



Strategy of Integrated Salaf Curriculum in Madrasah Aliyah to Improve the Graduates' Quality

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ARTICLE INFO

Article history:

Received March 10, 2021

Revised March 15, 2021

Accepted September 24, 2021

Available online November 25, 2021

Kata Kunci :

Kurikulum Terpadu, Salaf, dan Madrasah Aliyah

Keywords:

Integrated Curriculum, Salaf, and Islamic Senior High School



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ABSTRAK

Pesantren harus mengikuti kurikulum nasional sehingga dapat bersaing dalam kehidupan nyata. Oleh karena itu, banyak Pesantren yang mengubah sistem pendidikannya. Artinya, Pesantren masih menganut sistem Salaf (tradisional). Namun, mereka secara bertahap mengadopsi sistem pendidikan nasional di mana kurikulum nasional diintegrasikan ke dalamnya. Tujuan penelitian ini yaitu menganalisis Rencana pengelolaan kurikulum Salaf, penyusunan pengelolaan kurikulum, penerapan manajemen kurikulum, Evaluasi pengelolaan kurikulum. Penelitian ini menggunakan deskriptif kualitatif dengan studi kasus di Pondok Pesantren. Metode yang digunakan untuk mengumpulkan data yaitu wawancara, observasi, dokumentasi, instrument. Instrumen yang digunakan untuk mengumpulkan data yaitu kuesioner. Teknik yang digunakan untuk menganalisis data yaitu analisis deskriptif kualitatif. Hasil penelitian mengidentifikasi bahwa Manajemen kurikulum Salaf yang terintegrasi dengan kurikulum Madrasah Aliyah yang dirancang dengan benar dapat meningkatkan kualitas lulusan. Administrasi manajemen kurikulum Salaf yang terintegrasi dengan Madrasah Aliyah dengan memperhatikan mata pelajaran sekolah dapat meningkatkan kualitas lulusan. Manajemen kurikulum salaf yang terintegrasi dengan kurikulum Madrasah Aliyah dapat dilakukan melalui kegiatan intrakurikuler dan ekstrakurikuler. Manajemen kurikulum salaf yang terintegrasi dengan kurikulum Madrasah Aliyah yang dievaluasi secara kolektif dan formatif akan mempengaruhi kualitas lulusan. Penerapan kurikulum salaf terintegrasi dengan kurikulum Madrasah Aliyah untuk meningkatkan kualitas lulusan tidak memerlukan mata pelajaran tambahan. Dan mata pelajaran yang digunakan untuk meningkatkan kurikulum Salaf yang terintegrasi dengan kurikulum Madrasah Aliyah adalah kitab kuning, tahfidzul Qur'an dan pemberdayaan sumber daya sekolah.

ABSTRACT

Islamic boarding schools must follow the national curriculum to compete in real life. Therefore, many Islamic boarding schools have changed their education system Islamic boarding schools still adhere to the Salaf (traditional) system. However, they are gradually adopting a national education system in which the national curriculum is integrated into it. This study aims to analyze the Salaf curriculum management plan, curriculum preparation, curriculum implementation, and evaluation of curriculum management. This research uses descriptive qualitative with case studies in Islamic boarding schools. The method used to collect data is interviews, observation, documentation, instruments. The instrument used to collect information is a questionnaire. The technique used to analyze the data is descriptive qualitative analysis. Research results Identify that the management of the Salaf curriculum, which is integrated with the Madrasah Aliyah curriculum that is appropriately designed, can improve the quality of graduates. Salaf curriculum management administration combined with Madrasah Aliyah by paying attention to school subjects can improve the quality of graduates. The management of the Salaf curriculum integrated with the Madrasah Aliyah curriculum can be done through extracurricular and extracurricular activities. The control of the Salaf curriculum, which is integrated with the Madrasah Aliyah curriculum, which is collective and formative, will affect the quality of graduates. Implementing the salaf curriculum combined with the Madrasah Aliyah curriculum to improve the quality of graduates does not require additional subjects. And the issues used to strengthen the Salaf curriculum, which is integrated with the Madrasah Aliyah curriculum, are the yellow book, tahfidzul Qur'an, and empowering school resources.

