

**THE INTERNALIZATION OF PESANTREN VALUES
TO BUILD THE CHARACTER OF STUDENTS
IN MAN BONDOWOSO**

THESIS

Written by:

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**ISLAMIC EDUCATION PROGRAM
TARBIYAH AND TEACHER TRAINING FACULTY
MAULANA MALIK IBRAHIM STATE ISLAMIC UNIVERSITY MALANG**

Oktober, 2017

**THE INTERNALIZATION OF PESANTREN VALUES
TO BUILD THE CHARACTER OF STUDENTS
IN MAN BONDOWOSO**

THESIS

Presented To Tarbiyah and Teacher Training Faculty

Maulana Malik Ibrahim State Islamic University, Malang

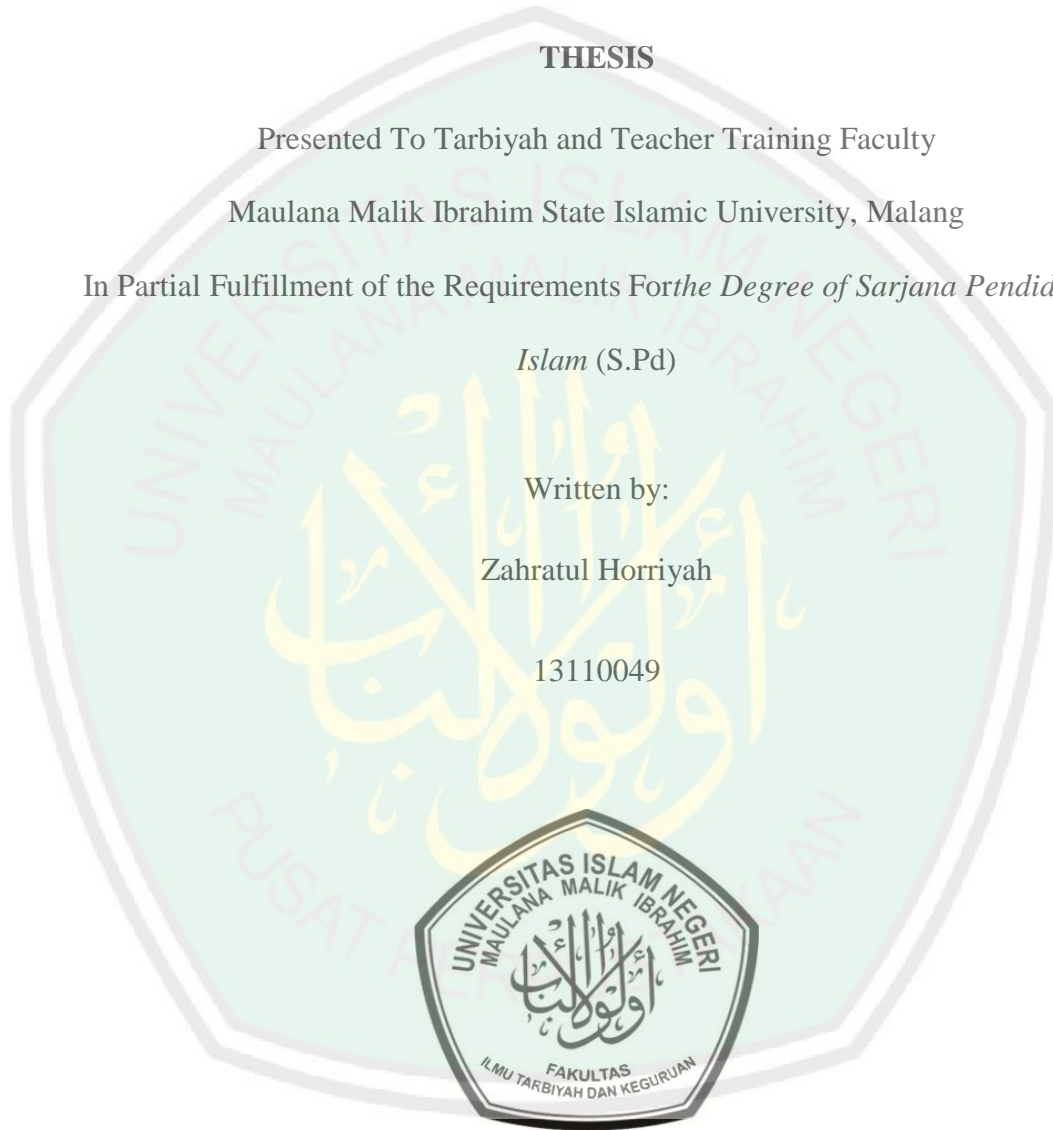
In Partial Fulfillment of the Requirements For *the Degree of Sarjana Pendidikan*

Islam (S.Pd)

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ISLAMIC EDUCATION PROGRAM
TARBIYAH AND TEACHER TRAINING FACULTY
MAULANA MALIK IBRAHIM STATE ISLAMIC UNIVERSITY MALANG

Oktober, 2017

APPROVAL SHEET

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THESIS

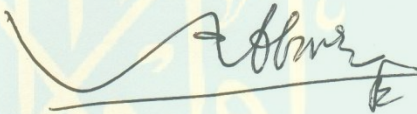
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LEGITIMATION SHEET
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CHARACTER OF STUDENTS IN MAN BONDOWOSO

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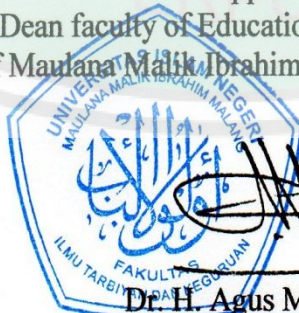
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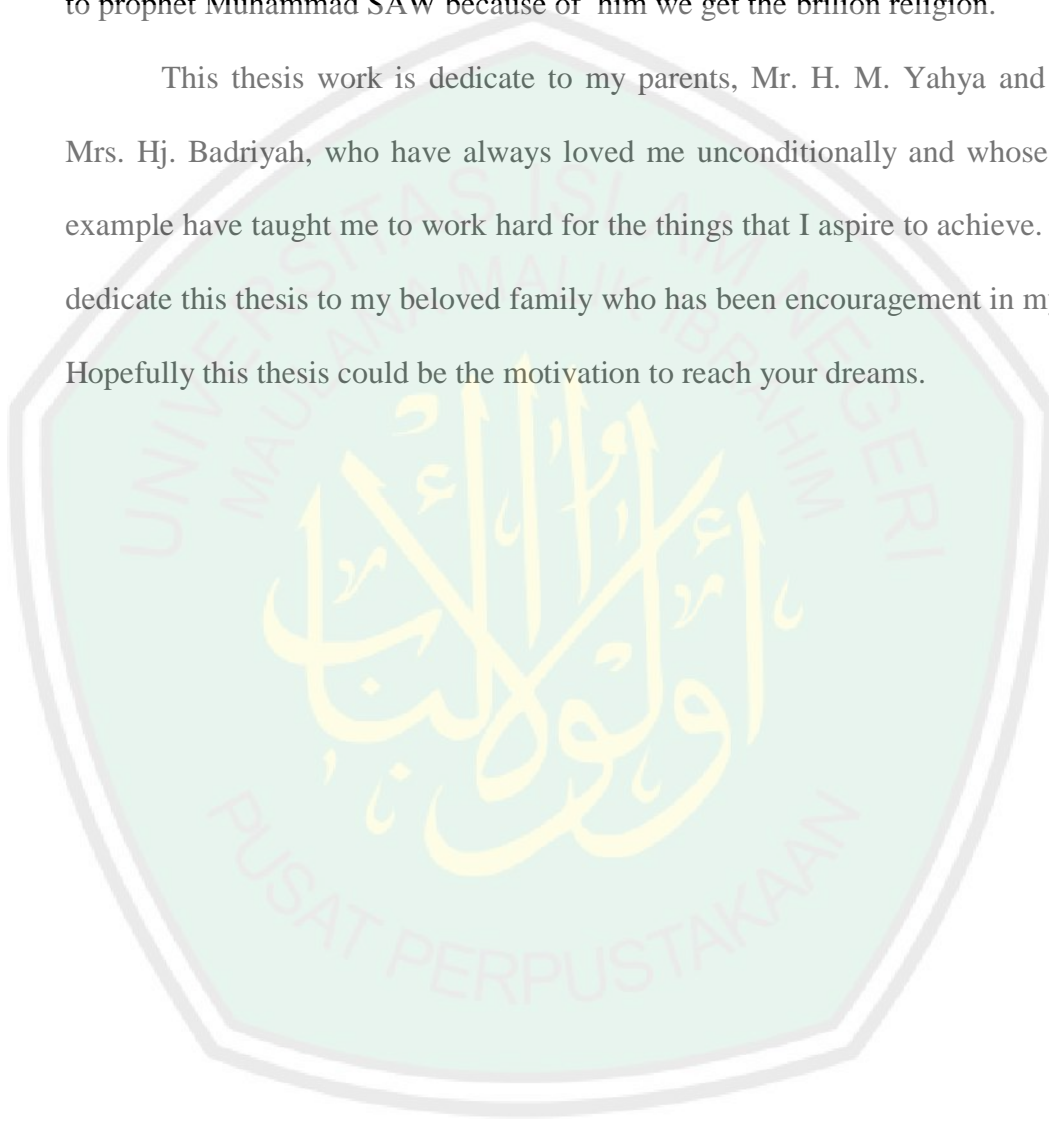


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DEDICATION

Praise to God Almighty for giving everything in my life. This thesis is a great effort in the realization of my inspiration. Shalawat and salam always bless to prophet Muhammad SAW because of him we get the brilliant religion.

This thesis work is dedicated to my parents, Mr. H. M. Yahya and Alm. Mrs. Hj. Badriyah, who have always loved me unconditionally and whose good example has taught me to work hard for the things that I aspire to achieve. I also dedicate this thesis to my beloved family who has been an encouragement in my life. Hopefully this thesis could be the motivation to reach your dreams.



MOTTO

يٰٓأَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَلْتَنْظُرَ نَفْسٌ مَّا قَدَّمَتْ لِغَدٍ ۖ وَاتَّقُوا اللَّهَ ۚ إِنَّ اللَّهَ

خَيْرٌ بِمَا تَعْمَلُونَ ﴿١٨﴾

“Hai orang-orang yang beriman, bertakwalah kepada Allah dan hendaklah Setiap diri memperhatikan apa yang telah diperbuatnya untuk hari esok (akhirat); dan bertakwalah kepada Allah, Sesungguhnya Allah Maha mengetahui apa yang kamu kerjakan.” (QS. Al-Hasyr:18)¹

¹ Departemen Agama RI, Al-Jumanatul Ali Al-Quran dan Terjemahnya (CV Pnerbit J-ART, 2004), Page 548

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Assalamu'alaikum Wr. Wb.

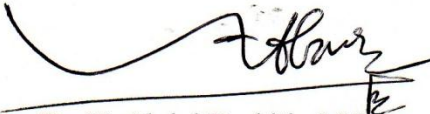
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Is considered acceptable to be defended after being intensively read and regularly consulted in the area of research content, language, and writing composition.

Wassalamu'alaikum Wr. Wb.

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I hereby declare that this skripsi is originally written by Zahratul Horriyah, student of Islamic education Program (PAI) as the requirement for degree of Sarjana Pendidikan Islam (SPd), Faculty of Tarbiyah and Teaching Training at Maulana Malik Ibrahim State Islamic University, Malang. This research writing does not incorporate any material previously written or published by other parties to achieve the other *Sarjana* status of other Higher Tertiary Education, except those which are indicated in the notes, quotation, and bibliography. Therefore, I am the only person who is responsible for the thesis if there is any objection or claim from others.

Malang, Juni 2017



Zahratul Horriyah

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The aim of this thesis is the requirement for obtaining bachelor of education (S.Pd). the specific purpose of this thesis is as discours of education that is still a lot of things from an education that must be developed. I hope that with finish this thesis will give benefits to all of the parties.

There is no pernouncable word that can be extended except the great gratitude to the excellency:

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9. All of my family from Internasional Class Program of ICP PAI ENGLISH 2013 who always encourages and gives support to the writer in process of arrangment and observation this report.

The writer awwarded that in the preparation of this report there are still many mistake for arrange this report, so writer expected critiques ad suggestions from all parties to improve the next report. I hope that this thesis provides benefits to all parties. *Amin Yaa Rabbal 'Alaimiin.*

Malang, April 2017

Writer

Translation Guidelines of Arab Latin

Translation of arablatin in this thesis utilize the translation gudelines based on the agreement and decision together between Ministry of Religion and Ministry of Education and Culture of Republic of Indonesia No. 158, 1987 and No. 0543b/U/1987. That is could explained as follow:

A. Letter

ا	=	A	ز	=	Z	ق	=	Q
ب	=	B	س	=	S	ك	=	K
ت	=	T	ش	=	Sy	ل	=	L
ث	=	Ts	ح	=	Sh	م	=	M
ج	=	J	خ	=	Dl	ن	=	N
ح	=	<u>H</u>	ط	=	Th	و	=	W
خ	=	Kh	ظ	=	Zh	ه	=	H
د	=	D	ع	=	'	ء	=	,
ذ	=	Dz	غ	=	Gh	ي	=	Y
ر	=	R	ف	=	F			

B. Long Vokal

Vokal (a) long = â

Vokal (i) long = î

Vokal (u) long = û

C. Diphthong Vokal

أُ = Aw

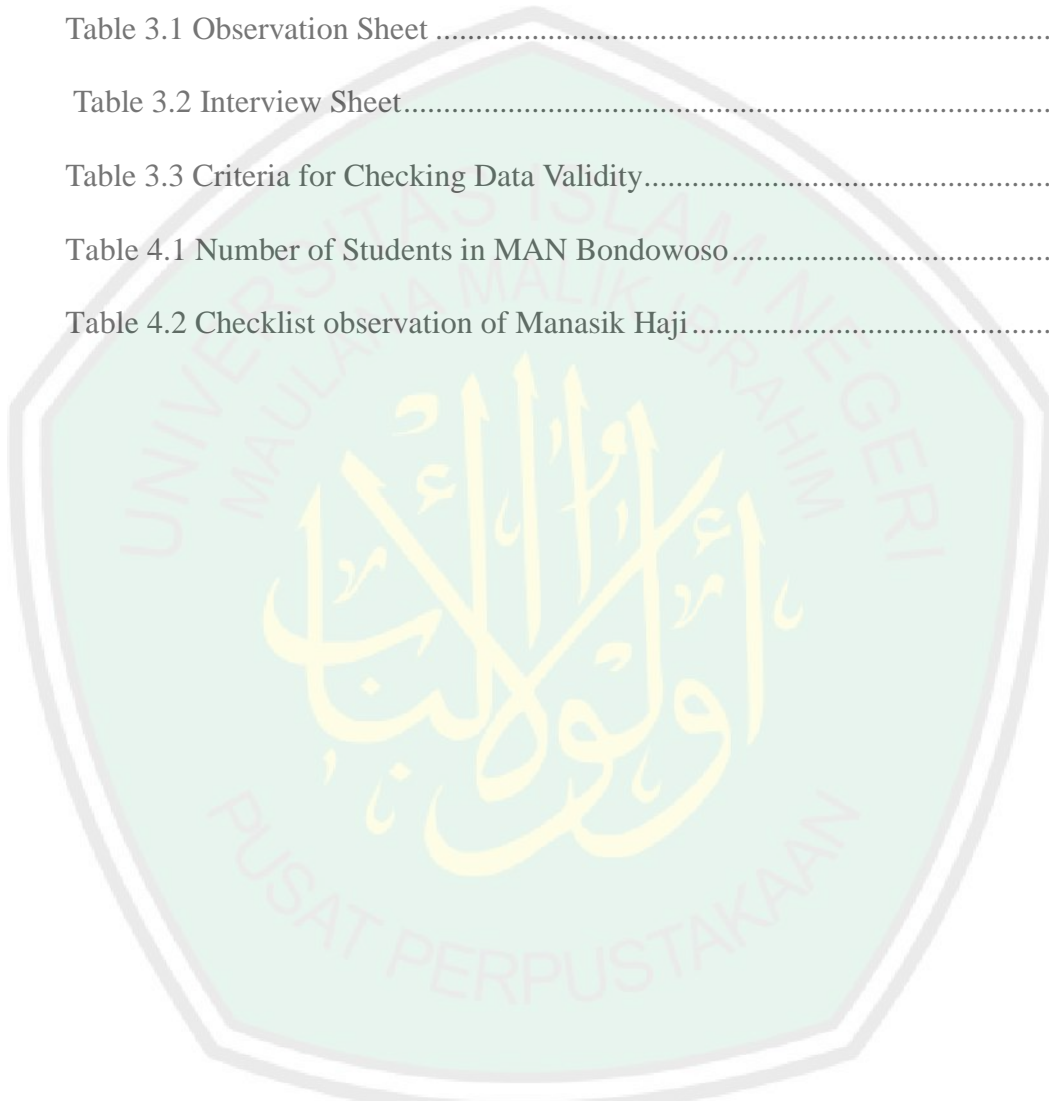
أَيَّ = Ay

أُو = Ū

إِي = Î

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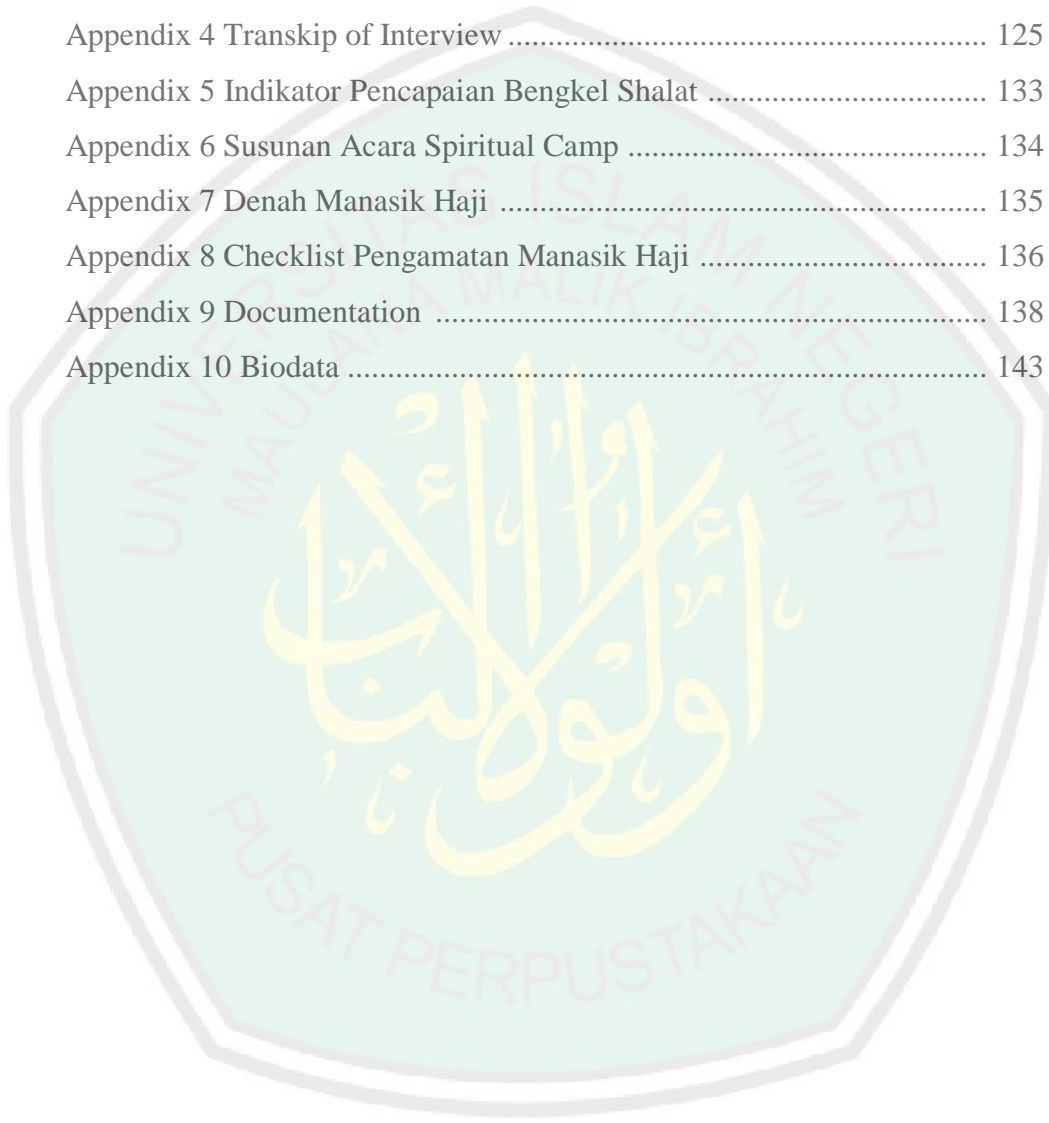


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ABSTRACT

Horriyah, Zahratul. 2017. *The internalization of Pesantren Values to Build The Character of Students in MAN Bondowoso*. Thesis. Islamic Education Program. Faculty of Education and Teacher Training Faculty. Maulana Malik Ibrahim Malang State Islamic University, Malang. Advisor: Dr. H. Abdul Bashith, M.Si

Key Words: Values, Pesantren, Student's Character

This study is based on the number of student behavior that is far from morality. To improve the condition of students, learn in pesantren is believed to have a significant role to build character of students. It is based on a condition that learn in pesantren, students learn religious values and practicing. So the principal of this study is how schools internalize the values of pesantren to build the character of students.

The aims of this research are to know: (1) The Backgrounds of MAN Bondowoso choosing the internalization pesantren values (2) The processes of internalization pesantren values to build the character of students in MAN Bondowoso, (3) The forms of internalization pesantren values to build the character of students in MAN Bondowoso.

To achieve the above aims, this study used descriptive qualitative with field research approach. Data collecting use observation, interview and documentation with triangulation techniques to test the validity of the data. Analysis of data using Siddel model i.e data reduction, data display and conclusion.

The research findings reveal that, The backgrounds of MAN Bondowoso choosing the internalization of pesantren values are: (a) Policy and determination principals to create an atmosphere of pesantren (b) many kinds of background of student's education (c) Simplicity in pesantren and (d) the activity of pesantren comes from Islam,

The processes of internalization pesantren values to build the character are in 6 stages: (a) provide awareness that provides an understanding of the values of either the teacher or student (stage of receiving), (b) increasing appreciation by providing guidance to students (stages of responding), (c) imposition in the form of rules set by the school and PGA (valuing Stage), (d) encourage students in the application of pesantren values with activities at school and at home (stage of organizing values), (e) creating an atmosphere of pesantren in school environment (f) develop ikhlas and istiqomah (stage of value characterization).

The form of values of pesantren that internalize in MAN Bondowoso are: (a) role model as cultural value of pesantren consist of S3Q (Salam, Silaturahmi, Shalat and Al-Quran), 3T (Tilawah, Ta'lim, Tazkiyah), IDB (Infaq, Disiplin Bersih), (b) Ethic value of esantren such as single sex area, (c) Empiric value such as comparative study (nyantrisemalam), (d) Religious value of pesantren consist of religious activity (Manasik haji, Spiritual camp, PHBI) and SKL (Standar Kompetensi Kelulusan Bidang Agama), and (e) Symbolic value such as element of pesantren.

ABSTRAK

Horriyah, Zahratul. 2017. *Internalisasi Nilai-Nilai Pesantren dalam Membentuk Karakter Siswa di MAN Bondowoso*. Skripsi. Jurusan Pendidikan Agama Islam. Fakultas Ilmu Tarbiyah dan Keguruan. Universitas Islam Negeri Maulana Malik Ibrahim Malang, Malang. Dosen Pembimbing: Dr. H. Abdul Bashith, M.Si

Kata Kunci: Nilai, Pesantren, Karakter Siswa

Penelitian ini dilatar belakangi banyaknya perilaku siswa yang jauh dari moralitas. Untuk memperbaiki kondisi siswa saat ini pembelajaran pesantren diyakini memiliki peran yang signifikan dalam pembentukan karakter siswa. Hal ini didasarkan pada sebuah kondisi bahwa melalui pesantren siswa mempelajari nilai-nilai agama melalui melalui pola belajar sambil mengamalkan. Maka pokok dari penelitian ini bagaimana sekolah menginternalisasikan nilai-nilai pesantren dalam rangka pembentukan karakter siswa.

Tujuan penelitian ini adalah untuk mengetahui: (1) alasan yang melatar belakangi MAN bondowoso menginternalisasikan nilai-nilai pesantren di sekolah dalam rangka pembentukan karakter siswa, (2) proses internalisasi nilai-nilai pesantren di MAN Bondowoso dalam membentuk karakter siswa, (3) bentuk-bentuk nilai pesantren yang di internalisasikan di MAN bondowoso dalam membentuk karakter siswa.

Untuk mencapai tujuan diatas, digunakan pendekatan penelitian kualitatif dengan jenis penelitian field research (penelitian lapangan). Teknik pengumpulan data menggunakan observasi, wawancara dan dokumentasi dengan teknik triangulasi untuk menguji keabsahan data. Analisis data menggunakan model Siddel yaitu reduksi data, data display dan kesimpulan.

Hasil penelitian menunjukkan bahwa, Alasan MAN Bondowoso menginternalisasikan nilai-nilai pesantren adalah (a) Kebijakan kepala sekolah yang menginginkan suasana pesantren disekolah (b) perbedaan latarbelakang pendidikan siswa, (c) kesederhanaan hidup dipesantren dan (d) kegiatan yang ada dipesantren bersumber dari ajaran Islam yang sejalan dengan MAN bondowoso yang basicnya adalah lembaga pendidikan Islam.

Proses internalisasi nilai-nilai pesantren di MAN Bondowoso terdiri dari 6 tahap yaitu: *stage of receiving*, *stages of responding*, *valuing Stage*, *stage of organizing*, membangun suasana pesantren disekolah dan *stage of value characterization*.

Bentuk-bentuk nilai pesantren yang di terapkan di MAN Bondowoso adalah (a) nilai keteladanan yaitu S3Q (Salam, Silaturrahmi, Shalat and Al-Quran), 3T (Tilawah, Ta'lim, Tazkiyah), IDB (Infaq, Disiplin Bersih), (b) Nilai etika yaitu dalam bentuk single sex are (c) Nilai empiris dalam bentuk kegiatan nyantri semalam, (d) nilai religious dalam bentuk kegiatan keagamaan (Manasik haji, Spiritual camp, PHBI) dan SKL (Standar Kompetensi Kelulusan Bidang Agama), dan (e) nilai simbolik dalam bentuk elemen pesantren yang ada dilingkungan sekolah.

التجريد

الحريّة، زهرة. 2017 . تدخيل القيم المعهد ان تشكيل خلوق الطلاب في المدرسة العالية الاسلامية بوندوسو. اطروحة . قسم تربية الاسلامية. كلية علوم التربية والتعليم . جامعة مولان مالك ابراهيم الاسلامية الحكومية مالانق. المشرف: الدكتور عبد البصط المجستر.

