

Internalization of Islamic Teachings in Islamic Boarding School-Based Educational Institutions in Forming Religious Graduates

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Abstrak

The process of unifying values in one's self through appreciation, understanding, instilling, and fostering a value, attitude, teaching or belief from the surrounding environment then blends and becomes knowledge that influences one's life then is reflected in his daily behavior which is carried out intensively and continuously with the aim of always maintaining Islamic teachings, especially for students and graduates. This study used a qualitative descriptive approach, data collection techniques using interviews, observation, and documentation which were analyzed descriptively. While the data analysis used is data reduction, data presentation, and drawing conclusions. The results of this study indicate that the internalization of Islamic teachings in Islamic boarding schools-based educational institutions in forming religious graduates starts from the process of planning, organizing, implementing, and evaluating or supervising. This is in line with the support from the resources involved from the school by using learning strategies, habituation, and punishment. The supporting and inhibiting factors for the internalization of Islamic teachings in Islamic boarding school-based educational institutions for students and graduates are seen from the personal background itself which is heterogeneous, the carrying capacity of all school members and infrastructure.

Keywords: Internalization of Islamic teachings, Islamic Boarding School Based, Religious character, Madrasah Aliyah Nurul Jadid

Introduction

Education is the main content of the development of human life. Education can be interpreted as a door to recognize and understand all aspects of human development. In Indonesia, the learning policy announced by the Government of the Republic of Indonesia is mandatory for 12 years. Education starts from elementary school to university. In the education process, almost all skills, knowledge, habits, and attitudes are developed through the learning process. Achieving good learning outcomes involves several components, such as interests, talents, good psychological factors, abilities, motivation, attitudes, maturity, discipline, and others (Herpratiwi & Tohir, 2022)

Education in SISDIKNAS Law No. 20 of 2003 is a conscious and planned effort to create a learning atmosphere and learning process so that students actively develop their potential to have religious spiritual strength, self-control, personality, intelligence, noble character, and the skills needed by them. and society. This law states that national education has a function in developing capabilities and forming dignified national character and civilization in the framework of educating the nation's life. While the aim of national education is to develop the potential of students to become human beings who believe in and fear God Almighty, have noble character, are healthy, knowledgeable, capable, creative, independent, and become citizens of a democratic and responsible state.

Internalization is the unification of values within a person, or in psychology language is an adjustment of beliefs, values, attitudes, behavior (behavior), practices and standard rules in a person. Islamic religious values are noble values that are transferred and adopted within. So, the internalization of Islamic religious values is a process of fully incorporating Islamic religious values into the heart, so that the spirit and soul move based on the teachings of Islam. The internalization of Islamic religious values occurs through an understanding of religious teachings as a whole, and is continued with awareness of the importance of Islam, and the possibility of realizing it in real life.

The teachings of Islam itself is a religion taught by the Prophet Muhammad SAW which is guided by the Qur'an, Hadith, Ijma', and Qiyas which is a source of Muslim law which contains aqidah, worship, warnings, guides and stories that are used as references way of life for Muslims.

In this context, educational institutions based on Islamic teachings, such as Islamic boarding schools, are absolutely necessary. If formal institutions focus their education system on the intellectual or academic intelligence sector, Islamic boarding schools become educational institutions that prioritize teaching on the emotional intelligence, spiritual, moral development, da'wah or Islamic educational institutions.

Formal educational institutions under the auspices of the Ministry of Education and Culture (Kemendikbud), Ministry of Religion (Kemenag) and non-formal educational institutions such as Islamic boarding schools are one of the most influential components and determine the direction of environmental and social change and even the progress of a civilization. If the advantages of the two educational institutions are combined, a strong educational force will be created and has the potential to be able to produce superior, reliable and good character Indonesian young people. Unfortunately, however, a dichotomy has emerged between school education and Islamic boarding schools, so that pesantren and schools are viewed phenomenologically as a form of idealism in each of these educational institutions. To accommodate this dichotomy, Islamic Boarding Schools (SBP) seek to integrate the advantages of the school education system with the delivery of education at Islamic boarding schools. This step is intended so that the positive culture that develops in Islamic boarding schools can be adopted by schools and integrated into various aspects of the educational process in schools and vice versa excellence in schools can be applied in Islamic boarding schools.

