

Enhancing Comprehensive Mastery of Qualitative Research Methodology for Students Through the Deconstruction of the Eid al-Fitr Greeting Model

Bagus Haryono ^{1,*}, , Sudarmo ², , Triyanto ³, 
and Brq Dagfa Inka Mahadika ⁴, 

¹ Department of Sociology, Faculty of Social and Political Sciences, Universitas Sebelas Maret, 57126, Surakarta, Central Java Province, Indonesia

² Department of Public Administration Study Program, Faculty of Social and Political Sciences, Universitas Sebelas Maret, 57126, Surakarta, Central Java Province, Indonesia

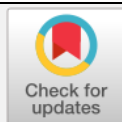
³ Department of Pancasila and Civic Education, Faculty of Teacher Training and Education, Universitas Sebelas Maret, 57126, Surakarta, Central Java Province, Indonesia

⁴ Department of Agrotechnology, Faculty of Agriculture, Universitas Sebelas Maret, 57126, Surakarta, Central Java Province, Indonesia

* Corresponding Author: bagusharyono@staff.uns.ac.id

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ABSTRACT

This quasi-experimental study aims to enhance the Mastery of Comprehensive Qualitative Research Methodology (MCQRM) among Sociology students. The goal is to equip students with systematic thinking steps involving philosophy, paradigm, object of study, theory, method, statistics, case examples, and addressing real problems and solutions. The research adopts a deconstruction approach, using the model of Eid al-Fitr greetings as its substance. The participants are 26 Sociology students enrolled in the Qualitative Research Method course. Data was collected through surveys using Google Forms twice during sessions from the 9th to the 15th meeting. Responses from the first form were compared with those from the second form. The differences between them were then interpreted as indicators of changes in the mastery of comprehensive thinking steps resulting from the learning treatment. The data were analyzed using analytical descriptive statistics in SPSS software. The results show a significant improvement in the overall mastery of qualitative research methodology, with a positive change of 30.8%. Improvement is also evident in method mastery at 38.5% and statistical mastery at 11.5%. The students successfully construct comprehensive thinking steps, ranging from post-positivism philosophy to the

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application of social definition and social behavior paradigms. They can understand the object of sociological study in cognitive, affective, and psychomotor dimensions, integrating Action and Social Exchange theories, Qualitative Research Methods, and descriptive statistics. Through this understanding, students can present a fluent thought process from various philosophical perspectives and in solving real-world problems.

Keywords: *Comprehensive Mastery; Multidimensional Learning; Qualitative Research Methodology; Real-World Problem-Based Design*

1. Introduction

Mastery of Comprehensive Qualitative Research Methodology (MCQRM) should be reflected in the sociology curriculum structure (Barani et al., 2011; Borges et al., 2017). The sociology curriculum structure is generally designed with complete reasoning and justification, involving stages of thinking from philosophy, paradigm, object of study, theory, and method to statistics, focusing on contemporary real-world issues in society.

However, many sociology students and some instructors (Bendeck et al., 2018) have not yet attained adequate MCQRM. Despite its potential to guide them in analyzing sociological issues, it provides clear guidance from the underlying philosophy of sociology, paradigm, theory, and appropriate research methods to apply statistics and handle real-world problems.

Unfortunately, most students have not fully grasped the rationalization, argumentation, or justification steps related to philosophy, paradigm, theory, method, statistics, and exemplars and identifying real sociological problems faced. Even for those who understand, their comprehension is often limited, and lacks a holistic understanding of connecting these aspects.

The main weakness of students in MCQRM is that they also struggle to comprehend the sociology curriculum as a whole (Borges et al., 2017). Consequently, they cannot link all the offered courses and do not understand the integral relationships between various aspects. This deficiency in MCQRM implies a weakness in their overall understanding of the sociology curriculum.

Consequently, students will face significant difficulties finding references for philosophy, paradigm, theory, method, and the statistical tools they should use. Similarly, when they have to provide sociological analysis, they often struggle to explain the object of study and face real cases. Therefore, research on developing sociological explanation models (Held, 2006; Iqbal & Qureshi, 2020) becomes crucial.

This study uses a sociological explanation model to enable students to master philosophy and real sociological problems comprehensively. This model is expected to address the difficulties often experienced by students, enabling them to provide sociological analysis more easily and explain real cases they encounter.

Furthermore, how can we comprehensively enhance MCQRM for sociology students taking the Qualitative Research Methodology course within the sociology curriculum? How can we improve MCQRM for sociology students in the Qualitative Research Methodology course related to the comprehensive, integrated, and comprehensive connection between philosophy, paradigm, object of study, theory, method, and statistical tools that can be used to explain real

cases? What kind of MCQRM model is needed so that students can overcome the difficulties they often face, no longer struggling to provide sociological analysis or being confused when explaining real cases?

2. Literature Review

Sociology, as a branch of science (Zuckerfeld, 2017), has undergone development along with the evolution of various branches of the philosophy of science (R. Jones, 1998; Pangestu et al., 2021). Sociologists are consistently driven by philosophical preferences (Davis, 2004), which form the basis for determining the sociology paradigm (Cynarski, 2014), sociology objects of study (Boudon, 2001b), sociology theories (Raho, 2021), research methods in sociology (Petty et al., 2012), and the choice of appropriate statistical tools (Morris & Langari, 2021) to be applied in these contexts. Sociologists pay close attention to the comprehensive relationship of these aspects (Cuthbertson et al., 2020) when explaining the development of real problems (Manolescu, 2015) arising in society.