الكلمة البحث : القيم , المعهد , الاخلاقالطلاب

على خلفية هذا البحث هو عدد من سلوك الطالب الذي هو ابعد ما يكون عن الاخلاق. لتحسين ظروف التعليمية للطلاب في الوقت الحالي يعتقد ان المعهد له دور هام في تشكيل شخصية الطلاب. انها تقوم على شرط انه من خلال طلاب المدارس الاسلامية الداخلية دراسة القيم الدينية من خلال نمط التعلم اثنا ممارسة. ثم مدير مدرسة يدرس كيفية استيعاب قيم المدرس الداخلية من اجل تحديد شخصية الطلاب.

كن الغرض من هذه الدراسة هو تحديد: (1) السبب ان الخلفية الكتا تيب عالية بوندوفوسو البلاد لاستيعاب قيم المدارس الداخلية من اجل تحديد شخصية الطلاب (2) قيم عملية الاستيعاب في المدارس الدينية عاليه المدارس بوندوفوسو في شكل شخصية الطالب (3) اشكال القيم المنضوتة في المدارس الداخلية في البلاد بوندوفوسو الكتابات عاليه في تشكيل شخصية الطلاب.

لتحقيق الاهداف المذكورة اعلاه، تم استخدام منهج البحث النوعي مع نوع من البحوث الميدانية. تقنيات جمع البيانات باستخدام الملاحظة، مقابلة، وتوثيق بتقنيات التثليث لاختبار صحة البيانات. تحليل البيانات باستخدام نموذج سيديل وهي تقليل البيانات، عرض البيانات، واستنتاج.

واظهرت النتائج ان، السبب المدارس عليه بلاد بوندوفوسو استيعاب قيم المدارس الاسلامية الداخلية هي (أ) حكمة مدراء الذي يريدون جو السياسة مدرسة داخلية (ب) الاختلافات في الخلفية التعليمية للطلاب (ت) بساطة الحياة في مدرسة داخلية (ث) الانشطة في المدارس ياتي من تعاليم الاسلام بما يتماشى بالمدارس عليه بلاد بوندوفوسو الذي الاسية هي المؤسسات التعليمية الاسلامية .

عملية استيعاب المدارس الاسلامية الاخلية في المدارس عليه بلاد بوندوفوسو يتكون من ستة مراحل : مرحلة الاستلام، مرحلة الاستجابة، مرحلة التقييم، مرحلة التنظيم، انشاء جومن الصعود في امدراس ومرحلة توصيف القية.

يتم تطبيق اشكال قيمة الصعود في المدارس عليه بلاد بوندوفوسو غير (ا) القيم المثالية، وهي (بالنسبة، حسن الضيافة، صلاة، والقران) (تلاوة، تكليم، تزكية)، (انفق، الانضباط نظيفة)، (ب) القيم الاخلاقية في شكل الجنس واحد (ت) القيمة التجريبية في شكل الانشطة الطلابية بين عشية وضحاها، (ث) قيمة دينية في شكل من اشكال النشاط الديني (مناسك الحج، مخيم الروحي) و(تخرج الكفاءات الحقل القياسية الدين)، و (ج) قيمة رمزية في شكل عنا صر مو جودة في مدرسة داخلية البيئه.

CHAPTER I

INTRODUCTION

A. Context of Research

Crisis moral attacked Indonesian, society said the problem is consequence of nation's *akhlak* is decrease. Misbehavior and decrease faith are factor of development the criminality, brawl, drugs, free sex. Therefore, Indonesian have to build *akhlakul karimah* as principal pillar for increase and develop a nation civilization. Ability of a nation determined by as far as the nation uphold *akhlakul karimah* and morals. If they have a good moral, they will be a good nation, and conversely. So *tarbiyah al akhlak* is the important aspect in Islamic education.

Education is the important part of human life, and should agree with society necessity. It is mean that education one of the factors that determine and influence in social change. Education is expected to produce the next generation which has a strong character. Therefore, education is one of important sector on create the next generation that has good moral and *akhlakul karimah*. Because the purpose of education is to make human character. Human character is capable of keeping the characters that are beneficial to social life.¹ Education objectives set forth in law No. 20 of 2003 on *sisdiknas* in article 1 which road:

“Pendidikan merupakan usaha sadar dan terencana untuk mewujudkan suasana belajar dan proses pembelajaran agar peserta didik secara aktif mengembangkan potensi dirinya untuk memiliki kekuatan spiritual

¹Zainuddin Fananie, *Pedoman Pendidikan Modern* (Palembang: Fananie Center, 2010), page 9.

keagamaan, pengendalian diri, kepribadian, kecerdasan, akhlak mulia, serta keterampilan yang diperlukan dirinya, masyarakat, mengembangkan segala potensi yang dimiliki peserta didik melalui proses pembelajaran.”²

Educational institutions not only obliged to improve academic quality, but also to build the character of students. Academic quality and form of good character are 2 integral missions should get the attention of educational institutions. Many of education systems offered to establish students with good moral. Islamic educational system emphasize on increase spiritual intelligence. Because the spiritual intelligence predicted can give beneficence for the human being. The Islamic education goals not only develop the intellectual, emotional maturity, or social care, but also introduce to their creator God the one.³ Generally, the purpose of education harmony with the role of human being as creature of Allah that is only worship to Allah SWT. Allah said in the Quran surah Adz-Dzariat verse 56:

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ ﴿٥٦﴾

Mean: “Dan aku tidak menciptakan jin dan manusia melainkan supaya mereka menyembahku”.⁴

Basicly, Islamic education divided two components that are *aqidah* and *syariah*. In case of *aqidah*, human is required to use the thinking skill, because it involves the aspect of trust. Whereas in the case of *syariah*, human is

²<http://www.Pendis.Kemenag.go.id/file/document> diakses pada tanggal 17 Oktober 2016.

³Hamka, Abdul Aziz, *Pendidikan Karakter Berpusat Pada Hati*, (Jakarta: Al-Mawardi Prima, 2007), page 95.

⁴Departemen Agama RI, *Al-Jumanatul Ali Al-Quran dan Terjemahnya* (CVPenerbit J-ART, 2004), page 523.

required to use their physical, because it involves the human behavior.⁵ Build the character is not easy as folded back the palm. If character is like a strong buildings, it will need a long time and much energy for change. But the character is not a something easy to change. Therefore, the best choose is start build the character early. In this case, need the development, multilevel, and sustainable.

Pesantren education is kind of special education in Indonesia. *Pesantren* contributed in educating the nation for many years. *Pesantren* known as Islamic educational institutions, there are Islamic teaching and learning process and the institution used for spread Islamic religion. *Pesantren* teach religion not only set about *ibadah*, but also set their relation between human in the world. Fuction of *pesantren* is to educate *santri*, its mean the effort to build the character of individual, society and nation.

Academic tradition of *pesantren* make reference to learning system complete that show a eclectic graduate and mature personality. In other word, academic tradition of *pesantren* is dynamic element that protect consistency of value by knowledge transmittion continuously and run the chance of make transformation the value.⁶ Therefore, substantially *pesantren* education not only build and bequeath value as guide on have a life, but also to self improving and their civilization. So mission of *pesantren* education is comply

⁵H. M. Sahal Mahfudz, *Dinamika Pesantren Dampak Pesantren Dalam Pendidikan dan Pengembangan Masyarakat*, editor Manfred Oepan & Wolfgang Karcher (Jakarta: P3M, 1988), page 99.

⁶Samsul Nizar, *Sejarah Sosial dan Dinamika Intelektual Pendidikan Islam di Nusantara*, (Jakarta: Kencana Pranada Media Group, 2013), page 107.

with a request the quality of generation, either culture, social, and request development of students.

Madrasah Aliyah Negeri Bondowoso is one of educational institution that apply culture of *pesantren* to build a knowledge generation and have *akhlakul karimah*. This school not only supply religion program in teaching learning program, but also include in activity and regulation. MAN Bondowoso supply students with integrate general matter and religious. This matter based on motto of MAN Bondowoso “*Tiada hari tanpa al-quran dan tiada hari tanpa jamaah*”. That’s mean we do not have a day without al-quran and jamaah. MAN Bondowoso apply the culture of *pesantren* in school to build *akhlak* of student. As the teacher ustadz Rudi said:

“Dulunya, masih banyak itu siswa yang melanggar. Kemudian dengan pergantian kepala sekolah baru yaitu kyai Imam Barmawi Burhan, beliau berkeinginan untuk kembali ke pesantren, pertama mengusahakan untuk menciptakan suasana pesantren dengan diawali pemisahan antara siswa dan siswi (single area). tapi hanya satu kelas. Kemudian karena dianggap efektif akhirnya ditetapkan semuanya single area.”⁷

From the explanation above, culture of *pesantren* can used to be a method to build the *akhlak* of students. It describe that *akhlak* should build. Moral building is needful, especially when there much challenge as impact advancement of science and technology. In that context, build moral values of students by Islamic education, culture and habituation.

According to that reality, researcher choose MAN Bondowoso as object of this study. the reality that MAN Bondowoso apply *pesantren* values to build the character of student become an interest study for studied and

⁷Interview with Rudi Hermawan, waka kesiswaan MAN Bondowoso, date 15th oktober 2016.

research. The researcher will search how are the process internalization of *pesantren* values in MAN Bondowoso.

B. Research Questions

According to the research topic, the author convey the problem formulation in the form of questions as below:

1. What are the backgrounds of MAN Bondowoso internalize values of *pesantren*?
2. How do the processes of internalization *pesantren* values to build the character of students in MAN Bondowoso?
3. What are the forms of internalization *pesantren* values to build the character of students in MAN Bondowoso?
4. What are the implication *Pesantren* values to the Character of Students in MAN Bondowoso?

C. The Objective of Research

According to the formulation above, this research goal is to know about:

1. The Backgrounds of MAN Bondowoso internalize values of *pesantren*?
2. The processes of internalization *pesantren* values to build the character of students in MAN Bondowoso.
3. The forms of internalization *pesantren* values to build the character of students in MAN Bondowoso.
4. the implication *Pesantren* values to the Character of Students in MAN Bondowoso

D. The Significance of Research

1. The theoretical benefits

This research improve the knowledge and understanding in Islamic education, and make it as new concept in the form of knowledge and scientific references, especially in the internalization of *pesantren* values to build of character of students.

2. Practical benefits

This research can become one of the contribution of ideas for Islamic education in the internalization *pesantren* values as establishment of students character which is a part of the integration of *khazanah Islam*.

E. The Previous Research

Relating to originality as long as the author know, no one has studied about “The Internalization of Pesantren Values to Build The Character of Students in MAN Bondowoso“, however the studies that have been conducted by researcher previously found things coming into contact with the study of researchers currently, such as:

The research by M. A. Jagan Natiqo, student of Pasca Sarjana UIN Sunan Kalijaga, department of Islamic Education, 2015. Entitle “Internalisasi Nilai-Nilai Agama Model Salafi dalam Pembentukan Karakter Siswa (Studi di MA Pondok Pesantren Islamic Center Bin Baz Yogyakarta)”.⁸ The research explain about the effort toward establishment of the character of students by the internalization Salafi’s Islamic Values in MA Pondok Pesantren Islamic

⁸M. A. Jagan Natiqo, *Internalisasi Nilai-Nilai Agama Model Salafi Dalam Pembentukan Karakter Siswa (Studi di MA Pondok Pesantren Islamic Center Bin Baz Yogyakarta)*, Thesis, UIN Sunan Kalijaga Yogyakarta, 2015.

Center Bin Baz Yogyakarta. The results of the research are the proses of establishment of the character of student with salafi model did by six stages, namely: habituation, moral knowing, moral feeling, moral acting, moral model and *taubah*.

Further the research conducted by Rudini, student of Pasca Sarjana UIN Sunan Kalijaga, department of Islamic Education, 2016. Entitled “Aktualisasi Nilai-Nilai Islam dalam Pembentukan Karakter Mahasiswa di Pondok Pesantren Nurul Ummah Kota Gede Yogyakarta”.⁹ The research describe about creation the students character in Pondok Pesantren Nurul Ummah Kota Gede Yogyakarta. The results of the research are explain that in the process of creation of students character be in the planning and the implementation. The actualization of Islamic values in Pondok Pesantren Nurul Ummah devided into some programs that are: daily program, weekly program, monthly program and yearly program. The Islamic values actualized are *ilahiyyah* values, namely: *ubudiyah* and *tauhid*. Whereas the *insaniyyah* values are: discipline value, honesty value, simplicity value and *musyawarah* value. Then the process of actualization applicable in learning activity and daily activity.

Furthermore, the other research about internalization of Islamic Values using classroom activity and extracurricular that organized by Nur ‘Aini.¹⁰ The results of this research is in applying character’s education values in students of MTs Ma’arif Sukorejo-Pasuruan using classroom activity strategy

⁹Rudini, *Aktualisasi Nilai-Nilai Islam dalam Pembentukan Karakter Mahasiswa di Pondok Pesantren Nurul Ummah Kota Gede Yogyakarta*, Thesis, UIN Sunan Kalijaga Yogyakarta, 2016.

¹⁰Nur ‘Aini, *Internalisasi Nilai-Nilai Pendidikan Karakter di MTs Ma’arif Sukorejo-Pasuruan*, Skripsi, UIN Maulana Malik Ibrahim Malang, 2014.

and extracurricular by looking, imitating, memorizing, saving, and applying set in behavior.

Miftakhul Jannah research about the role of Islamic education teacher on build the character of students. The results of this research show if Islamic Education teacher has important role to build the character of students. The efforts made to Islamic education teacher to build character of students is: (a) introduce students with the nuances of Islamic activities such, (b) make students understand about character values that exist in every learning, (c) give a good example, (d) keep friendship with student's parent.¹¹

Based on several previous research there are some differences between this research and previous research. The differences between this research and previous research are the method to building the character of students, this research using the principle pesantren values to build the character of student, but the other research use culture of Salafi, habituation, program, and the role of . Furthermore in this research, researcher just want to know how is the internalization, proses of internalization and shapes of internalization of pesantren values in Madrasah Aliyah Negeri Bondowoso. For easier to understand the similarity and the difference between this research and previous research, researcher will present that with table below:

¹¹Miftakhul Jannah, *The Role of Islamic education Teacher on Building Student's Character at SMPN 5 Malang*, skripsi, UIN Maulana Malik Ibrahim Malang, 2014.

Table 1.1

No	Researcher's name, Title, Type (skripsi, thesis, journal/etc), Publisher, and Year of Research.	Similarity	Dissimilarity	Originality of Research
1.	M. A. Jagan Natiqo, Internalisasi Nilai-Nilai Agama Model Salafi dalam Pembentukan Karakter Siswa (Studi di MA Pondok Pesantren Islamic Center Bin Baz Yogyakarta), thesis, 2015	<ul style="list-style-type: none"> -Internalization of religious values. - Establishment the character of students. 	<ul style="list-style-type: none"> - Through salafi culture. - the object in pondok pesantren. 	Describing internalization of religious values through Salafi culture to establish the character of students in MA Pondok Pesantren Islamic Center Bin Baz Yogyakarta
2.	Rudini, Aktualisasi Nilai-Nilai Islam dalam Pembentukan Karakter Mahasiswa di Pondok Pesantren Nurul Ummah Kota Gede Yogyakarta, Thesis, 2016	<ul style="list-style-type: none"> - Internalizati on Islamic values - Establishm ent the character of students. 	<ul style="list-style-type: none"> - Through some programs as media to building the character of students. - The Media used or object is pondok Pesantren 	Explain the actualization of Islamic values in pondok pesantren applying in some programs to build the character of students in Pondok Pesantren Nurul Ummah Kota Gede Yogyakarta.
3.	Nur 'Aini, Internalisasi Nilai-Nilai Pendidikan Karakter di MTs Ma'arif	Build the Character of students	Strategy used is classroom activity and extra curricular.	Describe process on building the character of students by classroom activity and

	Sukorejo-Pasuruan, Skripsi, 2014			extra curricular in MTs Ma'arif Sukorejo-Pasuruan.
4	Miftakhul Jannah, The Role of Islamic education Teacher on Building Student's Character at SMPN 5 Malang, skripsi, 2014	Building the student's character	Islamic education teacher	Explain the role of Islamic education teacher on building student's character in SMPN 5 Malang

F. The Term of Study

The author take on the title of “The Internalization of Pesantren Values to Build the Character of Students in MAN Bondowoso”, from here it can be concluded that:

1. Internalization

Internalize is transitive verb to make (especially a principle or a pattern of behavior) a conscious or unconscious part of the self as the result of learning or repeated experience.¹²

2. Pesantren Values

Attributes or something cohering in Islamic education as foundation of human being for reach life purpose that is serves to Allah SWT. In this research will be emphasizing on forming point principles *pesantren's* values. Such as *taqarrub*, *tawakkal*, *dzikir*, *tawadhu'*, *ikhlas*, *Jamaah* and

¹² Longman Dictionary of Contemporary English, new edition: 1987, page 551.

other culture in *pesantren*. Then the main values in this research will knowing base on research in Madrasah Aliyah Negeri Bondowoso.

3. Character

The quality or strength of mental, morals or character of the individual which is a special personality that became the supporter an activator, as well as the difference with the other individual. In this research the character by the author means is *akhlak* of students in Madrasah Aliyah Negeri Bondowoso.

G. Systematic Writing

To describe the content of this research, so compiled the discussion systematic that contain design of thought to be used in reporting the results of research conducted. As the form this systematic is as follows:

chapter I: Introduction consist of background of the research, focus of the research, objectives of the research, significance of the research, previous research, the term of study and the systematic writing.

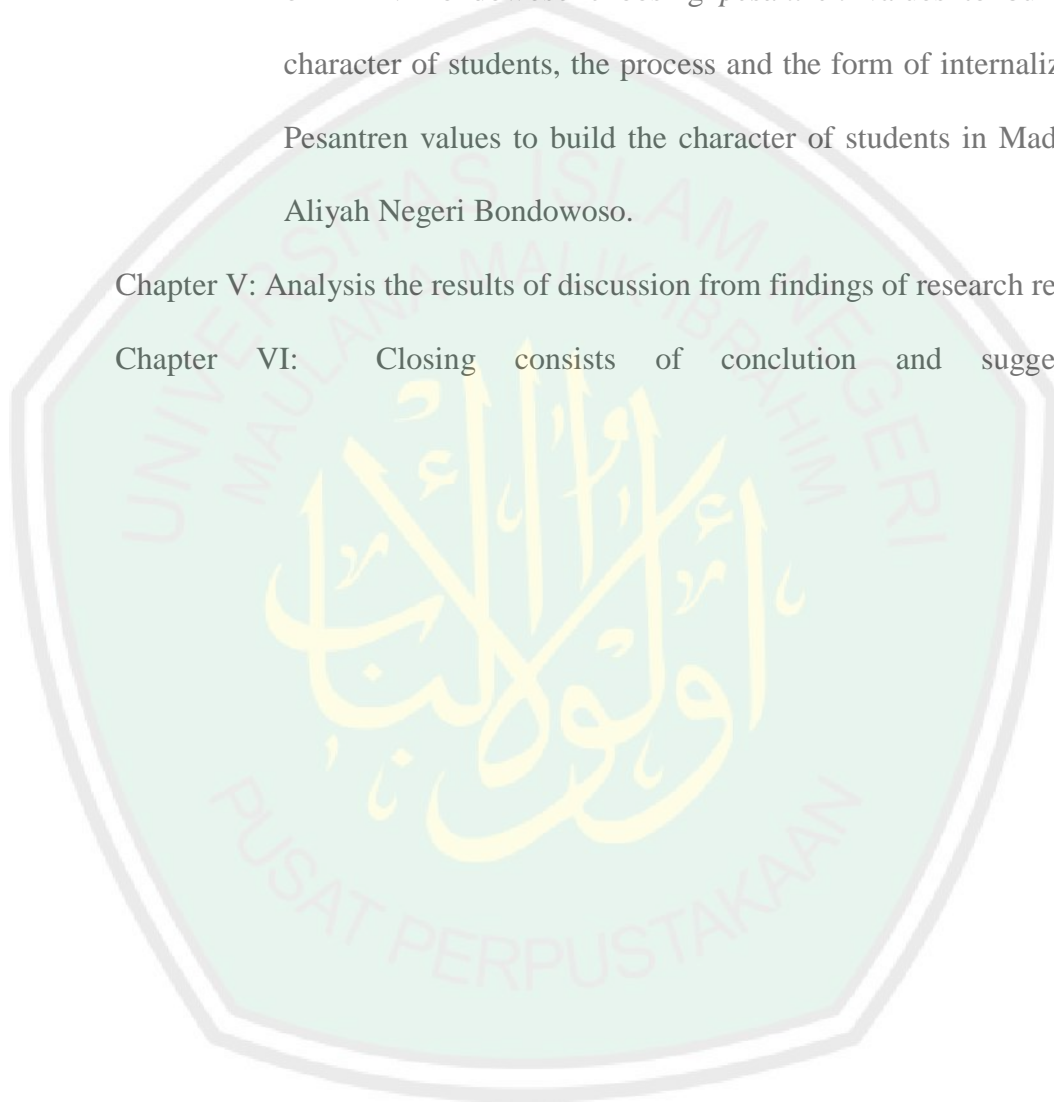
Chapter II: A discussion of theory which underlying of thought in writing this research, consist of Internalization of value included definition, various and establishment of value. Then study about *pesantren* included element, tri dharma and culture of *pesantren*.

Chapter III: Research method, consist of approach and type of research, the presence of the researcher, site of the research, data source, data collection technique, data analysis, procedure of research, and temporary references.

Chapter IV: Contains research results that elaborate about the description of research object; overview of the school, history, goals, organizational structure, and data explanation about; the rational of MAN Bondowoso choosing *pesantren* values to build the character of students, the process and the form of internalization Pesantren values to build the character of students in Madrasah Aliyah Negeri Bondowoso.

Chapter V: Analysis the results of discussion from findings of research results.

Chapter VI: Closing consists of conclusion and suggestion.



CHAPTER II

STUDY OF LITERATURES

A. Value

1. Understanding, Various and Process of Establishment

a. Understanding of value

The value is the social principles, goals, or standards used or accepted by an individual, class, community, and others.¹³ Drijarkara as quoted by Agus Zainul gives the definition of value is the essence of a cause it deserved by man.¹⁴ According to J.R Freankel quoted by Chabib Thoha a value is an idea a concept about what someone thinks is important in life.¹⁵ This explanation show that relation between subject and object give importance for life.

In a report written by a club of Rome, the values outlined in the two ideas are mutually different. On one side, values are discussed as economic value of resting on product value, welfare, and price, with such a high award on material things. While in the other case, the value is used to represent an idea or abstract and immeasurable meaning clearly. The abstract value and difficult to measure that are among others, justice, honesty, freedom, peace, and equality. Expressed also, system of values is a group of interrelated value to each other in a

¹³Agus Zainul Fitri, *Pendidikan Karakter Berbasis Nilai dan Etika di Sekolah*, (Jogjakarta: Ar-Ruzz Meida, 2012), page 87.

¹⁴*Ibid.*

¹⁵Chabib Thoha, *Kapita Selektta Pendidikan Islam* (Yogyakarta: Pustaka Pelajar, 1996), page 60.

system which corroborate and inseparable. Those values are sourced from both religious and humanistic tradition. Therefore, it is necessary to distinguish unequivocally value as the word abstract by way of acquisition value as a verb.¹⁶

As stated Kurt Baier quoted by Rohmat Mulyana, a sociologist interpreting the values from their own perspectives about the desire, the need, the pleasure of someone up on sanctions and pressure from society. whereas a psychologist interprets the value as a trend behavior originating from psychological symptoms, such as cravings, motives, attitudes, needs, and beliefs that are owned individually till to shape of their unique bahavior.¹⁷

From that explanation it can be concluded value is hidden aspects and potentially which are positive and unique owned by learners. The value in this research means value of human being, current culture and humanist claims that every people has nature value.

b. Various values

Based on understanding of value that every people has nature value although he has did crime such as kill and so on, Yinger quoted by Abd. Aziz he look for value in 3 category:¹⁸

1) Value as fact of disposition

¹⁶Rohmat Mulyana, *Mengartikulasikan Pendidikan Nilai*, (Bandung: Alfabeta, 2004), page 8.

¹⁷*Ibid.*

¹⁸Abd. Aziz, *Filsafat Pendidikan Islam: Sebuah Gagasan Membangun Pendidikan Islam*, (Surabaya: eLKAF, 2006), page 103.

Value as indication how far the human ready make it as hold in guidance and decision making.

2) Value as cultural fact

Value as indication that received, the value became a normative criteria in decision making by society.

3) Value as structural context

Value is as fact, disposition or cultural fact capable to give an impact to own social structure.

Philosopher of value divides the value into multiple groups, the division is indeed quite diverse depending on the way of thinking. But basically the division value based on the consideration of two criteria, namely, the value of human life and the characteristics of types of values in hierarchies.

According to the theory of Sparanger quoted by Rohmat Mulyana there are six values orientation became reference by man in their life.¹⁹ Six values in question as below:

1) Theoretic value

This value is the logical and rational considerations involved in thinking about truth of something. Theoretic value has levels of right-false according to thought. Therefore, this value closely with concepts, axioms, proposition, principles, theories, and generalization, which is obtained from observations and the

¹⁹Rohmat Mulyana, *Op.cit.*, page 32.

scientific proof. The human communities that are interested in these values is the philosophers and scientists.

2) Economic value

This value is related to a value containing considerations of profit and loss. The object consideration is "price" of the goods or services. Therefore, this value was more emphasis on usefulness of something for human life. The consideration of this value is relative pragmatic, Spranger see that in people's lives is often conflict between needs of value with five other grades (theory, aesthetic, social, political, and religious). Groups that have interest in this value are materialistic people.

3) Aesthetic value

Aesthetic value placing a highest value in form and harmony. When this value is traced from the side of the subject that have it, it will appear a beautiful impression or not beautiful. Aesthetic values more reflect on diversity. In other words, aesthetic value rely on personal assessment objectively. Aesthetic value of lots owned by the artists, musicians, painters, or model designer.

4) Social value

The highest value in this value is the affection between human beings. Therefore this value move on levels between the

individualistic and the altruistic.²⁰ Social value became foundation of people who love hang out, like love and donated human or known as the figure of philanthropist.

5) Political value

The highest value is the power. Therefore, the valuation levels will move from the intensity of low influence to high influence (authoritarian). Strength is important factor that affects the political value of person.

6) Religious value

Essentially this value has the basic truth most powerful compared to previous values. These values are sourced from the highest truth comes from God. The coverage value is ever wider, the structure of the human mental and mystical truth-transedental are two-sided superior owned religious values. Therefore, the highest thing is to strive for unity. Unity means the existence of harmony all elements of life; between the will and commandments, between speech and action.

