The Identification of Argumentation Reasoning in Learning Interpretation in Pondok Pesantren in Kalimantan Selatan

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ABSTRACT--The method of interpreting the holy book of the Qur'an carried out by each boarding school has a variety of interpretation models. This is inseparable from the influence of the educational background of the previous pesantren teachers. This influence is also believed to occur in several Islamic boarding schools in the province of South Kalimantan. For this reason, this study aimed to understand the interpretation model of the Quran carried out by a number of pesantren there. To obtain needed data, qualitative method research has been successfully carried out in several Islamic boarding schools. Then the results can be concluded that the interpretation model that is carried out in the South Kalimantan Islamic boarding school including; First, teachers and scholars interpret the Qur'an and other books to the students and their students are inseparable from the model or method of reasoning argumentation. Second, to give an explanation to the students, then they refer to the trusted commentaries. Third, the system and learning content of the books that are referred to are inseparable from the educational background taken by the teachers, both formal and non-formal education. So this finding is believed to not be able to be used as a full benchmark, therefore further studies can be done so that the understanding of the system and methods of our interpretation of holiness in education in pesantren can be increased to be more extensive and comprehensive.

Keywords--Argumentation Reasoning, Al-Qur'an Interpretation, and Islamic Boarding School Education.

I.   INTRODUCTION

The Qur'an which Allah revealed to mankind is as a guide for humans and especially for believers (Shihab, 2013; Siddiqui, M, 2014). The Qur'an is revealed to humanity not just reading but we are also used as a study of the source of all knowledge and practices. When it becomes material for study, a difference between qiraat and recitations occurs. Qiraatil Quran is the Koran that is read with thoughts, while tilawatul Quran is the Koran that is read orally (Aziz, 2015). There is a difference in reading the Qur'an with your mind and understanding so that the commentators appear to interpret the Qur'an.

The process of interpreting the Qur'an has existed since the Qur'an was revealed (Saeed, A, 2013). He urgued that understanding the Qur'an n the modern time to do it in a contextual meaningful approach also need a good

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interpretation. For example, when the Prophet was still alive, Muslims asked the Prophet about verses that were not clear to the Companions. However, when the Prophet died, the Qur'an was interpreted by the Companions. The Companions interpret the problem of Islamic law to hold fast to the Qur'an and Hadith and if the law is not found, then the Companions do ijtihad so that it is known as the interpretation of bi al ma'sur (al-Qaththan, 1996). Then, the interpretation of the Koran from the commentators underwent development, such as the interpretation of Mau'dui (Muslim, 1989; Zahir Ibn 'Iwad Al-Ma'i, 1974), interpretation of tahlili, interpretation of maudhui (al-Aisawi, 2012) and other interpretations along with the development and demands of the times. However, not all interpretations of the Koran which are currently experiencing developments are used as a benchmark in interpreting the Koran, one of which is in South Kalimantan.

Muslims in South Kalimantan mostly use ijmali (global) interpretation. Ijmali interpretation is a concise and concise interpretation of the verses of the Koran. The language used is clear and popular, easy to understand and read. Systematic writing in accordance with verses in the Manuscripts (al-Khalidy, 1997; Karim, 2011). The Ijmali interpretation model is widely used by Banjarmasin scholars to explain verses of the Qur'an to students and students and also to the community when the teacher lectures outside the hut like a mosque. The teacher or the scholars in giving lectures using ijmali interpretation then the explanation given to the public is done with arguments. Abdul-Raof (2012) urgued that more scholars use theological approach in interpreting al-Qur'an. He belives that interpretation is a practical comparative analysis in most islam discourses.

Ijmali's interpretation is increasingly developing in South Kalimantan, where the interpretations are in South Kalimantan Islamic Boarding School, including Rasyidiyah-Khalidiyah Islamic Boarding School Amuntai, Ibnul Amin Pamangkih Barabai, Darul Hijrah Banjarbaru, and Darussalam Martapura. This interpretation is also taught to students who study at the Banjarmasin boarding school (Affandi, 2018). The reasoning of the arguments in the interpretation of the Qur'an at Pondok Banjarmasin depends on having varying diversity depending on the patterns, systems and education obtained by the teacher concerned (Husaini, 2017; Salim, A & Azra, 2003). The author feels interested in further researching to understand and describe interpretive learning consisting of references to interpretive books used, learning methods and approaches, instructional media, and interpretive instructor characteristics that exist in Islamic Boarding Schools in South Kalimantan.

