


The Essential Role of *Tahfidz* Boarding School in Internalizing Islamic Values: Study at Universitas Muhammadiyah Semarang

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Article Info	Abstract
<p>Article History</p> <p>Received: October 20, 2023</p> <p>Revised: February 05, 2024</p> <p>Accepted: April 04, 2024</p> <p>Published: June 30, 2024</p> <p>Keyword: Boarding School, Islamic Education, Tahfidz, Values</p> <p>Copyright (c) 2024 Iqbal Hidayatsyah Noor, Ali Imron, Rohmat Suprpto</p> 	<p>Islamic teaching values are an integral component of an Islamic educational institution. The value of Islamic teaching is also an indicator of success in the educational process at the institution. This also applies to Tahfidz Boarding school which has students with various backgrounds of study programs at Universitas Muhammadiyah Semarang (Unimus). Tahfidz Boarding school tries to instill Islamic values in every daily activity. Therefore, this study explains what Islamic education values are instilled and explains what methods are used at Tahfidz Boarding school. This type of research is field research. This research has primary data sources from all students who live in the Tahfidz Boarding school as well as being active students in each study program at Unimus. Other sources of this research are documents of student activities owned by Tahfidz Boarding school. The method of this research is deductive method with qualitative description data analysis with data collection method using observation, in-depth interview, and documentation. the conclusion of this research is the cultivation of Islamic teaching values in the men's Tahfidz Boarding school of Unimus covers 4 values of <i>ulumul qur'an</i>, faith values, moral values, worship values and the methods used are five methods, namely lectures, practical methods, exemplary methods, and habituation methods.</p>

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Introduction

The instillation of religious values in students or *santri* plays a crucial role in shaping strong character and personality, serving as the foundation of their morality and ethics. These values not only guide their relationship with God but also regulate social interactions and environmental awareness. Amid the challenges of globalization and modernization, religious education acts as a shield for the younger generation against negative influences that could undermine their morality. Although Western culture tends to separate spiritual aspects from daily life and views religion merely as a social phenomenon, it is essential for educators and educational institutions to continuously instill religious values using relevant approaches, so that students can internalize them in real-life situations. In this way, the generation that grows with these values will become individuals of integrity who can positively contribute to society and the nation (Ananta, 2022).

The development and solving of this problem are a form of religion in facing the challenges of globalization. Because globalization itself brings culture outside religion which causes a decline in moral values, ethics and behavior. The peak is the emergence of immorality and crimes that are dangerous to society. Especially at the tertiary level, where students are the main subjects in cultural development and educational implementation. In terms of interactions between fellow students, it is not difficult for us to find from various sources, both electronic media, print and other mass media, which show worrying conditions, because of the influence of Western culture which promotes promiscuity, lest the student generation will experience a decline in moral values, ethics and behavior that reflect delinquency or disobedience. So, it is necessary to instill religious disciplines to increase values.

This value planting can be in the form of Islamic education, which is a strategy to improve human resources, especially a Muslim. Because Islamic education has an important role in shaping the morals and character of individual Muslim communities, with the principle of Islamic principles with divine values. The cultivation of the value of Islamic education must be applied to every Muslim, as the following hadith of the Prophet Muhammad: "*Seeking knowledge is obligatory for Muslims* (Febrian, 2023).

This was the seriousness of the previous ulama in seeking knowledge, so as a student studying at a university it is important to continue studying religious knowledge even though the scientific fields taken at the university are general and varied. However, in the practice of Islamic education, we sometimes encounter difficulties and are not sufficient for Islamic religious education itself. Discussing Islamic religious teaching also discusses Islamic education. Regarding the aspects that Islamic education wants to achieve. Islamic education is difficult to achieve without Islamic teaching. Meanwhile, Islamic religious teaching is meaningless if it does not achieve the goals of Islamic education.

Meanwhile, according to Rezky Alsyah (Ananta, 2022), there are two specific weaknesses in religious education. First, from the content aspect. In the past, the discussion has only revolved around religious issues of a formal-ritual nature and theology that seems exclusive. More substantial religious issues have never been critically explored. For example, the meaning of piety in a social context, and the need for creative and transformative pioneering work, as well as the necessity of collaborating with people of other religions as a manifestation of true religion. Second, from the assessment aspect. The assessment of religious education is only charitable, meaning that the success of religious education is solely based on an assessment based on compassion. Anyone who has taken religious education must be considered to have understood it. Assessments are

barely based on cognitive and affective aspects, let alone psychomotor. So there needs to be development of Islamic education in educational spaces, one of which is in Islamic boarding schools.