According to Phenix, quoted by Rahmat Mulyono an educational curriculum should designed with attention to the sources of life meaningly. In this way, curriculum of education can take place and has essential contents.²¹ Phenix divides the meaning (contextual value) into

²⁰Altruistic is the characteristic of people that give priority of other people, as opposite of the word egoistic that put own interest.

²¹Rohmat Mulyana, *Op.cit.*, page 36.

six world meaning that are symbolic, empiric, aesthetic, ethical, sinoetik, and synoptic.

1) Symbolic

This meaning includes languages, mathematics and various forms of the symbols that have no relation to one another (nondiskursif). This meaning is poured in structure of symbol with the rules form and propagation can accepted by the community and created as tool to reveal and connect various other meanings. Symbolic system was seen as the most fundamental meaning, because without this meaning human would have difficulty in communicating his ideas.

2) Empiric

This meaning include knowledge about the physical world, living things, and human. This science provides the explanation of the facts, result, formulation and explanation of theories based on the results of observation and testing of objects, life, thoughts, or the society. Through this meaning a person can test the possibilities of empirical truths are examined based on the evidence, corroborated by certain data, and supported by specific analysis.

3) Aesthetic

This meaning include some art such as music, visual arts, art of motion, and literature. Aesthetic meanings associated with the beauty of an object perceived.

4) Sinoetic

according to Phenix, the term sinoetic used because there is not more appropriate concept to represent the understanding explained. Nevertheless understanding the meaning's world can be explained from the personal knowledge, the relationship between God and servant, and direct awareness.

5) Ethic

This meaning includes the meanings of moral that have consequences responsibility for someone to fulfill an obligation. The ethic meaning born cause of the fact, perception or concern for someone who do social relationship harmoniously.

6) Synoptic

The synoptic meaning is a comprehensive and integral meaning. This meaning include history, religion, and philosophy which are an integral study of empiric, aesthetic and sinoetic in whole coherent. History give knowledge to what has happened, religion related with meanings complete and the absolute truth, whereas philosophy deals with the effort of doing the interpretation reflective of all kinds of meaning.

c. Establishment of value

According to Karthwohl, the process of establishment values to children can be grouped in 5 stages, namely:²²

²²*ibid.*, page 41.

- 1) The stage of receiving. At this stage a person actively and sensitively receiving stimulus and facing a phenomenon, ready to accept actively; and selectively choose phenomenon. At this stage value has not been formed but accept the existence of values which are out of himself and selected those values which are the most attractive to her.
- 2) Stages of responding. At this stage a person has begun to accept and actively respond a stimulus in the form of a real response. In this stage there are three levels, namely the stage of compliance, willingness to respond, and satisfaction in respond. At this stage a person respond the external values actively.
- 3) Valuing Stage. At this stage a person accept stimulus on the basis of the values and be able to compile the perception of the object. In this case consists of three stages namely believe to values that he received, feel bound by the value that is held and have the inner attachment (commitment) to fight for the values that are accepted and believed it.
- 4) Stage of organizing values. That is more complex stage then three stage above. person starts to organize the system which he received from the external to be organised in itself so that it be part of the value system that is inseparable in him. At this stage there are two organizational value, that are conceived the value in himself, and

organized the system value in itself, i.e. a way of life and their behaviour is based on the values that he believes.

- 5) Stage of value characterization, which is characterized by a person's dissatisfaction for organizing the system values that believed in his life well and consistently as not to be separated with his personality. This stage is grouped in two stages: stage of implementing the system of values and stage of characterization i.e. the stage of personalized the system values.

Stages of establishment the value based on Karthwohl more determined from which direction and how person accepts external values then internalize in himself.

d. Values (implementation in Islamic education)

Education as a vehicle for the humanizing human is bound by two important missions, namely hominization and humanization. As the process hominization, education is claimed to direct human on ways of election and choosing value according to human biological nature. While education as a process of humanization directs person to live up to the moral rules, because human is moral creatures.²³ Thus, values and education are the two things to each other that can not be separated.

²³*Ibid.*, page 103.

According to Kniker quoted by Rohmat Mulyana in book²⁴ value in addition to being a core of process and learning objectives, each letter contained in the word “value” rationalized as educational actions. Therefore, in develop learning strategies of value always showing the five stages of awareness value corresponds to the number of letter contained in the word “value”. Stages are:

- 1) Value identification. At this stage, the value of the target learning needs to be known by every student.
- 2) Activity. At this stage, students are guided to perform actions that are directed at the target value awareness of learning.
- 3) Learning aids. A tool is an object that can facilitate the learning process value, such as a story, film, or other objects that match the topic value.
- 4) Unit interaction. This step continues the phases of activity with more and reproduce the strategy or how that can arouse the students towards values.
- 5) Evaluation segment. This step is required to check the progress of learning value by use multiple technique of value evaluation.

Essentially, all educational efforts have goal, the goals of education is something valued. Then there is a value. So, the function of value is as driver of educational actions. Then, how would it be if the value of learning implemented in Islamic education? Islamic

²⁴*Ibid.*, page 105.

education as a subject has an important role in the awakening of Islamic values to the learners. It was known that education based on the Quran and the Sunnah. In the Quran, Allah promised to raise the degree on man of faith and who have knowledge. As God answered:

يَرْفَعُ اللَّهُ الَّذِينَ ءَامَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ ۗ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿١١﴾

Meaning: "... niscaya Allah akan meninggikan orang-orang yang beriman diantaramu dan orang-orang yang diberi ilmu pengetahuan beberapa derajat. Dan Allah mengetahui apa yang kamu kerjakan."²⁵

This verse explain that Islamic education is form of "compulsory education" according to religion in order to raise the degree of human beings through the development of learners in order to believe and have knowledge.

As one of learning process that has mission to develop religious values of students, Islamic education should refer to principle of the development of religious values constructively. Principles of learning should reached in Islamic education is:²⁶

1) Development of fitrah

As the potential for believe tendency, *fitrah* religious students should be maintained and developed in the process of education. A study that puts the awareness believe intensively will

²⁵Departemen Agama RI, *Al-Jumanatul Ali Al-Quran dan Terjemahnya*, (CV Penerbit J-ART, 2004), page 543.

²⁶Rohmat Mulyana, *op.cit.*, page. 202-204.

bears a generation of *'aliman, shalihan, and the mujahideen*. But conversely, if the study ignores the principle of development *fitrah*, it will bears a generation that is dry morality. Therefore, Islamic education need to integrate the content and the approach of learning so that the liver area (*al-qalb*) can truly enlightened.

2) Centralizing the need

This principle is stabilised against the tendency of education which was material oriented. The development of learning that positioning the learners as subjects is the important thing in this principle.

- 3) increase motivation
- 4) Lifelong learning
- 5) Integrity competence

In the context of the development of *Kurikulum Berbasis Kompetensi* (KBK), the term competence as possession of knowledge, skills, attitudes and values that are reflected in the habit of thinking and acting.

B. Pesantren

Pesantren come from the word *santri*, with a prefix “pe” resident and suffix “an” means place to stay of *santri*. Professor Johns was quoted by Zamakhsyari Dhofier in his book argues that the term is derived from the Tamil, which means teacher of the Quran.²⁷ From the origins of the word

²⁷Zamarkhsyari Dhofier, *Tradisi Pesantren*, ed. Revisi, (Jakarta: LP3ES, 2011), page 41.

santri, many scholars argue that *pesantren* institution is essentially religious institutions of the nation of Indonesia during the Hindu Buddha named "mandala" which islamization by *kyai*.²⁸

Regardless origin of the word *pesantren*, *pesantren* is an old institution of Islamic education in Indonesia. *Pesantren* is a unique institution. Not only is unique in its approach of education, but also unique in its view of life and values embraced, a way of life in divide structure of authority, and all other aspects of education. Therefore, there is no definition can appropriately represent the *pesantren*. Each boarding school has its own speciality. Nevertheless in certain things, *pesantrens* have similarities. That similarities known as element of *pesantren*. An educational institution can be called *pesantren* if it has the following elements:

1. Pondok

Pondok was a dormitory for the students.²⁹ *Pesantren* basically a traditional Islamic education where the students lived with and studied under the guidance of a teacher. *Pondok* for students were around *pesantren*. *Pesantren* usually surrounded by a wall to keep out- in the students.

2. Kitab Kuning

Now, kitab kuning (the classic books) that are taught in *pesantren* can be classified into 8 groups of knowledge: (1) Nahwu and shorof, (2)

²⁸*Ibid.*

²⁹*Ibid.*, page. 81.

fiqh (3) Usul fiqh (4) hadeeth, (5) tafseer, (6) tauheed, (7) tasawuf and akhlak (8) other branches such as tarikh and balaghah.³⁰

3. Santri

According to the tradition of *pesantren*, the santri consisted of two: (1) *santri mukim*: students who come from distant areas and settled in *pesantren*, (2) *santri kalong*: that students who come from villages surrounding *pesantren*, usually it do not living in *pesantren*.³¹

4. Kyai

Kyai is essential element of *pesantren*. *Kyai* as the founder of *pesantren* and teacher for the students. It's been reasonable that the growth of *pesantren* dependent on the ability of *kyai*.³²

5. Mosque

The mosque is as place to educate the students especially in the practice of prayer, *khutbah*, and teaching the classical book of Islam. The mosque's position as a centre of education in the tradition of *pesantren* is the manifestation universalism of Islamic traditional education system. In other words, the continuity system of Islamic education based on a Qubba mosque in Medina in the time of Prophet Muhammad still radiated in the *pesantren*.³³

³⁰*Ibid.*, page. 87.

³¹*Ibid.*, page. 89.

³²*Ibid.*, page. 93.

³³*Ibid.*, page 85.

Other similarities in *pesantren* is that all *pesantren* implement the three functions of activities known as the *Tri Darma Pondok Pesantren*, namely:³⁴

1. Increase in faith and devotion to God
2. Scientific development which is beneficial
3. Devotion towards religion, society and State.

In addition to the institutional aspects of the learning model and the functions of the above activities, *pesantren* also put together a typical relationship equation in educational and community, namely:

1. Relation between kyai and santri

The tradition of *pesantren* develop a system of relations between teachers and students forever for both the students and *kyai*. For a student is "taboo" saying that he is "former" students of a certain *kyai*, because once he became a student of *kyai*, lifetime will still be his disciple.³⁵

2. High student obedience to kyai

The feeling of respect and adherence to teacher applies absolute and not familiar with lost. That means the relationship is for lifetime. Even for the student he still need to respect to child of *kyai*. Absolute respect that should be shown in all aspects of life, both in religious life, community, or private.³⁶

3. Thrift and simple in life.³⁷
4. The high spirit of self-reliance the *santri*.

³⁴Departemen Agama RI, *Pondok Pesantren dan Madrasah Diniyah: Pertumbuhan dan Perkembangannya*, (Jakarta: Direktorat Jenderal Kelembagaan Agama Islam, 2003), page 28.

³⁵Zamakhsyari Dhofier, *op.cit.*, page 125.

³⁶*Ibid.*, page 125.

³⁷Departemen Agama RI, *Pondok Pesantren ...*, *op.cit.*, page 29.

5. The development of an atmosphere of relationship and please help.
6. The strong spirit of achieving goals.
7. have attitude to discipline and *istiqomah*

The diversity and uniqueness of *pesantren* also are on the system analytical study. The following system of learning that became one of the characteristic of *pesantren*:

1. *Sorogan*. Individual learning system given in the instruction to students who have mastered the reading of the Quran. A student came up to the teacher read out a few lines of the Quran and translate them into local languages. In turn, the pupils repeat and translate word for word exactly as done by the teacher.³⁸
2. *Bandongan/weton*. In this system the group of students (5 till 500 students) listen to a teacher who is reading, translating, explaining.³⁹
3. *Discussion class*. The students should learn their own designated books and consulted. *Kyai* lead class discussion as in a seminar and a lot more in the form question-answer, usually held entirely in Arabic, and is an exercise for students to test his skill in tapping sources of argument in the classical book of Islam.⁴⁰
4. Memorizing method (*muhafadzah*)⁴¹
5. Demonstration method.⁴²

³⁸Zamakhsyari Dhofier, *op.cit.*, page 53.

³⁹*Ibid.*, page 54.

⁴⁰*Ibid.*, page 57.

⁴¹Departemen Agama RI, *Pondok Pesantren...*, *op.cit.*, page 46.

⁴²*Ibid.*, page 47.

C. Character

1. Understanding of Character

The characters portray a nation, as a marker, identifier, as well as the creation of a nation by other nation. The characters give the direction of how the people stepping on the passing of an era and usher to certain the degree. A great natuin is a nation that has tainted characters build a large developing era then influenced the civilization of the world. So happens in the course of the history of the prophet Muhammad as a perfect man who have lived in earth have been given an example how to build a nation's character and influence the world.⁴³

The term of character derives from greek language, namely charassein meaning to engrave.⁴⁴ Word to engrave means carve, paint, engraves and put. Epistemologically the character means the nature of psychiatric nature, akhlaq or the manners that distinguish between one person with more distinguish between one person to another. Character means has a personality, has a tabi'at. The figure means the inner nature of man that effect all our thought and behavior.⁴⁵With the understanding that eccompasses drawn the conclusion that the character is identical with the nature of personality traits or in other word akhlaq.

Character as explained by Lickona "A reliable inners dispotision to repon to situation in morall good way" then explain " Character so

⁴³ Akh. Muwafik Saleh, *Membangun Karakter Dengan Hati Nurani*, (Jakarta: Erlangga,2012), page 1.

⁴⁴ Ryan and Bohlin, *Values, Views or Virtues*, (New York: Columbia University, 1999), page 5.

⁴⁵ M. jhon Echols dan Hasan Sadily, *Kamus Inggris Indonesia: An Englis-Indonesia Dictionary* (Jakarta: Gramedia,1995), page 214.

conceived has three interrelated parts: moral knowing, moral knowing, moral feeling, and moral behavior”⁴⁶ a good character from the explanation above has a component include: moral knowing, people required to understand the means of goodness. Then moral feeling (knowledge about emotion and commitment and the intent of the benefit).

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Character is unique values that has been implemented in the behavior that come down to good and noble character.⁴⁸ According to the explanation, character is characteristic values of human that relate with their God, with other, and environment that implemented in the thought, feel, the word, and behavior which accorded to the norms in the society such as Religious norm, law norm, manners, and culture.

The Ministry of education formulates National Grand design as follows: that character education is a process of culture and the lofty values of empowerment within the school environment, family environment, and environment of the community. These values are derived from religious teachings, Pancasila, UUD 1945 number 20 Year 2003 about national education system,

⁴⁶ Thomas Lichona, *Educating for Character; How Our School Can Teach Respect and Responsibility*, (New York: Bantam Book, 1991), page 51.

⁴⁷ Abdul Majid dan Dian Andayani, *Pendidikan Karakter Persepektif Islam* (Bandung: remaja Rosdakarya, 2012) page 112-113.

⁴⁸ Pendapat Takziratun musfiroh yang dikutip oleh Dian Dinarni dalam karyanya, *Niali-nilai Pendidikan Karakter Berbasis Tasawuf (studi Analisis Kitab Ar-Risalat al-Qosayariyyat Fi Ilmi al-tasawwuf)*, (Yogyakarta: UIN Sunan Kali Jogo), page 22

educational theories, psychological education, social-cultural values, best experience and real practice in everyday life.⁴⁹

According to Pengustam, Character education is internalize the values to students by education, experience, habituation, regulation, and environment integrate with intrinsic vales that have been in the personality of students as the foundation in thinking, consciously and freedom.⁵⁰

2. The values of character education

Kemendiknas formulate values of character education as follows: honest, religious, discipline, hard work, tolerance, behavioratif, independent, democracy, national spirit, curiosity, love of the fatherland, to appreciate the achievement, friendly, love of peace, responsibility, care for the environment, and social care.⁵¹ With character education that is applied in a systematic and a good learner can face the future are good, because learners are required to face all sorts of challenges that exist in everyday life.

⁴⁹ Tim Penyusun, *Grand Design pendidikan Karakter Bangsa* (Jakarta: Kementerian Pendidikan Nasional, 2011) page 9

⁵⁰ Meragustam, *Filsafat Pendidikan Islam: Menuju Pembentukan Karakter Menghadapi Arsu Global* (Yogyakarta: Kurnia Kalam Semesta, 2014) page 245.

⁵¹ Kemendiknas, *Panduan Pelaksanaan Pendidikan Karakter* (Jakarta: Kemendiknas Badan Penelitian dan Pengembangan Pusat Kurikulum dan Perbukuan, 2011), page 10.

CHAPTER III

METHOD OF RESEARCH

A. Approach and Research Design

This research use descriptive qualitative approach. Where this research has purpose to gain data in the field consists from picture, documentation, interview and observation. The researcher chooses this method with purpose to get information that appropriate with evidences in the field then analyzed with theory that has been there.

According to Bogdan and Taylor, qualitative method is research that produces descriptive data i.e. written words or from voice of people and from behavior that can be observe. This approach directed to holistic setting and individual. Thus, in this research, researcher can not isolate individual or organization into variable or hypothesis, but look at as unity.⁵²

Research report will contain data quotation for give description of research. The data may be come from interview manuscript, field note, video tape, personal document, note or memo, and other document.⁵³ Researcher use observation method, interview and documentation in this research. Then research result will be descriptive explained from a data.

⁵²Lexy. J. *Melong, Metodologi Penelitian Kualitatif* (Bandung: Remaja Rosda karya, 2012), page 4.

⁵³*Ibid.*, page 11.

B. Attendance of the Researcher

The attendance of researcher is important in taking research process. In qualitative research, the instrument of research is researcher itself. As Licon and Guba said:

“The instrument of choice in naturalistic inquiry is the human. We shall see that other forms of instrumentation may be used in later phase of the inquiry, but the human is the initial and continuing mainstay. But if the human instrument has been used extensively in early stages of inquiry, so that an instrument can be constructed that is grounded in the data that the human instrument has product”⁵⁴.

Based on explanation above researcher is main instrument in qualitative research. Therefore, the attendance of researcher in field is important that relate with applying, observing, and researching directly. Success or failed in the qualitative research based on attendance of researcher.

C. Setting of the Research

Setting of the research is Madrasah Aliyah Negeri Bondowoso, on Khairil Anwar street No. 278, Badean, Bondowoso. This research will held in MAN Bondowoso. Researcher chooses this school considering in several point, as below:

1. Researcher see unique phenomena about school that integrated with pesantren culture followed by all of students of MAN Bondowoso.
2. MAN Bondowoso is one of madrasah in Bondowoso that viewed as excellent school especially in Islamic school.

⁵⁴Sugiyono, *Metode Penelitian Pendidikan (Pendekatan Kuantitatif, Kualitatif, dan R&D)* (Bandung: Alfabeta, 2013), page 309.

D. Data and Data Source

According to Lofland, main source in qualitative research are words, attitude, and the other sources is additional data such as document and so on.⁵⁵

Relate with that, this research use two kinds of data sources, as below:

1. Primary data

This data directly acquired from source, observe, record directly. Likes interview, observation, and documentation with relevan activity and informant who know clearly and detail about research object. If we connected with research problem for acquiring data about internalization of pesantren values on building the character of students in MAN Bondowoso so the source can be acquired from headmaster, deputy head included student-relation, public relation, and curriculum, teacher and students who follow the program.

2. Secondary data

This data acquiring from data that has been there and relate with research problem, such as literatures, important documents that support research like interview documentations, structure of school organization, agenda or program of school, and etc.

⁵⁵Lexy. J. Melong, *op.cit.*, page 157.

E. Data Collection

In looking for data that appropriate with problem research, so researcher uses several methods, as below:

1. Observation

Sari Wahyuni proposes that observation is the selection and recording behaviors of people in their environment. Observation fosters an in depth and rich understanding of a phenomenon, situation and/or setting and the behavior of the participant in that setting.⁵⁶ this method used for gets data about internalization of *pesantren* values through observation.

In this method, the role of researcher are as actor and observer. Researcher directly observes in the field and sees the internalization of *pesantren* values in school. Then the result of observation will describe in the sheet of observation likes:

Table 3.1
Observation Sheet

Date	:	
Place	:	
Description of Observation		

2. Interview

According to Sari Wahyuni in her book, she explain that:

“Interviewing involves asking questions and getting answers from participants in a study. Interviewing has a variety of forms including: individual, face-to-face interviews and face-to-face group interviewing In interviews, it is assumed that there is a questioner and one or more interviewees. The purpose of the interview is to probe the ideas of the interviewees about the phenomenon of interest.”⁵⁷

⁵⁶Sari Wahyuni, *Qualitative Research Method Theory and Practice* (Jakarta: Salemba Empat, 2012), page 21.

⁵⁷*Ibid.*, page 25.

This method used by researcher for acquiring data about internalization of *pesantren* values, the school rational choosing *pesantren* values on character building, process and shape from internalization of *pesantren* values. Then the result of interview will describe in the interview sheet likes:

Table 3.2
Interview Sheet

Data Resource :
Date :
Time :
Place :

No	Question	Answer
1		
2		
Etc		

3. Documentation

Guba and Lincoln propose that documentation is written material or film. Documentation used on the research as source of data for examine, interpretation, and predict.⁵⁸ In this research, the documentation consists of photo, letter, and data about school at research support that doing by researcher. In this method, researcher takes data such as activities at school, photo of interview, and data that support this research.

F. Data Analysis

In qualitative research, researcher has gathering data continuously with several technique of gathering data. In this case, according to Bogdanan

⁵⁸Lexy. J. Melong, *op.cit.*, page 216.

Taylor, data analysis is a process organizing and arranging data in a line, categories, and basic unit explanation. So from it researcher discover the theme and form hypothesis that suggested by data.⁵⁹ There are several processes in analysis qualitative data (Seiddel, 1998), as below:⁶⁰

1. Make a note from research in the field, then give code in the note in order to make easily in next analysis.
2. Gathering, selecting, classifying, synthesizing, making summary, and making index.
3. Make data category more meaningful, searching and finding a pattern and relationship, and make general findings.

From explanation above, we can know that first data analysis that done by researcher is organizing the data. From many of data that consists of record in the field, interview result, photos, and relevan documents. Then regulating, arranging, grouping, give a code, and categorizing. Data analyzing has purpose to determining theme and can answer formulas of research problem.

G. Technique of Data validity

In qualitative method, there is technique for checking our data validity.

There are four criteria for checking our data:⁶¹

Table 3.3
Criteria for Checking Data Validity

Criteria	Investigation technique
Credibility	a. Extension of researcher attendance b. Constancy of observation

⁵⁹*Ibid.*, page 280-281.

⁶⁰*Ibid.*, page 248.

⁶¹*Ibid.*, page 327.

	c. Triangulation d. Colleague checking e. Refrential sufficiency f. Negative case study g. Member checking
Transfrerability	h. Detail description
Dependability	i. Audit dependency
Certainty	j. Audit assurance

Further in this research, the researcher just want to use several technique of investigation, includes extension of researcher attendance, constancy of observation, triangulation, collage checking, analysis of negative case, member checking, and detail description:

1. Extension of researcher attendance

As explained in the attendance of researcher, in this qualitative research the instrument of research is researcher itself. Attendance of researcher not only short time, nut but also researcher need long times to gathering data in the field. Extension of researcher attendance will increase possibility of data credibility degree, because from our long attendance in that object.

2. Constancy of observation

Researcher will finding some characteristics and substances that can be support and relevant with research problem and then researcher can concentrate in the research finding. In this technique prosscutethe researcher able to detail describe how the process of data finding and analysis the data.

3. Triangulation

Triangulation is one of technique for checking our data validity that utilizing something else outside of research data for make comparison between them. In this research, researcher use several kind of triangulation method: resource, method, investigation, and theory. Therefore, researcher can do this step for make triangulation:

- a. Submit various kinds of question
 - b. Checking with various data resource
 - c. Utilizing various method for checking data validity
 - d. Colleague checking
4. Analysis of negative case

This technique use for gathering example or case that not appropriate with pattern and preference of information that have been gathered as comparison.

5. Member checking

Researcher will check about information from one member to other member for make validity. For example, information from headmaster will be checking by confirmation of teacher.

6. Detail description

Researcher must describe accurately and carefully about how the context in reality. The description must be focus on research problem.

H. Research Procedure

1. Phase of pre-research
 - a. Observe the object and did the preface orientation

- b. Submission the research title to the majors
- c. Consultation the proposal to the advisor
- d. Study the theory that relate to the problem
- e. Arrange the method of research
- f. Take research permission with related institution start from university and MAN Bondowoso.

2. Phase of research

- a. Gathering data

This phase consists of school organization structure, school program, data of student who follow this program, school profile.

- b. Direct observation in the field
- c. Interview with headmaster of MAN Bondowoso
- d. Interview with teachers of MAN Bondowoso
- e. Interview with students of MAN Bondowoso
- f. Data identification

Data that has been collected from interview, observation, and documentation identified, so can be easier in data analyzing.

3. Phase of final research

Last phase from this research is data presentation that suitable with original in description and then analyzing data that concern to theories and purpose that want to be reached.

CHAPTER IV

RESULT OF RESEARCH

A. Description the Result of Research

1. History of Madrasah Aliyah Negeri Bondowoso

Madrasah Aliyah Negeri Bondowoso was builded on 13 May 1980 based on SK Menteri Agama RI Nomor 17 Tahun 1978. At its inception, MAN Bondowoso does not has own building as the means of teaching and learning process. So, in that time the teaching and learning process did in building of MTsN II Bondowoso. In year 1987 MAN Bondowoso can build building on 7.180 m² of land located in Khairil Anwar street No. 278 Badean, Bondowoso.⁶²

MAN Bondowoso is built to meet the needs of the community with the presence of senior secondary education institution which applies the Islamic Religius education base on the culture of the community and the majority of religious in Bondowoso is Muslim. Other conditions that encourage the establishment of MAN Bondowoso are geographical realities and sociocultural of community as the santri in outlying area with low economic, and MAN Bondowoso was in area that surrounded by mountains. That are some factor made the community difficult to learn out to town.⁶³

⁶² Source: Arsip Dokumentasi Bagian Tata Usaha.