Efforts to advance formal school education with Islamic boarding schools will result in a stronger and more complete education system. By integrating, integrating, combining, and unifying two or more things into one. The advantages contained in each of these educational institutions will be even more meaningful if both are integrated into one model of educational unit that is managed in an integrated manner. This integration will be a valuable instrument for improving the quality of Human Resources (HR) in Indonesia so that they become competitive and comparative human beings and are able to compete in the era of globalization without having to abandon the nation's character.

Based on the Islamic view, religious and moral education is very important as the root of forming human beings who are faithful and pious. Of course that person must have a soul, an intelligent mind and a heart that always recites dzikrullah. Education is held not only to prepare the workforce, but a more important goal, namely to help humans become perfect human beings.

In the world of education, part of the teacher's task is to educate in how to teach. While other opinions say the teacher is a figure who plays an important role in shaping student character, this is because the process of achieving educational goals without a teacher will produce output that is not optimal. Teachers not only act as teaching staff but also educators who guide the morale and quality of their students. Through his behavior and actions the teacher is able to affirm and reflect on religious values as part of his life. In schools, character

education based on Islamic teachings should be realized in every aspect of learning, such as religious education, discipline, tolerance, honesty and having a national spirit. This is done for the sake of creating a student who has character and has positive thoughts in him.

Madrasah Aliyah Nurul Jadid, one of the formal educational institutions in the Nurul Jadid Islamic Boarding School, was officially established in 1977, with the Decree of the Nurul Jadid foundation on January 1, 1978 with Decree number 0407/YNJ/A.III/I/1978. With a total of around 1523 students and a land area of 5000 m². Since the 1993/1994 school year, this madrasah received permission to organize MAPK (Special Program Madrasah Aliyah) with a decree. Number: 44/E/1994 which later in the 1994/1995 school year the name was changed to Madrasah Aliyah Keagamaan (MAK) and at the same time the Language program and Science program were also opened.

Learning in several classes, especially the superior class, is carried out based on ICT by using English for mathematics-science subjects and Arabic for Religion subjects. Students are encouraged to be able to learn more independently by developing discussion and seminar learning models as well as practicum. Learning activities are not only carried out in the morning and at school but also in the afternoon and in the dormitories of each program.

The internalization process at MA Nurul Jadid is carried out in the form of example, habituation, coaching, enforcement of rules, and motivation, such as Good Character Habituation activities, seminars, ceremonies, Madrasah Diniyah exams, Furudhul Ainiyah exams and all of that is done at school. While the activities carried out outside of school were in the form of book exams for Religious Program students, juz promotion exams carried out by the IT program and additional activities carried out in the dormitories. And all of that cannot be separated from the values of the Santri Trilogy and Five Awareness.

The same research was carried out by Sari Laela Sa'dijah, M. Misbah in (2021) regarding the Internalization of Islamic Religious Education in the Formation of Student Attitudes and Behavior, where students are encouraged to process attitudes and behave according to Islamic religious guidance in depth.

Another study was conducted by Muhammad Mushfi El Iq Bali (2019), Nurul Fadilah regarding the internalization of religious character in Nurul Jadid junior high school, where this research resulted in a strategy for implementing the internalization of religious character in Nurul Jadid Middle School through two implementations namely in intracurricular and extracurricular activities based on "Five Awareness and Santri Trilogy" as a benchmark for character building which is the main foundation of the Nurul Jadid Islamic Boarding School.

In this study, researchers chose Madrasah Aliyah Nurul Jadid (MANJ) Karanganyar Paiton Probolinggo which is in the Nurul Jadid Islamic Boarding School environment. In the initial observation, the researcher found several uniqueness or phenomena that exist in Ma Nurul Jadid, in the form of Habituation of Good Character by applying the Koran together with Bit Tartil, reading istighosah, reading tahlil, reading rotibul haddad, reading diba', reading Yasin and waqiah letters, reading asmaul husna, and finally reading the prayer together before the learning activities begin, so that it is easy for schools to internalize the values of Islamic teachings in shaping the Islamic character of the soul.