Islamic boarding schools in the modern era are places for students to get religious education and general education in a balanced manner. Not only does the process of transferring knowledge occur, but boarding schools are also place that strive to build character and morals in accordance with Islamic teachings, and the values promoted cover aspects such as faith, morals, worship, etc (Rois, 2023).

The first planting of Islamic education values is faith to Allah SWT. The boarding school in strengthening the faith of students will teach the concept of tawhid and guide students to understand the teachings of Islam based on the Qur'an and As Sunnah. The second planting of Islamic education values is worship, emphasizing worship to students is important to increase students' piety towards Allah SWT. Islamic students (*santri*) will be taught worship practices such as prayer, zakat, fasting, and how to apply this value of worship to everyday life. The third value planting is about morals. Because morals are the fruit of worship itself, the cottage will focus on developing noble morals. Students will be taught to be disciplined, responsible, honest and have integrity. The formation of noble morals also includes the development of ethics in interacting with other individuals, including tolerance, compassion, respect for differences. Overall, Islamic boarding schools have a central role in instilling the values of Islamic education, shaping character and preparing young people for individuals who have faith, noble character, and play an important role in maintaining the wisdom and depth of Islamic teachings in an ever-evolving world (Supriyatno, 2019).

Tahfidz Boarding School of Universitas Muhammadiyah Semarang (TBS Unimus) is one of the Technical Implementation Units (UPT) of the boarding school under Unimus which houses students from various majors studying at Unimus. This boarding school strives to cadre and produce the Qur'anic generation. With an educational approach centered on the teachings of the Qur'an, students are given a strong foundation to understand, memorize, and practice the holy verses of the Qur'an in their daily lives. In this educational process, Qur'anic values such as piety, purity, integrity and servitude to Allah are deeply instilled. Students will become memorizers of the Qur'an so that they will become ambassadors of the Qur'an who carry the message of the Great to the world. Thus, the *tahfidz* hut will contribute significantly to giving birth to a Qur'anic generation that has a deep understanding of the teachings of the Qur'an and is able to apply them to everyday life.

Unimus as one of the leading Islamic Higher education Indonesia, play its role in educating and instilling the teaching and values of Islam to the student though TBS Unimus. TBS Unimus which aims to educate and help them strengthen their Aqidah, encouraging the Ibadah and practice good *akhlak* as the sign of their Islamic Identity. Students are also educated to be able to become Muhammadiyah cadre graduates with Islamic provisions. Students are also expected to be able to take part in learning activities on campus but still participate in Islamic activities at the boarding school. The busyness of students both on campus and in the dormitory is an integral part of their educational experience. When on campus, students will be involved in various academic and extracurricular activities, such as classes, research, student organizations, and social activities. They will learn to develop their intellect, by building practical skills, and pursuing their interests. Meanwhile, when they are at the boarding school, *santri* also have a unique busy life. They will be involved in religious activities such as Qur'anic learning, religious chants, regular worship and so on. In addition, they play an active

role in daily tasks such as cleaning the cottage environment and contributing to social activities and togetherness that strengthen the bond of brotherhood between them. The busyness in campus and in the hut is what makes the need for strategies and methods in maximizing student potential to instill Islamic knowledge in the men's TBS Unimus.

Research Method

Case study research and a qualitative approach were used in this study. To describe the unit holistically, in detail and contextually. This was done to deepen the data and to obtain the maximum quality of research results (Husein et al., 2022). The case study method can obtain quality research results because it emphasizes data collection. The field study in this research is an attempt to describe the implementation in the field and solve all practical obstacles of an educational phenomenon that occurs.

This qualitative research uses descriptive research methods. This is a nature of the research method used in describing phenomena or situations with accurate, detailed and in-depth data that is systematically researched (Hafni Sahir, n.d.) The purpose of this research is to describe in detail the characteristics, nature of the phenomenon under study without trying to explain the complexity of a phenomenon. Case studies in qualitative research are often found in various fields of science, especially the field of evaluation science, where researchers will analyze in depth a case, event program, process activity for individuals or groups. cases are limited by place and time of activity. Researchers will collect detailed information using data collection procedures over a sustained period.

This will illustrate the implementation of the theory that is carried out based on existing data collection so that it does not just test hypotheses. Data collection is done by directly observing, interviewing, studying documents and notes in the field as well as various journals and books that add to the references of this research. The primary data in question comes from the first data source, data obtained through written questions using oral interviews. (Hikmawati, 2020). The source of data in this research is from the place where this research was conducted, namely the Men's TBS Unimus.