1. INTRODUCTION

Education is a tool to improve students' development. It should be based on philosophical, psychological, sociological, and curriculum study (Hashim, 2018; Nasir, 2020b; Wijaya et al., 2021). One of the most influential aspects of educational success is the curriculum aspect. As a matter of fact, the curriculum is one of the education system components to achieve institutional objectives in educational institutions. Owe to that matter, curriculum plays a significant role in achieving high-quality school. Therefore, empowerment in curriculum management in the respective educational institutions is highly

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required (Borges et al., 2017; Iskandar Batubara et al., 2018; Wulandari, 2020). Curriculum management is a cooperative, comprehensive, systemic, and systematic system done to achieve curriculum objectives (Borges et al., 2017; Gunawan, 2017; Ihsan, 2019). Hence, apart from the schools' freedom to manage curriculum aligned with their vision and mission, national policy regarding this issue should not be ignored (Sharma & Srivastava, 2020; Syar'i et al., 2020). Many students do not understand their social reality life since the school's curriculum is textual and not contextual. Therefore, the curriculum has a crucial role in educational success (Fisher & Fiese, 2014; Mugisha & Mugimu, 2015).

Based on these reasons, curriculum development should be adjusted to the school's needs, potential, and condition (Daunic et al., 2021; Ihsan, 2019; Kidd et al., 2020). Thus, the school's curriculum can develop well. Additionally, curriculum development applies not only to public schools but also to Islamic Boarding Schools (Mutasar et al., 2019; Rohman, 2017). Primary and secondary education curriculum must consist of subjects of Religion, Civics, Languages, Mathematics, Natural Sciences, Social Sciences, Art and Culture, Health and Physical Education, and Local Contents. Consequently, Islamic Boarding Schools must follow that curriculum (Putro, 2020; Syar'i et al., 2020). Therefore, many Islamic Boarding Schools transformed their education system. It implies that Islamic Boarding Schools still practice the Salaf (traditional) system. However, they gradually adopt the national education system where the national curriculum is integrated into it (Abitolkha et al., 2020; Kahpian & Rusman, 2020). Islamic Boarding Schools transforming into a national education system is called modern Islamic Boarding Schools. The students learn not only religion but also English, Arabic, common courses, and life skill education (Anwar et al., 2019; Fauzi & Khoiriyah, 2018). It is accomplished by integrating Islamic Boarding Schools' curriculum into the national curriculum required by students to compete in real life (Hasnah, 2019). As a matter of fact, this curriculum integration has been successfully implemented. It proves by the existence of formal education in Islamic Boarding Schools from primary until higher education (Akmaluddin & Siburian, 2018). Thus, it is expected that students can strive for the globalization and modernization era (Zein & Setiawan, 2019).

Furthermore, the curriculum of Islamic Boarding Schools can be developed by using a life skill-based curriculum (Indra, 2017; Sulaiman et al., 2020). Rasyidiyah Khalidayah Amuntai Islamic Boarding School has practiced this method. It has a Salaf curriculum and integrates general knowledge into it. Rasyidiyah Khalidayah Amuntai Islamic Boarding School, widely known as RAKHA Amuntai, was established on October 13, 1922. It was named Arabische School before. This school was established by K.H. Abdurasyid, an alumnus of Al Azhar Cairo University, in 1912-1922. The public responded to this school enthusiastically. Many students from various regions came to study here. Even some of them came from far away. Thus they lived in people's houses near a small mosque (Aji Sofanudin et al., 2016). Along with its development, Rasyidiyah Khalidayah Islamic Boarding School faced severe problems. One of which was integrating the formal education system into the Islamic education system. The education quality of each system was then thoroughly observed. Islamic schools trying to transform the education system found out that the school output was poor in religion and general knowledge (Fathul Amin, 2019; Hardianto, 2019; Nudin, 2016; Saada & Magadlah, 2021; Ulfat, 2020). It occurred since the religion subject was reduced from 60% to 30%. Moreover, the religion-based subjects were increased from 40% to 70%. It was the consequence of the integration of Islamic schools into the national education system (Maas, 2019; Nasir, 2020a).