Adequate sociological explanations are achieved by establishing connections (Akli, 2015) between various aspects of philosophy, paradigm, the object of study, theory, method, statistics, and real societal problems. Comprehensive mastery of qualitative methodology (Goodman, 2011) is achieved through the construction of a clear thought process (Cáceres et al., 2020; Kao, 2014) regarding various aspects across the spectrum and the ability to present adequate arguments ranging from philosophy, paradigm (Rock, 1992), the object of study, theory (J. H. Turner, 2015), method (Moen & Middelthon, 2015; Östlund et al., 2011), statistics (Hinrichs et al., 2017), to real problems (Biklen, 2010; D. Anthony Miles, 2017) faced.

Mastery of Comprehensive Qualitative Research Methodology (MCQRM), especially for sociology students, should ideally begin by understanding the development of the underlying philosophy. This philosophical development will form the basis for developing paradigms, theories, research methods, statistical tools, real problems, and solutions that should be taken when facing real challenges. True sociological analysis can be easily provided to students and start from the aspect they master the most. The first choice is to start by explaining its basic philosophy, the choice of paradigms, theories, research methods to be used, and applicable statistical tools, or start from the real problem itself. Explaining philosophy is important because it is the foundation for choosing paradigms, theories, and research methods and applying statistical tools when facing real problems requiring solutions.

The second choice is to start from the emerging real problem, followed by providing rationalization, justification, and argumentation related to philosophy, paradigms, theories, research methods, and statistical tools to be used. Another option is that they can start from any point. It should be acknowledged that the inevitable development of philosophy has shaped the development of sociological paradigms, theories (Cuthbertson et al., 2020), and research methods to be used (Goodman, 2011; Hinrichs et al., 2017; Moen & Middelthon, 2015). Students should use statistical tools to respond to real cases (Akli, 2015; Cuthbertson et al., 2020) and the solutions to be taken when facing real problems.

In the curriculum of the sociology program, there are several courses, including Philosophy of Science (Davis, 2004), Classical Sociological Theory, and Modern Sociological Theory (Raho, 2021), Quantitative Research Methods, Qualitative Research Methods, Evaluation Research Methods (Petty et al., 2012), and Sociology Statistics (Irianto, 2007). The impact of understanding the sociology curriculum is that most students only comprehend each course separately without understanding the interconnections between courses. Therefore, when faced with real issues in sociology, they struggle to find references from the level of philosophy,

paradigm, object of study, theory, and method to the choice of statistical tools they should use. The lack of an organized thought process from philosophy to real issues indicates that students are still weak in Comprehensive Qualitative Research Methodology (CQRM).

Learning efforts were conducted for fourth-semester sociology students to make them understand a clear and coherent sequence of thinking, starting from philosophy to the real problems they face. This is intended to avoid partial understanding of the sociology curriculum and help students master the interconnections between all offered courses. The learning was designed based on real issues faced by students during Eid al-Fitr.

In-depth understanding of the word “*sesungguhnya* (indeed)” as an affirming word (Hannikainen et al., 2018) for the entire content to be conveyed in the speech, also as a confirmation of consciousness (Broks, 2006) and existence (Brooks, 2011).

The traditional Eid al-Fitr greetings, previously considered ordinary and lacking sociological meaning, were deconstructed and replaced with something new. However, there has been no specific research on Eid al-Fitr greetings other than emphasizing the moment (Lubis et al., 2022), the celebration (Hosen, 2012), and the obligation of zakat before the moment (Akbar & Handriani, 2018).

The ‘old’ Eid al-Fitr greetings sent via WhatsApp (WA) encompass various nuances, such as Islamic greetings (*Assalamu’alaikum-Minal Aidzin wal Faidzin*), using Arabic script, polite Javanese (*sugeng riyadi-nyuwun agunging sih samodra pangaksami*), standard Indonesian, English (On the joyous occasion of Eid Mubarak, may Allah bless you with happiness and grace your home with warmth and peace), poetic expressions (*Air tak selalu jernih, begitu juga ucapanku. Jalan tak selalu lurus, begitu juga langkahku* - Water is not always clear, just like my words. The path is not always straight, just like my steps), hypothetical (*andaikan waktu dapat diputar kembali, suci ibarat kertas putih, semoga bertemu di Ramadan tahun depan* - If only time could be turned back, pure like a blank sheet of paper, may we meet again in Ramadan next year), humor (*mohon maaf lahir batin diganti mohon nafkah lahir batin, sama-sama, nol-nol* - I apologize for any misunderstandings, and instead, I seek both physical and spiritual well-being, mutually, zero-zero), symbolic (with a picture of a *ketupat* - Rice Cake Dumpling), egoistic (*egois dimulai dengan saya, dan tanpa menyertakan keluarganya* - Ego starts with me, and does not include his/her family), and so on.