From the two studies above, it has not been discussed in depth about, the process of internalization, strategy to action in the process of internalization for students, so research is interesting to do, because the results will definitely go through a long process, and a long process in education requires strategies for both teachers and principals.

At the same time, research discusses the synergy between teaching and educational staff, uniting in internalization in accordance with their respective duties and functions, in accordance with the vision and mission of Islamic boarding schools and institutions.

Method

This research was conducted at MA Nurul Jadid which is addressed at Jl. KH Mun'im Karanganyar Paiton Probolinggo, This study aims to analyze the implementation of habituation in forming the religious character of students and their graduates. The approach in this study uses a qualitative approach. This type of research uses field research with a case study design. Data collection techniques in this study used observation techniques, interviews and documentation which were analyzed descriptively. with the following stages.

Results and Discussion

Internalization begins when an individual is born or from life to death , where educational techniques can be carried out through imitation, habituation, enforcement of rules, and motivation. Meanwhile, according to another opinion, internalization is in-depth coaching and living of religious (religious) values combined with educational values as a whole whose goal is to unite in the personality of students, so that they become one character or character of students.

Islamic teachings are a combination of the relationship between the servant and his god which can be called *habluminallah* and the relationship between the servant and fellow living things or *habluminannas*. Both of which must be balanced for us to walk because they contain the values of monotheism, worship, morals, so that they will grow within themselves in the form of faith, belief, changing attitudes, cleansing oneself from bad behavior and improving worship. So it can be concluded that the internalization of Islamic teachings is coaching, in-depth experience and living up to what the Prophet Muhammad brought in Islamic teachings that are applied in everyday life so that habits are formed that unite spontaneously into one's character or character.

The philosophy of pesantren education is based on a meaningful relationship between humans and God. This relationship produces a meaning of beauty and majesty, where the worship that is carried out by all teachers and students at Islamic boarding schools is prioritized in terms of seeking knowledge, managing lessons, self-development, and developing activities with students and the community. This is historically closely related to the role played by this institution since experiencing Islamization, namely apart from being an educational institution it is also a *da'wah* and social religious institution as well as the center of the Islamic religious development movement. So pesantren-based educational institutions emphasize integration in learning methods so that they can optimize cognitive, affective and cognitive domains, which leads to Islamic teachings in the form of coaching, education, and habituation of good character. As an educational institution in Islamic boarding schools aimed at studying, understanding, fostering, guiding, exploring, living, and practicing Islamic teachings by emphasizing the importance of morality as a daily behavior so that it becomes a tradition that is rooted within oneself.

According to KH. Wahid Hasyim, the value of religious character (educational character) is a value that forms the basis of behavior. As in his various writings and thoughts, KH. Wahid Hasyim always associated with religious issues. His position as a scholar emphasizes the value of the religious or religious character. Based on the goals of national education, education in schools does not only seek cognitive mastery for students, but must be balanced with character building. Therefore, character can be interpreted as morals, as Aan Hasanah said, that character is behavior that is carried out automatically without the need for thought.

Madrasah Aliyah Nurul Jadid (MANJ) is a private institution under the auspices of the Nurul Jadid Paiton Probolinggo Islamic boarding school foundation, with a total of 523 students, 213 sons and 310 daughters in the 2022-2023 academic year. Madrasah Aliyah Nurul Jadid has accredited A status which has 3 superior specializations, namely the Religious Program, Superior Science, and Tahfidz Science. While the Regular has 3 specializations,

namely the Language Program, Social Sciences, regular Natural Sciences. The pesantren-based school is an attempt by the Education Bureau and the Nurul Jadid Boarding School Bureau to integrate the advantages of the formal education system with the advantages of the pesantren education system. In practice, Islamic boarding school-based schools are an integrative educational model that combines the implementation of a school system that develops IMTAQ and science and technology abilities with the implementation of a pesantren system that develops religious attitudes and practices, and increases morality. It is hoped that the integration of various intelligences as an effort to form multiple intelligences of students so that they have intellectual abilities, spiritual abilities, and the ability to do something on the basis of skills and professionalism.