That phenomenon then results in efforts to maximize the religion and general subject proportion into an integrative curriculum. Consequently, an educational institution with an Islamic school system was established. Commonly, public schools and Islamic boarding schools have their own excellences (Fauzi, 2016; Hardianto, 2019; Nasir, 2020a; Syar'i et al., 2020). If the excellences are integrated, it will result in a robust education (mastiyyah & Hanun, 2020; Saputro, 2020). As a result, it potentially generates a young Indonesian generation who is excellent, capable, and well-mannered. In addition, the excellence of educational institutions is inseparable from the curriculum success involving planning until observation, including monitoring and evaluation (Haridza & Irving, 2017; Hasibuan & Yusuf, 2020). Hence, management knowledge should be the fundamental basics in implementing a curriculum. Thus the management should concern about the situation, needs, and conditions of the school (Kahpian & Rusman, 2020; Muhajir, 2016). Moreover, curriculum management is also influenced by social-political change and Indonesian culture. The effects can directly be felt, particularly in the curriculum implementation as one of the management functions. How is the Salaf curriculum planning integrated into the Madrasah Aliyah curriculum to improve graduates' quality. From the previous researches, there were no researches discussing Salaf curriculum planning, Salaf curriculum organizing, Salaf curriculum's implementation, managing the Salaf curriculum integrated into the Madrasah Aliyah curriculum and efforts done to overcome problems in managing Salaf curriculum. This study aims to analyze the management plan of the Salaf curriculum, the preparation of the Salaf curriculum; application of Salaf curriculum management; Salaf curriculum evaluation; Salaf curriculum management problems; and Efforts to overcome management problems.

2. METHODS

This research employed a descriptive qualitative method with a case study of Rasyidiyah Khalidayah Amuntai Islamic Boarding School of South Kalimantan. The stages conducted in the data collection process techniques in descriptive qualitative method, as follows interview, observation, documentation, the instrument of Research Data Collection. A depth-interview was carried out toward the research subject as the analysis unit. Meanwhile, the instrument used in a depth-interview was an instrument guideline. Additionally, the questions were flexible and dynamic, designed to describe the Salaf education system integrated into a modern national system in Rasyidiyah Khalidayah Amuntai Islamic Boarding School. This technique was employed to strengthen data obtained from techniques by observing the learning activities adjusted with Salaf and semi-modern management. Documentation is secondary data such as documents in the form of written text, journals, Salaf and semi-modern curriculum, and reports related to the research problems.

The key instrument in this research was the researchers. Qualitative researcher as a human instrument functioned to determine the research focus, select informant as data sources, collect data, assess data quality, analyze data, interpret data and draw a conclusion. The research subjects or research respondents were selected purposively. The informants chosen were people who were knowledgeable and experienced in the research problem such as; The Principal of Islamic School Education of the Ministry of Religious Affairs of Hulu Sungai Utara, The Principal of Diniyah Education and Islamic Boarding School of the Ministry of Religious Affairs of Hulu Sungai Utara, Principal of Rasyidiyah Khalidayah Amuntai Islamic Boarding School Foundation, The Principal of Islamic Senior High School Normal Islam Putera, and Board of Teachers of Islamic Senior High School Normal Islam Putera. Data validation can be seen from four criteria: credibility, transferability, dependability, and confirmability. Data validation testing will be conducted by credibility test.

3. RESULT AND DISCUSSION

Results

From the interview result and document study, Rakha Islamic Boarding School had implemented a Salaf curriculum integrated with the Madrasah Aliyah curriculum for years. It aimed to improve the graduates' quality. Nevertheless, there was a subject transformation; for instance, Diyanah subjects were changed with other subjects. In implementing the curriculum, the school coordinated with the Foundation because Rasyidiyah Khalidiyah Amuntai Islamic Boarding School consisted of several educational units: the male students unit (MA NIPA RAKHA) and the female students unit (MA NIPI RAKHA). Aside from that, the Salaf curriculum's management planning integrated with the Rakha Islamic Boarding School curriculum also considered several aspects, among others were the aspects of philosophy, sociology, and psychology. Philosophically, Rakha Islamic Boarding School believed that knowledge comes from God, either written religious knowledge and natural sciences. Therefore, religious knowledge and general knowledge are crucial to teaching. Hence, students would be knowledgeable in religion (*tafaqquh fiddin*) and competent in general knowledge. It is expected that the graduates would be capable of catching up with the current development. In addition, an interview was also conducted with teachers of MA NIPA Rakha related to this curriculum planning. It is revealed that this planning was arranged with the Principal of the school and teachers. They coordinated with the supervisor working unit and the Foundation. This curriculum planning was arranged at the beginning of the academic year and evaluated at the end of the academic year.