This research has several subjects, including students of the *santri*, *ustadz*, *Musyrif*, and manager TBS Unimus. Meanwhile, secondary data in this research comes from books, journals and notes from *Musyriks* related to the implementation of activities in the TBS Unimus. The data collected, both primary and secondary data, will be analyzed using the Huberman and Miles model which is characterized by three activities.

First, data reduction where this stage involves reducing, filtering and shrinking the data needed to be more focused and relevant. Researchers will identify patterns, themes and main concepts. Second, data presentation in this case the researcher will narrate, make tables, graphs and other visualizations to simplify the writing so that it is easy to understand for readers and other researchers. Third, drawing conclusions or verification, this is an effort to integrate the findings from the data, identify findings and conclude about the phenomenon studied in depth. So that further conclusions will be connected to the questions at the beginning of the research and verified for accuracy (Creswell, 2018).

These three activities can be carried out simultaneously by focusing on continuous and sustainable interactive cycles supported by data validity testing through credibility, (interval validation) to ensure data findings are in accordance with reality, transferability (external validation) to evaluate the extent to which findings and conclusions can be applied to certain situations, dependability (reliability) to check the consistency of findings and accuracy in analyzing findings, and confirmability (objectivity) to examine

and ensure findings are not affected by research bias due to researcher prejudice (Ellström et al., 2020). By applying the Huberman and Miles model and involving the validity of this data. Qualitative research on the cultivation of Islamic education values will be able to produce strong and relevant findings to understand the phenomenon of better Islamic education.

Result and Discussion

The meaning of value is something that gives meaning to life. Value is a normative guide that influences humans in making choices among various alternative actions. Value from his perspective is the subject of everyone in accordance with his assessment capacity which allows individual tendencies to produce different assessments and actions. In a broader interpretation, value can be defined as a set of agreed-upon goodness. When that goodness becomes a norm or rule used as a standard in judging something, it is called a norm. Thus, value is the goal of a behavior that is in accordance with approved norms (Gallego et al., 2020). Value is something that is useful and important for humanity and understands humans according to their nature. For example, ethical value, which is the value of humans with noble personalities, such as honesty, noble morals adopted by a group of people. The meaning of value will understand us in determining whether it is good or bad and encourage us to analyze the moral reasoning of a moral behavior. Values are divided into two groups: First, the value of giving is the fruit of developed value practices. For example: kind, compassionate, loving, respectful, trustworthy, sensitive, fair, generous etc. Second, the value of conscience (values of *bieng*) is the value contained in human beings that can develop into our identity in response to external influences or other people. For example: honesty courage, discipline, potential, suitability etc (Yates & De Oliveira, n.d.).

Values exist in all aspects of education. Both theory and practice in educational units. With the value of lecturers will evaluate students, and students will assess lecturers. The community will evaluate the education unit in the realm of teaching and learning activities, teaching competence to the program of the education unit, as well as the education unit will assess the community to see market needs that must be a quality improvement strategy. Education in Arabic is *tarbiyah*, *ta'lim*, *ta'dib*, (Hidayat, 2024). In essence, *tarbiyah* focuses on the learning process, *ta'lim* focuses on providing information and *ta'dib* focuses on moral development. These three concepts have different meanings but have almost the same goal, namely creating a generation with global insight, character and noble character. These three fundamental concepts have a special role in the implementation of Islamic Education.

First, *Tarbiyah* (Islamic education) is a learning process that directs students to achieve perfection of understanding and the formation of *akhlakul karimah* character. As in the word of Allah: Meaning "and humble yourselves to them both with compassion and say: "O my Lord, have mercy on them both, as they have nurtured me from childhood" (Dalhar & Wijayanti, n.d.). The translation of the verse above, the word *tarbiyah* is used to express the task of parents who take care of their children as children. According to Bukhari Umar, there are four elements of the meaning of *tarbiyah*, namely, guarding and maintaining the child's fitrah before tabligh; developing the readiness of potentials; directing all fitrah and potential towards proper goodness and perfection; this education process is carried out in stages.

Second, *ta'lim* is a description of a teaching process that maximizes the use of all five senses enshrined in human thought. As the discussion of the word *ta'lim* is also often found in the Qur'an mentioned up to 42 times which has the meaning of teaching including Q.S. al Baqarah : 32, 151, 239, and 281, Q.S. Ali Imran 16, Q.S. An-Nisa : 13,