This study replaced these greetings with ‘new’ ones, a sociological contemplation with a clear and comprehensive thought process, from philosophical aspects to real societal realities. In more detail, it can be outlined as follows: The expression “*sesungguhnya* (indeed)” reveals thoughts supported by rational arguments conveyed with polite words, but without real actions, its essence is hidden in the meaning of pretense that can hurt hearts and feelings. For failing to align it in the year 1444 H, Bagus Haryono and his family apologize to you for any mistakes and shortcomings.

The term “*mengungkapkan* (reveal)” refers to the act of explaining existence so that it can be recorded or revealed (Brant-Zawadzki, 2013; Brooks, 2011), thus being identifiable through observation (Outhwaite, 2015), empirical experience, objectively (Savoia, 2015), expressing the soul’s elements, or describing immaterial matters (Vidal, 2015).

The term “*pemikiran* (thought)” refers to ideas (Vosgerau, 2006) or notions that affirm the true existence of humans (Brooks, 2011) as free beings (Niemi, 2011), active, dynamic, and creative in shaping their social world (society). Even in the context of non-religious rationalism, Nietzsche states that humans, through their thoughts, have the freedom to create and destroy something, including the concept of God (Brant-Zawadzki, 2013; Yilmaz & Bahçekapili, 2015).

This is certainly different from views that emphasize the importance of material, where humans only exist as passive, static beings determined by external social forces, referred to as social facts (Beckert & Suckert, 2021).

The importance of thoughts or ideas (Haryono & Zuber, 2018b) and immaterial concepts align with Rene Descartes' Cogito Ergo Sum, where "I think, therefore I am" (Cristofaro, 2020; Pesce & Ben-Soussan, 2016). "Thinking" is interpreted as "Mind" (Yilmaz & Saribay, 2017); G.W.F. Hegel places it at the level of ideas (Howard et al., 2020; Liu, 2014; Valentinov, 2008; Warczok & Beyer, 2021), which evolves into idealism (Haryono & Zuber, 2018b), concerning an idealized concept. Emile Durkheim uses a "way of thinking" (Bulgaru, 2013a), or ontologically categorized by Bloom in the understanding-knowledge dimension at the cognitive level (Krau, 2011; Tuma & Nassar, 2021).

The term "*yang didukung* (supported by)" (Ningsih et al., 2019; Nunkoo & Ramkissoon, 2012; Viry, 2012) reinforces these thoughts. "*Argumentasi* (argumentation)" (Baumann et al., 2016)) indicates reasoning by emphasizing reasonable grounds or "reason" (Dearden et al., 2009; Hogan, 2010) or, more importantly, the presence of reasonable reasoning. In the methodological context of the Enlightenment era, to be logical (Howard et al., 2020; Liu, 2014; Warczok & Beyer, 2021), it must be built following specific logical thinking. Logic can be deductive (Lee et al., 2020), inductive (Delgado-Hito & Romero-García, 2021), or dialectical (Caponigri, 1959), or may also involve determinism, with logically reasoned cause-and-effect or causality (Smith, 2006; Vakalopoulos, 2005).

The term "*rasional* (rational)" (Smith, 2006) highlights the importance of reason, mind, intellect, or thought. However, human reason (Hollis, 2009) is very limited because, beyond reason, there is fate (Rubinstein, 2012), emphasizing divine power in a religious context (Sherkat, 2015). This is reinforced by the motto in Bagus Haryono's thesis: "*Perhitungkanlah segala sesuatunya dengan cermat selagi hal itu masih mungkin. Mungkin dengan itu, segala sesuatu yang dirasa tidak mungkin akan menjadi mungkin* - Consider everything carefully while it is still possible. Perhaps with that, everything that seems impossible will become possible" (Haryono, 1986). This motto can be categorized as rationalistic thinking (Ningsih et al., 2019; Nunkoo & Ramkissoon, 2012; Viry, 2012), simultaneously trusting the logic of mathematical probability, even if there is only 1 in a million chances (Febriyanti & Dewi, 2017).

"*Dikemas* (presented)" refers to branding (Kamenica et al., 2013; Pande & Bharathi, 2020; Urry, 2010), image, artificiality, construction, or creation that can be artificial, engineered, or just as an appearance.

The phrase "*kata-kata* (phrases)" (narratively through qualitative wordplay is merely rhetoric or rhetorical) (Lowe, 2004). Quantitative rhetoric is simplified into formulas, models, matrices, or numbers. For example, when explaining the Earth's gravity with Newton's law (written as $g = 10$). The integration formula = $\beta 3.1$ sympathy + $\beta 3.2$ action + $\gamma 3.1$ ndemo + $\gamma 3.2$ ses + $\zeta 3$ (Haryono, 2013).

Qualitative rhetoric generally involves wordplay, such as "*segi3 - 3 segi* (triangle - 3 sides), which popularizes sports and sportsifies society. All of these are studies in the philosophy of language to make it explicit from an expression (Ioana & Marin, 2014). Qualitative rhetoric can be something implicit, merely representing intent. This intent can be implied in Islamic expressions, *ngarabi* (using the Arabic language), *ngindonesiani* (using the Indonesian language), *njawani* (using the Javanese language), *nginggrisi* (using the English language), or their combination. Expressions can take the form of rhymes, poems, pearls of wisdom, analogies, imagination, assumptions, fictional, jokes (apology jokes replaced with asking for physical and

spiritual sustenance), prayers, hopes to meet again next year, requests for forgiveness of sins, or heartfelt forgiveness (Squires, 2009).