II.   RESEARCH METHODS

A qualitative research method approach has been used to analyze this study's data set (Berg 2001; Creswell, 1994). Some participants have invited semi-structured interviews, followed by observations and documentation studies to complete the study. Participants whose voices were recorded were pesantren teachers who taught the field of study of the interpretation of the Koran precisely at Pondok Pesantren Rasyidiyah Khalidiyah Aminti, Ibn Amin Pamakih Barabai, Ibnu Amin Barabai, Darul Hijrah and Darussalam Partapura, Kalimantan.

III.　FINDINGS AND DISCUSSION

Islamic boarding school led by the master teacher in Banjarmasin in terms of explaining the interpretation of the Qur'an cannot be separated from the reasoning of a strong argument. Reasoning is a thought that produces a statement that is new and only known by someone (Surajiyo, 2010). This statement finally innitiated to an argument so that this argument can be trusted by others (Warnick, 1994). Reasoning and argumentation carried out have the basic logic, language, material and form of thought to be conveyed (Rapar, 2000; Cottrell, 2017). Similarly, in interpreting the Qur'an has a rule for reasoning interpretation of the argument.

The rules in the interpretive argument consist of (a) the grounds of the interpretive argument consisting of the source of the argument, the rules of the argument, and the validity of the argument; (b) approaches and argument models which consist of argument approaches, argument models, and (c) argument methods. The rules of argument have abduction criteria, namely as an argumentation towards the best explanation which includes the rules of simplicity, coherence, and comprehensive. The principle of simplicity is used by providing a simple narrative, namely an explanation that is easy to understand. The principle of coherence is to adjust the premises and facts supporting argumentation with one's knowledge (Adib, 2011). Reasoning reasoning from Islamic boarding schools is inseparable from the subject matter taught.

When Islam entered Indonesia in the 7th century AD, (Lapidus 1991) although this year there was a conflict between 7 CE and 12 CE, but this was not a problem (Azra 2013; Azra 2013). This is very important in the days of Indonesia experiencing a period of glory, the Islamic educational institutions also experienced growth by teaching the subjects of Jurisprudence, Arabic, Usuluddin, Sufism, and interpretation (Steenbrink 1994). The interpretation taught is to explain the meaning, law and wisdom of the Qur'an being revealed (Al-Zarqani, 1996; Al-Zarkasy, 2017).

The characteristics of the teacher or religious teacher who teaches interpretation in the Islamic Boarding School of Rakha, Ibnul Amin, Darussalam, and Darul Hijrah are derived from alumni from the respective Islamic Boarding School. Having a formal education background after finishing at Islamic Boarding School, they continue their Bachelor, Master and even Doctoral courses, both in domestic religious universities and foreign religious colleges. After finishing college, they teach at the boarding school.

The method used by the cleric at the Banjarmasin boarding school uses the lecture or oral method and the method of translating or translating directly the languages in the Arabic commentaries into Indonesian (local languages) so that the Arabic text of the book can be understood by students .

References to the interpretation books used vary depending on the educational background of each. AR Muslim in Ponpes Rakha that the book is used as a reference before teaching other than Shafwat al-Tafasir is the interpretation of Jalalayn, Fathul Qadir, and Maktabah Syamilah. Whereas the SS Teacher in Ponpes Ibnul Amin referred to the book Ershadul Ibaad, and what reference books he remembered. Ustazd HM in Darul Hijrah Islamic Boarding School made the references are the book of Tafsir Ibn Kathir, Ta'lim Muta'allim, and Mu'awanah Minutes.

Reference sources of reasoning arguments in Islamic boarding schools in South Kalimantan, both at Darul Hijrah Islamic boarding schools, Darussalam Islamic boarding schools, Islamic boarding schools Ibnul Amin, and

Rasyidiyah-Khalidiyah Islamic boarding schools consist of: First, the source of reference reasoning argumentation in interpreting learning at Islamic Boarding Schools in South Kalimantan is a commentary book that becomes the handbook, and other commentary books as an additional reference. In the Rasyidiyah Khalidiyah (Rakha) Amuntai Islamic Boarding School, the commentary that is the main reference is the Shafwah al-Tafasir Book, plus additional references in the form of Tafsiir al-Jalayn, Fathu al-Qadir, and Maktabah Syamilah (Affandi D, 2017).