Q.S al-Maidah : 4 and 110, Q.S. Yusuf : 21, 68, and 101, Q.S. al Hujurat 16, Q.S Taha : 71, Q.S. Ar Rahman: 4. (Juwairiani, 2023). Therefore, *ta'lim* will facilitate individuals in recognizing signs, distinguishing between wrong and right, and understanding the essence of knowledge. Third, *ta'dib* is an interpretation of learning to build a manners and morals in creating a civilization that refers to the application of the values of Islamic law as the foundation of life. Islam is a verb derived from the word "*aslama*" which is rooted in the word "*salima*" which means clean and safe from defects, in the context of Islam, this word implies a call to humans to surrender to Allah with purity of heart and free from sin inherent in humans. Islam fully aspires to peace and security, as illustrated by the word "*assilmu*" which means "Peace" and "safety" (Nurrohman, 2021)". While in terms of terms, it is all the rules based on the revelation of Allah which was revealed through His Prophet to mankind to obey it so that mankind is preserved, prosperous, and realized islah between mankind which is listed in the Al-Qur'an and As-Sunnah. Therefore, in the teachings of Islam, being a Muslim means living in obedience to Allah, seeking peace with Allah and others, and living a clean life in the hope of achieving safety and abundance through sincere obedience to Allah.

According to Daulay, Islamic education is a deliberate effort aimed at guiding and nurturing students to deeply explore and understand the comprehensive teachings of Islam. The goal is for students to effectively apply the principles of Islamic education in their lives and adopt them as a way of life. Based on this discussion, Islamic education is a planned and conscious endeavor to equip students with the knowledge, understanding, and belief in the teachings sourced from the Qur'an and As-Sunnah. Through teaching, learning activities, and training, students are expected to develop into well-rounded individuals who integrate intellectual and sensory intelligence, ultimately embodying noble character (*akhlakul karimah*) in accordance with the Qur'an and Sunnah (Daulay, 2014).

A more detailed definition of Islamic education is to prepare students who have devotion and noble character in accordance with the Al-Qur'an and As-Sunnah, through guidance, experience, teaching and accompanied by harmony and respect for other religions. The conclusion of Islamic education value cultivation is the cultivation of a norm based on Islamic values as a basis for understanding and believing in the Qur'an and As-Sunnah so that humans can maintain safety and peace that has been taught in our holy Al-Qur'an and used as a benchmark for achieving salvation in the world hereafter.

Methods of Islamic Education

The method used in the cultivation of Islamic knowledge is a way or approach used in the process of teaching and learning Islam. This method is deliberately designed to facilitate understanding, appreciation and application of Islamic values and principles into daily life. The following are Islamic education methods, among others; First, the Lecture Method, is a method of presenting information, material carried out by means of oral (verbal) explanation to listeners. Such as *Ustadz* explaining about religious concepts, sacred texts, moral principles, such as the story contained in the Word of Allah, meaning: And we have told you the stories of our messengers, the stories by which we strengthen your hearts; and in this Surah has come to you the truth, and a teaching and a warning for those who believe (Un Nisa Faizi & Naeem Butt, 2020).

This verse explains that Allah told the story of the previous messengers with their people. The lecture method with the delivery of stories is so classic and is still often used to explain a knowledge. this method is good if facilitated by preparing media and supporting tools to reduce the limitations of the material. *Second*, the practice method, this method is a method that is considered important because it can provide direct

experience to *Santri* regarding the material presented, this will affect the results of Islamic education (Ananta, 2022). Method is an approach that combines the theoretical and practical aspects of Islamic teachings. The results of the interview with Siti Aminah said:

“Through this method, students will be invited to apply religious teachings in a real context and experience religion with concrete actions. The practice method requires individuals to demonstrate directly about the material that is related to be demonstrated, and the practice method will increase the audience’s clear understanding of the knowledge to be conveyed” (Siti Aminah, Direktur Ponpes KH Sahlan Rosjidi, 19 May 2023).

The practical method in Islamic education in the UNIMUS tahfidz hut includes learning through direct experience, both *maghdah* worship and *ghairu maghdah* worship. In *maghdah* worship, the *ustadz* assisted by *musyrif* will provide a detailed explanation in accordance with the Qur’an and Hadith to then be practiced by *santri*. Meanwhile, *ghairu maghdah* worship does not have special rules in Islam, but it is still considered a form of worship if done with the sincere intention of getting pleasure from Allah. The practice method plays a role in shaping the character of *santri*, by internalizing religious values in their actions and helping them become individuals who have faith and good morals and are beneficial to society.

Third, the Exemplary Method, is the method of *uswatun khasanah* in Islamic education which requires educators to set an example by doing things first to the students, so that they will imitate what the educators do. Exemplary method is an important thing in Islamic learning because it will affectively shape the behavior of students into *akhlakul karimah* (Asy’ari 2014, 199).