⁶³ Ibid.,

Before MAN Bondowoso builded, MTsN II was builded as the first junior education institution that apply Islamic education with the many of students. The students need a further education institution that apply Islamic education to transmit and steadyng the alumni's soul. The following names of headmaster of MAN Bondowoso in a row:

NO	NAME	YEAR
1	Drs. Adi Muljono	1981-1989
2	Suatmadji, B.A.	1989-1992
3	Drs. Moh. Thohir Muchtar	1992-1995
4	Drs. Nursalim Musa	1995-2001
5	Drs. KH. Imam Barmawi Burhan	2001-2013
6	H. Ibrahim,S.Ag, M.Pd.I	2013 –Now

Sebagai lembaga pendidikan SLTA berkultur Islam, Maka MAN Bondowoso membuka membuka tiga program studi yaitu:

As the education institutions SLTA that apply Islamic cuture, so MAN Bondowoso have 3 program of study, that are:

- a. Program Ilmu Agama Islam
- b. Program Ilmu Pengetahuan Alam (IPA)
- c. Program Ilmu Pengetahuan Sosial (IPS)

Then, MAN Bondowoso apply new curriculum that is curriculum 2013. According to the headmaster policy, so the program of study (peminatan) that apply in MAN Bondowoso are:

- a. Program Peminatan Tahfidzul Qu'ran
- b. Program Peminatan Agama Islam
- c. Program Peminatan Ilmu Pengetahuan Alam (IPA)
- d. Program Peminatan Ilmu Pengetahuan Sosial (IPS)

As a high education institution, MAN Bondowoso has long-term goals, medium-term and short-term. That have to known by all the component of Man Bondowoso. The mind contained in VISI, MISI, TUJUAN and TRADISI MAN Bondowoso.⁶⁴

2. Visi Madrasah Aliyah Negeri Bondowoso

Visi Madrasah Aliyah Negeri Bondowoso is Unggul Dalam Prestasi, Siap Berkompetisi, dan Berjiwa Islami. The formulation of details are the follow:⁶⁵

- a. Unggul Dalam Prestasi : Excellent in academic and non academic. MAN Bondowoso has try by exerting all ability, potential, opportunities that are both did by institution or personal, in the event of local, regional, national and international for working either directly and indirectly.
- b. Siap Berkompetisi :. The students have a high compnetiveness with same local school to demonstrate the gait and existence in the learning process, and out put generated.
- c. Berjiwa Islami : is *ruh* from both VISI before. That is mean academic or non academic program, deployment capability, potential and opportunities, that did by institution or personal are always colored by *ruh Islam* in a context *ahlussunnah Wal Jamaah* and will become trade merk for MAN Bondowoso to show different from other school.

⁶⁴ ibid

⁶⁵ Arsip dokumentasi Wakil Kepala Sekolah bagian Humas

3. Misi Madrasah Aliyah Negeri Bondowoso

Visi of Madrasah Aliyah Negeri Bondowoso can formulate operationally on form MISI of Madrasah :⁶⁶

- a. Doing the education, Learning process and training effectively and creatively
- b. Develop discipline culture, competitive and togetherness are balanced
- c. Implement a principal and Islamic values in and out of Madrasah.
- d. Develop the potential and creativity of students in sport and art.
- e. Optimize the competence of school member in providing services to students and the community.

4. The golas of Madrasah Aliyah Negeri Bondowoso

- a. Producing the graduates who have high competitiveness.
- b. Have a good exam grade (UAN And UAM)
- c. Establish the positive public opinion against the quality of graduates after live with community.
- d. Involvement all components actively in the management of Madrasah.
- e. Computerized education administration and the achievement of a standart administration of Madrasah.
- f. Empowering the committee for the development of Madrasah.
- g. Created a clean environment, shady and safe.
- h. Created Islamic culture in all activities
- i. Internalize the spirit of jihad on each provider of Madrasah.

⁶⁶ Source: Arsip Dokumentasi Wakil Kepala Sekolah bagian Humas

- j. Created the public trust to Madrasah.
- k. The availability of facilities and infrastructure of ideal learning.
- l. Grab the championship level regional and nasional.⁶⁷

5. Indikator Ketercapaian Visi

- a. Unggul Dalam Prestasi
 - 1) High academic achievements
 - 2) High on academic achievements
 - 3) The entire citizens of Madrasah has a high work ethic.
- b. Siap berkompetisi
 - 1) Able to compete in every academic competition
 - 2) Capable of biting and compete with local-level Establishment the relationship (silaturahmi) with related agencies.
- c. Berjiwa Islami
 - 1) Increasing the appreciata and practice of the teaching of Islam.
 - 2) Increasing the Islamic culture in everyday-life
 - 3) Have a *akhlakul karimah* to parents, teachers and community.⁶⁸

6. Tradition of Madrasah Aliyah Negeri Bondowoso

Tradition is a step all the academicians in performing their role which base on the awareness and high responsibility for the role that carried in achieving the ideals together. Both awareness and responsibility built on unity in diversity, which means thatb all components of Madrasah

⁶⁷ Source: Arsip dokumentasi Wakil Kepala Sekolah bagian Humas

⁶⁸ ibid

make this Madrasah can realize dreams both short-term, medium-term and long-term.

These responsibilities not only limited to the boss, but also the responsibilities which is based on the *amanah* given by Allah SWT. Besides tradition associated with the formation of Islamic culture in every activity is expected will be given its own color for each person at school or out of school. Tradition going to be trade merk of MAN bondowoso and will have high value in society and especially in the presence of Allah SWT.⁶⁹

7. Organizational Structure of Madrasah Aliyah Negeri Bondowoso

To carry out the duties and functions of the Ministry of Religion has an organizational structure as follows:

The organizational structure of MAN Bondowoso consist of: Headmaster, Committee, Ka. TU, treasurer, Deputy head of the curriculum, deputy head of the Student, deputy head of public relations, Waka Waka Infrastructure and the Environment, BP / homeroom teacher, Kopsis, Library, Guardian Class, teachers and students.

Each sub in the line of instructions and coordination with each other and are in the jurisdiction of each Deputy Principals (WAKA). WAKA in coordinating operational laterally (between WAKA) and upward (Ka, TU and Treasurer) which then is responsible to the Principals. Each

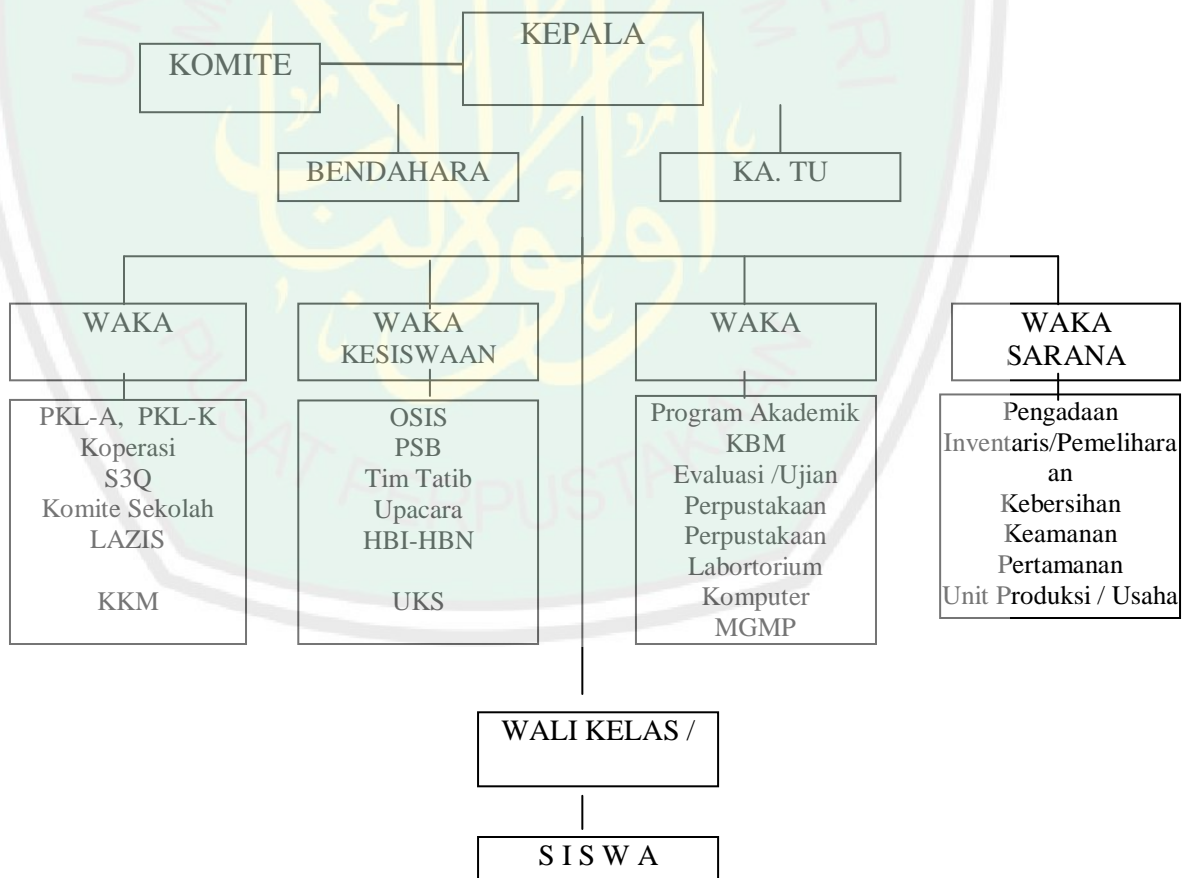
⁶⁹ Source: Arsip Dokumentasi Wakil Kepala Sekolah Bagian Humas.

component of the organization has its own program (sub-program) and supported by the budget.

Similarly, on reporting the implementation of the program and budget, get the legalization WAKA before to head of Madrasah. The system is designed with the hope, among others:

- a. There is a clear accountability of each executive.
- b. All activities run in coordination.
- c. Aspects of control / supervision progressing normally and well.

Image 4.1
Organizational Structure of MAN Bondowoso



Source: Arsip Dokumentasi wakil Kepala Sekolah bagian Humas

8. Geographical Location of Madrasah Aliyah Negeri Bondowoso

Madrasah Aliyah Bondowoso located in the western part of the city Bondowoso. Exactly on Khairil Anwar street No. 278 (South Stadium Magenda) Bondowoso, located in the village Badean, Sub City Bondowoso, Bondowoso East Java Province. Location of Madrasah is adjacent to SMA Negeri 1 Bondowoso.

9. The Condition of Teacher in Madrasah Aliyah Negeri Bondowoso

Teacher or educator is the person responsible for the implementation of teaching and learning activities. The success of the teaching and learning activities can not be separated from the role of a teacher in addition to other factors. Without the teacher then the learning process would not be accomplished. Under the conditions of the research done by copying the data, then state of the teachers in accordance with the respective field of study and can be found in the appendix.

10. Keadaan Siswa Madrasah Aliyah Negeri Bondowoso

The most important component in education is the learners (students). Without learners then education is not implemented. Therefore thus we will describe related to the number of students or state of the MAN Bondowoso students. And for more details below will be described state of the MAN Bondowoso students.

Table 4.1
Overall the number of students MAN Bondowoso
March 2017

NO	KELAS	JUMLAH SISWA	JUMLAH PER JURUSAN	LK	PR
1	X AGAMA 1	39	204	139	213
2	X AGAMA 2	35			
3	X AGAMA 3	33			
4	X AGAMA 4	34			
5	X AGAMA 5	36			
6	X AGAMA 6	33			
7	X IPA 1	38	76		
8	X IPA 2	38	72		
9	X IPS 1	35			
10	X IPS2	37			
11	XI AGAMA 1	38			
12	XI AGAMA 2	43	236	191	217
13	XI AGAMA 3	37			
14	XI AGAMA 4	42			
15	XI AGAMA 5	35			
16	XI AGAMA 6	41			
17	XI IPA 1	42			
18	XI IPA 2	44	86		
19	XI IPS 1	39			
20	XI IPS 2	47			
21	XII AGAMA 1	35			
22	XII AGAMA 2	39	224	182	199
23	XII AGAMA 3	37			
24	XII AGAMA 4	38			
25	XII AGAMA 5	37			
26	XII AGAMA 6	38			
27	XII IPA 1	41			
28	XII IPA 2	44	72		
29	XII IPS 1	32			
30	XII IPS 2	40			
JUMLAH TOTAL SISWA KESELURUHAN					

Source: Arsip Dokumentasi Wakil Kepala Sekolah bagian Humas

11. The Condition of School Facilities and Infrastructure

Education infrastructure in MAN Bondowoso can be classified into two kinds. *First*, the educational infrastructure which is directly used for teaching and learning, such as the theory room, library room, practice skills, and laboratory room. *Second*, the school infrastructure whose existence is not used for teaching and learning, but are directly supporting the teaching and learning processes, such as office, supermarket, school canteens, the ground and the way to school, a small room, the room school health, teacher room, living room principals, and vehicle parking.

Infrastructures MAN Bondowoso located in an area of +2.5 hectares with soil structure up and down, with the soil structure so that we use to further embellish the arrangement location. Facilities and infrastructure today, precisely in the year 2016/2017 are as follows:

- a. 33 classrooms
- b. 1 headmaster room
- c. 1 deputy head room
- d. 1 library
- e. 1 TU room (Tata Usaha)
- f. 2 teacher rooms (men dan women)
- g. 2 laboratory room
- h. Mushalla Ar-Raudhoh, Banat Ar-Raudhoh, Serambi Ar-Raudhoh
- i. 2 bengkel Shalat room (man and women)
- j. 2 laboratory fisika and biology

- k. 1 lab. Computer
- l. 1 interactive room
- m. 1 music room
- n. 1 aula
- o. 1 foto copy place.
- p. 1 BP room
- q. 1 tatib room
- r. 9 canteen (5 for women dan 4 for men)
- s. 2 OSIS romm (men and women)
- t. 2 sport fields (men and women))
- u. 1 kopsis
- v. 1 school net
- w. 21 Bathroom/WC (12 KM/WC for men dan 9 KM/WC for women)
- x. 2 Park (NKRI Park and park around pool)
- y. 3 gapura entrance (Model Indonesia, Arab and Eropa)⁷⁰

B. The Background of MAN Bondowoso Internalize Values of Pesantren.

Based on the findings of researchers when in the field on the background internalizing the values of pesantren in MAN Bondowoso through interviews with informants who are considered competent in elaborated on the the background of pesantren value investment both in terms of activity, system or school rules that lead to build the character of students as also listed in the school slogan “MAN Bondowoso Sekolah Excelent Berbasis Pesantren”.

⁷⁰ Source: Arsip Dokumentasi Tata Usaha Tahun 2016/2017

Regard to the background or the reason for the internalization pesantren values, the researchers conducted an interview with Mr. H. Wara'I as PGA chairman, he said:

“Nah, itu ada beberapa alasan. *Pertama* adalah alasan financial. Awalnya ketika kami para guru dan kepala sekolah melakukan kunjungan ke pesantren menyimpulkan bahwa pesantren itu lebih mengedepankan jihad. Ketika kami di Sukorejo itu Tanya-tanya, itu biaya pesantren segede itu waktu itu hanya menghabiskan 3 Miliar dalam 1 tahun, itu mulai dari TK sampe ke perguruan tinggi. Sedangkan kita hanya 1 madrasah itu 5 Miliar dalam 1 tahun. Sehingga dibawa kesana liat-liat itu supaya menejemen sakciu. Artinya tidak terlalu hambur-hambur, makanya tidak ada disini itu ceritanya bancak an. Artinya keuangan itu disesuaikan dengan keperluan. Makanya kata pak Imam itu, mari kita hidup sederhana untuk keluar, tapi untuk kepentingan dalam untuk siswa, untuk kepentingan madrasah ini carikan yang terbaik. Dan Musholla disini ini harus menjadi bangunan yang terbaik diantara bangunan yang lain. Nah kesimpulannya itu untuk menimbulkan ruhul jihad atau rasa jihad.”⁷¹

Then more Mr. H. Wara'i explain the background of the internalization pesantren values in school as follows:

“Yang kedua itu kan disini basic siswanya bermacam-macam, ada yang dari pesantren dan ada juga yang dari sekolah umum belum pernah mondok bahkan pengetahuan agamanya itu masih minim. Kalo dibilang itu sudah kadaluarsa. Jadi disini sekolah akan mentlateni siswa yang sudah kadaluarsa itu dengan menciptakan suasana pondok atau membawa nilai pesantren itu kesini.”⁷²

Further interviews with Mr. H. Wara'i, he said:

“Kalau kita tahu bahwa kegiatan-kegiatan ataupun nilai-nilai dipesantren itu kan dari Islam semua, karena kita basicnya adalah SLTA yang berbasis Islam jd cocok sekali kalo kita bawa itu nilai-nilai yang ada dipesantren. Selain itu juga, kepala sekolah sebelumnya atau yang merintis penanaman nilai pesantren ini bapak KH. Imam Barwawi Burhan, beliau kan memang basicnya orang pesantren bahkan beliau adalah kiyainya jd lebih memudahkan juga untuk proses internalisasi nilai pesantren ini.”⁷³

⁷¹ Interview with the chairman of PGA MAN Bondowoso Mr. H. Wara'i on 26th March 2017

⁷² Interview with the chairman of PGA MAN Bondowoso Mr. H. Wara'i on 26th March 2017

⁷³ Interview with the chairman of PGA MAN Bondowoso Mr. H. Wara'i on 26th March 2017

Regard to internalization pesantren values, researchers also conducted interviews with a teacher. An old teacher who previously served as deputy head of student, he explained:

“kalau masalah sekolah ini berbasis pesantren itu dulu adalah keinginan abah (KH. Imam Barmawi Burhan) untuk kembali ke pesantren, meskipun awalnya itu sulit tapi juga dibantu oleh teman teman itu diawali dengan memisah kelas antara putra dan putri, dengan catatan kelas yang belum bisa pisah itu pakek sekat. Seingat saya itu dulu kelas IPA apa IPS gitu. Karena dianggap sukses akhirnya single sex class itu dilahirkan pada penerimaan siswa baru. Kemudian diteruskan itu dengan pembangunan Mushalla sebagai pusat kegiatan kepesantrenan. Katanya abah itu mushalla ini harus menjadi bangunan yang paling bagus disini.”⁷⁴

From the data description above, the researcher concluded that the background of the internalization pesantren values in MAN Bondowoso is (1) Policy and determination principals to create an atmosphere of pesantren (2) Financial, put attitude *zuhud* in school (3) Many kinds of background education students (4) the activities in pesantren comes from Islam which is in line with MAN Bondowoso.

C. The Process of Intenalization Pesantren Values to Build the Character of Students In MAN Bondowoso

The data presented in this data presentation on the process of internalizing the values of pesantren to build the character of students in MAN Bondowoso. All data are presented in the form of descriptive qualitative analysis to reflect the real condition based on the answers provided by the source of data and the results obtained are translated in a form of description

⁷⁴ Interview with teacher of MAN Bondowoso Mr. H. Rudi on 15th October 2016.

and discussion, after it held a conclusion by using the inductive method, it is mean explained from the special data to general data.

Internalizing pesantren values in an educational institution requires a process conducted continuously and systematically in order to the activities can relized maximally. In the process of internalizing the values of pesantren in MAN Bondowoso do some ways that the existing regulations in school, teaching, understanding, ideals, culture and values of discipline and slogans taken from pesantren, especially from pesantren around East Java.

Related to the process of internalizing the values of pesantren in MAN Bondowoso, researchers conducted interviews with the principal, he mentioned:

“Saya sebagai kepala sekolah mempunyai keinginan agar siswa-siswi lulusan MAN Bondowoso ini bisa terlihat hasilnya dengan memiliki karakter santri layaknya para santri dipesantren-pesantren. Gimana? Yaitu memiliki akhlak yang baik. Oleh karena itu, selain meneruskan dari kebijakan kepala sekolah sebelumnya juga membuat kebijakan dalam membentuk karakter siswa ini, dengan kegiatan-kegiatan keislaman yang mencontoh dari pesantren, mengadakan hubungan yang baik dengan wali murid, memberikan pengarahan kepada guru, bahkan gurunya ini juga sering nyantri semalam dipesantren-pesantren itu.”⁷⁵

The principal explains the process of internalization generally in MAN Bondowoso with some policies. But practically Islamic Education teacher which are under the auspices of the PGA more active role in the process of this internalization, as described by the chairman of the PGA in an interview:

“Internalisasi nilai-nilai pesantren di MAN Bondowoso sebenarnya banyak sekali ya, tapi secara umum ada beberapa kegiatan yang diambil atau dicontoh dari pesantren itu diantaranya yang paling awal itu adalah *single sex area* atau *single sex class*, terus S3Q yang sudah

⁷⁵ Interview with headmaster of MAN Bondowoso Mr. H. Ibrahim Hasyim on 23rd March 2017.

saya sebutkan itu dan IDB (Infaq, Disiplin, Bersih). Bahkan ini yang melakukan tidak hanya untuk siswa tapi juga wajib untuk seluruh warga Madrasah termasuk guru dan karyawan. itu secara umum, dan didalamnya masih banyak pernak-pernik lainnya itu. Jadi pelaksanaannya ini harus diawali oleh guru. Jd guru itu diandaikan seperti orang yang membawa kuda, orangnya yang harus didepan. Jd guru yang harus mengawali baru memberikan contoh kepada siswanya, supaya tercipta rasa ikhlas itu. Kalo guru tidak melakukan dulu hanya menyuruh siswa itu akan sulit sekali untuk tumbuh rasa ikhlas. Karena dalam hal ilmu ini ikhlas adalah yang terpenting. kalo sudah tumbuh rasa ikhlas itu maka akan sangat mudah untuk istiqomah”⁷⁶

In the internalization of pesantren values there are stages: The earliest stages before the process of internalization is done to the students, a teacher must begin by doing these activities then teachers provide an example to students, in order to make teacher and students practice the pesantren activity sincerely (*ikhlas*). And eventually, will be embedded in the soul of teachers and students that can be practiced in daily life both at school, the family or society.

According to the school principal related to the process of internalization pesantren values, he added the following:

“Di sekolah ini internalisasi nilai pesantren dilakukan dengan beberapa cara yakni, dengan peraturan yang harus diikuti siswa, dengan tarbiyah, budaya dan unsure-unsur dari pesantren, memperdalam penghayatan siswa dan mengaplikasikan nilai dengan kegiatan-kegiatan yang ditetapkan sekolah ataupun kegiatan lain yang tidak ditetapkan.”⁷⁷

The study's findings about the process of internalizing the values of pesantren in MAN Bondowoso is (a) provide awareness that provides an understanding of the values of either the teacher or student (b) increasing appreciation by providing guidance to students (c) compulsion in the form of

⁷⁶ Interview with the chairman of PGA MAN Bondowoso Mr. H. Wara'i on 26th March 2017.

⁷⁷ Interview with headmaster of MAN Bondowoso Mr. H. Ibrahim Hasyim on 23rd March 2017.

rules set by the school and PGA (d) encourage students in the application of pesantren values with activities at school and at home (e) creating an atmosphere of pesantren in school environment (f) develop ikhlas and istiqomah.

D. The Forms and the Impact of Internalization Pesantren Values to Build the Character of Students in MAN Bondowoso

The form of the values of pesantren that internalized in MAN Bondowoso as follows:

1. Salam, Silaturahmi, Shalat dan Al-Quran (S3Q)

Exemplary shape that is applied in MAN Bondowoso is civilizing S3Q in school and outside the school. When the students will enter the school area students will be welcomed by teachers to say hello and shake hands. Likewise when it will enter the room or see each other, the students are taught to always say *salam*. Based on the interview with the chairman of the PGA Mr. H. Wara'i he mentioned:

“Didalam pesantren itu mesti ada salam, ada shalat dan quran. Nah itu kami bawa disini jadi namanya S3Q (Salam, Shalat, Silaturahmi dan Al Quran). Kalo dipesantren ya gak ada namanya S3Q, Cuma kegiatannya saja yang ada kemudian kita bungkus dengan nama S3Q itu. Kenapa kita terapkan disini? Karena salam, shalat, silaturahmi dan quran itu kan memang kegiatan kepesantrenan yang berasal dari Islam, di al-quran itu juga ada. Selain itu juga upaya penerapan nilai pesantren disini ini diharapkan dapat membentuk karakter siswa, sehingga siswa meskipun tidak mondok dipesantren tetapi mempunyai jiwa dan berakhlak layaknya seorang santri.”⁷⁸

⁷⁸ Interview with the chairman of PGA MAN Bondowoso Mr. H. Wara'i on 26th March 2017.

This S3Q program is striving to establish the character of students like the character of *santri*, which bind silaturahmi fellow Muslims and mutual respect. Further Mr. H. Wara'i explains:

“selain salam dan silaturahmi itu disini diwajibkan untuk selalu shalat berjamaah. Jadi disini ada shalat duha dan dhuhur berjamaah. Itu wajib dilakukan oleh warga madrasah. Bahkan misalkan ada siswa yang ketinggalan jamaah itu karena ada kepentingan misalkan temannya itu rela untuk mengulang shalatnya.”⁷⁹

PGA chairmans statement is reinforced by the explanations student of class XI Agama 5, states:

“kalau shalat berjamaah itu yang mengawali yang mondok di pondokannya abah. Saya lihat itu ketika teman saya sudah berjamaah tetapi karena mau menemani temannya yang belum shalat berjamaah dia shalat lagi. Jadi saya ikuti itu kalau ada teman yang ketinggalan shalat berjamaah. Kan kadang ada yang izin keluar itu, terus ketika kembali ke sekolah ternyata shalat berjamaah sudah selesai.”⁸⁰

Prayers activities associated with the internalizing of values that is drilled into the soul of students, so students will be formed for always *istiqomah* in every prayer. This is consistent with the slogan MAN Bondowoso “Tiada Hari Tanpa Al-Quran dan Tiada Hari Tanpa Jamaah”. As expressed by Mr. H. Wara'i, he said:

“ dalam upaya membentuk karakter siswa, siswa juga diminta untuk mendirikan shalat duha berjamaah. Disini dari dulu tetap shalat duhanya sebanyak 4x salam. Sebenarnya kan paling banyak itu 6 salam ya, tapi kata abah itu 4x salam itu sudah lebih dari cukup, nah ini diharapkan akan terbentuk pada diri siswa, sehingga dimanapun berada ia akan tetap istiqomah menjalankan shalat duha. Kalau mengenai shalat duhur, ini kan memang sudah menjadi kewajiban selaku umat Islam. Jadi kami hanya membuat peraturan untuk mewajibkan siswa shalat duhur berjamaah di sekolah, tujuannya yaitu bahwa shalat yang dilakukan berjamaah akan mendapat pahala 27

⁷⁹ Interview with the chairman of PGA MAN Bondowoso Mr. H. Wara'i on 26th March 2017.

⁸⁰ Interview with students of Class AGAMA 5 of MAN Bondowoso Muhammad Bahri on 29th March 2017

derajat disbanding shalat sendiri. Selain itu juga untuk membentuk nilai spiritualitas sebagai wahana untuk melatih keistiqomahan siswa.”⁸¹

Further explanation from Mr. H.Wara'i as chairman of the PGA, he explained:

“Ketika sudah sampai waktu shalat semua warga madrasah itu diwajibkan untuk ke mushalla, jadi meskipun yang perempuan yang sedang haid itu juga berkumpul di serambi Raudhoh. Disana ada absennya. Yang haid itu nanti baca shalawat, ada juga yang menata sandal dan sepatu milik temannya yang sedang shalat, sehingga meskipun haidh juga bisa mendapatkan pahala. Nah ini semua dari shalat sampai menata sandal kita contoh dari pondok sidogiri. Karena waktu guru nyantri selamam disana kita semua takjub ketika adzan berkumandang itu semua santri langsung berkumpul dimasjid, shafnya rapi. Dan yang paling terkejut lagi ketika saya mau turun dari masjid itu sandal kami semua tertata dengan rapi.jadi memudahkan kita saat turun dari masjid. Nah dari itu kami coba disini.”⁸²

Internalizing pesantren values through Duha and duhur prayer with another activity such as reading *shalawat* and arranging slippers, implemented in an effort to build the character of students. Furthermore

Mr. H. Wara'i explains:

“ Yang terakhir dari S3Q itu adalah Al-Quran. Maksudnya disini itu warga madrasah semuanya harus cinta Al-Quran. Dengan cara apa?ya macam-macam, seperti membaca setiap hari ketika ada waktu luang, khotmil quran, disini juga ada program tahfidz 2 kelas, bahkan guru disini minimal wajib hafal juz 30. Kan MAN Bondowoso itu tiada hari tanpa Al-Quran. Jd Al-Quran itu harus dibaca dan dipelajari terus.”⁸³

Based on observations of researchers on March 20th 2017, researcher observed the condition of the school. When the researchers observed while

⁸¹ Interview with the chairman of PGA MAN Bondowoso Mr. H. Wara'i on 26th March 2017.