The word "*santun* (polite)" indicates ethics (good, bad) or etiquette (Fararo, 2001). In this context, politeness can be considered a means, which Talcott Parsons calls "means." Philosophers use the term "wisdom," where knowledge in the axiological dimension (Cynarski, 2014) can follow the provisions: value-free and must be neutral, or it may adopt the view that knowledge should be value-laden or supportive, whether for the weak, less fortunate, oppressed, or marginalized (Cynarski, 2014; J. H. Turner, 2015).

The phrase "*namun tanpa* (however, without)" in the sentence is a form of negation (Browne, 2015; Heaphy, 2020; Levering, 2010) or denial of something expressed earlier, specifically the denial of the sentence "thoughts supported by rational arguments packaged in polite words."

The word "*tindakan* (action)" refers to activities, actions, or deeds directed at others in society, thus becoming "social action" (Boudon, 2001a), as described by Max Weber with four types of rational actions, where action only has meaning if directed towards a specific goal (T. C. Jones, 1992). Emile Durkheim uses the term "way of acting" (Yu & Zhu, 2016). Bloom uses the term "psychomotor domain," which is not only cognitively related to understanding but also affective, including attitudes (Brame, 2019). In methodological verification, philosophically, this concept is placed in the ontological dimension (Aledo-Tur & Domínguez-Gómez, 2017; Bunge, 2015), as it must meet the criteria of performative truth (Reyes-Menendez et al., 2020).

The word "*riil* (real)" refers to realism (Julnes, 2015) or something real (Baumeister, 2008). Emile Durkheim considers something real as a social fact on the social level (Bulgaru, 2013b). The object of sociological study at the ontological level, in the form of data unearthed or described at the societal level, can include concepts such as social cohesion, social integration, social distance, social capital, social norms, and social institutions. However, it can also encompass family, organizations, or bureaucracy. Max Weber also states that what is real, such as oneself, exists at the individual level or is individual. Real actions directed towards others can become social actions. Additionally, it can be real actions repeated in society during the Eid al-Fitr moments, forming social behavior (Cook, 2015; Molm, 2014).

According to Martin Heidegger, the word "*pada esensinya* (in its essence)" emphasizes essentialism (Bilsker, 1992; Levering, 2010), where essence refers to something implied and represents the deepest meaning. In speech, for example, even if there are no explicitly religious words, making it appear secular and purely worldly, its essence includes a person's acknowledgment of the existence of God (Sherkat, 2015).

"*Tersembunyi* (hidden)" refers to something hidden (Bell et al., 2010; Broks, 2006). Karl Marx often expresses it as interests (Andersen et al., 2020; Civitillo et al., 2018; Jia et al., 2020; Portes, 2014; Xu et al., 2020). The hidden interest in the Eid al-Fitr greeting sentence is to enlighten students to master a clear thought process from the philosophical, sociological paradigm, theory, method, exemplar, and statistics to real sociological problems. Robert K. Merton calls it a "latent function" (Fararo, 2001).

"*Makna* (meaning)" refers to something that is *verstehen*, understanding, or interpretative (Koppl & Whitman, 2004).

The term "*kepura-puraan* (hypocrisy)" refers to the term hypocrite (Haryono & Zuber, 2018a). A hypocritical person can easily be recognized through the differences between the expressed thoughts, felt thoughts, and actions taken. This hypocritical space, tabularly or in the form of a model, can bring together three dimensions: way of thinking, way of feeling, and way

of acting (Nasruddin & Haq, 2020), or three cognitive, affective, and psychomotor domains (Kumpas-Lenk et al., 2018; Tuma & Nassar, 2021).

The hypocritical space, where there is a difference between the expressed thoughts, felt thoughts, and actions taken, can guide us in finding interesting sociological problems. Interesting sociological problems generally arise from the space where there is a difference between “Das Sollen” - what should comply with guidelines, regulations, rules, norms, and laws - and “Das Sein” - what is done (Nasruddin & Haq, 2020). Hypocrisy is a negative affirmation of honesty or consistency. Conversely, the space of inconsistency (Smith, 2006) in the language of sociological research methods is often referred to as low reliability or the space where theoretical, empirical, methodological, and research gaps are found (Cáceres et al., 2020; D. Anthony Miles, 2017). In the context of religious language, this is called hypocrisy, dishonesty, pretense, falsehood, or lies. Statistical terms refer to the quadrant where the researcher’s decision to accept or reject hypotheses (Petchko, 2018) often falls into type 1 and type 2 errors (Morris & Langari, 2021).

The phrase “*yang justru melukai* (which hurts)” indicates the causality of inconsistency. Tracing causality is easily done when trying to trace all causes that are not caused by others, especially related to the existence of God (Haryono, 2019). God becomes independent (Haryono, 2019) from everything dependent. In the context of time, everything that happens earlier will be placed as an independent variable, while what happens later will become a dependent variable. This can be traced through the history of several generations, the generation of parents, ancestors, Adam, and Eve, which resulted in the presence of children and their descendants (Gil-Hernández et al., 2017).