In the Islamic Boarding School of Ibnul Amin Pemangkih, the commentary that is a reference is the Book of Tafsir al-Jalalayn plus the Book of Ershadul Ibaad, and any reference books that are remembered (Noor, 2018). In Darul Hijrah Islamic Boarding School, the reference book is the al-Tafsiir a-Madrasiy Book (Muhammad, 2018). As for the Islamic Boarding School in Darusslam, the book that is referred to is the Tafsir al-Jalalyan Book, with a syariah called the Tafsiir al-Shaawi Book (Muhammad, 2018). Second, the rules of argument used by the cleric / interpreter teacher at the Islamic boarding school in South Kalimantan studied have deduction criteria, namely as an argumentation for the best explanation (argument to the best explanation), which includes the rules of simplicity, coherence, and comprehensive. The principle of simplicity used by the interpreter teacher is to give simple narration, namely an explanation that is easily understood by the students.

Explanations are based on the evidence available in the experience of the students themselves. Often an interpreter teacher presents concrete examples around the environment of the santri to support the interpretation of the argument presented. Commentary interpretations relating to the afterlife, for example, are elaborated into the realm of experience of the students in a simple way. The learning method used in addition to the lecture method by demonstrating empirical examples in a narrative manner, also through dialogue by stimulating the opinions of the students. In addition to the rules of simplicity, the interpreter teacher builds his argument using the coherence rule. The principle of coherence is to adjust the premises and facts supporting the interpretation of the argument with the knowledge of the students. This principle of coherence is not only related to the concept of factual objects but is also explored from the concept of linguistic knowledge possessed by the students.

In Darusalam Martapura Islamic boarding school and Ibnul Amin Pamangkih Islamic boarding school the content of linguistic coherence is very prominent, while in Darul Hijrah Islamic Boarding School in Banjarbaru and Rakha Amha Islamic Boarding School the rules of rational-factual coherence are more dominant. The other rules used by the commentators on the four Islamic boarding schools are the comprehensive rules. This rule is used in giving explanations that are seen as more complete and leaving little as possible obscurity. In explaining about Jews for example, the interpreter teacher tries to discuss it in various aspects, both aspects of history, characteristics, and cultural manifestations. Comprehensive argumentation is used by interpretive teachers, especially in cases and certain objects that they understand and have inherited from previous commentators where they have studied.

Arguments with comprehensive rules are not only displayed in multiple aspects, but also in multiple disciplines. Auxiliary sciences that are often used include science of jurisprudence, the science of History (Date), and the science of Comparative Religion. The portion of the use of these disciplines is different in each Islamic boarding school. This is assumed to be motivated by the scientific traditions at each Islamic Boarding School and the mastery of knowledge by each teacher of interpretation at the four boarding schools. Third, interpretive teaching teachers generally believe that the arguments they present have validity or validity. The truth of the argument they use is

based on reasoning that is seen as good. Good reasoning is the ability to draw conclusions in a straight and orderly manner from the premise submitted. Although they feel confident that the arguments submitted have validity, but they claim have no way of proving such validity.

The validity of an argument can be assessed in several aspects, including: main ideas, supporting premises, logical sequence of arguments, and other supporting evidence. In evaluating the validity and truth of syllogism along with other deductive arguments, it should consider the logical form and the facts that support the statement. In interpreting learning these aspects do not receive special attention from the interpreter teachers, so that the validity of the argument so far has not been measured properly, even inductive jumps often occur in interpretive learning in the boarding schools studied.

IV.   APPROACH AND ARGUMENT MODEL

In interpreting learning at four Islamic boarding schools in South Kalimantan, several argumentation approaches were identified, namely the analogy approach, the reductive approach, and the dialectical approach.

First, the analogy approach is often used by the interpreter teacher in constructing arguments by showing some similarities between the two entities. From this similarity, it can be concluded that the two entities have similarities in other matters. In interpretive learning, interpretive teachers often show the similarity of two entities on relevant interpretation materials. Juthe (2005) argued that   argument is anological approach in building a solid argumentation. This analogy argument is preceded by the premise stating the similarity of two entities or classes of entities, then drawing the conclusion that the other property owned by one entity is also owned by another entity.

The analogy used in interpretive learning often uses inductive analogies and declarative analogies. But the interpretive teacher can also be trapped in situations of common sense such as fleeting generalizations, lame analogies, errors in causal relations, etc. reward-reward, and endeavor-tawakal. This analogy approach is often traced thematically (maudhu`iy) by reasoning coherent interpretation objects from several surahs and verses.

Second, the reductive approach is used by the interpreter teacher in the form of an argument aimed at showing the absurd consequences of a proposition or claim. Byrne (2002) insisted that Interpretion is a powerful approach in working with quantitative description. This similar what most islamic teachers do in working with islamic reasoning and interpreation. The absurd consequences that are often raised in the study of interpretation include the claims of unbelievers or previous hypocrites enshrined in the Qur'an. The interpreter teacher shows the absurd consequences based on the Qur'an's own statements or arguments and rationality.