⁸² Interview with the chairman of PGA MAN Bondowoso Mr. H. Wara'i on 26th March 2017.

⁸³ Interview with the chairman of PGA MAN Bondowoso Mr. H. Wara'i on 26th March 2017.

roving around the school, whole class XII was doing khotmil quran in the Hall of MAN Bondowoso. When the whole series of events is completed students continue learning activities. When researcher waited informant, The first recess bell rang, researchers observed the behavior of students when out of their classes directly to the place of ablution, without orders one student dhikr with microphone while waiting for other students congregate. After ablution 'the boys and girls go to mushalla to do duha prayer *jamaah*. As for the girls who are menstruation they sat on the Serambi Raudhoh, and without orders when others are praying female students who menstruation directly organize the slippers without noticed by students who prays.

When midday time (Zuhur) researchers are still at the located and saw the same thing, however at time dzuhur there are two classes (male and female) students who prays in different place, the place named "*bengkel shalat*". The place where each class will alternate everyday for prayer checked and given an understanding of how ordinances prayet were true.

So according to researcher that the internalization of pesantren values to build the character of students through the program S3Q really realized well. Thus one form of internalization program of pesantren conducted MAN Bondowoso based on observations of pesantren in Indonesia, especially in East Java.

2. Tilawah, Ta'lim dan Tazkiyah

Another attempt to internalize the values of peantren to build the character of students in MAN Bondowoso is applying 3T (Tilawah, Ta'lim and Tazkiyah). Results of interviews with chairman of the PGA Mr. H.wara'i about the program, he explained:

“Yang sering menjadi jargon disini itu ya 3T (tilawah, Ta'im dan Tazkiyah). Mengawali kegiatan pembelajaran dengan membaca Al-quran. Itu perintah al-quran, dan biasanya urutannya di al-quran ya tilawah, ta'lim baru tazkiyah. Jadi guru tidak semata-mata langsung mengajar terus tidak murabbil ruhul, itu kan tidak bagus. Jadi di awali dengan membaca al-quran meskipun hanya al-fatihah untuk kebaikan. Kebaikan untuk kebaikan itu kan bagus. Itu tradisi pesantren. Ta'lim itu macam-macam, bisa pembelajaran dikelas ataupun berupa kegiatan-kegiatan. Diharapkan dengan itu siswa bisa menjadikan sebagai sarana tazkiyatun nafs.”⁸⁴

Further, researcher did an interview with Islamic education teacher, she explained:

“3T itu maksudnya adalah tilawah, ta'lim dan tazkiyah. Disini itu ada program pembiasaan yaitu jam 0 atau 15 menit sebelum kegiatan pembelajaran dimulai seluruh warga madrasah itu mengaji. Kemudian dilanjutkan dengan proses belajar mengajar, nah ini namanya ta'lim. Kalau tazkiyah itu ya tazkiyatun nafs itu,kita berusaha untuk selalu lebih baik dari sebelumnya.”⁸⁵

Researchers are trying to present to school on the clock 0 to see this activity on 30th March 2017, based on the observation that the activity was done in MAN Bondowoso. Based on the description above can be understood that the forms to build the character of students is always get to read the Quran when it will start learning and always trying to improve oneself.

⁸⁴ Interview with the chairman of PGA MAN Bondowoso Mr. H. Wara'i on 26th March 2017.

⁸⁵ Interview with Islamic Education Teacher of MAN Bondowoso Mrs. Najmil Laili on 30th March 2017.

3. Comparative Study (Nyantri Semalam)

Concerning the this program researchers interviewed with the head of PGA Mr. H. Wara'i, he explained:

“Selain program-program praktis, disini juga menginternalisasikan nilai pesantren berupa nilai spiritual. Apa itu nilai spiritual? Diberikan kepada bapak ibu guru sebagai peserta studi banding atau studi kulakan ya. Terus juga kepada siswa, bagaimana menanamkan kejujuran, tanggung jawab, kedisiplinan. Itu diambilkan dari sana pesantren, contoh waktu kami ke gontor disana kami mencari contoh tentang bentuk-bentuk kedisiplinan, karena setiap pesantren mempunyai ciri khas masing-masing. Juga begitu di Sidogiri, mencari bentuk-bentuk kedisiplinan dalam shalat, bahkan sandal saja ada yang menata. Yang diambil dari Libroyo, kesederhanaan-kesederhanaan. Nah itu semua diambil dari pesantren. Menanamkan baik yang Nampak atau dhohir ataupun bathin.”⁸⁶

Then about this program researchers also conducted interviews with the principal, he explained:

“disini biasanya ada yang namanya nyantri semalam, baik dari guru ataupun siswa. Untuk apa? Selain untuk sowan kepada para kyai-kyai itu, kita juga belajar disana. Apa yang ada dipesantren itu, yang bisa kita terapkan disini ya sebisa mungkin kita laksanakan disini. Macem-macem ya. Dari slogan-slogan pondok bahkan nilai-nilai yang didawuhkan dari para kyai dipesantren tersebut. Misal seperti kejujuran itu.”⁸⁷

Statement principals reinforced by the chairman of PGA Mr. H.Wara'i, he explained:

“ mengenai internalisasi nilai pesantren ini, sebisa mungkin apa yang ada dipesantren yang bisa kita lakukan disini ya kiya lakukan. Tapi kan juga ada yang tidak bisa. Jadi kita internalisasikan nilai pesantren itu hanya semampu kita, artinya itu yang bisa dilaksanakan disini. Kan kalo pesantren itu dar pagi sampai pagi lagi ya. Tapi disini kan cuma sampe sore, setelah itu siswa kembali kerumah. Nah

⁸⁶ Interview with the chairman of PGA MAN Bondowoso Mr. H. Wara'i on 26th March 2017.

⁸⁷ Interview with headmaster of MAN Bondowoso Mr. H. Ibrahim Hasyim on 23rd March 2017

ini juga harapan kita siswa ketika dirumah tetap melaksanakan apa yang didapat disekolah ini.”⁸⁸

The efforts made by MAN Bondowoso in building the character of students greatly assist students to develop good discipline in terms of following the school rules or when praying, formed an honest attitude, nor the simplicity that will foster a sincerity.

4. Single sex class/area

About this program researchers interviewed a teacher who was formerly served as deputy head of student Mr. H. Rudi, he explained:

“Kalau masalah single area ini nak dulu itu awalnya adalah keinginan abah untuk kembali ke pesantren, meskipun awalnya itu sulit tapi juga dibantu oleh teman teman itu diawali dengan memisah kelas antara putra dan putri, dengan catatan kelas yang belum bisa pisah itu pakek sekat. Seingat saya itu dulu kelas IPA apa IPS gitu. Karena dianggap sukses akhirnya single sex class itu dilahirkan pada penerimaan siswa baru. Kemudian diteruskan itu dengan pembangunan Mushalla sebagai pusat kegiatan kepesantrenan. Katanya abah itu mushalla ini harus menjadi bangunan yang paling bagus disini.”⁸⁹

Further, he explained:

“ setelah single class berhasil, mushalla sudah bagus, kita coba itu memisah area siswa dan siswi, dari kantin, kemudian lab dan akhirnya sekarang sudah pisah semua itu ya sampe langannya segala. Jadi area cowok itu sebelah timur semua dan area cewek itu disebelah barat. Mushallanya pun kan dibagi itu ya. Yag cowok di mushalla Raudhoh, cewek di Hall dan serambi Raudhoh.”⁹⁰

Furthermore, researcher interviewed Mr. H. Wara'i, he explained:

“juga termasuk nilai kepesantrenan yang diterapkan disini itu adalah single sex area, jadi cowok ada area sendiri, begitupun yang cewek. Semua kegiatan itu dipisah termasuk OSIS nya sekarang sudah ada

⁸⁸ Interview with the chairman of PGA MAN Bondowoso Mr. H. Wara'i on 26th March 2017.

⁸⁹ Interview with teacher of MAN Bondowoso Mr. H. Rudi on 15th October 2016.

⁹⁰ Interview with teacher of MAN Bondowoso Mr. H. Rudi on 15th October 2016.

masing-masing. Jadi itu, kalo ada siswi berkeliaran diarea siswa itu berarti ada kepentingan. Jadi kalau tidak ada kepentingan itu tidak akan ada namanya siswi duduk-duduk atau berkeliaran diarea cowok, tidak ada namanya anak cowok yang berkeliaran atau duduk diarea cewek.”⁹¹

Relating with teacher, researchers interviewed Mrs. Najmil Laili as

Islamic teacher, she explained:

“Guru disini masih tidak bisa sendiri-sendiri.artinya guru putra masih ngajar di area yang cewek, begitupun guru putri. Cuma pada hal-hal pembelajaran tertentu saja yang ada masing-masing putra dan putri. Seperti olahraga itu yang ngajar olahraga diputra ya guru putra dan yang ngajar diputri ya guru putri. Karena kan kalo sesama perempuan gitu ketika olah raga bebas tidak dibatasi gerakan karena ada guru putra dan sebagainya. Kalau masalah belajar teori itu masih selang-seling.”⁹²

When researcher observe, researchers looked at all forms of activity for girls and boys are separated, This program is also supported by the facilities and infrastructure are complete and well. So it does not happen to share a place or a mixture of male and female students.

While researcher is in the male area, researcher saw 3 girls walking in the male area. Therefore, researcher asked a teacher, why girls students are in the area of male students. He said that the students certainly have an interest. fter the researchers pay attention, it is true that the three female students towards the teacher's room to perform Al-Quran memorization to Islamic teacher.

⁹¹ Interview with the chairman of PGA MAN Bondowoso Mr. H. Wara'i on 26th March 2017.

⁹² Interview with Islamic Education Teacher of MAN Bondowoso Mrs. Najmil Laili on 30th March 2017.

Thus the efforts of MAN Bondowoso to separate the activities between male and female help students more awake than things or acts that are not accordance with Islamic law.

5. Infaq, Disiplin, Bersih (IDB)

With regard to the IDB program, researcher interviewed Mr. H.Warai'i as chairman of PGA, he explained:

“disini juga ada program yang namanya IDB (infaq, disiplin bersih). Untuk infaq ini kita contoh dari PP. Salafiyah Syafi'iyah Sukorejo, dimana disana menerapkan prinsip kesederhanaan, tidak menghambur-hamburkan. Kita bawa kesini dalam bentuk infaq, baik untuk guru, karyawan ataupun siswa. Guru selain juga berinfaq disini juga ada zakat profesi untuk guru.”⁹³

Mr. H.Wara'I statement also confirmed by the statement a female student of class XI AGAMA2 which explains:

“kalau infaq itu setiap hari, biasanya ada siswa yang mengkoordinir tiap kelas. Ya terserah mau infaq ya boleh, ndak mau infaq juga gak apa-apa, itu seikhlasnya saja bak. Terus setiap jumat itu dikumpulkan ke guru terus setiap hari senin setelah upacara biasanya diumumkan jumlah infaq setiap kelas, guru dan karyawan. Jd tau kelas mana yang infaqnya paling banyak. Terus setiap bulan sekali itu ada lomba IDB, jadi yang infaqnya paling banyak dalam 1 bulan itu kelas itu yang dapat piala bergilir. Jadi itu menambah semangat kita itu lebih banyak berinfaq.”⁹⁴

Then the researchers asked the students about the discipline, the student explained:

“Kalo yang disiplin itu biasanya dilihat dari absensi dan kedisiplinan mengikuti peraturan sekolah. Jadi nanti dihitung itu bak, dikelas ini misalnya itu dalam 1 bulan yang telat berapa orang, yang absen gak masuk sekolah dalam sebulan itu berapa orang, sama yang melanggar itu bak. Jadi yang jumlahnya paling dikit itu nanti

⁹³ Interview with the chairman of PGA MAN Bondowoso Mr. H. Wara'i on 26th March 2017.

⁹⁴ Interview with a female student of class XI AGAMA 2 Fatimatuz Zahro on 29th March 2017.

kelasnya jadi pemenang. Jadi ada tiga piala bergilir bak, untuk infaq disiplin dan bersih itu masing-masing satu.”⁹⁵

Statement of the students is also reinforced by Mr. H.Wara'i explanation, he explained:

“ IDB ini kan kita lombakan, jadi setiap bulan itu diumumkan waktu upacara. Ada guru yang bertugas menilai untuk yang kebersihan sama disiplin. Itu biasanya tanpa sepengetahuan siswa, jd supaya bisa melihat keadaan yang sebenarnya dan siswa akan selalu bersiap-siap untuk bersih setiap harinya. Kalo yang disiplin itu kita lihat dari absensi itu. Kadang juga ada kelas yang dapat 2 piala bergilir. Misal menang yang infaq dan disiplinnya begitu. Ada juga kelas yang tidak pernah mendapat piala bergilir.”⁹⁶

Then the researcher did an interview with a teacher who had been a part cleanliness evaluator Mrs. Muthmainnah, she explained:

“kalau untuk kebersihan itu ada dua yaitu kebersihan dan keindahan. Dan yang dilihat tidak hanya didalam kelas tetapi juga didepan atau disekitar kelas. Bahkan untuk penilaiannya itu dulu juga saya nilai dari kamar mandinya juga ya. Karena kan kita sudah bagi itu perkelas mendapat 1 kamar mandi. Jadi tugas untuk membersihkan satu ruang kamar mandi itu adalah tugas 1 kelas.”⁹⁷

Then the researcher also did an interview with Islamic education teacher Mrs. Najmil Laili, she explained:

“Dulu juga OSIS itu nyantri semalam di PP.Nurul Jadid, yang putrid itu saya bawa ke dalem timur, dalemnya nyai masruroh itu. Kan disana itu emang yang diutamakan masalah kebersihannya. Jadi biar anak-anak bisa mengambil pelajaran kalo lingkungan sudah bersih maka akan indah. Setelah disekolah pengalaman itu akan disampaikan kepada temannya, entah itu melalui kegiatan OSIS atau yang lainnya.”⁹⁸

⁹⁵ Interview with a female student of class XI AGAMA 2 Fatimatuz Zahro on 29th March 2017.

⁹⁶ Interview with the chairman of PGA MAN Bondowoso Mr. H. Wara'i on 26th March 2017.

⁹⁷ Interview with teacher of MAN Bondowoso Mrs. Muthmainnah on 30th March 2017.

⁹⁸ Interview with Islamic Education Teacher of MAN Bondowoso Mrs. Najmil Laili on 30th March 2017.

When the researcher observe from December 20 until the end. Researcher looked at the school clean and beautiful. The building was arranged well. When researchers drive around, researcher also looked the situation at student's bathrooms. Both boys and girls, majority the bathrooms are clean, there are only two that smell of pee and it was only in the men's bathroom. All the female student's bathroom are clean. Even when the researcher looked at one of the bathrooms padlocked. When the researcher asked one of the students, she replied that it was done, so that other classroom students not just go in to the bathroom in order to clean it.

Thus, with the program *Infaq, Disiplin, Bersih* (IDB), students are competing to do good both for infaq, always discipline or hygiene. It is expected to build students who have a noble character.

6. Religious Activity

a. Manasik Haji

One religious activities in MAN Bondowoso as a form of internalization of pesantren values to build the character of students is manasik haji. Regard to activities manasik haji, researcher interviewed Mr. H. Wara'i, he explained:

“Manasik haji dan umrah adalah faktor yang berkaitan dengan ilmu pengetahuan yang harus dimiliki oleh setiap muslim agar nanti ketika akan menunaikan ibadah haji itu benar-benar dibekali dengan pengertian dan pengetahuan yang cukup tentang ibadah yang merupakan rukun Islam yang kelima itu. Nah disini ini kita memfasilitasi para siswa dan siswa untuk mempraktikkan langsung haji itu, yaitu dengan program manasik haji ini.”⁹⁹

⁹⁹ Interview with the chairman of PGA MAN Bondowoso Mr. H. Wara'i on 26th March 2017.

Further, he explained:

“karena banyaknya siswa jadi untuk yang melaksanakan manasik ini hanya yang jurusan agama, untuk jurusan lain kami hanya mengambil 1 orang perwakilan saja. Untuk yang tidak ikut itu memperhatikan kemudian mengecek siswa yang mana yang salah, itu kan nanti setiap siswa yang melakukan manasik haji ada nomernya, jadi siswa yang lain hanya tinggal mencatat nomernya itu.”¹⁰⁰

Explanation Mr. H.Wara'i reinforced by the observation data about manasik haji obtained by researcher from document secretary of PGA Mr. M.Fathul Ulum, following the observation table of manasik haji:

Table 4.2
Check List observation of Manasik Haji

NO	KEGIATAN-KEGIATAN HAJI	YA	TIDAK	YANG TIDAK MELAKUKAN	KET
1	A. IHRAM (NIAT)				
	1. Ihram Dari Miqat				
	2. Memakai Pakaian Ihram				
	3. Khusus laki-laki memakai 2 Lembar Kain yang Tidak Berjahit				
	4. Khusus wanita menutup seluruh badan kecuali muka dan kedua tangan				
2	5. Membaca talbiyah (<i>labbaik...</i>)				
	B. WUKUF DI ARAFAH				
	1. Khutbah Sebelum Wukuf Di Arafah				
	2. Sholat Jama' Taqdim Qashar Dhuhur Dengan Ashar				
3	3. Berdzikir & Berdo'a				
	4. Sholat Jama' Taqdim Qashar Maghrib Dengan Isya'				
	C. MUZDALIFAH				
4	1. Mabit (Bermalam) Di Muzdalifah				
	2. Memperbanyak Talbiyah, Dzikir, Istighfar, dan Sholawat				
	3. Mencari Kerikil Sebanyak 7 atau 49 atau 70 Butir				
4	D. MINA				
	1. Mabit (Bermalam) Di Mina				
5	2. Mencari Kerikil Sebanyak 7 atau 49 atau 70 Butir Bagi Yang Belum Mencari Kerikil Di Muzdalifah				
	E. MELONTAR JUMROH				
	1. Melontar Kerikil Harus Mengenai Marma (Tembok) dan Masuk Lubang				

¹⁰⁰ Interview with the chairman of PGA MAN Bondowoso Mr. H. Wara'i on 26th March 2017.

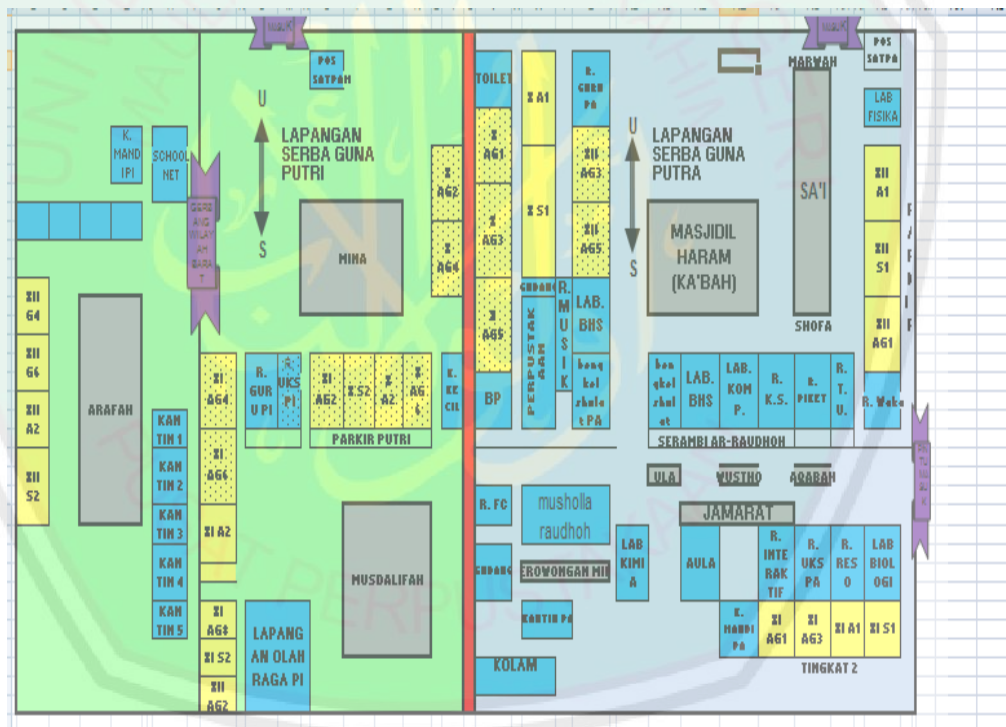
	2. Melontar Kerikil Satu Persatu Sebanyak 7 Butir				
	3. Melontar Jumroh Harus Berurutan (Ula, Wustho, dan Aqabah)				
	4. Melontar Jumroh Aqabah Saja Pada Tanggal 10 Dzulhijjah				
	5. Pada Tanggal 11 Dzulhijjah Melempar Jumrah Ula, Wustho, Dan Aqabah				
	6. Pada Tanggal 12 Dzulhijjah Melempar Jumrah Ula, Wustho, Dan Aqabah (Bagi Yang Nafar Awal)				
	7. Pada Tanggal 13 Dzulhijjah Melempar Jumrah Ula, Wustho, Dan Aqabah (Bagi Yang Nafar Tsani)				
6	F. THAWAF				
	1. Thawaf Dilaksanakan Dengan Memutari Ka'bah Sebanyak 7 Kali				
	2. Thawaf Bergerak Dengan Memutar Berlawanan Arah Jam (Posisi Ka'bah Ada Di Sisi Kiri Jamaah)				
	3. Bagi Jamaah Laki-laki Disunnahkan Membuka Bahu Kanan Dan Menutup Bahu Kiri Dengan Kain Ihrom Atas				
	4. Thawaf Dimulai Lurus/ Sejajar Dengan Hajar Aswad				
	5. Memulai Thawaf Dengan Menghadapkan Badan Ke Arah Hajar Aswad dan Mengangkat Tangan Terlebih Dahulu Ke Arah Hajar Aswad Dengan Mengecup Tangan				
	6. Pada Putaran Kedua dan Seterusnya Cukup Istilam (Mengangkat Tangan Ke Arah Hajar Aswad) Dan Mengecupnya				
	7. Pada Waktu Istilam Seraya Berdo'a				
	8. Ketika Sampai Di Rukun Yamani Juga Melaksanakan Istilam Namun Tidak Mengecupnya, Seraya Berdo'a				
	9. Selama Thawaf Dilarang Menyentuh Ka'bah, dan Hijir Ismail				
7	G. SA'I				
	1. Sa'i Dilaksanakan Setelah Melaksanakan Thawaf				
	2. Sa'i Dilaksanakan Antara Safa Dan Marwah Sebanyak 7 Kali, Dimulai Dari Safa dan Di Akhiri di Marwah				
	3. Sa'i Dilaksanakan Dengan Mendaki Bukit Safa Dan Marwah				
	4. Ketika Tiba Di Bukit Safa Disunnahkan Menghadap Kiblat Dan Berdo'a				
	5. Diantara 2 Tiang (Lampu) Hijau, Bagi Jamaah Laki-Laki Disunnahkan Untuk Berlari-lari Kecil, Sedangkan Bagi Wanita Cukup Berjalan Biasa				
8	H. TAHALLUL				
	1. Tahallul Awal Dilaksanakan Setelah Selesai Melaksanakan Melempar Jumroh Aqabah Pada Tanggal 10 Dzulhijjah				
	2. Tahallul Tsani Dilaksanakan Setelah Selesai Melaksanakan Seluruh Rangkaian Ibadah Haji				
	3. Tahallul Terjadi Dengan Memotong Rambut Minimal 3 Helai				

4. Disunnahkan Untuk Memotong Habis Rambut Kepala (Gundul) Bagi Jamaah Laki-Laki			
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Source: *Arsip Dokumentasi PGA*

Besides the observations made by fellow students, teachers accompany these activities in accordance with a list of companion that been prepared previously. Then the location of manasik haji also been designs which do in school environment. Here's an example of location map of manasik haji:

Image 4.1
Location Map of Manasik Haji



b. Spiritual Camp

Another effort in build the character of students in MAN Bondowoso are provided an opportunity to students do spiritual camp. About this activity, MR. H. Wara'I as chairman of PGA, he explained:

“Apa-apa yang ada dipesantren itu kita bawa kesini untuk kebaikan siswa. Tapi ada sesuatu yang tidak bisa kita lakukan. Kenapa? karena siswa setelah belajar langsung pulang kerumah masing-masing. Nah disitu, kegiatan pesantren itu kan yang banyak kegiatan malam sampai pagi. Jadi kegiatan malamnya itu yang tidak ada disini. Jadi kita mengambil dari pesantren itu hanya sebatas yang kami bisa.”

Further, Mr. H. Wara’i explained:

“Cuman, meskipun hanya sehari kita mengadakan spiritual camp. Minimal 1 siswa lulus dari sini kebagian melaksanakan spiritual camp. Apa itu spiritual camp? Spiritual camp itu anak-anak dari pagi disekolah dan bermalam disekolah. Nah disitu kita memberikan gambaran bahwa pesantren seperti ini. Dalam rangka sebagai bentuk tarbiyah. Jadi kegiatannya ya seperti dipesantren, ada shalat berjamaahnya, ada khotmil Qurannya, ada tausiyahnya dan setiap spiritual camp itu temanya berbeda-beda, ada shalat malamnya, shalat subuh berjamaa, ada renungan malamnya juga sampai paginya itu siswa dibawa ke makam Ki Ronggo.”¹⁰¹

Further, Mr. H. Wara’i explained:

“Jadi apa tujuan dari kegiatan ini? Bukan untuk mengetahui apa haditsnya atau apa ayatnya. Tapi untuk memberikan pengalaman kepada siswa bagaimana kehidupan di pesantren. Kami mengharapkan dari kegiatan ini tertanam pada diri siswa sehingga setelah kegiatan itu ataupun ketika sudah lulus siswa akan selalu melaksanakan kegiatan-kegiatan pesantren.”¹⁰²

Spiritual camp gives experience to students did the activity in pesantren. Which are many of students who had not previously in pesantren and they will feel how the condition and activities that exist

¹⁰¹ Interview with the chairman of PGA MAN Bondowoso Mr. H. Wara’i on 26th March 2017.