The efforts of an *ustadz* in building the main foundation will form a strong character and morals in the *santri*. An *ustadz* or *musyrif* will be a role model who lives the values of Islamic religion and ethics in their daily lives. They provide concrete examples of how to apply Islamic principles in social interactions, worship, and daily actions. The student will not only learn the theory of Islamic teachings, but directly embody the practice of Islamic teachings.

Fourth, the question-and-answer Method is a method that allows dialog between *ustadz* and *santri* and *santri* with other *santri*, because there is two-way communication between the two and provide mutual feedback in the form of questions and statements directly. This is also done by Allah in inviting humans to think, as stated in Q.S. Ar Rahman which contains the favors and evidence of the power of Allah, starting from humans and their ability to educate, the creation of the heavens and earth, the sun, the moon, the stars of the trees. The enjoyment of this pleasure is then questioned by Allah in his words: “then which of God’s favors do you deny?” (Sayyid Quthb, 2015)

This question is then repeated 31 times, and each question has a different meaning and stimulus and impression according to the context of the previous verse (Prianto, Hamisi, and Octaviana 2020, 183). In the context of Islamic Education, the question-and-answer method can be used in religious counseling sessions, where *santri* can ask about personal problems and seek religious guidance in accordance with the Qur’an and Hadith. The answers given to the *santri* will serve as material for their reflection on the interconnection of Islamic teachings and the solution of their life problems. So that they can make personal reflections related to the dialog about their experiences.

Fifth, habituation method, habituation is an activity that is carried out repeatedly and deliberately created so that it can make a habit. Learners will be given the opportunity to practice repeatedly what they have learned from the learning process (Toosi et al., 2019). In the context of Islamic Education, the habituation method (*takwin*) is a deep

approach in the form of behavior in accordance with Islamic teachings. In an environment that focuses on Islamic Education, such as a cottage, this method is applied to make it easier for students to internalize values and actions that are in accordance with Islamic teachings, so that it will create a habit in behavior. This includes performing acts of worship such as praying in congregation at the mosque, observing obligatory and sunnah fasts, reading the Qur'an regularly and memorizing the Qur'an in congregation. This practice of habituation will involve simplicity, honesty, performing *tahajud* prayers, remembering Allah both after prayers and in between their activities. All of this aims to create positive habituation, foster discipline and strengthen morality in line with Islamic values in daily life. As a result, students become better individuals and get closer to Allah like the method used by the Prophet Muhammad in educating his companions.

Islamic Education at TBS Unimus

Islamic education that was inherited by the prophet is now still maintained in education in boarding school. And along with that, the purpose of National Education is an effort to strengthen faith, piety, and noble character. Islamic boarding schools as Islamic Education Institutions play a huge role in realizing the achievement of national goals (Baiza, 2018). TBS a Unimus was established as an educational institution for the cadres of Muhammad that focuses on memorizing the Qur'an. The students here are Unimus students from various study programs. The *pesantren* is managed by Unimus through the Technical Implementation Unit (UPT) of the KH. Sahlan Rosjidi Putra Islamic Boarding School in collaboration with the Institute for Islamic Studies Kemuhammadiyah & General Subjects (LSIK & MKU).

The students who reside in this hut are students who are the result of Unimus admissions who receive additional Tahfidzul Qur'an and other Islamic religious education. The *tahfidzul qur'an* program will give the students the opportunity to memorize the Qur'an deeply and consistently during their study period in the *tahfidz* hut, while carrying out their academic education at UNIMUS. This program will create a balanced learning environment between general science and Islamic religion, enabling students to continue to cultivate a broad knowledge and have a solid religious foundation. The results of interviews with Nur Rohim said:

"The pesantren will be committed to supporting the growth and development of Unimus tahfidz pondok students in various aspects from academic to spiritual and help assist them to become cadres of Muhammadiyah, society in general and the nation" (Nur Rohim, Secretary of TBS, 26 Mei 2023).

Islamic boarding school (*pesantren*) is formed in answering the problem of the decline of character and moral values in the younger generation, it is a necessity if Muhammadiyah Semarang University, which is attached to the nation's educational institutions, strives to prepare students who not only have professional academic integrity but also strong moral, social and religious integrity. These two things are the keywords to be able to improve the nation's civilization towards the main society of *baladatan tayyibatun wa rabun ghafur*. At this stage, the *pesantren* and *santri* have an important role in creating the habitus of civilization or the social tendency of Indonesian society. (Sheriff Jallow, 2023) The habitus is built through a system that is internalized by *pesantren* through education and habituation in increasing faith through prayer to build *akhlakul karimah*.