This research identified that the management planning of Salaf curriculum integrated with the MA NIPA Rakha curriculum was intended to be a management guide or tool, containing instructions on the types and sources of learning, learning media, teaching materials, education levels, costs, and facilities required, as well as control and evaluation systems to achieve management objectives that had been designed before. In addition, curriculum management planning at Madrasah Aliyah Normal Islam Putera eased the division of learning tasks carried out together with the Principal of the Madrasah and the Board of Teachers, and the Foundation. In addition, this study also found that the curriculum management planning in MA NIPA RAKHA emphasized noble character. The honorable character referred to as following; Attitudes and behavior in a vertical relationship (*hablum minallāh*) with God Almighty, Attitudes and behavior in a horizontal relationship (*hablum minannās*) with oneself and family, Society and nation, and Environment / natural surroundings. The four values of honorable character will arise if we believe that honorable human character is reflected through a capability of judging good and bad things, maintaining the good things sincerely, and acting based on the good things.

Based on the interview result, it is discovered that the organizing of integrated curriculum was conducted by combining two or more curriculum and become a complete unit. It is expected that during

teaching and learning activities, students would be more enthusiastic because learning activities were related to a real-life context. In addition, organizing the curriculum was also carried out by compiling learning materials by the board of teachers and delivering them to students. This study also indicated that the curriculum organizing at MA NIPA Putra RAKHA aimed to obtain; Religious activities and teachings such as the study of Al-Quran, the study of Al-hadith, theology, the study of fiqh, aqidah morals, and the history of Islamic civilization necessary for daily worship and as a basis for daily behavior in society. Wise direction and guidance to know and believe in the Almighty God and can practice it perfectly. Intensive teaching and guidance related to general knowledge, such as learning Arabic and English and nahwu and sharaf.

From the interview results, the curriculum of Islamic Boarding School is a national curriculum compiled together with the Foundation and in coordination with the Principal and the board of teachers of Rasyidiyah Khalidiyah Amuntai Islamic Boarding School. This curriculum was applied to all schools and Islamic schools. Meanwhile, the Salaf curriculum or the Islamic boarding school curriculum was made in each educational unit within the Rasyidiyah Khalidiyah Amuntai Islamic Boarding School. The planning to implement the Salaf curriculum was carried out by involving all elements in the Rasyidiyah Khalidiyah Amuntai Islamic Boarding School, Principal of school and Islamic schools, and Muslim teachers (ustadz) Islamic boarding school. Hence, the curriculum was enforced in all schools, Islamic schools, and other educational institutions under Rasyidiyah Khalidiyah Amuntai Islamic Boarding School. The curriculum issued by the government, Islamic boarding schools, and public schools was categorized into three categories of specialization, namely the subject of Islamic Religious Science category, widely called PAI, the Natural Sciences category, and the Social Sciences specialization category. Meanwhile, in the PAI category, there was another MAK curriculum (Madrasah Aliyah Religious), but the difference was in the content.

Based on a document study conducted at Madrasah Aliyah Normal Islam Putera Rasyidiyah Khalidiyah Amuntai, the integrated curriculum coverage of Madrasah Aliyah and Salafiyah was identified. The curriculum structure of MA NIPA RAKHA Amuntai contained the following subject categories: Religious and noble character subject category, Civics and personality subject category, Science and technology subject category, Aesthetic subject category, and Physical, sports and health subject category. Each subject category was implemented in learning activities entirely. Therefore, the coverage of each category could be actualized through relevant subjects. The results of document studies and interviews also demonstrated that the School-Based Curriculum of MA NIPA Rakha Amuntai was developed according to their relevance under the Ministry of Religious Affairs coordination and supervision, Hulu Sungai Utara Regency. It referred to Standard of Content (SI) and Graduate Competency Standard (SKL) and concerned with curriculum preparation guidelines compiled by BSNP. Moreover, it also considered the PP Rakha Amuntai Foundation. School-Based Curriculum of MA NIPA Rakha Amuntai was developed based on the following principles.