¹⁰² Interview with the chairman of PGA MAN Bondowoso Mr. H. Wara’i on 26th March 2017.

in pesantren. This activity expected to implicate for the formation of character students with embedded soul of santri.

c. Peringatan Hari Besar Islam (PHBI)

In establishing the character of students to appreciate something that has done by the Islamic fighters and become *i'tibar* to the present generation is by commemorate the great days of Islam, so students do not forget the struggle of the Prophet Muhammad PBUH and Islamic leaders for his *ummah*. About this activity, based on the result of interview with the chairman of PGA, he mentions:

“Memperingati hari-hari besar Islam ini merupakan suatu kegiatan yang berkaitan dengan nilai-nilai agama Islam yang banyak dilakukan dipesantren-pesantren juga. Seperti halnya memperingati Isra’ Mi’raj dan Maulid Nabi Muhammad dan tahun baru Islam.”¹⁰³

Further, he explained:

“Kalau 1 muharram itu biasanya para siswa itu melakukan pawai muharram mengelilingi bondowoso sesuai rute yang telah ditentukan. Hal ini dimaksudkan untuk berdakwah kegembiraan hadirnya tahun baru Islam. Contoh lain juga kalau puasa itu misal puasa rojab, sya’ban dan puasa sunnah lainnya itu kita sarankan para siswa itu untuk puasa, jadi untuk mendukung puasa ini semua kanti ditutup. Contoh lainnya banyak sekali itu.”¹⁰⁴

From the activities commemorating the great days of Islam is expected that the students were able to take a lesson that motivated in the fight for Islamic religion. Regarding to this matter principals also mentions:

¹⁰³ Interview with the chairman of PGA MAN Bondowoso Mr. H. Wara’i on 26th March 2017.

¹⁰⁴ Interview with the chairman of PGA MAN Bondowoso Mr. H. Wara’i on 26th March 2017.

“kegiatan ini sudah diprogramkan oleh sekolah, dan pihak sekolah sangat mendukung untuk mengadakan acara peringatan hari-hari besar Islam dan hari-hari besar nasional. Karena ini merupakan sarana untuk menghidupkan dan mengembangkan syi’ar-syi’ar Islam. Seperti mauled nabi, Isra’ Mi’raj, tahun baru hijriyah dan hari-hari besar Islam lainnya. Karena dengan adanya peringatan tersebut para siswa MAN Bondowoso tidak lupa dengan perjuangan Rasulullah SAW dan para tokoh dalam dalam mengembangkan Agama Islam hingga sampai ke Negara ini. Dari situ siswa bisa tau sehingga bisa berimplikasi pada pembentukan karakter siswa.”¹⁰⁵

Furthermore, explained by Mr.H. Wara’i, he said:

“Kalau memperingati maulid Nabi itu disini ada program namanya PKLA (praktek lapangan ke agamaan), jadi para siswa seluruh menyebar di daerah bondowoso mengadakan acara maulid nabi yang bekerja sama dengan tokoh setempat. Untuk mengawali kegiatan tersebut ,kita warga madrasah terlebih dahulu bersama-sama memperingati maulid nabi disekolah dengan lantunan shalawat burdah yang dibaca bersama-sama dengan khusyuk.”¹⁰⁶

A lot of things that can be taken to be a motivation and inspiration from studying and commemorating the history, and people will not lose the identity of something which he holds in life. About this program PHBI, researcher did a interview with student of XI AGAMA 2, she explained:

“ kegiatan yang dapat dipetik dari peringatan PHBI ini,terutama program PKLA dimana kita memperingati MAulid Nabi berhubungan langsung dengan masyarakat. Selain mengajarkan kita mandiri untuk menjalin hubungan dengan masyarakat, kita bisa belajar kisah Rasulullah dari ceramah para kiyai dalam serangkaian acara maulid kita. Kan biasanya itu ada kiainya yang ceramah bak.”¹⁰⁷

¹⁰⁵ Interview with headmaster of MAN Bondowoso Mr. H. Ibrahim Hasyim on 23rd March 2017.

¹⁰⁶ Interview with the chairman of PGA MAN Bondowoso Mr. H. Wara’i on 26th March 2017.

¹⁰⁷ Interview with a female student of class XI AGAMA 2 Fatimatuz Zahro on 29th March 2017.

According to researcher, the activities of PHBI have beneficial to the students, because with these activities the students will not forget the history of the Prophet and other Muslim figures. but it is also a facilities to build independent spirit of students to deal with the public directly.

7. Standart Kompetensi Kelulusan Bidang Agama (SKL)

To determine the improvement of students' understanding about religion both theoretical and practical, the school held a passing standard of religious program. About this program researcher did interview with Mr. H. Wara'I, he explained:

“ Disini juga ada yang namanya standar kelulusan bidang agama. Itu ada beberapa kaifiyah yaitu kaifiyah janazah, kaifiyah shalat, kaifiyah wudhu/thaharah dan hafalan surat-surat pendek. Ini berlaku pada siswa kelas akhir. Untuk apa? Karena agar ketika siswa sudah lulus siswa setidaknya sudah benar-benar paham tentang keagamaan tersebut.”¹⁰⁸

Further, Mr. H. Wara'I explained:

“Masing-masing siswa itu diberikan lembaran setoran hafalan dan praktek ibadah tersebut. Setiap kelas itu menyeter kepada guru yang berbeda sesuai yang telah ditentukan. Siswa diberi waktu setor hingga UN biasanya. Ketika saatnya kelulusan masih memiliki tanggungan misalnya maka ijazahnya kami tahan.”¹⁰⁹

To more details about this program, researchers also did an interviews with students of class XII Science 2, she explained:

“ Untuk kelas XII itu memang sejak awal kita di kelas XII itu sudah diumumkan tentang setoran hafalan dan praktek ibadah yang sudah kita pelajari sebelumnya, itu ada lembar setorannya juga. Jadi waktu setorannya hampir lebih satu semester, kesempatan kita untuk

¹⁰⁸ Interview with the chairman of PGA MAN Bondowoso Mr. H. Wara'i on 26th March 2017.

¹⁰⁹ Interview with the chairman of PGA MAN Bondowoso Mr. H. Wara'i on 26th March 2017.

nyetor cukup lama soalnya juga nyetornya kan gantian jadi sesuai lah. Dulu sempat ada kakak kelas yang ditahan ijazahnya sama ustad madkur karena tanggungan hafalan al-qurannya belum selesai.. jadi selain juga sebagai syarat kelulusan kita itu juga bermanfaat buat kita memantapkan kembali apa yang kita pelajari sebelum lulus, sehingga ketika lulus kita sudah siap dimasyarakat terutama yang berkaitan dengan keagamaan.”¹¹⁰

The researcher not only get data interviews but also get data documentation about students's check list sheet as attached. From the above explanation, it can be seen that with this program will repeat the students' memories about the religious practices that have been studied previously and equip students with the recitation of al-Quran. So that when the students live in a society they have been prepared with these provisions.

8. Element of Pesantren

Regarding this case the researcher did an interview with chairman of the PGA of MAN Bondowoso Mr. H. Wara'I, he explained:

“Disekolah ini kita sebisa mungkin membuat suasana pondok pesantren, bukan hanya kegiatan dan budaya pesantren saja yang kita terapkan disini tetapi juga element-element pesantren itu kita berusaha adakan disini. Coba lihat. Kalo sekarang 5 element itu sudah lengkap disini.”¹¹¹

Further he explained:

“elemen pesantren yang pertama itu disini adalah mushalla. Itu memang abah buat sebagai bangunan yang paling indah disini, karena memang pusat kegiatan keagamaan itu ya dimushalla itu. Yang kedua pesantren itu pasti ada kyainya, ya abah itu kyainya. Yang ketiga santri, kita sudah bisa sebut siswa disini itu santri karena sudah nyatri ya meskipun hanya semalam. Setidaknya mereka mempunyai pengalaman menjadi santri. Yang ke empat

¹¹⁰ Interview with a female student of class XII IPA 2 Yulis Syarifah on 29th March 2017

¹¹¹ Interview with the chairman of PGA MAN Bondowoso Mr. H. Wara'i on 26th March 2017.

adalah kitab kuning, kalo pembelajaran kitab ini kita masukkan ke muatan local, puncaknya nanti kalo sudah Ramadhan, kegiatan siswa saat ramadhan yaitu mengkaji kitab kuning. Yang terakhir itu pondok. Kalau disini belum ada ma'hadnya, hanya saja siswa MAN itu kebanyakan mondok di pesantrennya abah. Kan dekat itu kesini.”¹¹²

On this matter the researcher also interviewed Mr. H.Ibrahim as headmaster of MAN Bondowoso, he explained:

“Dulu pada tahun 2012/2013 itu ada rencana mendirikan ma'had dilahan yang baru dulu disebelah barat itu. Tapi karena anak-anak disini sudah banyak yang mondok, mondok di pondoknya abah sama kaumannya itu akhirnya rencana ini dibatalkan. Jadi sekolah hanya bekerja sama dengan pondok.terutama pondok abah. Jadi misal ada santri itu yang melanggar berupa perbuatan yang dilarang bisa jadi itu dibawa kesekolah atau sekolah juga menyelidiki itu.”¹¹³

Besides when researcher, going from male area to female area, researcher found that *mushalla* and learn *kitab kuning* are true. On 20th to March 23rd researcher saw the quran khotmil event from class X to class XII. The event was attended by KH. Imam Barmawi Burhan, the former school principal of MAN Bondowoso. When researcher asked a deputy head of public relation Mr. Hambali, he said that although KH. Imam Barmawi Burhan has retired from his position, he still always invited to events in MAN Bondowoso. Thus the figure of a Kyai will always be Kyai on his students even though it has resigned.

From data result of this study, researcher found that the *pesantren* element in MAN Bondowoso have not been in the environment of school

¹¹² Interview with the chairman of PGA MAN Bondowoso Mr. H. Wara'i on 26th March 2017.

¹¹³ Interview with headmaster of MAN Bondowoso Mr. H. Ibrahim Hasyim on 23rd March 2017

but still functioning and cooperating with school to build the character of students to internalize the values of the pesantren.

E. The Implication of Pesantren Values to The Character of Students in MAN Bondowoso

About the implication of pesantren values to the character of students in MAN Bondowoso can describe based on the data that the researcher get from the school. After the researcher done the interview and observation in MAN Bondowoso, the author has been found the pattern of good behavior and interest to observed. The behavior of students refer to the character of Islam.

From all of the efforts that done to Internalize the pesantren values to build the character of students are implicate to increase the students's faith and piety to Allah. Based on the result of interview with the chairman of PGA, he is said:

“Dari internalisasi nilai-nilai pesantren, kami secara pribadi melihat bahwa siswa memahami dan menghayati serta mengamalkan nilai-nilai ilahiyah tentang keimanan dan ketaqwaan kepada Allah SWT. Hal ini terlihat dari tingkah laku siswa/siswi apabila bel berbunyi mereka langsung menuju ketempat wudhu untuk dan berwudhu untuk melakukan shalat duha berjamaah, begitu pula ketika shalat dzuhur. Begitupun yang sedang berhalangan juga langsung menuju ke serambi Raudhoh, mereka ada yang membeaca shalawat dan ada juga yang menata sandal serta sepatu temannya tanpa diperintah. Budaya ini kami bawa dari ponpes sidogiri. Kami berupaya aga disekolah ini tidak hanya mengajarkan intelektual (IQ) siswa saja, tetapi juga emosional (EQ) dan spiritual (SQ) juga kita utamakan. Jadi disini dapat kita simpulkan bahwa internalisasi nilai-nilai pesantren sangat efektif dalam membentuk karakter siswa”.¹¹⁴

¹¹⁴ Interview with the chairman of PGA MAN Bondowoso Mr. H. Wara'i on 26th March 2017

From the result of interview above that the internalization of pesantren values proved effective to build the character of students to have a faith and piety to Allah SWT.

In addition, pesantren values also build the character of students such as honor to teacher and their parents. He said:

“ selain itu juga banyak yang dihasilkan dari penanaman nilai pesantren ini. Misal dari budaya 3-S itu yang kita istiqomahkan setiap hari siswa jadi lebih menghormati gurunya ketika bertemu langsung mengucapkan salam. Jadi tidak ada lagi siswa yang melawan pada gurunya”.¹¹⁵

The researcher also has been interviewed a students according to the impact of internalize a pesantren values in school. He said:

“ disekolah ini kami sangat menghargai para guru, karena kami menganggap mereka selaku orangtua kami yang mendidik kami disekolah. Kami juga dibina untuk menghargai dan menghormati guru, orang tua, sesama teman, dan orang lain. Sehingga jika kita berjumpa dengan guru kami langsung mengucapkan salam dan jabat tangan sebagai penghormatan kami”.¹¹⁶

Based on the result of observation of researcher, everyday when the researcher come to school, researcher look the behavior of students that friendly and respect. When the students meet the teacher or guest, students say salam and shake a hand. This condition show that pesantren values done in school by the role model are in students's heart. It is showed by the behavior of students who say salam and shake a hand with teacher, their friend, their parentd and society.

¹¹⁵ Interview with the chairman of PGA MAN Bondowoso Mr. H. Wara'i on 26th March 2017

¹¹⁶ Interview with students of Class AGAMA 5 of MAN Bondowoso Muhammad Bahri on 29th March 2017

According to the implication of pesantren values to the character of students, the chairman of PGA Mr. H. Warai also explain that:

“ dari ditanamkannya nilai-nilai pesantren ini. Sudah banyak hasil yang didapatkan ya. Selain yang saya sebutkan tadi juga meningkatnya kedisiplinan siswa baik itu dalam hal ibadah ataupun dalam mengikuti kegiatan akademik. Siswa juga sudah mulai memiliki kesadaran diri dalam hal ibadah, berinfak, kebersihan, bahkan sampai ketika mereka diluar sekolahpun memiliki kesadaran diri aatas apa yang mereka kerjakan. Ya meskipun adalah sedikit siswa yang masih belum memiliki itu.”¹¹⁷

Based on the observation in MAN Bondowoso, the researcher see the level of students's discipline. Many of the come to school 15 minute before the door closed. So, based on the researcher observation, students of MAN Bondowoso have a character discipline when came to school and also discipline when they will do pray jamaah. Beside that, students not only discipline in study and ibadah, but also students have a consciousness to do ibadah, infaq and cleanness. This data evidence by the observation that MAN Bondowoso is on 1,3 hectares of land and just have 3 cleaning services. From this data, researcher see that students participate to takecare of the cleanness.

¹¹⁷ Interview with the chairman of PGA MAN Bondowoso Mr. H. Wara'i on 26th March 2017

CHAPTER V

DISCUSSION THE RESULT OF RESEARCH

A. The Backgrounds of MAN Bondowoso Internalize Values of Pesantren

Internalization is appreciation, deepening, in-depth mastery that goes through the builded, guidance and so on.¹¹⁸ In the other word, internalization is to provide deeply direction and guidance about the values of Islaic religion into student in order to be the inherent character and implemented in daily life both at school and in social life.

The efforts to build the character of the students can be done in various ways as it has been done by MAN Bondowoso which is internalize the values of pesantren. As for the reasons for choosing the value of pesantren are as follows:

1. Policy and Determination Principals to Create an Atmosphere of Pesantren.

The efforts to internalize the values of pesantren to build the character of students need the support or a policy of the headmaster as leader of an educational institution, based on the findings in MAN Bondowoso. The main reason in internalizing the values of pesantren in MAN Bondowoso is the policy of the previous headmaster who want to

¹¹⁸ Departemen Pendidikan dan Kebudayaan, *Kamus Besar Bahasa Indonesia* (Jakarta: Balai Pustaka, 1989), page 336.

Pesantren can be referred as non-formal Institution, because the existence of pesantren is in civic education system lane. Pesantren is the original Islamic educational institution of Indonesia, which is the wealth of Indonesian nation that continues to grow. We should know the characteristic of pesantren to understand the nature of pesantren. As explained in chapter II that five characteristic of pesantren are kyai, pondok, kitab kuning, students, and mosque.¹¹⁹

Zamarkhsyari Dhofier his book explained that the purpose of education in pesantren not only to increase the knowledge of students, but also to build good moral, train and raise a spirit, appreciate the spiritual values and humanity, and teach students about religious ethics above an other ethics.¹²⁰ In other word the purpose of education in pesantren do not for worldly interest but to internalize a values to build the knowledge students that learning is duty and devotion to Allah SWT. So the students will be educated to have a noble moral.

Build the character by values of religion and norms of nation is important, because in Islam between akhlak and character are a solid unity that inspired by example of moral and character of prophet Muhammad PBUH. The pillars of formation the Islamic character based on Anas Salahuddin and Irwanto Alkrienciehie are following :¹²¹

a. Al-Quran

¹¹⁹ Zamarkhsyari Dhofier, *Tradisi Pesantren*, ed. Revisi, (Jakarta: LP3ES, 2011), page 79.

¹²⁰ Zamarkhsyari Dhofier, *Tradisi Pesantren...*, *ibid.*, page 45.

¹²¹ Anas Salahuddin, Irwanto Alkrienciehie, *Pendidikan Karakter Pendidikan Berbasis Agama dan Budaya Bangsa*, (Bandung: Pustaka Setia, 2013), page 45.

- b. Sunnah and Hadits
- c. Example morals of prophet Muhammad PBUH.

The pillars of formation the Islamic character above are important pillars to build the character of students. As that implement in pesantren which are the source teaching and learning process based on Al-Quran and hadits. This matter also one lane of building the character of students in MAN Bondowoso.

The efforts to create the atmosphere of pesantren in school is desire of headmaster of MAN Bondowoso KH. Imam Barmawi Burhan to defending the identity a students as muslim that have a good character and love value of Islamic science. So that school as Educational Institution can realize the function as developer the potential of students and forming students who are ready to serve religion, nation and state.

2. Many Kinds of Background of Student's Education

Students become the main target of the implementation educational system. The educational system is expected to produce the decent quality of students who learn in the educational system that applied. In the teaching and learning process, teacher should give attention to students both in the planning or implementation.

Every students are unique, each other have different ability and character. There are some things of students that should taken care to

understand the differences between individual in learning process. Sudjana in his book explain there are 6 individual differences of students:¹²²

- a. **Intellectual Development**, students have different learning ability especially to understand the material and information. There are students who fast respond in learning process and accept information, there are students who slow respond in learning process and accept information who need step guidance in learning.
- b. **Language Proficiency**, communication or language proficiency here not only about relation between students and teacher but also relation between students and material/information, learning media and other components of teaching learning process.
- c. **Background of Experience**, students who have received an information that relevant to material will fast to understanding, not only about the material but also in learning style, learning method and so on.
- d. **Learning Style**, student certainly has style and habits learning and able to accelerate understanding of material being studied. For example, student more able to learn in calm and silence condition, so able to understand the material.
- e. **Aptitude and Interest**, aptitude and interest are derived from each students and important to excavated and found, so its will be able to optimized as capability that could be developed.

¹²² Sudjana, Nana dan Ahmad Rivai, *Teknologi Pengajaran*, (Bandung: Sinar Baru Algesindo, 2007), page 116.

- f. **Personality**, is a reaction or responses of attitude and the way of teaching did by teacher. Personality related with nature of students. For example students are shy will passive to receive the information in teaching and learning process.

That differences of students should be cared by teacher in teaching and learning process. The differences of students experience become one reason of MAN bondowoso to internalize pesantren values in school. It is expected to give same experiences about religion understanding.

Educational background of students is one reason for the internalization of pesantren values in schools. Students who studying at MAN Bondowoso comes from various schools, some from Islamic junior high school and some from junior high school. It become a causes the students' different understanding about religions.

Teachers are responsible for providing an understanding of the students who graduated from junior high school about Islamic religion and align with the understanding of students who has studied Islamic religion. therefore, This uniquely pesantren culture shall be done by all citizens of the madrasah. Teachers expect all students have the same knowledge and deep understanding about Islamic religion to build the character of students at school environment or when they graduated from school.

3. **Simplicity**

Life in pesantren are not much different to life in the community. As mentioned in Chapter 2 that every pesantren has a unique and

distinctive characteristics of each other. When we look carefully, paradigms and traditions of education in pesantren that made pesantren has own unique pattern of life. The tradition of pesantren develop relation between teacher and students lifetime both for teacher or students.¹²³

In pesantren, students trained become independent person. Meet all his need without being served. Even the pattern of life of *santri*¹²⁴ based on “Panca Jiwa Hidup Santri”. Five life principal of santri as follows:¹²⁵

- a. **Keikhlasan**, doing something not interrelated lust for advantage, and all deeds done for God *‘ibadah lillahi ta’ala*.
- b. **Kesederhanaan**, simplicity is not mean poor, but indeed in soul of simplicity there is strength that most horrible. In pesantren, the values of simplicity is internalized to all santri. Behind the simplicity will transmit a great souls, brave to go forward, and persistent in difficult conditions. Even on the soul of simplicity, life, mental and character of students will growth as an absolute requirement to upholding human values in scope aof life.
- c. **Berdikari**, the ability to help ourselves.
- d. **Ukhwah Islamiyah**, the atmosphere of life in pesantren is covered by a full of brotherhood, solidarity, and mutual respect for each other.
- e. **Kebebasan**, freedom in thought, freedom in doing, and freedom in determining the future, free to choose the way of life and free negative

¹²³ Zamarkhsyari Dhofier, *Tradisi Pesantren...*, op.cit., page 125.

¹²⁴ Santri means students of pesantren.

¹²⁵ <http://markus.blogspot.co.id/2010/04/pola-hidup-sehat-di-pesantren.html> 27 April 2017

influences from outside community. But freedom must remain on the correct line.

The simplicity of life as “panca jiwa santri” become the background of MAN Bondowoso choose values of pesantren to internalized in school. One of the pesantren in east java which become a reference the headmaster and teachers of MAN Bondowoso to internalize the values, culture and activity is PP. Salafiyah Syafi’iyah Sukorejo. Which is that pesantren implement simplicity values to students. simplicity means use something based on the need. In addition, this simplicity is also meant to life where the students prefer the things that make closer to the god Allah SWT. Which is that also explained ini chapter 2, that the one of the characteristic culture of pesantren is simple in life.¹²⁶

The simplicity of santri make attention of the headmaster and teachers to internalize the simplicity values to students and teachers in MAN Bondowoso. That expected the teachers and students in MAN Bondowoso lived with simplicity which is ultimately will bring them to *zuhud* and *‘ibadah lillahi ta’ala* that related with slogan of MAN Bondowoso “ Mengajar untuk beribadah, belajar untuk beribadah dan bekerja untuk beribadah”.

¹²⁶ Departemen Agama RI, *Pondok Pesantren ...*, *op.cit.*, page 29.

4. The Activities in Pesantren Comes from Islam

As describe in chapter 2 that pesantren is an old institution of Islamic education in Indonesia.¹²⁷ Automatically the source of activity, culture and value in pesantren come from Islamic religion. that in line with MAN Bondowoso which is the school based on Islam.

As explained before that the one of MISI of MAN Bondowoso is “Berjiwa Islami”. So every academic or non academic program, mobilization capability, potention and a chance, that did by institution or personal, always colored by *ruhul Islam* in context *ahlus sunnah wal jamaah* and will become trade merk for MAN Bondowoso to show different with other institution/school.

B. The Processes of Internalization Pesantren Values to Build the Character

Internalize values of Islamic religion in life of people become the inevitability pursued by education such as family education, school or society. Islamic education is meant to increase the religious potention and build the students to be the human who believe and *taqwa* to Allah SWT and have good attitude (*akhlakul karimah*).

As described in the basic theory that the process of internalize values is done by several stages. That the internalization achieved well at least using the 5 stages namely: stage of receiving, stages of responding, valuing Stage, stage of organizing values, stage of value characterization.¹²⁸

¹²⁷ Zamarkhsyari Dhofier, *Tradisi Pesantren...*, op.cit., page 41.

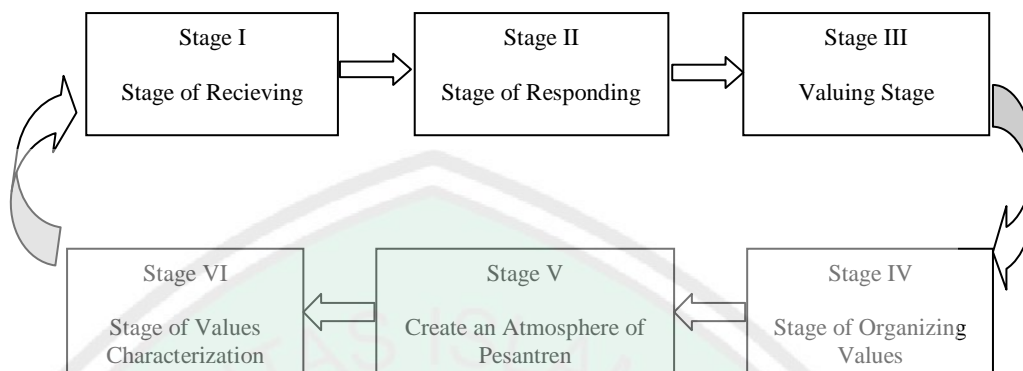
¹²⁸ Rohmat Mulyana, *Op.cit.*, page 41

To realize the students who have a good character, MAN Bondowoso attempt to internalize the values of pesantren with several approaches and the internalization process. In the process of internalize the pesantren values, from the information and the result of observation, There are 6 stage In MAN Bondowoso namely: (1) provide awareness that provides an understanding of the values of either the teacher or student (stage of receiving), (2) increasing appreciation by providing guidance to students (stages of responding), (3) imposition in the form of rules set by the school and PGA (valuing Stage), (4) encourage students in the application of pesantren values with activities at school and at home (stage of organizing values), (5) creating an atmosphere of pesantren in school environment (6) develop ikhlas and istiqomah (stage of value characterization).

To more effective and efficient about the process of internalize pesantren values in the school, better to use that 5 stages with add 1 stage such as did by MAN Bondowoso which implement the culture of pesantren in in the school. This stage is important in the process of internalize pesantren values in school. Environment or atmosphere of pesantren very important for internalize the values of pesantren in school. If students have understood and appreciate to values of pesantren, so should accompanied by experience.

For more clear about stages of Internalization pesantren values in MAN Bondowoso to build the character of students can be seen in the following image:

Image 5.1
Stages of Internalization Pesantren Values in MAN Bondowoso



From the image above can describe: the first stages is *receiving* i.e teachers give an understanding to students about pesantren values that they get from headmaster or comparative study (nyantri semalam). Then the knowledge that the teacher get from pesantren firstly did by teacher and that teach to student by firstly give an understanding about the values. The second stage is *responding* i.e. students respond a stimulus from teachers in the form of guidance about an important to know and did pesantren values in school and daily life. Third stages is *valuing* i.e teachers give a stimulus in the form of regulation, so that the students will bound with that regulation and will attached to students that finally will become a character to students. This stage can called as imposition. Fourth stages is *organizing values* i.e teachers encourage the students to practising a good values through activity of pesantren in school. Fifth stages is *create an atmosphere of pesantren* i.e MAN Bondowoso through the headmaster policy create an atmosphere of pesantren in school. So students are comfortable to do the activity of pesantren in school and realize the other good values. Sixth stages is *values*

characterization i.e the culmination of all stages is this stages. That the activity, headmaster policy, guidance and so on are expected to build the character *ikhlas* and *istiqomah* of students.