The Student Boarding School is an Islamic Education Institution that provides education and teaching as well as develops and disseminates religious knowledge (thoifah

I, 2018). The learning system in Unimus' Tahfidz Putra student boarding school is carried out by staying for one year in Unimus' Tahfidz Boarding school. It is hoped that every Unimus student will be able to become a Qur'an memorizer and create a habit of good character with programs that harmonize spiritual culture, academics, leadership and Arabic language skills. This will equip them to live outside the dormitory and during their lecture activities in the remaining academic period. First, Classroom Learning is an activity to add religious material in the dormitory outside or not part of campus courses. The results of interviews with Fauzan said:

"Classroom learning is usually held at night after Isha' until nine o'clock. because that's when students start to have free time. The Pondok takes this time to provide cultivation to students about Islamic values" (Fauzan Adhima, Musyrif TBS, 26 June 2023).

Cultivation is focused on teaching a deep understanding of religion, this is in the form of several Islamic boarding school subjects such as *ulumul qur'an*, *tahsin tadris*, *aqidah*, morals, worship, Arabic language and Kemuhammadiyah. Memorization of the Qur'an is also an integral part of education in *pesantren santri*. And this will affect students' learning in the classroom, especially in their understanding and memorization of the verses of the Quran. This diversity of understanding stimulates students to actively discuss scientific religious concepts critically but prioritize morals in arguing in class.

Second, Muraja'ah Qur'an and memorization deposits are activities by reading the Holy Qur'an together in a large circle (*halaqah*). The results of interviews with Sri Sukasih said:

"Murojaah al Qur'an is carried out in the form of a large halaqoh first, then from large groups into small groups according to the ability of the students. This grouping is done to make it easier for the boarding school administrators to classify the students according to their abilities. Furthermore, the students will deposit their memorization at night. Memorization deposits are usually carried out starting after Asr until night and after dawn until early morning" (Sri Sukasih, Head of TBS, 19 May 2024).

This activity is carried out because this is the brand and special program of the Unimus men's *tahfidz* hut. In addition to memorizing the *Musyrif* of the hut will ensure a deep understanding of the verses memorized by the student. This is done to improve the quality of the student's reading related to Tajwid, and *makharijul khuruf* from each pronunciation. In addition, the boarding school also expects students to be able to live, understand and apply the teachings of the Qur'an in their lives. Third, seven minutes lectur (mention it: Kultum) stands for a mini lecture activity in a short time which is held after maghrib prayer and after dawn prayer. Nur Rohim said:

"Kultum in the boarding school is held to train the santri's ability to speak up in front of other santri friends regarding religious and academic sciences" (Nur Rohim, Secretary of TBS, 26 Mei 2023).

This activity also aims to provide an understanding of tending the Qur'an, hadith fiqh, and other Islamic aspects. In addition, the kultum will inspire students to develop public speaking skills to train leadership and communication effectively. *Kultum* will also support *Santri* in living religion deeply and forming a Muslim person who is more consistent in practicing religious teachings in daily life. In another interview, a *santri* also said:

“Kultum is not just a religious discussion, a relaxed kultum can even create moments that strengthen the bonds of communication within the boarding school, helping to create an atmosphere of solidarity and unity that is important in the formation of akhlakul karimah santri. (Safrih Ahmadi Sanmas, Student of TBS, 215 June 2023)”.

The implementation of the kultum in the Unimus *tahfidz* boarding school is like the contextual teaching learning approach, which is a learning approach that connects the material presented with real-world situations. This will actualize the understanding of *santri* in understanding life.

Fourth, Tahfidz Camp is an activity by compacting and increasing memorization carried out during the semester break. The semester break was chosen because at that time the lectures were over, and the students were not obliged to go to campus. This is what is used by the boarding school management in maximizing students in increasing their memorization. In an interview with M. Rofi'ul 'Ala, he said:

“The implementation of Tahfidz will be approximately 3 weeks, the students will increase their memorization in the boarding school by depositing memorization according to the rules, namely the number of Juz or the time that has been determined. After all the activities are achieved at the end of the activity, it will be continued with a vacation together with both the board and the students, carrying out Tadabur alam (Muhammad Rof'ul 'Ala, Musyrif of TBS. 4 August 2023).”

Tadabur implemented by the TBS Unimus a few deep objectives in Islamic Education including: *Tadabur* will help students in understanding the greatness and power of Allah through observing Allah's creation in the universe. This activity also sharpens students' observations of natural ecosystems, strengthens their analysis and skills in providing a deeper appreciation of Allah's creation. In addition, this activity will remind them of the solidarity and unity within the hut community about their function as khalifah in being responsible for maintaining and caring for the integrity of the earth.