The School-Based Curriculum of MA NIPA was developed based on the principle that students have a central position to develop their competence. It is expected that they become human beings who believe and fear God Almighty, have a noble character, are healthy, knowledgeable, capable, creative, independent, and become democratic and responsible citizens. To support the achievement of these goals, students' competency development was adjusted to the potential, development, needs, and interests of students as well as environmental demands. The School-Based Curriculum of MA NIPA was developed by concerning the diversity of student characteristics, regional conditions, levels, and types of education and respecting and not discriminating against differences in religion, ethnicity, culture, customs, socio-economic status, and gender. The curriculum included the substance of the compulsory content components, local content, and self-development in an integrated manner. Moreover, it was arranged in a meaningful and precise relationship. The School-Based Curriculum of MA NIPA was evolved based on the awareness that science, technology, and art are developing dynamically. Therefore, curriculum content should equip students with learning experiences to follow and utilize science, technology, and arts development. The development of the School-Based Curriculum of MA NIPA was carried out by involving stakeholders to ensure education's relevance to life needs, including community life, business, and the world of work. Therefore, personal skills, thinking skills, social skills, academic skills, and vocational skills were necessary.

The substance of the School-Based Curriculum of MA Normal Islam Rasyidiyah Khalidiyah Amuntai included all dimensions of competence, scientific study fields, and subjects that were planned and presented on an ongoing basis between all levels of education. The School-Based Curriculum of MA NIPA was directed to the process of developing, cultivating, and empowering students that last forever. The curriculum reflected the relationship between formal, non-formal, and informal education by considering the development of conditions and demands of the environment and human development. The School-Based Curriculum of MA NIPA was developed by considering national and regional interests to build a life of society, nation, and state. National interests and regional interests must complement and empower each other in line with the motto of Unity in Diversity within the framework of the Republic of Indonesia (NKRI). After these principles were developed in the School-Based Curriculum of MA NIPA RAKHA, this school

adjusted it with the general objectives of the madrasah, where the implementation of Education and Teaching at MA NIPA RAKHA Amuntai aimed to; first, prepare students to become a part of society who have academic, professional, and noble character. In addition, it prepared students to have strong foundations in the application and development of Islam and science, technology, and arts-based on Islamic values. Second, Have a strong foundation to be able to improve and develop Islam and science, technology, and arts for the development of society and the Republic of Indonesia with the Pancasila philosophy and based on the 1945 Constitution.

Based on the findings, the curriculum was an essential requirement for educational program development in general and students' quality improvement. This is related to the development of human resources as the central element in the implementation and success of educational programs, requiring capable managers and administrators to carry out empowered educational activities. Curriculum evaluation was a systematic effort to collect information about a meaningful curriculum in a particular context. Curriculum evaluation could cover the entire curriculum or each curriculum component, such as the objectives, content, or learning methods contained in the curriculum. Evaluation and curriculum are two disciplines that have a causal relationship. The relationship between evaluation and curriculum is organic, and the process is evolutionary. Evaluation is a broad, complex, and continuous activity determining the process and results of education system implementation in achieving the specified goals. It cannot be separated from the existence of various criteria, starting from the formal one. In addition, curriculum evaluation plays a vital role in determining educational policies in general and making decisions in the curriculum. The curriculum evaluation results can be utilized by education policy makers and curriculum developers in selecting and establishing policies for developing the education system and the curriculum model used. The results of curriculum evaluation can also be used by teachers, school principals, and other education administrators to understand and foster students' development, select learning materials, select learning methods and instruments, assessment methods, and other educational facilities. Several evaluation results are considered in determining decisions. The decision-makers in the implementation of education and curriculum are teachers, students, parents, school principals, inspectors, curriculum developers, and others. However, each decision-maker in the evaluation process plays a different role, according to their position. This study also found out that the evaluation was intended to obtain information from the Foundation on conducting monthly evaluation meetings.