The phrase “*hati dan perasaan* (heart and feelings)” (Lively, 2015) indicates the presence of human elements or humanism. Emile Durkheim uses the dimension “way of feeling,” Bloom uses the affective domain, and Max Weber highlights the element of human subjectivity (S. P. Turner, 2015).

The phrase “*atas kegagalan* (due to failures)” is a statistical language choice that emphasizes the emergence of the probability of errors or failure, probability of failure, or error (Haryono, 2013; Morris & Langari, 2021). Especially when researchers make decisions to accept or reject hypotheses, researchers often get caught in type 1 & 2 statistical errors. If the probability of getting caught in high or large error categories is high, then a large error occurs due to the low reliability of the data.

The word “*menyelaraskan* (harmonizing)” is intended to achieve harmony (Nasr, 2013; Parsons, 1990) as an epistemology or a way to be done (Bunge, 2015) when there is a change. This follows structural functionalism, where the turmoil of discomfort will return to balance.

The word “*nya* (it)” is not intended as God but as a pronoun for thoughts, speech, feelings, and actions. This is to emphasize the meaning of the truth of coherence or consistency of these three aspects: thinking, feeling, and acting (Nasruddin & Haq, 2020), or three cognitive, affective, and psychomotor domains.

The phrase “*Bagus Haryono dan keluarga* (Bagus Haryono and family)” includes the speaker and those he represents. Furthermore, at the end of the speech, it is replaced with the word “*kami* (we).” The term existentialism (Bilsker, 1992) highlights the subjectivity of Jean-Paul Sartre, where one requires the presence, existence, or identity of oneself and one’s family (Brant-Zawadzki, 2013; Rahim, 2021).

The phrase “*di tahun 1442 H ini* (in the year 1442 H)” is used to indicate the context of religiosity (Laird et al., 2011; Sherkat, 2015) in Islamic nuances (hijrah). All Islamic words commonly used in greetings are deliberately omitted so that non-Muslims can easily

understand and respond to the greetings they receive. The neutrality of the speech is intended to overcome all gaps in diversity, simultaneously strengthening multiculturalism (Civitillo et al., 2018) in Indonesia.

The phrase “*memohon maaf* (apologize)” indicates a humble attitude, adhering to the principle of egalitarianism (Van Assche et al., 2019), not trying to differentiate, or showing equality.

The phrase “*kepada Bapak/Ibu/Saudara* (dear Mr./Mrs./Ms)” refers to the actor addressed in the giving of Eid al-Fitr greetings, such as professors, education staff, students, or others who exchange greetings (Haryono et al., 2020; Molm, 2014; Nunkoo & Ramkissoon, 2012; Shanka & Buvik, 2019).

In methodological language, it can be tested for its validity, and the truth of the data can be questioned by anyone it is intended for. When discussing the selection or sampling probability, the same principle applies. Additionally, when discussing hypotheses, the word “*sama* (same)” aims to facilitate binding to indicate the absence of differences, which can be interpreted as the absence of a relationship or influence. In the context of statistical language, this word is used for difference testing, correlation testing, and causality testing.

The phrase “*atas segala kesalahan dan kekhilafan* (for all mistakes and shortcomings)” has the meaning that there is a human element, in line with the thinking of Corliss Lamont (Kalenda & Schwartzhoff, 2015). Errors and mistakes are human traits. In statistical language, this refers to the probability of errors occurring, including statistical errors (types 1 & 2) and the existence of gaps in the data (D. Anthony Miles, 2017). This phrase is often used to express low reliability in the methodological context. Errors can be revealed by critical thinking, criticizing, or questioning the main narrative by stating that something is wrong, not right, or there is falsehood, which is hypocritical behavior, hypocrisy, or two-faced actions. This is done by applying fallibilism (Stump, 1991) to negate the truth and seek errors (Siep et al., 2017). The importance of thinking is also emphasized by referring to Cogito Ergo Sum by René Descartes, by constantly questioning the truths that have long been believed by society (Anglin, 2014; Cristofaro, 2020; Krau, 2019; Schumacher et al., 2019). This space is a space to raise research questions (Petchko, 2018).

The entire thought expressed in the Eid al-Fitr greeting can be tested in the context of pragmatic truth (Thayer-Bacon, 2010) and the truth of its coherence and confirmativity. The connection between the entire clear thought process, starting from the philosophical, sociological paradigm, theory, method, exemplar, and statistics, to real sociological problems can be presented in Table 1.

