, not only the words. The thoughts and indications are then sensed so human can describe with their own language. It doesn't stop here, but human who have understood the thoughts, should be able to transfer them to other people through the same way they accept the thoughts. This is what is called *talaqiyyan fikriyyan*.³⁵

³⁴ Interview with Amiruddin A. Fikri as the Founder of HSG Khoiru Ummah and the Management of Khoiru Ummah Pembangun Peradaban (KUPP) Foundation on 6 June 2017.

³⁵ Muhammad Husain Abdullah, *Mafahim Islamiyyah* (Bangil: Al-Izzah, 2003), hlm. 94.

HSG KU views transferring (*khitab*) and accepting (*talaqqi*) thoughts from teachers to students are needed, because in the perspective of HSG KU, mind has an important position in thinking process. In other words, thoughts or mind is an instrument of teaching and learning process. Through mind, Allah SWT made human as a noble creature and made human as the object of law (*manath at-taklif*). Based on this ideology, the model of learning strategy recommended to use is *khitab talaqqi*. Taqiyuddin an-Nabhani in one of his books entitled *al-Syakhsiyyah al-Islam*, explained the correct learning strategy in Islam by the term *at-thariqah al-Islamiyyah fi ad-dars*. The strategy which should be used in Islamic learning is *talaqqiyan fikriyan* (thoughts conveyed through meeting).³⁶

Next discussion is about technique or way (*uslub*), in form of certain effort to do an activity and not constant. In the context of education, *uslub* means all directed activities used by the teachers to help students achieve the learning goals, such as the acceptance of thoughts, understanding, and knowledge in efficient and effective way.³⁷ The right choice of *uslub* of teaching will surely achieve the effective result in learning. In accordance with *uslub*, teachers in HSG KU can choose many ways suitable with the condition of teaching and learning and considering the level of students' ability. The used *uslub* is dialog, discussion, experiments, direct practices, etc.³⁸

According to Yasin (2004), there are some matters the teachers should pay attention to if they want to use learning strategy or learning technique for the students:

1. Technique is not constant. Therefore teachers have to be creative in creating effective techniques so that the students

³⁶ T. Nabhani (an), *Al-Syakhsiyyah Al-Islamiyyah, Diterjemahkan Oleh Zakia Ahmad, Kepribadian Islam Jilid I* (Hizbut Tahrir Indonesia, 2008), hlm. 392–93.

³⁷ A. Yasin, *Usus At-Ta'lim Fi Daulah Al-Khilafah, Diterjemahkan Oleh Ahmad Fahrurrozi, Strategi Pendidikan Negara Khilafah* (Bogor: Pustaka Thariquh Izzah, 2004), hlm. 20–21.

³⁸ Yasin, hlm. 20–21.

understand the thoughts which are going to be taught. At the same time, teachers should notice students' condition and individual differences among them.

2. Teachers should encourage students to use their senses well in the process of obtaining the facts into learning object. This is to ease students to understand the object they learn, but however if the fact can't be presented in front of the students, teachers must describe the facts into students' minds by using the provided technique and facility. It is to create a deeper understanding so the conclusion toward the fact and the characteristics can be taken more accurately.
3. Teachers should notice the use of understandable language for the students, in writing curriculum and conveying thoughts.
4. Teachers should notice the characteristics of human understanding. Therefore, the explanation about something has to be global into detail, especially for six to ten years old students.

Conclusion

HSG KU was established with the focus on independency of curriculum and more emphasize on active roles of the parents in children education. HSG KU introduces to the community that the fixed concept of school in *Khoiru Ummah* is dig from Islamic ideas, started from the determination of the output, learning strategy, learning methodology, learning materials, and how to treat children. Based on this stud, it is found that in the perspective of HSG KU, a basic knowledge reconstruction is needed dealing with the types of knowledge, the method to comprehend it, including how to teach it.

Based on the explanation, knowledge in the perspective of HSG KU is divided into two namely (1) ilmu whose the object of study is material (*al-maddah*) obtained through scientific

method (*thariqah ilmiyyah*) in the learning namely *ta'lim*. While (2) *tsaqofah* has an object of study in form of material (*al-maddah*) and ideas (*al-fikrah*) obtained through rational method (*thariqah aqliyyah*). And the learning process of *tsaqofah* is called *tatsqif*. Generally, the learning strategy implemented in HSG KU is *talaqiyyan fikriyan*. The process is the knowledge is given to the students in form of concept/thoughts then the students accept/justify the knowledge through their thinking process so that the students make it as their own thoughts. While the technique (*uslub*) in the learning is through dialog, discussion, experiments, and direct practices, etc.

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