According to the results of the interview related to problems in improving the graduates' quality, it was obtained that problems commonly experienced were Arabic communication. Meanwhile, the learning process had been going well. Nevertheless, it was difficult to create an environment and culture to make students speak Arabic. To overcome problems faced in this curriculum implementation, this school performed a combination in filling out report cards such as the Hadith Qur'an subject. It combined two subject values, namely the Al Qur'an and Hadith. There were no particular subjects such as Qur'an Hadith. It was performed to overcome problems that existed. Sometimes, there were certification teachers teaching Qur'an Hadith, so the madrasah asked them to continue teaching Hadith subjects, not specific Qur'an Hadith subjects. In addition, to overcome the problem, the madrasah provided additional subjects to improve language mastery. Hence, the madrasah held extra subjects involving more teachers to fulfill the planned achievements in learning.

Discussion

Curriculum planning impacted the administration as well as presented knowledge and skill as an input to make a decision and take action (Daunic et al., 2021; Fisher & Fiese, 2014; Kidd et al., 2020). Moreover, it is useful as a strategic preference in educational administration. The results of education and teaching are expected to show what should be learnt and what activities should be experienced by the students (Collins & Clarke, 2018; Maas, 2019; Sutrisno et al., 2021). If the curriculum is changed, there must be several problems arising. Thus, planning can make learning run systematically. The learning process will not run as it is, but it will run systematically and structurally (Sverdlov et al., 2014; Wattana et al., 2021). Thus, teachers can use time effectively to achieve the learning objections and learning achievement. It can be accomplished by well-prepared learning. Curriculum organizing is a crucial element for the curriculum development process and is closely related to learning objections (Kahpian & Rusman, 2020; Sulaiman et al., 2020). It is because curriculum organizing determines the material content, learning material presentation, kinds of experiences that will be delivered to students, as well as teachers' and students' role in the curriculum implementation (Hadar & Tirosh, 2019; Mugisha & Mugimu, 2015). The curriculum organization includes certain lesson which traditionally aims to deliver culture or knowledge, as well as attitude and skill should be taught to students. Each curriculum organization has theoretical and practical excellences and weaknesses. The curriculum implementation is affected and depended on several factors, especially teachers, principals, learning facilities, and parents. The curriculum is practiced in the learning

and teaching process based on principles and demands on curriculum developed for each education level or certain Islamic schools (Kahpian & Rusman, 2020; Maas, 2019; Sulaiman et al., 2020). Learning and teaching activities are closely related to teachers' tasks. Those activities are: (a) arranging a plan of unit program implementation, (b) arranging the schedule of activities implementation and learning, (c) filling out a list of learning progress evaluation and students' development, and (d) filling our students' report book. In implementing this curriculum, teachers are demanded to have the ability in implementing various learning strategies suitable to the curriculum characteristics (Hardianto, 2019; Ihsan, 2019; Latipah et al., 2020; Nasir, 2020b).

The role of curriculum evaluation for the Islamic school principals related to these things, namely: evaluation as a judgment moral, evaluation and decision determination, as well as evaluation and score consensus. For teachers, the evaluation administration as the result of curriculum development practiced in one semester is formative evaluation and summative evaluation. These two types of evaluation are implemented by teachers to discover the success of the curriculum implementation process (Abitolkha et al., 2020; Indra, 2017; Kosim et al., 2019). Curriculum evaluation holds a crucial role in education policy determination and decision-making in curriculum development. Evaluation results could be used by policy holders of education and curriculum developers in choosing and determining the policy of system development, education, and curriculum model development. In this integrated curriculum evaluation, the evaluation of the core competition achievement of students is conducted based on indicators. This evaluation is conducted by using test and non-test in written and oral tests, performance monitoring, attitude measurement, evaluation of project, and/or product, portfolio, as well as self-assessment.

4. CONCLUSION

The implementation of the Salaf curriculum, which is integrated with the curriculum in improving the quality of graduates, has been determined by allocating subjects and hours of lessons based on the division of three specialization programs, namely Religion, Science, and Social Studies. The implementation of the Salaf curriculum, which is integrated with the Madrasah Aliyah curriculum in improving the quality of graduates of the Rasyidiyah Khalidiyah Islamic Boarding School, is carried out based on the provisions of the Ministry of National Education and the Regulation of the Minister of Religion and the Regulation of the Minister of Religion of the Republic of Indonesia. The evaluation of the Salaf curriculum, which is integrated with the Madrasah Aliyah curriculum in improving the quality of system graduates, is carried out on the objectives carried out in various curricula, such as objectives, materials, methods, and assessments. Evaluation is done thoroughly, including cognitive, affective, and psychomotor.

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