Table 1. Train of Thought from Philosophy to Real Issues

No.	Stage	Approach and Aspect	Example
1	Philosophy	Post-positivism, Constructivism, Deconstruction	Post-positivism, Constructivism
2	Sociological Paradigm	Social Definition	Social Behavior
3	Sociological Theory	Social Action by Max Weber	Social Exchange by George Homans
4	Object of Study	Meaningful actions, psychomotor, way of acting	Repeated behavior, psychomotor, way of acting

No.	Stage	Approach and Aspect	Example
5	Research Method	Qualitative with interview and interview guidance	Evaluative, comparative, and action experiments
6	Sociological Statistics	Non-parametric statistics, descriptive	Non-parametric statistics, descriptive
7	Exemplar	Max Weber on Social Action	BF Skinner on Beyond Freedom and Dignity
8	Real Issues	Constructing or deconstructing existing Eid al-Fitr expressions	Just responding to stimuli or responding and receiving each other's responses

Ideally, sociology students in the fourth semester should have a high understanding of mastering the interconnection of rationalization, argumentation, and complete justification, starting from philosophy, paradigms, theories, methods, and statistics to identifying real problems they face (cell A in quadrant 1). Suppose they do not understand philosophy, paradigms, the object of sociological study, and the theories to be used. In that case, it can be ensured that they do not master the methods, statistics, and the identification of real problems they face (cell D in quadrant 4). However, what is interesting to investigate is that the mastery of philosophy, paradigms, the object of study, and sociological theories is high. Still, the mastery of qualitative research methods is low (cell B in quadrant 2). In addition, the mastery of philosophy, paradigms, the object of study, and sociological theories is high. Still, the mastery of qualitative research methods and statistics is low (cell C in quadrant 3). The overall explanation can be presented in **Table 2**.

Table 2. Interconnection between Philosophy, Method, and Statistics Knowledge

	Philosophy Knowledge - High	Philosophy Knowledge - Low
Method Knowledge - High	A (High Interconnection)	C (Low Interconnection)
Statistics Knowledge - High	B (High Interconnection)	D (Low Interconnection)

In this table:

- A indicates that if knowledge of philosophy and method is high, the interconnection is also high.
- B indicates that if knowledge of philosophy and statistics is high, the interconnection is also high.
- C indicates that if knowledge of philosophy and method is low, the interconnection is low.
- D indicates that if knowledge of philosophy and statistics is low, the interconnection is low.

3. Research Methodology

This longitudinal study uses a descriptive-analytical approach that applies quasi-experimental logic. The treatment was given to a class of fourth-semester sociology students who took the Qualitative Research Method course for MCQRM in the form of delivering

learning materials (Insriani, 2013; Listiaji & Subhan, 2021; Polii et al., 2021). The learning material involves a clear sequence of steps, from the philosophy that forms the basis of sociology, paradigms, research objects, and theories to the research methods that should be used. This includes applying statistical tools that students can use when facing real-case situations and the solutions they should take when addressing real problems.

Real problems students face during Eid al-Fitr's celebration (Suryawan et al., 2019) are often seen as events that repeat every year without profound meaning (Bunge, 2015). Students tend only to follow traditions (Crothers, 2015; Kalenda & Schwartzhoff, 2015) inherited from ancestors and preserved over time. During this moment, both students and the general public exchange greetings (Chatterjee et al., 2019; Wang, 2012) in various ways and diverse language styles.

However, the tradition often extends only to sending greetings in the form of copies and reposting. Greetings sent or received by someone often only make it feel like a channel that merely conveys messages (Garcia & Wei, 2013; Lyons, 2020) from and to others. Consequently, celebrating Eid al-Fitr becomes a monotonous routine (Sztompka, 2010) and sometimes even boring because it is often considered a ritual of action full of pleasantries (Haryono & Zuber, 2018a).

By utilizing this moment as a sociologist with idealism (Bunge, 2015), the author seeks to convey comprehensive thoughts from philosophy to real problems in the model of Eid al-Fitr greetings. The model is attempted to deconstruct (Pande & Bharathi, 2020) and is very different (Browne, 2015) from the commonly encountered Eid al-Fitr greetings. The 'new' Eid al-Fitr greetings aim to contribute to utilitarianism (Hannikainen et al., 2018) and, at the same time, pragmatism (Thayer-Bacon, 2010), containing sociological understanding benefits. The model is arranged differently from what is usually delivered by religious figures, writers, cultural figures, Indonesian language teachers, English teachers, etc. These greetings are specifically aimed at sociology students and are presented in simple sentences so they can master the connections from philosophy to real sociological problems (Biklen, 2010).

This research involves 26 students of the Sociology Study Program, Faculty of Social and Political Sciences, Universitas Sebelas Maret, Surakarta, Indonesia. Data were collected through interviews conducted twice. A structured interview guide was sent to informants online through a Google form (Shaev, 2014). The first form was completed at the 8th meeting (Midterm Exam). The treatment was delivered in sessions 9 to 15. The second form was given to the same informants with identical questions, filled out at the 16th meeting (Final Semester Exam or after the treatment). The analysis compared informant responses on the first form (before treatment) with responses on the second form (after treatment). The difference before and after treatment was used to conclude the extent of the change as a consequence of the treatment. Data were analyzed with descriptive statistics using SPSS software version 25 (Luthfiana & Hadi, 2019) and presented in frequency distribution tables and percentages.

4. Results and Discussion

In general, sociology students in the final semester still show that they have not fully understood the sequence of rationalization, argumentation, and complete justification, starting from philosophy, paradigms, research objects, theories, methods, and statistics to identifying real problems they face. Even for those who understand, their understanding is often fragmented in aspects such as philosophy, paradigms, research objects, theories, methods, statistics, or understanding of real problems in the cases they encounter. Generally, they also only understand the sociology curriculum partially, do not master the overall connections of the

offered courses and have a limited understanding of the complete relationship between philosophy, paradigms, research objects, theories, methods, and the choice of statistical tools that can be applied when confronted with real problems.