In its application, the internalization of Islamic teachings in Islamic boarding schools-based educational institutions that apply an implementation approach by integrating general education and religious education into one curriculum fabric. With this approach, all subjects and all school activities cannot be separated from the framework of Islamic teachings. While in the understanding of Islamic religious knowledge, the internalization of Islamic teachings in Islamic boarding schools-based educational institutions is enriched by the existence of a pesantren curriculum.

To achieve the educational goals of Madrasah Aliyah Nurul Jadid (MANJ) it refers to the Ministry of Education and Culture curriculum which is then integrated into the pesantren curriculum. Curriculum is an important component in the education system. The curriculum contains about understanding the learning experiences of students, because the curriculum is very important in the educational process, the curriculum is developed as a solid foundation. Therefore, what has been conveyed by WAKA curriculum, "Integrated into subjects by means of lesson plans raised by referring to the Trilogy and Panca Awareness of Santri which we usually call RPP 35, how do pesantren values enter and be integrated into the curriculum?" general study".

Internalization of Islamic teachings is one of the efforts to practice the knowledge gained at school, equipping students with good character habits and acquiring deeper religious knowledge through Diniyah Learning which has been adjusted to the level of each student including the FA exam which is carried out by class students X which is a requirement to enter the formal class.

The form of internalization of Islamic teachings in Islamic boarding schools-based educational institutions in forming graduates who are religious at MA Nurul Jadid, based on observations and interviews conducted by researchers with regular and continuous hours of activity, in which the hours of activity are carried out by students who are at school starting from the beginning go to school. The implementation of the internalization of Islamic teachings in Islamic boarding schools-based educational institutions is not only carried out in the classroom, but also carried out outside the classroom.

Strategy for Internalizing Islamic Teachings in Islamic Boarding School-Based Educational Institutions in Forming Religious Graduates

This routine activity is an activity that is continuously carried out by students and the entire board of teachers. The goal is that the curriculum from the Ministry of Education and Culture and the pesantren curriculum can be implemented properly through integration in school activities and learning.

From the results of observations made by researchers that in the field the researchers found several strategies for internalizing Islamic teachings in Islamic boarding schools including through habituation, discipline, punishment, FA exams and the existence of early learning to deepen religious knowledge which has been divided according to each subject's fan. All of these activities are based on policies that have been planned by the Education Bureau and the Board of Islamic Boarding Schools which are also agreed upon by all teachers.

Based on the explanation above, the researcher describes the results of observations found at Madrasah Aliyah Nurul Jadid for Islamic teaching strategies in Islamic boarding schools in forming religious graduates including:

- a. Good character habituation
 1. Student activities in the habit of reading prayers together and reading tawasul, istighosah, diba', burdah, tahlil, rotibul haddad, and reading surahs munjiyat.
 2. Student activities in congregational midday prayers
- b. The strategy sets an example in the internalization of Islamic teachings

Exemplary in the aspect of education is a method that is very influential and has proven to be the most successful in internalizing Islamic teachings to students. Remembering the teacher is a good figure in the view of students. The teacher is not limited to conveying knowledge but is broader than that, including activities to transfer personality to form students with character and religion.
- c. Discipline strategy in the internalization of Islamic teachings

Discipline strategy, in this strategy requires firmness and wisdom. This is the teacher of the discipline section who plays a role in controlling students who are assisted by Osim. For those who violate it will be assessed according to the school rules.
- d. Punishment strategies in the internalization of Islamic teachings

This strategy of giving punishment applies in terms of following up on students who do not take part in the internalization of Islamic teachings at MA Nurul Jadid and is suitable as an action that makes students aware of what they have done and wishes not to repeat and regret it.
- e. Religious deepening activities through diniyah learning

In learning the religious deepening of Madrasah Aliyah Nurul Jadid conducts diniyah learning with various religious knowledge fans so that students are more focused and in-depth regarding the knowledge being studied.
- f. Furudul Ainiyah's in-depth activities for class X students who wish to enter formal institutional classes

Conclusion

Internalization of Islamic teachings in Islamic boarding schools-based educational institutions in forming graduates who are religious is carried out with regular and ongoing activities, activities carried out by students who are at school from the start of entering to going home from school. Internalization is carried out by providing modeling for MA Nurul Jadid teachers who always provide models of religious behavior, both inside and outside school.

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