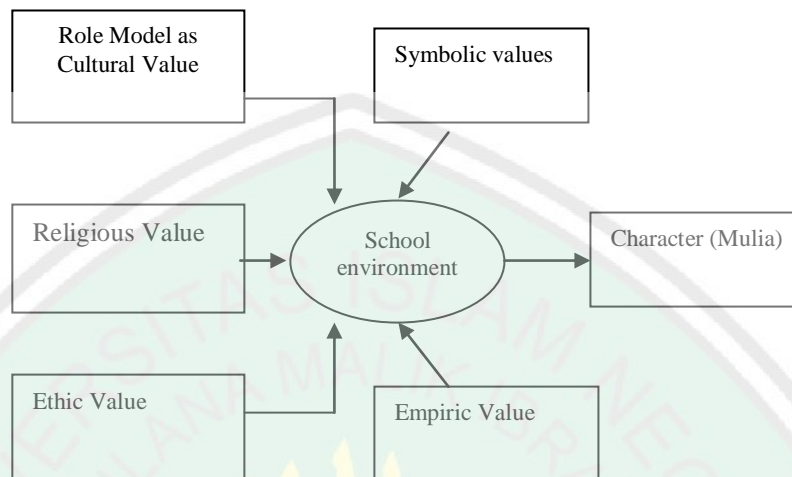
C. The Forms of Internalization Pesantren Values to Build the Character of Students in MAN Bondowoso

As for the primary values of pesantren to build the character of students in MAN Bondowoso is internalize values of *ilahiyyah* and *insaniyyah*. Students are expected to have a personality who believing to Allah SWT by the values of *ilahiyyah*, do the command and avoid the prohibition. Whereas with the values of *insaniyyah*, students expected to have a character such as honest, sincere, *istiqomah*, have social sensitivity, simplicity and so on.

As for the form of values of pesantren that internalize in MAN Bondowoso to build the character of students from the analysis of the researcher i.e : (1) role model as cultural value of pesantren consist of S3Q (Salam, Silaturrahmi, Shalat and Al-Quran), 3T (Tilawah, Ta'lim, Tazkiyah), IDB (Infaq, Disiplin Bersih), (2) Ethic value of esantren such as single sex area, (3) Empiric value such as comparative study (nyantri semalam), (4) Religious value of pesantren consist of religious activity (Manasik haji, Spiritual camp, PHBI) and SKL (Standar Kompetensi Kelulusan Bidang Agama), and (5) Symbolic value such as element of pesantren.

To more clear about the values above can be seen in the schemes of internalization the pesantren values in MAN Bondowoso.

Image 5.2
The Formulation of Values to Build
the Character of Students in MAN Bondowoso



From schemes of formulation of values to build the character of students in MAN Bondowoso above, can described as follows:

1. Role Model as Cultural Values

In MAN Bondowoso, there are some role model that internalize in school environment, this value is expected to create a culture of pesantren in school to build the character of student, namely:

a. S3Q (Salam, Silaturrahim, Shalat and Al-Quran)

Based on observation and interview did by researcher, culture of S3Q can see in MAN Bondowoso, as for the S3Q as follows:

1) Salam

Salam in Arabic word that literally means “peace”.¹²⁹ Salam is a greeting sentence of precious honour that means prayer, moreover, greeting sentence is a characteristic of muslim if they

¹²⁹ <https://simple.wikipedia.org/wiki/Salam> 27 April 2017

meet the other muslim. people who implement this greeting sentence has a strong character in defend his identity as muslim.

In Islam, the main greeting is say Assalamu'alaikum warahmatullahi wa barakatuh, then Assalamu'alaikum warahmatullah and the last is Assalamu'alaikum. Answer the greeting should with a better answer, at least as it is spoken. Allah SWT said in the haly Quran:

وَإِذَا حُيِّتُمْ بِتَحِيَّةٍ فَحَيُّوا بِأَحْسَنَ مِنْهَا أَوْ رُدُّوهَا ۗ إِنَّ اللَّهَ كَانَ عَلَىٰ كُلِّ شَيْءٍ حَسِيبًا ﴿٨٦﴾

Meaning: “apabila kamu diberi penghormatan dengan sesuatu penghormatan¹³⁰, Maka balaslah penghormatan itu dengan yang lebih baik dari padanya, atau balaslah penghormatan itu (dengan yang serupa). Sesungguhnya Allah memperhitungkan segala sesuatu.” (QS. An-Nisa’: 86)¹³¹

That is how Allah SWT teach muslim about salam. But people who left the greeting is not received a sin, its just he had left something major. Thus Islam not only organize human relation with his lord but also arranging human and each other. By

¹³⁰ Penghormatan dalam Islam ialah: dengan mengucapkan Assalamu'alaikum.

¹³¹ Departemen Agama RI, *Jumanatul Ali Al-Quran dan terjemahnya...*, op.cit., page 91.

implement greeting in life will create a comfort, tranquility and peace.

To build a strong character of student as muslim MAN Bondowoso apply a role model namely salam culture in school environment. Additionally, in MAN Bondowoso usually greeting sentence did with shake a hand between students and teachers in the early morning when students will in to school environment.

2) Silaturrahim

Silaturrahim is best worship to Allah and the greatest obedience, the highest position, a great blessing as well as the most common benefits in this world and in the hereafter. Silaturrahim strengthen affection and add love, and strengthen the family bond. Prophet Muhammad PBUH said:

إِنَّ صَلَاةَ الرَّحِمِ مَحَبَّةٌ فِي الْأَهْلِ وَ مَثْرَاءٌ فِي الْمَالِ وَ مَنْشَأَةٌ فِي الْأَثَرِ

Meaning: “ *sesungguhnya silaturrahim adalah rasa cinta di dalam keluarga, menambah harta dan memprpanjang umur.* ”¹³²

And Allah SWT said in the holy Quran:

وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ ۖ وَالْأَرْحَامَ ۚ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا ۝

¹³² HR. Ahmad dan At-Tirmidzi, dan ia berkata : hadits gharib dari jalur ini , dan diriwayatkan dari Al-Hakim , dan ia menshahihkannya , dan disetujui oleh adz-Dzahabi. Lihat Syeikh Khalid bin Husain bin Abdurrahman, *Silaturrahim, Keutamaan dan Anjuran Melaksanakannya E-book*, (Islamhouse.com, 2009).

Meaning: "... dan bertakwalah kepada Allah yang dengan (mempergunakan) nama-Nya kamu saling meminta satu sama lain, dan (peliharalah) hubungan silaturahmi. Sesungguhnya Allah selalu menjaga dan mengawasi kamu. (QS. An-Nisa': 1)

Allah SWT has ordered to connect silaturahmi after ordered *taqwa* to Allah. So people who did silaturahmi is the most perfect human of faith and most *taqwa* to Allah SWT.

To implement the order as muslim, MAN bondowoso apply the value of silaturahmi in school environment. Silaturahmi in MAN Bondowoso is make a good relationship between teacher and teacher, between teachers and students, between students and students, and between teacher and society. Usually in MAN Bondowoso to increase the silaturahmi in students family, students and teachers in one class did *istighosah* in student's house once in a week.

3) Shalat

Shalat is worship that obligatory done by muslims. Base on result of research, to build the character of students to always continuo did they obligatory, MAN Bondowoso give some facilities such as regulation about praying jamaah (duha and duhur), *bengkel shalat*, SKL, and so on.

Praying jamaah must done by schools to build the character of students and understand about Islamic religion that implemented

by doing praying as command from Allah SWT and sunnah Rasuullah SAW.

Fardhu prayer that did together more important than praying alone. About virtue of praying jamaah, Rasulullah SAW said:

عن ابن عمر قال رسول الله صلى الله عليه وسلم صلاة الجماعة تفضل على صلاة الفرد بسبع وعشرين درجة (رواه البخاري ومسلم)

from Ibnu Umar Berkata, Rasulullah s.a.w. said: *Shalat berjamaah lebih utama daripada shalat sendirian sebanyak 27 derajat..*” (HR. Bukhari and Muslim)¹³³

In praying jamaah there is also value to build the character of responsibility is at the time some one chosen to be prayer imam. As Rasulullah PBUH said in his hadith, “ *Seorang imam adalah penanggung jawab bagi siapa saja yang menjadi makmumnya. Sedangkan seorang mu’adzin adalah pemegang amanah dalam pelaksanaan shalat.*” (HR.Bukhari)¹³⁴

Besides fardhu praying, there are category of praying sunnah that have values and virtue which are divided 3 group, praying sunnah lazim, praying sunnah muakkadah, and praying sunnah tathawwu’. About praying sunnah dhuha, the largest number of rakaats performed by prophet Muhammad SAW is 8 rakaats. But

¹³³ Sulaiman Rasjid. *Fiqih Islam*. Jakarta: At-Tahiriyah. Hal. 109

¹³⁴ Al-Ghazali, *Ihya’ ‘ulumuddin/ Menghidupkan Kembali Ilmu-Ilmu Agama*, Jilid 2 Terj. Ibnu Ibrahim Ba’adillah, (Jakarta: Gramedia,2011), page 78.

sayyidah Aisyah ra said that prophet Muhammad SAW praying sunnah dhuha 4 rakaats, and sometimes he add the rakaats as prophet want.¹³⁵ Prayer sunnah dhuha include in praying sunnah lazim.

As for the virtue of praying duha Rasullulah saw said, “*Barangsiapa mengerjakan shalat dhuha sebanyak 12 (dua belas) rakaat, maka Allah akan membangunkan untuknya istana disurga*”. (HR. At-tirmidzi and Ibnu Majah, hadith hasan).

Look at the virtue of praying jamaah (Fardhu and Sunnah) above, MAN Bondowoso apply praying jamaah in school. This activity looked that students are very enthusiastic to praying jamaah. Base on observation of researcher in MAN Bondowoso, researcher looked the character of students who love Allah, when the bell rang students who go out from their class, go to mushalla directly for praying jamaah. For female students who menstruate sit in Serambi Raudhah.

When students and teachers praying jamaah, researcher see there are students who organize the slippers and shoes belonging to friends who are praying. So according to researcher opinion, the internalization of pesantren values to build the character of students in MAN Bondowoso realized well.

¹³⁵ *Ibid.*, page 100-102.

4) Al-Quran

Al-Quran is a holy book of muslims. As muslim students, MAN Bondowoso referring the students to recite Al-Quran as habituation in school or they house. Base on the result of research, one of activity applied to build the character of students in MAN Bondowoso is habituation to reciting Al-Quran. This activity done continuesly every day.

By this activity, MAN Bondowoso try to build the character of students who always remember Alla SWT with the instruction in the form of Al-Quran. As explained in the word of Allah SWT:

شَهْرُ رَمَضَانَ الَّذِي أُنزِلَ فِيهِ الْقُرْآنُ هُدًى لِّلنَّاسِ وَبَيِّنَاتٍ مِّنَ
الْهُدَى وَالْفُرْقَانِ

Meaning: “ *(Beberapa hari yang ditentukan itu ialah) bulan Ramadhan, bulan yang di dalamnya diturunkan (permulaan) Al Quran sebagai petunjuk bagi manusia dan penjelasan-penjelasan mengenai petunjuk itu dan pembeda (antara yang hak dan yang bathil).... (QS. Al-Baqarah: 185)¹³⁶*

from these verse, we know that Al-Quran is instruction for human to get closer to Allah SWT. And as differences for human to choose between the right and wrong, so human has rules in their life.

¹³⁶ Departemen Agama RI, *Jumanatul Ali Al-Quran dan terjemahnya...*, op.cit., page 28.

In MAN Bondowoso, students reciting Al-Quran at early morning , students reciting the quran in their class and reciting asmaul husna together. This activity did continuesly. This activity applied to make a culture reciting Al-quran for students, so their will become *insan qurani* who have a noble character based on Al-Quran.

b. 3T (Tilawah, Ta'lim and Tazkiyah)

Based on the findings of the field, the internalization of pesantren values to build the character of students, one of that is by cultivate 3T (Tilawah, Ta'lim and Tazkiyah). This role model implemented to give an understanding to students about an important of recite al-quran before ta'lim activity although they just read al-fatihah. Because that is an command from our god Allah SWT in Al-Quran surah al-Alaq verse 1:

أَقْرَأْ بِأَسْمِ رَبِّكَ الَّذِي خَلَقَ

Meaning: *Read! In the Name of Your Lord, who has created (all that exists).*¹³⁷

Based on this ayat of Al-Quran, we know that Allah command us to always reciting basmalah in start our activity. Such as MAN bondowoso which is implement culture tilawah. Where the teacher give an understanding by teaching and role model. Especially Islamic education teacher guide the students to always start both learning

¹³⁷ Ibid., page 597.

activity or other activity by reciting Al-Quran although just reciting basmalah. All of that is expected as facilities of students to bring what their learned in school in daily life as form of improve our self to always do the goodness (tazkiyatun Nafs).

c. IDB (Infaq, Disiplin, Bersih)

Further, role model applied in MAN Bondowoso to build the character of students is accustom to give infaq, discipline and keep clean. Every muslim is ordered to removing a portion of the treasure in the way of Allah. Infaq is volunteer expenses that someone did everytime he accept a fortune as he want. God gave a free will to its owner in determine the type and the number of the property. About infaq, Allah SWT said in the holy book Al-Quran:

يَسْأَلُونَكَ مَاذَا يُنْفِقُونَ ۗ قُلْ مَا أَنْفَقْتُمْ مِنْ خَيْرٍ فَلِلْوَالِدَيْنِ وَالْأَقْرَبِينَ
وَالْيَتَامَىٰ وَالْمَسْكِينِ وَابْنِ السَّبِيلِ ۗ وَمَا تَفَعَّلُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ



Meaning: “Mereka bertanya kepadamu tentang apa yang mereka nafkahkan. Jawablah, “apa saja harta yang kamu nafkahkan hendaklah diberikan kepada ibu, bapak, kaum kerabat, anak-anak yatim, orang-orang miskin, dan orang-orang yang sedang dalam

perjalanan.” Dan apa saja kebajikan yang kamu buat, maka sesungguhnya Allah maha mengetahui.” (QS. Al-Baqarah:215)¹³⁸

In addition infaq issued each of the faithful, whether low or high income, whether he was in when the airy nor the narrow. Such as Allah said in Al-Quran (QS:3:134). Familiarize to infaq, In addition to the locker will get either *rizki* from God. infaq not only as form of *syukru* to Allah but Also will build the character generous of students.

Not only familiarize the students to give infaq, but also training the students to discipline and always keep clean. Clean is a basic regulation of Islam. Let’s see how Islam requires people who will pray for purification by take ablution. Clean life habits of muslim has explained in the Quran, Allah said:

إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ

“Sesungguhnya Allah menyukai orang-orang yang bertaubat dan menyukai orang-orang yang menyucikan diri.”(QS. Al-Baqarah :222)¹³⁹

Islam teaches the people to live clean and healthy. Both it clothes, house, environment and clean his soul. In a good and clean will appear attractive and impressive personal in the Association, and will become a role model in everywhere. People who clean his soul will appear the good and meaningful words, far from hasad, munafiq, takabur etc. All

¹³⁸ Departemen Agama RI, *Jumanatul Ali Al-Quran dan terjemahnya...., Ibid.*, page 33.

¹³⁹ Departemen Agama RI, *Jumanatul Ali Al-Quran dan terjemahnya...., Ibid.*, page 35.

he said would be role models. Charity is always reflected a sense of sincerity and also all his actions are based for Allah SWT. Islam teaches in everyday life to live clean and healthy both in private life or society.

From the result of the research by observation and interview, MAN Bondowoso make a program namely IDB (infaq, disiplin, bersih) to build the character of students is right. MAN Bondowoso is on 1,3 Hectares of land and just has 3 cleaning services, infaq from students and teachers reach 10 milion in 1 month, and all of students are discipline in school at 6.30 and go home at 14.00.

2. Religious value

a. Manasik Haji

Based on the result of research, researcher find that one religious activities in MAN Bondowoso as a form of internalization of pesantren values to build the character of students is manasik haji. Manasik Haji and umrah is a factor related to the science that should be owned by every muslim so when will perform the pilgrimage had been provided with sufficient knowledge and understanding of worship which is the fifth pillar of Islam.

As facilities of to have knowledge and practice Hajj directly, MAN Bondowoso did manasik haji program every year in month of hajj. For this year manasik haji done at Thrusday 27 April 2017. Meanwhile, just students of Islamic Religion class did manasik haji.

Another class from science class and social class just observe the true and false stage which did by Islamic studie class as model in this activity.

Based on the observation of researcher, students who did manasik haji devided into some group, each group there is a chairman of his entourage. This activity not only followed by students of MAN Bondowoso but also followed by students of junior high school around MAN Bondowoso which sending delegates to follow manasik haji in MAN Bondowoso.

Other students who have assessment to observe, they will gave a sheet of observation by teacher. At the and the sheet observation will made as form of evaluation for next year. Manasik haji did in school environment base on flow that have been create by teachers. this program is expected to equip students about the knowledge of performing the pilgrimage.

b. Spiritual Camp

Spiritual camp is routine agenda that did every year by Islamic studies program of MAN Bondowoso. The purpose of this activity is to give some content about Islam and show the activity of pesantren to motivate students to practice in daily life.

Spiritual camp (mondok semalam) did in 1 day 1 night. Students gave an opportunity to did some activity of pesantren in MAN Bondowoso. Usually the activity in spiritual camp as follows:

- 1) Halaqah khotmil Qur'an
- 2) Istighatsah
- 3) Sholat Hajat jamaah
- 4) Tausiyah
- 5) DALING (Burdah Keliling)
- 6) Night prayers
- 7) Night meditation (the enlightenment of heart and mind, converge with God and nature)
- 8) Ziarah to makam Ki Ronggo
- 9) Prayer Dhuha jamaah

The series of the activity is expected to gave an experience and knowledge about the culture of pesantren. So that the students will did the pesantren activity, and become the character of students like santri of pesantren.

c. PHBI (Peringatan Hari Besar Islam)

Further, MAN Bondowoso applied PHBI (peringatan Hari Besar Islam) activity as religious value of pesantren in school environment to build the character of students in MAN Bondowoso. The PHBI activity did to internalize history value and role model to students, so what they accept from the activity can motivate the students. Such as Maulidun Nabi Muhammad SAW, in that even at least the teacher/kyai discuss about how the process and condition when prophet born, how is prophet's childhood life, adult, and till the prophetic time, how is the

character of prophet Muhammad SAW in his life, and how his journey in broadcast the religion of Islam till his death.

According to researcher opinion this activity influence to build the character of students in school, by that activity the students do not forget the profile figures of Islam that contribute to raise the level and human dignity from the darkness to the lightness. So the students as young generation do not lost their identity as a muslim. which is Rasulullah SAW as *uswatun hasanah* (role model) to muslim, so that the students can imitate the character and behavior of Rasulullah SAW.

Many benefits that can be taken from this activity, Islamic religion recommended the people to learn and take the good *hikmah* of history from previous figures. As Allah said in the Quran:

لَقَدْ كَانَ فِي قَصَصِهِمْ عِبْرَةٌ لِأُولِي الْأَلْبَابِ ﴿١١١﴾

“Sesungguhnya pada kisah-kisah mereka itu terdapat pengajaran bagi orang-orang yang mempunyai akal” (QS. Yusuf:111)¹⁴⁰

Based on that matter, MAN Bondowoso implement the activity to memorizing the great days of Islam in order tu be benefit lesson for students, and students understanding how important to learn history of Islam. From the result of research, some of the activity to memorizing the great days of Islam did together with society, such as Maulidun Nabi SAW, this activity did by students cooperate with society. As for values internalized from this activity is students can take the hikmah

¹⁴⁰ Departemen Agama RI, *Jumanatul Ali Al-Quran dan terjemahnya...*, *Ibid.*, page 248.

and imitate the character of prophet Muhammad SAW and applied in daily life, both in the school or in their family.

d. SKL (Standar Kompetensi Kelulusan Bidang Agama)

To determine the improvement of students' understanding about religion both theoretical and practical, the school held a passing standard of religious program. As for some *kaifiyah* that in the test are follows:

- 1) Kaifiyah Thaharoh (tayammum, wudhu' and Janabah)
- 2) Kaifiyah shalat (Syarah, rukun, procedures become makmun, and things that invalidate a prayer)
- 3) Kaifiyah janazah
- 4) Memorizing the holy Quran (fashohah, tajwid and memorizing)

The researcher not only get data interviews but also get data documentation about students's check list sheet as attached. From the above explanation, it can be seen that with this program will repeat the students' memories about the religious practices that have been studied previously and equip students with the recitation of al-Quran. So that when the students live in a society they have been prepared with these provisions.

3. Ethic value

Ethic value includes the meanings of moral that have consequences responsibility for someone to fulfill an obligation.¹⁴¹ Besides to crate a

¹⁴¹Rohmat Mulyana, *Op.cit.*, page 36.

good moral of students, previous headmaster of MAN Bondowoso also want to create tradition of pesantren which is separate between male students and female students.

One of the characteristic of MAN Bondowoso is a commitment to separate the male class area and female area. this program applied to avoid from negative impact if male and female students are in one area. moreover students in Islamic senior high school are in adult level. So, to avoid the impact of thinking about the opposite sex, MAN Bondowoso applied this program as regulation of school must be obeyed by students of MAN Bondowoso.

When researcher observe, researchers looked at all forms of activity for girls and boys are separated, This program is also supported by the facilities and infrastructure are complete and well. So it does not happen to share a place or a mixture of male and female students.

While researcher is in the male area, researcher saw 3 girls walking in the male area. Therefore, researcher asked a teacher, why girls students are in the area of male students. He said that the students certainly have an interest. fter the researchers pay attention, it is true that the three female students towards the teacher's room to perform Al-Quran memorization to Islamic teacher.

Thus the efforts of MAN Bondowoso to separate the activities between male and female help students more awake than things or acts that are not accordance with Islamic law.

4. Empiric value

Empiric value include knowledge about the physical world, living things, and human. This science provides the explanation of the facts, result, formulation and explanation of theories based on the results of observation and testing of objects, life, thoughts, or the society.¹⁴²

To internalize empiric value MAN Bondowoso has a program namely comparative study (*nyantri semalam*). This program not only did by teachers but also did by students. This comparative study did by visit the *pesantrens* around Indonesia to learn about the culture of each pesantren. So there are some different culture of each pesantren. The knowledge both a value, slogan, activity and so on that accept from each pesantren bring and applied in school environment to build the character of students.

5. Symbolic value

Besides the values above, there are symbolic values that internalize to students in MAN Bondowoso i.e element of pesantren. As we know that a Islamic institution will called pesantren if there are 5 elements of pesantren i.e kyai, santri, mosque, place to live (*pondok*), and *kitab kuning*. As fot the elements of pesantren in MAN Bondowoso as follows:

e. Pondok

¹⁴²Rohmat Mulyana. *Ibid.*, page 36.

Pondok was a dormitory for the students.¹⁴³ *Pesantren* basically a traditional Islamic education where the students lived with and studied under the guidance of a teacher. *Pondok* for students were around *pesantren*. Based on the result of observation, researcher finding that the *pondok* is not in school environments, but *pondok* is in beside of school.

f. Kitab Kuning

Now, kitab kuning (the classic books) that are taught in *pesantren* can be classified into 8 groups of knowledge: (1) Nahwu and shorof, (2) fiqh (3) Usul fiqh (4) hadeeth, (5) tafseer, (6) tauheed, (7) tasawuf and akhlak (8) other branches such as tarikh and balaghah.¹⁴⁴

While in MAN Bondowoso just some of kitab kuning which are learned by students. From the result of research both interview or observation, the classic books that learned by students are fiqh, ushul fiqh, hadeeth, tafseer, ta'limul muta'allim, tauheed, akhlak and other kitab kuning that usually different learned in ramadhan.

g. Santri

According to the tradition of *pesantren*, the santri consisted of two: (1) *santri mukim*: students who come from distant areas and settled in *pesantren*, (2) *santri kalong*: that students who come from

¹⁴³Zamarkhsyari Dhofier. *Op.Cit.*, page. 81.

¹⁴⁴*Ibid.*, page. 87.

villages surrounding *pesantren*, usually it do not living in *pesantren*.¹⁴⁵

In MAN Bondowoso we can called the students as santri.

h. Kyai

Kyai is essential element of *pesantren*. *Kyai* as the founder of *pesantren* and teacher for the students. It's been reasonable that the growth of *pesantren* dependent on the ability of *kyai*.¹⁴⁶ In MAN Bondowoso we can called the teachers as *ustadz*, and there are a teacher that always become a *kyai* for students, he is previous headmaster of MAN Bondowoso KH. Imam Barmawi Burhan who staies in his *Pondok* but still come to school. And still become a role model for the students of MAN Bondowoso.

i. Mosque

The mosque is as place to educate the students especially in the practice of prayer, *khutbah*, and teaching the classical book of Islam. The mosque's position as a centre of education in the tradition of *pesantren* is the manifestation universalism of Islamic traditional education system.¹⁴⁷

The mosque/mushalla in MAN Bondowoso is building created most beautiful and most expensive from the other buiding. Because the mosque/mushalla of MAN Bondowoso as centered of Islamic religion activity. From the result of research, researcher finding that there are many activity did in mosque/Mushalla such as pray duha and dzuhur

¹⁴⁵ *Ibid.*, page. 89.

¹⁴⁶ *Ibid.*, page. 93.

¹⁴⁷ *Ibid.*, page 85.

jamaah, learn the classic book (kitab kuning), read shalawat together, bilingual speech, and other Islamic Religion activity.

That 5 elements of pesantren in MAN Bondowoso are a form of the effort to create an atmosphere of pesantren in MAN Bondowoso, to make more easy to build the *santri's* character of students. So, the students will have a real experience about an atmosphere of pesantren.

D. The Implication of Pesantren Values to the Character of Students in MAN Bondowoso

Based on the result of the research in he field, the internalization of pesantren values to build the character of students in MAN Bondowoso implicated to:

1. Increase the students's faith and piety to Allah

Based on the found in the field, the efforts to internalize pesantren values with all the activity done by students in MAN Bondowoso, one of that implicate to building and increasing aqidah, it means the students understand about the important of aqidah that created in the form of faith and piety to Allah by prayer dzuhur and dhuha together in school. So saw from the efforts by some activity that have been done in the school relate with the internalization of pesantren values to students. Because of that the students have a whole personality of aqidah.

Based on the result of the research in MAN Bondowoso about build the character of students in the form of aqidah can looked from their diligence in read and memorize Al-Quran and pray dhuha and dzuhur

jamaah continuesly. This condition indicate that the internalization of pesantren values has been reserved in the soul of students.