Furthermore, findings related to the level of mastery of philosophy, paradigms, research objects, and theories in sociology students can be explained as follows: Fourth-semester sociology students show the first pattern, where before being given treatment, they have a high level of understanding in mastering philosophy, paradigms, and theories, and after being given treatment, they still maintain a high level of understanding in mastering philosophy, paradigms, research objects, and theories, which is 61.5% (cell A). That is, 61.5% of students show high consistency in mastery of philosophy, paradigms, and theories, both before and after being given treatment.

The second pattern shows that before being given treatment, they have a low level of understanding in mastering philosophy, paradigms, research objects, and theories. After being given treatment, they still have a low level of understanding in mastering philosophy, which is 7.7% (cell D). That is, 7.7% of students show low consistency in the mastery of philosophy, paradigms, research objects, and theories, both before and after being given treatment.

The third pattern shows that before being given treatment, they have a low level of understanding in mastering philosophy, paradigms, research objects, and theories. However, after being given treatment, they still have a high level of understanding in mastering philosophy, paradigms, and theories, which is 30.8% (cell B). That is, 30.8% of students experience an increase in mastery of philosophy, paradigms, research objects, and theories after being given treatment.

The fourth pattern shows that no students have a high level of understanding in mastering philosophy, paradigms, and theories before being given treatment. However, after being given treatment, they still have a low level of understanding in mastering philosophy, paradigms, research objects, and theories, which is 0% (cell C). That is, no students experience a decrease after being given treatment. The Turn-Over formula = $(B + C / A + B + C + D)$ and Net Change = $(B - C / A + B + C + D)$ become the basis for calculating changes and the extent of the treatment's influence (Malo, n.d.). The Turn-Over = $(B + C / A + B + C + D)$ found is 30.8%, also serving as Net Change = $(B - C / A + B + C + D)$, indicating that no students (0%) experience a decrease after being given treatment. That is, the treatment fully manages to increase the knowledge of 30.8% of students regarding the mastery of philosophy, paradigms, research objects, and theories. A tabular explanation can be presented in **Table 3** below:

Table 3. Interconnection between Knowledge of Philosophy, Paradigms, Research Objects, and Theories Before and After Treatment

	Knowledge of Philosophy - High	Knowledge of Philosophy - Low	Total
Knowledge of Philosophy - High	A 16 (61.5%)	B 8 (30.8%)	24 (92.3%)
Knowledge of Philosophy - Low	C 0 (0%)	D 2 (7.7%)	2 (7.7%)
Total	16 (61.5%)	10 (38.5%)	26 (100%)

The findings regarding the mastery of the qualitative research methods that should be used can be explained as follows: sociology students, before being given treatment, showed a high

level of understanding of the mastery of the qualitative research methods that should be used, and after treatment, they maintained this high level of understanding, reaching 38.5% (cell A). This means that 38.5% of students consistently have a high understanding of the qualitative research methods that should be used, both before and after the treatment is given.

The second pattern shows that before treatment, they had a low understanding of the mastery of the qualitative research methods that should be used. Still, after treatment, they reached a high level of understanding, reaching 7.7% (cell D). This means that 7.7% of students consistently increased their understanding of the qualitative research methods that should be used after receiving treatment.

The third pattern shows that they had a low understanding of the qualitative research methods that should be used before being given treatment. After treatment, they successfully increased their understanding to a high level, reaching 46.2% (cell B). This means that 46.2% of students experienced an improvement in understanding the qualitative research methods that should be used after receiving treatment.

The fourth pattern shows that before treatment, they had a high understanding of the mastery of the qualitative research methods that should be used. Still, after treatment, their understanding decreased to a low level, namely 7.7% (cell D). This means there was a decrease of 7.7%. The calculated Turn-Over = $(B + C / A + B + C + D)$ reached 53.9%. In contrast, the Net Change = $(B - C / A + B + C + D)$ was 39.5%, indicating that the treatment fully succeeded in increasing students' knowledge regarding the mastery of qualitative research methods that should be used. A comprehensive explanation can be found in [Table 4](#).

Table 4. Interconnection between Method Knowledge Before and After Treatment

	Method Knowledge - High	Method Knowledge - Low	Total
Method Knowledge - High	A 10 (38.5%)	B 12 (46.2%)	22 (84.6%)
Method Knowledge - Low	C 2 (7.7%)	D 2 (7.7%)	4 (15.54%)
Total	12 (46.2%)	14 (53.9%)	26 (100%)

Next, findings related to the level of mastery of statistics can be explained as follows: Sociology students in the 4th semester showed the first pattern, where before being given treatment, they had a high level of understanding in mastering statistics, and after being given treatment, they still maintained a high level of understanding in mastering statistics, reaching 77% (cell A). This means that 77% of students consistently have a high level of understanding in mastering statistics, both before and after being given treatment.

The second pattern shows that students had a low level of understanding in mastering statistics before being given treatment. After being given treatment, they still had a low level of understanding in mastering statistics, amounting to 11.5% (cell D).