Third, in addition to the above approaches, interpretive teachers also often use dialectical argument approaches. Dialectics is basically a process of dialogue between two parties who question a particular claim, concept or proposition. In interpreting learning interpretive teachers tend to use this approach through an attempt to test a claim by finding inconsistencies, errors, or absurd implications for finding critical and accurate arguments. The dialogue process is also often lifted from the reasoning of the interpretation of the argument itself.

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The argument model that is often used by interpretive teachers at Darul Hijrah, Darusalam, Ibnul Amin, and Rakha boarding schools is a deduction argument model. This argument model starts from the major premise of the naqliyah (verse) and then builds on the minor premise of syllogism to produce conclusions. This argument is often combined with the logic of causal relationships with patterns: cause to effect, effect to cause, and effect to effect.

The commentators first put forward the verses of the Koran by reading them, then express the interpretation of the verses, elaborating the content of the interpretations and meanings of the verses, showing minor premises, then drawing conclusions as a tested proposition. In general, the interpretive arguments made by the interpreter teachers consist of layers of introduction, body of arguments, and conclusions. Everything is integrated in the process of interpretive learning for students.

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The clerics at the four boarding schools studied, in addition to using argumentative reasoning, also often use persuasion. This certainly cannot be separated from the background of their profession in the world of da'wah. Persuasion techniques used include: rationalization, identification, suggestion, conformity, compensation, replacement, and projection. In addition, interpretive teachers also occasionally use special methods to reject the arguments or thoughts of the infidels, such as the Jewish and Christian minds. Commonly used methods include dilemmas or residues.

Thus, the method of interpretive learning arguments at Islamic boarding schools in South Kalimantan generally includes the method of agreement (method of agreement), the method of difference (method of difference) and the method of equality-difference. The equation method focuses on finding the same elements or features in the narrative developed. The teacher of interpretation uses the equation method to strengthen the argument with regard to objects of argument such as humans, the world, the afterlife, mizan, notes of charity, sin and reward, and so on. The method of equality is often also presented by analogy to clarify the arguments presented to students in interpretive learning.

The interpreter teacher skillfully reinforces the arguments conveyed through coherent parables and correspondence between narrative objects. In using this equation method the interpreter teacher looks for essential meeting points in a rational and based on the empirical experience of the students. In developing the argument the teacher also uses the method of difference interpretation. Through this method, the interpreter's teacher focuses on the different features of the stated narrative object.

The parallel use of the equality method and the difference method will further clarify students 'understanding of the verses taught in a balanced way. Through the method of difference, the interpreter teacher tries to link the students' empirical experience more clearly and clearly in order to present an associative-integralistic understanding in the reasoning of the verses al -Qur'an holistically (Norman, 2007). When the method of equality and difference is displayed simultaneously and integrally by the teacher of interpretation, the method is called the difference-equality method. Through this method the interpretation teacher presents the argument in a balanced manner in instilling reasoning to establish a fully balanced meeting point for the students.

Of the four Islamic boarding schools studied, it indicates that the Darusalam Martapura boarding school and the Ibnul Amin Pamangkih boarding school show a tendency to use these methods more conservatively, whereas in the Darul Hijrah boarding school in Banjarbaru and the Rakha Amuntai boarding school progressive and actual

V.   CONCLUSION

Teachers or religious teachers who teach interpretations at the Islamic Boarding School (Ponpes) Rakha, Ibnul Amin, Darussalam, and Darul Hijrah are those who have tried to study at each of the boarding schools. After completing their respective pesantren, they proceed to S1 and S2, both in domestic religious universities and foreign religious universities. Upon returning from further education, they taught at each of the Islamic Boarding Schools. The teaching methods they use are the translation method and lecture method. Another variation of their method is the direct method.

Basics of arguments in interpretive learning are basically classified into three classifications, namely the reference of arguments, the rules of argument, and the validity of arguments. Reference arguments are the book which is a handbook for teachers and students. The Tafsir al-Jalalayn book is a book that is a reference for the Darussalam Martapura and Ibnul Amin Pamangkin Ponpes, the Tafasir Safa Book becomes the reference book in the Rakha Amuntai Ponpes. The commentary that is the reference in Darul Hijrah Islamic Boarding School is al-Tafsiir al-Madrasiyy. The rules of argument used by the interpreter teacher under study have abduction criteria, namely as an argument to the best explanation, which includes the rules of simplicity, coherence, and comprehensiveness. Interpretive teachers generally believe that the arguments they present have validity or validity. The truth of the argument they use is based on reasoning that is seen as good.

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