Cultivation of Islamic Education Values

Islamic boarding schools generally have an Islamic-based curriculum. This includes the *Qur'an*, *hadith*, *aqidah*, *fiqh*, *tafsir* and kemuhammadiyah. The cultivation of educational values includes: First, the value of faith is instilled in *santri* in the Unimus men's tahfidz hut after obtaining Islamic religious education through all forms of academic activities carried out in the hut. In an in-depth interview with the *Ustadz* of the boarding school, a lecturer at Unimus as well as a lecturer at the Unimus *tahfidz*, we discussed how to instill the value of faith in the students. Sriyono, Explained:

“Instilling the value of faith is the core objective of Islamic education in the pesantren. In the first semester they enter we start by providing an understanding of the teachings of Islam, including Aqidah, the pillars of faith, and the core values of Islam” (Sriyono, ustadz of TSB, 29 August 2023).

Based on observations of cottage activities, the value of faith that is embedded in *santri* is monotheism. How they convey Allah through classroom learning. With the lecture and question and answer method. Students will actively understand the material delivered by a *Ustadz*. And in practice, students will explore, assess and describe various kinds of *tauhid*, both *rububiyah tauhid* (*tauhid* that deifies Allah in the creation and regulation of the universe), *uluhiyah tauhid* (*tauhid* deifies Allah by worshiping only Him) and *tauhid asma wa shifat* (*tauhid* that deifies Allah by believing in His Names and Attributes). In this area, all five senses will be used to the maximum, the role of the *ustadz*

in instilling Islamic values is to understand *santri* about the nature of man as a servant and the purpose of human life. This is an effort by the *ustadz* to invite *santri* to be grateful for the blessings of Allah in the form of a complete body, a spirit equipped with reason and a heart in knowing and believing in Allah. In the learning process and practice, students try to explore, assess, and describe this aspect of *tauhid*. Students are also taught to recognize the signs of the greatness of Allah in the universe and in themselves. They understand that all creations in this world are created by Allah. And if this is done, it will deepen their belief in Allah.

In addition, *Ustadz* also plays a role in arousing fear, love and hope in Allah within the students. Students are taught to fear Allah as a form of respect and obedience, while love for Allah encourages them to always get closer to Allah by increasing faith and piety through worship and obedience. This approach creates a strong foundation for developing the values of faith and piety among the *santri*. They not only understand the theoretical aspects of religious education. But also, the *santri* can feel and apply these values in their daily lives. Through in-depth and diverse religious education, students in Islamic boarding schools will become individuals of strong faith with a deeper understanding of God and God's role in human life. With this method, the boarding school contributes positively in forming a young generation that is faithful, pious and committed to the values of Islam.

Second, the value of worship is clear evidence for a Muslim in believing and guiding the value of *tauhid uluhiyah*, the introduction of worship according to guidance is an obligation to mature a Muslim in understanding worship is not just a ritual movement. In an interview with the *Ustadz* of the boarding school, who is also a lecturer in religion at Unimus as well as a presenter at the Unimus tahfidz, he gave an understanding to the students through the method of instilling the value of worship. Sriyono said: "*The cultivation of worship values is an important foundation in Islamic education in the pesantren. We start by providing a solid understanding of the practice of worship, such as prayer, fasting, zakat Hajj, and teaching about the deep essence of each act of worship*" (Sriyono, of TSB, 29 Agst 2023).

The success of worship values is very evident in the *santri* with the implementation of the 5-time prayer congregation regularly both dawn prayers, *dzuhur*, *ashar*, *maghrib*, and *isya'* prayers. This increase is then supported by supervision from *Musyrif* who will check the worship activities of *santri*. In other activities, there is a mentoring program that is devoted to hut students in exploring the competence of the ability to read the Qur'an, the practice of *thaharah (wudlu)* how to pray *fardu*, how to pray for the corpse according to the Tarjih Decision and popular prayer prayers. Not only that, the Unimus tahfidz also has a Qur'an memorization program. This is a special brand that focuses strongly on Qur'an memorization education, which is an important aspect of the Unimus men's *tahfidz* in producing *tahfidz* young people who have good character according to Islamic teachings. The successful implementation of the value of worship and understanding of this teaching reflects the strong commitment of the boarding school in creating a young generation with good morals. *Santri* not only carry out routine worship, but also understand the meaning and importance of the value of worship to be integrated into the meaning of daily life with this holistic approach. Islamic boarding schools create an educational environment that is full of religious spiritual values. Students will balance worship, which is the obligation of a Muslim, and teaching and learning activities, which are the academic obligations of a Unimus student. This is to become agents of change who are committed to bringing Islamic religious values to their daily lives in the boarding school, in the Unimus academic environment and in the wider community.