The third pattern shows that students had a low level of understanding in mastering statistics before being given treatment. After being given treatment, they had a high level of understanding and mastery of statistics, amounting to 11.5% (cell B).

The fourth pattern shows that before being given treatment, students had a high level of understanding in mastering statistics. After being given treatment, they still had a low level of understanding in mastering statistics (0%). In other words, no students follow this pattern (cell

C). Turn-Over = $(B + C / A + B + C + D)$ found to be 11.5%, also becomes Net Change = $(B - C / A + B + C + D)$. Since no students (0%) experienced a decrease when given treatment, the treatment fully improved the understanding of statistics by 11.5%. The overall explanation is presented in **Table 5**.

Table 5. Interconnection between Statistics Knowledge Before and After Treatment

	Statistics Knowledge - High	Statistics Knowledge - Low	Total
Statistics Knowledge - High	A 20 (77%)	B 3 (11.5%)	23 (88.5%)
Statistics Knowledge - Low	C 0 (0%)	D 3 (11.5%)	3 (11.5%)
Total	20 (77%)	6 (23.1%)	26 (100%)

5. Conclusion

The administration of the treatment has proven effective in enhancing the Comprehensive Qualitative Research Methodology Mastery (CQRMM) of sociology students in understanding philosophy by 30%, method by 54%, and statistics by 12%. Additionally, the treatment has successfully increased the Net Change in the mastery of philosophy, paradigm, and theory by 30.8%, mastery of the appropriate qualitative research methodology by 38.5%, and mastery of statistics by 11.5%.

Before receiving the treatment, the understanding of philosophy, paradigm, and theory was categorized as moderate, at 62%, and the understanding of statistics was at 77%. However, the understanding of the appropriate qualitative research methodology remained low, at 39%. Students grasped post-positivism philosophy, the Social Definition, and the Social Behavior paradigm and elaborated on Weberian sociology theory and George Homans in their cognitive, affective, and psychomotor dimensions.

These findings indicate that, despite students having a strong understanding of philosophy, paradigm, and statistics, they still lack comprehension of qualitative research methodology. This strengthens the argument that their understanding is partially fragmented, and they cannot master the sociology curriculum. Consequently, students struggle to connect these three aspects and face difficulties in analyzing real problems, especially in the context of the Eid al-Fitr event.

Low CQRMM impacts the low mastery of the sociology curriculum. Students understand each course in the curriculum separately without being able to see the connections among them. This leads to difficulties in dealing with real problems, where students struggle to find references from various levels, such as philosophy, paradigm, theory, method, and statistics, and face challenges in providing sociological analysis.

After receiving the treatment, it is evident that the understanding of philosophy increased by 30%, especially regarding post-positivism philosophy and its connection to the social definition paradigm and the theory of social action. Improvement is also observed in the understanding of qualitative research methodology by 54%, with students able to master post-positivism philosophy, the social definition paradigm, the theory of social action, and their connection to the use of qualitative research methodology. A 12% increase in CQRMM in statistics understanding also occurred, with students able to link post-positivism philosophy,

the social definition paradigm, the theory of social action, and qualitative research methodology to descriptive statistics.

However, the CQRMM improvement cannot be fully explained by the treatment, as the researcher was unable to control external factors fully.

Although this study attempts to provide a comprehensive overview of the past, it has limitations in providing in-depth explanations for each aspect. Explanations about philosophy, paradigm, theory, method, statistics, and exemplars are incomplete and can only explain limited realities, especially those based on the deconstruction of formal Eid al-Fitr greetings.

Moreover, the limitations of this study are that it only refers to formal or written Eid al-Fitr greetings, which certainly do not always reflect spoken language. Although written, references to 'old' Eid al-Fitr greetings were not found in published research results, except those from instant messaging platforms. Although confirmed by the sender, this can potentially reduce the scientific level of the research.

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7. Declaration of Conflicting Interests

The authors have declared no potential conflicts of interest concerning this article's research, authorship, and/or publication.

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About the Authors

1. **Bagus Haryono**, obtained his Doctoral degree from Universitas Negeri Yogyakarta, Indonesia, in 2011. The author is an Associate Professor at the Department of Sociology, Faculty of Social and Political Sciences, Universitas Sebelas Maret, Indonesia.
E-Mail: bagusharyono@staff.uns.ac.id
2. **Sudarmo**, obtained his Ph.D. from Flinders University, Australia, in 2008. The author is an Associate Professor at the Department of Public Administration, Faculty of Social and Political Sciences, Universitas Sebelas Maret, Indonesia.
E-Mail: sudarmo@staff.uns.ac.id
3. **Triyanto**, obtained his doctoral degree from Universitas Pendidikan Indonesia in 2011. The author is a Professor at the Department of Pancasila and Civic Education, Faculty of Teacher Training and Education, Universitas Sebelas Maret, Indonesia.
E-Mail: try@staff.uns.ac.id
4. **Brq Dagfa Inka Mahadika**, obtained a Bachelor's degree from the Department of Agrotechnology, Faculty of Agriculture, Universitas Sebelas Maret, Indonesia, in 2023.
E-Mail: brqdagfa6@student.uns.ac.id