Third, the value of morals based on in-depth observations and interviews, the

pattern of life of *santri* who were previously accustomed to being at home has now begun to change along with the length of stay in the boarding school. One of the students stated “during the learning process in the boarding school, I experienced many positive changes in both behavior and character. The religious and ethical values taught at the boarding school have helped me in shaping my personality and morals. Here many are taught simplicity, togetherness, helping, and empathy for others.” (Safril Ahmadi Sanmas, Student of TBS, 215 June 2023).

The results of this interview describe how *pesantren* has an important role in shaping changes in a more positive direction in the morals and character of students and guiding them to become Muslim individuals who are committed to religious values. The success of instilling Islamic religious values to *santri* in the field of morals is evidenced by the behavior of *santri* in speaking politely, doing good to fellow friends, greeting each other and protecting each other from outside influences, both of which can plunge *santri* into behavior that is not in accordance with religious teachings.

When students can practice values in their daily behavior. This illustrates the success of religious education in Islamic boarding schools in shaping a character that is significance and full of ethics. Student not only understand theoretically, but are also able to apply these values in their daily interaction, but a theoretical learning model that integrates all components of the affective domain to evaluate the importance of *akhlak karimah* in boarding schools (Developing Akhlak Karimah Values through Integrative Learning Model in Madrasah | Arifin | Jurnal Pendidikan Islam, n.d., 50). Thus, boarding schools have a role that does not only stop at formal education, but boarding schools also play a very positive role in forming a generation that is moral and committed to Islamic values. In addition, the success of Islamic boarding schools in shaping the character of students also affects how they interact and react with the wider community. Students who have been forged in Islamic boarding schools have a strong moral foundation that guides them to behave politely, do good to others, and keep away from behavior that is contrary to religious values. This helps keep them safe from negative influences and helps them become good examples in society and socializing on campus.

Conclusion

Based on the results of research and discussion that has been described related to “Planting Islamic Education Values in the Islamic boarding school education value of Tahfidz Unimus”, it can be concluded that the planting of Islamic education values both from the value of faith, the value of worship, and moral values have been pursued optimally through good Islamic education methods, lectures, practices, exemplary, questions and answers and habituation all of which are used in their delivery through cottage activities which are divided into various activities, both classroom learning activities, congregational prayers, seven minutes lectur, *muroja’ah* Al Quran together, Tahfidz camp.

Islamic education in the boarding school in a broad context, also plays a role in forming individuals who have a deeper understanding of Islam. through teaching religious values and worship practices and understanding the interpretation of the Qur’an. Through the teaching of religious values and worship practices, and an understanding of Qur’anic interpretation, students gain a deeper insight into the principles of Islamic teachings. They also understand the social and humanitarian context of Islamic teachings. Thus, pastoral education does not only produce Muslim individuals, but individuals who are intelligent, critical and able to internalize religious values in the context of modern life. This creates a young generation that is ready to face the challenges of the times, while remaining firm in the principles of Islam.

The obstacles that are felt in instilling the value of Islamic education are in

instilling the value of worship, there are still many *santri* who have difficulty waking up in congregation at dawn prayers, and the process of memorizing the Quran in the afternoon and after dawn; many *santri* are inconsistent in depositing their memorization to *Musyrif*.

The positive impact that has been felt after instilling the value of Islamic religious education values, among others, is the increasing value of the faith of the *santri* to be grateful for the blessings of Allah in the form of a complete body, a spirit equipped with reason and heart in knowing and believing in Allah. The success of the values of worship is very evident in the *santri* with the implementation of the 5-time prayer congregation both dawn prayers, *dzuhur* prayers, *ashar* prayers, maghrib prayers, and *isya'* prayers. The success of the cultivation of Islamic values to *santri* in the field of morals is evidenced by the behavior of *santri* in speaking politely, doing good to fellow friends, greeting each other and protecting each other from outside influences, both of which can plunge *santri* into influences that are not in accordance with Islamic teachings. besides that, the value of Islamic education also has an impact on the formation of *santri* character.

They not only become individuals who believe theoretically, but also practice the teachings of Islam in their daily lives. This is illustrated in the polite behavior of the *santri*, friendliness in speech, and attitude towards others. They also protect themselves from negative influences that can lead them to behavior that is not in accordance with Islamic teachings. Thus, the Unimus Tahfidz has succeeded in its efforts to instill Islamic Education values. Although there are still some obstacles faced, the positive influence of instilling Islamic Education values is very real in the lives of students. The students are getting closer to Allah, practicing worship with full solemnity and becoming noble individuals. TBS Unimus has an important role in forming a young generation that has a strong foundation and can make a positive contribution to the social academic campus and the community at large.

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