3. Cretead akhlak al-karimah of students

Based on the found in MAN Bondowoso by interview and observation, seen that the pattern of teacher's and students's behavior describe a akhlakul karimah.

Akhlak come from the Arabic word “khuluqun” means character, attitude, behavior or tabi'at. The efforts to build akhlak of people can be done by: *first*, increase the knowledge by read a book such as history or the profil of prophet Muhammad saw, friend and figures of Islam as the role of model. Following the Islamic study. and group the values of akhlak that known and implement in the life everyday. *Second*, by habit to try ibadah, avoid something in violation of God's law, create the good and pleasant environment (family environment, school, etc), try to do agood thing, like interact with sholeh people, avoid from a bad environment, and take the positive values from around of our environment.

The internalization of pesantren values in MAN bondowoso to build the character of students by activity or role model have been success although to measure the success in build akhlak karimah is not easy, because akhlak of people is relative in certain condition. But based on the result of research, researcher found form of behavior of students indicate to akhlakul karimah, such as:

- a. Frequently in ibadah, seen when the students pray duha and dzuhur jamaah, and read and memorize the holy Quran.
- b. Students are friendly, respect, tolerant and honor the other. Seen when they meet the teacher and guest, students welcome with smile, salam and shake a hand.
- c. Take care of school cleanliness, seen the condition of school that clean, the student take off their shoes when in into class. The class also very clean and beautiful with mini park in the centre of class. So the condition make a comfortable to studying.
- d. Discipline, seen when students come to school 15 minute before the bell rang. When the bell rang students must in into class.
- e. Honest, seen the students are honest when they ask the onfaq from their friend and bring the money to teachers room.

By way, akhlak education can said as moral education in Islamic education. According to Al-Ghazali, the goals of akhlak education is builded the positive character in behavior of students. This positive character is good characteristic in the life of human.¹⁴⁸

And to build the character such description above need a role model from teacher, especially Islamic education teacher. The center of character education is on the teacher. Do the Character education consistently not

¹⁴⁸ Abdul Mujid and Dian Andaryani, *Pendidikan Karakter Perspektif Islam*, (Bandung: Remaja Rosdakarya, 2011) page 10.

only by activity in the class, but also the value showed in the personality of teacher.¹⁴⁹

4. Arise the students's awareness

In this awareness, human faced to two side that opposite each other, that are know their strengths and weakness. Among of them, there is a sinergik i.e if a personal can use proportionally and optimally, he will reach the success. Personal awareness is a life tool control to reach a perfect behavior in Islmaic psychology. The perfect behavior bot escaping from human awareness.

Malik Fadjar said that the basic function of Islamic education is school is provide a foundation that is able to arouse the awareness and encourage the students do the acts that support the creation of a strong religious personal.¹⁵⁰

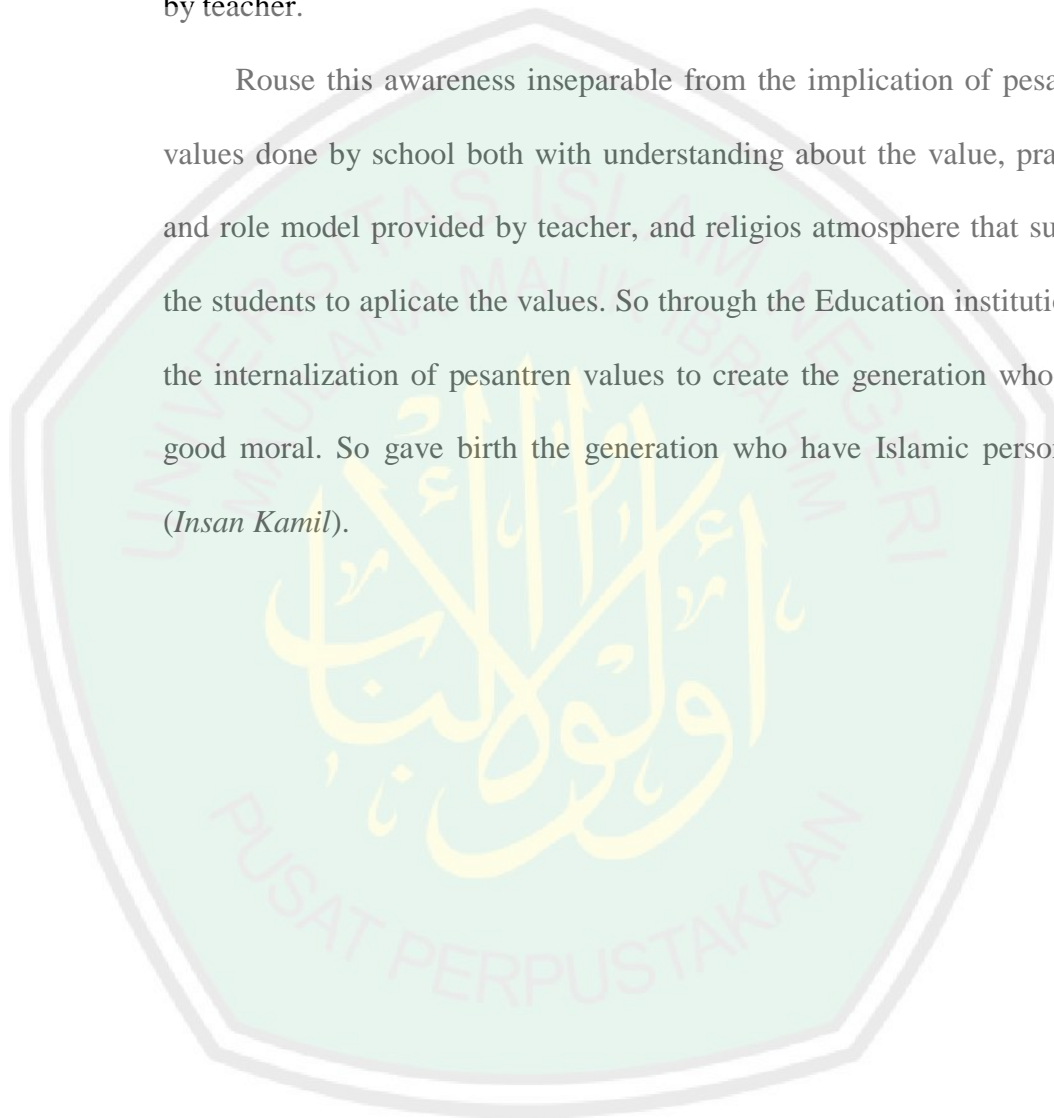
The efforts done by MAN Bondowoso to build the students's awareness i.e by giving an understanding, role model and motivation to students in order for students to have thrust to do good deeds. This is not only done by Islamic education teacher, but also done by all of the teacher in MAN Bondowos who are interrater the general knowledge with Islamic values. And one of the goal of internalization pesantren values in school is to create the students's awareness both in the term of worship or other good activity.

¹⁴⁹ Jamal Ma'mur Asmani, *Buku Panduan Pendidikan Karakter di Sekolah*, Jogjakarta: DIVA Press, 2011), page 68.

¹⁵⁰ Malik Fadjar, *Holistika Pemikiran Pendidikan*, (bandung: Raja Grafindo Persada, 2005), page 195.

Rouse the students's awareness in MAN Bondowoso seen from the behavior in their activity in school everyday. Such as awareness to take care the cleanness of school and awareness in giving infaq without ordered by teacher.

Rouse this awareness inseparable from the implication of pesantren values done by school both with understanding about the value, practice, and role model provided by teacher, and religios atmosphere that support the students to aplicate the values. So through the Education institution do the internalization of pesantren values to create the generation who have good moral. So gave birth the generation who have Islamic personality (*Insan Kamil*).



CHAPTER VI

CLOSING

A. Conclusion

The backgrounds of MAN Bondowoso choosing the internalization of pesantren values are as follows: (a) The main reason in internalizing the values of pesantren in MAN Bondowoso is the policy of the previous headmaster who want to create the atmosphere of pesantren in school. It is also based on the background of the headmaster who graduated from pesantren. (b) Educational background of students is one reason for the internalization of pesantren values in schools. Students who studying at MAN Bondowoso comes from various schools, some from Islamic junior high school and some from junior high school. It become a causes the students' different understanding about religions. Teachers are responsible for providing an understanding of the students who graduated from junior high school about Islamic religion and align with the understanding of students who has studied Islamic religion. Therefore, This uniquely pesantren culture shall be done by all citizens of the madrasah. Teachers expect all students have the same knowledge and deep understanding about Islamic religion to build the character of students at school environment or when they graduated from school. (c) The simplicity of santri make attention of the headmaster and teachers to internalize the simplicity values to students and teachers in MAN Bondowoso. (d)

Pesantren is an old institution of Islamic education in Indonesia. Automatically the source of activity, culture and value in pesantren come from Islamic religion. that in line with MAN Bondowoso which is the school based on Islam.

1. There are 6 stage In MAN Bondowoso namely: (1) provide awareness that provides an understanding of the values of either the teacher or student (stage of receiving), (2) increasing appreciation by providing guidance to students (stages of responding), (3) imposition in the form of rules set by the school and PGA (valuing Stage), (4) encourage students in the application of pesantren values with activities at school and at home (stage of organizing values), (5) creating an atmosphere of pesantren in school environment (6) develop ikhlas and istiqomah (stage of value characterization).
2. The form of values of pesantren that internalize in MAN Bondowoso to build the character of students from the analysis of the researcher i.e : (1) role model as cultural value of pesantren consist of S3Q (Salam, Silaturrahmi, Shalat and Al-Quran), 3T (Tilawah, Ta'lim, Tazkiyah), IDB (Infaq, Disiplin Bersih), (2) Ethic value of esantren such as single sex area, (3) Empiric value such as comparative study (nyantri semalam), (4) Religious value of pesantren consist of religious activity (Manasik haji, Spiritual camp, PHBI) and SKL (Standar Kompetensi Kelulusan Bidang Agama), and (5) Symbolic value such as element of pesantren.

3. The internalization of pesantren values to build the character of students in MAN Bondowoso implicated to (a) increase the faith and piety to Allah, (b) create akhlakul karimah and (c) raise the students's awareness.

B. Suggestion

According to the conclusion that explained above, researcher will give some suggestion as follows:

1. For school, to more trial and taken care the condition of students because students have different educational background. In addition to increase the quality of education to build the character of students be it thoughts, heart and blims by implementing the planning program as well as possible.
2. For students, more focused in studying and practicing knowledge received.
3. For authorized government, to always give proportional attention and motivation in form of financial and so on. So the Islamic Institution can compete with other Educational institutions.

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APPENDIX

APPENDIX 1 EVIDENCE OF CONSULTATION



MAULANA MALIK IBRAHIM
STATE ISLAMIC UNIVERSITY MALANG
FACULTY OF TARBIYAH AND TEACHING TRAINING
Jalan Gajayana Nomor 50 Telepon (0341) 552398
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EVIDENCE OF CONSULTATION

Name : Zahratul Horriyah
Number of Student : 13110049
Departement : Islamic Education
Advisor : Dr. H. Abdul Basith, M.Si
Title of Skripsi : The Internalization of Pesantren Values to Build the Character of Students in MAN Bondowoso

NO	Date of Consultation	Consultation Material	Signature
1.	25 - 09 - 2017	pembahasan → di pentaja & pendile Bab v mis sangat dahgheh	
2.	05 - 05 - 2017	Bab IV : -tem → logy ↓ fungsi rasam - bisa/pelaku → pibor ↓ pibor (amits) + Taball → temu pibor ↓ pibor pibor pibor	
3.	05 - 06 - 2017	- title: - Bedard findry - Teknik penulisan edg tidak - peny → dirinya (t3 be)	
4	07 - 06 - 2017	Acc -- bir ilat ijin	

Acknowledged by,
Head of Department of Islamic Education

Dr. Marno, M.Ag
NIP. 19720822 200212 1 001

APPENDIX 2 RESEARCH LICENCE



KEMENTERIAN AGAMA REPUBLIK INDONESIA
MADRASAH ALIYAH NEGERI BONDOWOSO
 Jalan Khairil Anwar No 278 Kelurahan Badean Kec Bondowoso Kab Bondowoso
 Telephon (0332) 421032; Faximile (0332) 421032
 Email : manbondowoso278@gmail.com

SURAT KETERANGAN

Nomor : B-1309 /Ma.13.06.01/PP.00.6/06/2017

Yang bertanda tangan di bawah ini kepala Madrasah Aliyah Negeri Bondowoso :

Nama : H. Ibrahim, S.Ag.,M.Pd.I
 NIP : 196806212000031001
 Pangkat/Golongan : Pembina, IV/a
 Jabatan : Kepala Madrasah Aliyah Negeri Bondowoso

Menerangkan dengan sebenarnya bahwa mahasiswa di bawah ini :

Nama : ZAH RATUL HORRIYAH
 NIM : 13110049
 Semester : VIII (Delapan)
 Jurusan : Pendidikan Agama Islam (PAI) .
 Program Studi : Pendidikan Agama Islam
 Fakultas : Fakultas Ilmu Tarbiyah Dan Keguruan.

Bahwa yang bersangkutan telah selesai melaksanakan penelitian selama 8 hari di lembaga kami, dengan tema penelitian "Internalisasi Nilai-nilai Pesantren Dalam Membentuk Karakter Siswa Di MAN BONDOWOSO "

Demikian surat keterangan ini dibuat untuk dipergunakan sebagaimana mestinya..

Bondowoso, 14 juni 2017
 Kepala,



APPENDIX 3 GUIDANCE OF INTERVIEW

Interview Guidance

No	What to Know	How to Know	Source
1.	The rational of choosing pesantren values	<ul style="list-style-type: none"> • Interview • Tape recorder 	Headmaster and teachers
2.	The process of Internalization pesantren values	<ul style="list-style-type: none"> • Interview • Observation • Documentation • Video 	Headmaster, teachers and students
3.	The form of internalization pesantren values	<ul style="list-style-type: none"> • Interview • Observation • Documentation 	Headmaster and teachers

Headmaster and Teachers

No	Question
1.	Berkenaan dengan sekolah ini yang menginternalisasikan pendidikan nilai berbasis pesantren, apa yang melatarbelakangi pemilihan nilai pesantren tersebut?
2.	Nilai pesantren yang bagaimana yang ditanamkan pada peserta didik?
3.	Bagaimana proses internalisasi nilai pesantren pada peserta didik ?
4.	Bagaimana bentuk internalisasi nilai pesantren pada peserta didik yang ada di MAN Bondowoso ini?
5.	Apakah ada sarana dan prasarana sebagai penunjang penanaman nilai pesantren di Madrasah ini?
6.	Apa faktor penghambat dan pendukung proses internalisasi nilai pesantren pada peserta didik?

Students

No	Question
1.	Kegiatan kepesantrenan apa saja yang ada di Madrasah ini?
2.	Apa anda mengikuti semua kegiatan itu?
3.	Bisakah anda ceritakan bagaimana proses masing-masing kegiatan itu?

4.	Apakah anda antusias mengikuti kegiatan tersebut?
5.	Apakah anda mengalami kesulitan dalam menjalani kegiatan tersebut?
6.	Apa yang anda dapatkan setelah mengikuti kegiatan tersebut?

Documentation Guidance

1. Sejarah berdirinya Madrasah Aliyah Negeri Bondowoso.
2. Profil Madrasah Aliyah Negeri Bondowoso.
3. Visi dan misi Madrasah Aliyah Negeri Bondowoso.
4. Struktur organisasi Madrasah Aliyah Negeri Bondowoso.
5. Data tentang guru, karyawan dan siswa Madrasah Aliyah Negeri Bondowoso.
6. Sarana dan prasarana Madrasah Aliyah Negeri Bondowoso.

Observation Guidance

1. Mengamati keadaan fisik sarana dan prasarana penunjang dalam internalisasi nilai-nilai pesantren terhadap pembentukan karakter siswa.
2. Mengamati kegiatan-kegiatan yang telah menjadi program di Madrasah Aliyah Negeri Bondowoso.
3. Mengamati kegiatan-kegiatan yang dilakukan oleh siswa-siswi Madrasah Aliyah Negeri Bondowoso.

APPENDIX 4 TRANSKIP OF INTERVIEW

TRANSKRIP OF INTERVIEW

The result of interview with Mr. H. Wara'I (the chairman of PGA)**1. Berkenaan dengan sekolah ini yang menginternalisasikan pendidikan nilai berbasis pesantren, apa yang melatarbelakangi pemilihan nilai pesantren tersebut?**

Nah, itu ada beberapa alasan. *Pertama* adalah alasan financial. Awalnya ketika kami para guru dan kepala sekolah melakukan kunjungan ke pesantren menyimpulkan bahwa pesantren itu lebih mengedepankan jihad. Ketika kami di Sukorejo itu Tanya-tanya, itu biaya pesantren segede itu waktu itu hanya menghabiskan 3 Miliar dalam 1 tahun, itu mulai dari TK sampe ke perguruan tinggi. Sedangkan kita hanya 1 madrasah itu 5 Miliar dalam 1 tahun. Sehingga dibawa kesana liat-liat itu supaya menejemen sakciu. Artinya tidak terlalu hambur-hambur, makanya tidak ada disini itu ceritanya bancak an. Artinya keuangan itu disesuaikan dengan keperluan. Makanya kata pak Imam itu, mari kita hidup sederhana untuk keluar, tapi untuk kepentingan dalam untuk siswa, untuk kepentingan madrasah ini carikan yang terbaik. Dan Musholla disini ini harus menjadi bangunan yang terbaik diantara bangunan yang lain. Nah kesimpulannya itu untuk menimbulkan ruhul jihad atau rasa jihad.

Yang kedua itu kan disini basic siswanya bermacam-macam, ada yang dari pesantren dan ada juga yang dari sekolah umum belum pernah mondok bahkan pengetahuan agamanya itu masih minim. Kalo dibilang itu sudah kadaluarsa. Jadi disini sekolah akan mentlateni siswa yang sudah kadaluarsa itu dengan menciptakan suasana pondok atau membawa nilai pesantren itu kesini.

Kalau kita tahu bahwa kegiatan-kegiatan ataupun nilai-nilai dipesantren itu kan dari Islam semua, karena kita basicnya adalah SLTA yang berbasis Islam jd cocok sekali kalo kita bawa itu nilai-nilai yang ada dipesantren. Selain itu juga, kepala sekolah sebelumnya atau yang merintis penanaman nilai pesantren ini bapak KH. Imam Barwawi Burhan, beliau kan memang basicnya orang pesantren bahkan beliau adalah kiyainya jd lebih memudahkan juga untuk proses internalisasi nilai pesantren ini.

2. Nilai pesantren yang bagaimana yang ditanamkan pada peserta didik?

Internalisasi nilai-nilai pesantren di MAN Bondowoso sebenarnya banyak sekali ya, tapi secara umum ada beberapa kegiatan yang diambil atau dicontoh dari pesantren itu diantaranya yang paling awal itu adalah *single sex area* atau *single sex class*, terus S3Q yang sudah saya sebutkan itu dan IDB (Infaq, Disiplin, Bersih). Bahkan ini yang melakukan tidak hanya untuk siswa tapi juga wajib untuk seluruh warga Madrasah termasuk guru dan karyawan itu secara umum, dan didalamnya masih banyak pernak-pernik lainnya itu.

Juga termasuk nilai kepesantrenan yang diterapkan disini itu adalah single sex area, jadi cowok ada area sendiri, begitupun yang cewek. Semua kegiatan itu dipisah termasuk OSIS nya sekarang sudah ada masing-masing. Jadi itu, kalo ada siswi berkeliaran diarea siswa itu berarti ada kepentingan. Jadi kalau tidak ada kepentingan itu tidak akan ada namanya siswi duduk-duduk atau berkeliaran diarea cowok, tidak ada namanya anak cowok yang berkeliaran atau duduk diarea cewek.

Mengenai internalisasi nilai pesantren ini, sebisa mungkin apa yang ada dipesantren yang bisa kita lakukan disini ya kiya lakukan. Tapi kan juga ada yang tidak bisa. Jadi kita internalisasikan nilai pesantren itu hanya semampu kita, artinya itu yang bisa dilaksanakan disini. Kan kalo pesantren itu dar pagi sampai pagi lagi ya. Tapi disini kan cuma sampe sore, setelah itu siswa kembali kerumah. Nah ini juga harapan kita siswa ketika dirumah tetap melaksanakan apa yang didapat disekolah ini.

Disekolah ini kita sebisa mungkin membuat suasana pondok pesantren, bukan hanya kegiatan dan budaya pesantren saja yang kita terapkan disini tetapi juga element-element pesantren itu kita berusaha adakan disini. Coba lihat. Kalo sekarang 5 element itu sudah lengkap disini. elemen pesantren yang pertama itu disini adalah mushalla. Itu memang abah buat sebagai bangunan yang paling indah disini, karena memang pusat kegiatan keagamaan itu ya dimushalla itu. Yang kedua pesantren itu pasti ada kyainya, ya abah itu kyainya. Yang ketiga santri, kita sudah bisa sebut siswa disini itu santri karena sudah nyatri ya meskipun hanya semalam. Setidaknya mereka mempunyai pengalaman menjadi santri. Yang ke empat adalah kitab kuning, kalo pembelajaran kitab ini kita masukkan ke muatan local, puncaknya nanti kalo sudah Ramadhan, kegiatan siswa saat ramadhan yaitu mengkaji kitab kuning. Yang terakhir itu pondok. Kalau disini belum ada ma'hadnya, hanya saja siswa MAN itu kebanyakan mondok di pesantrennya abah. Kan dekat itu kesini

3. Bagaimana proses internalisasi nilai pesantren pada peserta didik ?

Jadi pelaksanaannya ini harus diawali oleh guru. Jd guru itu diandaikan seperti orang yang membawa kuda, orangnya yang harus didepan. Jd guru yang harus mengawali baru memberikan contoh kepada siswanya, supaya tercipta rasa ikhlas itu. Kalo guru tidak melakukan dulu hanya menyuruh siswa itu akan sulit sekali untuk tumbuh rasa ikhlas. Karena dalam hal ilmu ini ikhlas adalah yang terpenting kalo sudah tumbuh rasa ikhlas itu maka akan sangat mudah untuk istiqomah.

4. Bagaimana bentuk inetrnalisasi nilai pesantren pada peserta didik yang ada di MAN Bondowoso ini?

Didalam pesantren itu mesti ada salam, ada shalat dan quran. Nah itu kami bawa disini jadi namanya S3Q (Salam, Shalat, Silaturrahim dan Al Quran). Kalo dipesantren ya gak ada namanya S3Q, Cuma kegiatannya saja yang ada kemudian kita bungkus dengan nama S3Q itu. Kenapa kita terapkan disini? Karena salam, shalat, silaturrahim dan quran itu kan memang kegiatan kepesantrenan yang berasal dari Islam, di al-quran itu juga ada. Selain itu juga upaya penerapan nilai pesantren disini ini diharapkan dapat membentuk

karakter siswa, sehingga siswa meskipun tidak mondok dipesantren tetapi mempunyai jiwa dan berakhlak layaknya seorang santri.

Selain salam dan silaturahmi itu disini diwajibkan untuk selalu shalat berjamaah. Jadi disini ada shalat duha dan dhuhur berjamaah. Itu wajib dilakukan oleh warga madrasah. Bahkan misalkan ada siswa yang ketinggalan jamaah itu karena ada kepentingan misalkan temannya itu rela untuk mengulang shalatnya.

Dalam upaya membentuk karakter siswa, siswa juga diminta untuk mendirikan shalat duha berjamaah. Disini dari dulu tetap shalat duhanya sebanyak 4x salam. Sebenarnya kan paling banyak itu 6 salam ya, tapi kata abah itu 4x salam itu sudah lebih dari cukup, nah ini diharapkan akan terbentuk pada diri siswa, sehingga dimanapun berada ia akan tetap istiqomah menjalankan shalat duha. Kalau mengenai shalat duhur, ini kan memang sudah menjadi kewajiban selaku umat Islam. Jadi kami hanya membuat peraturan untuk mewajibkan siswa shalat duhur berjamaah di sekolah, tujuannya yaitu bahwa shalat yang dilakukan berjamaah akan mendapat pahala 27 derajat dibanding shalat sendiri. Selain itu juga untuk membentuk nilai spiritualitas sebagai wahana untuk melatih keistiqomahan siswa.

Ketika sudah sampai waktu shalat semua warga madrasah itu diwajibkan untuk ke mushalla, jadi meskipun yang perempuan yang sedang haid itu juga berkumpul di serambi Raudhoh. Disana ada absennya. Yang haid itu nanti baca shalawat, ada juga yang menata sandal dan sepatu milik temannya yang sedang shalat, sehingga meskipun haidh juga bisa mendapatkan pahala. Nah ini semua dari dari shalat sampai menata sandal kita contoh dari pondok sidogiri. Karena waktu guru nyantri selamam disana kita semua takjub ketika adzan berkumandang itu semua santri langsung berkumpul di masjid, shafnya rapi. Dan yang paling terkejut lagi ketika saya mau turun dari masjid itu sandal kami semua tertata dengan rapi. jadi memudahkan kita saat turun dari masjid. Nah dari itu kami coba disini.

Yang terakhir dari S3Q itu adalah Al-Quran. Maksudnya disini itu warga madrasah semuanya harus cinta Al-Quran. Dengan cara apa? ya macam-macam, seperti membaca setiap hari ketika ada waktu luang, khotmil quran, disini juga ada program tahfidz 2 kelas, bahkan guru disini minimal wajib hafal juz 30. Kan MAN Bondowoso itu tiada hari tanpa Al-Quran. Jd Al-Quran itu harus dibaca dan dipelajari terus.

5. Bapak bisa menjelaskan kegiatan yang 3T, IDB dan nyantri semalam untuk guru itu apa maksudnya?

Yang sering menjadi jargon disini itu ya 3T (tilawah, Ta'im dan Tazkiyah). Mengawali kegiatan pembelajaran dengan membaca Al-quran. Itu perintah al-quran, dan biasanya urutannya di al-quran ya tilawah, ta'lim baru tazkiyah. Jadi guru tidak semata-mata langsung mengajar terus tidak murabbil ruhul, itu kan tidak bagus. Jadi di awali dengan membaca al-quran meskipun hanya al-fatimah untuk kebaikan. Kebaikan untuk kebaikan itu kan bagus. Itu tradisi pesantren. Ta'lim itu macam-macam, bisa pembelajaran di kelas ataupun berupa kegiatan-kegiatan. Diharapkan dengan itu siswa bisa menjadikan sebagai sarana tazkiyatun nafs.

disini juga ada program yang namanya IDB (infaq, disiplin bersih). Untuk infaq ini kita contoh dari PP. Salafiyah Syafi'iyah Sukorejo, dimana disana menerapkan prinsip kesederhanaan, tidak menghambur-hamburkan. Kita bawa kesini dalam bentuk infaq, baik untuk guru, karyawan ataupun siswa. Guru selain juga berinfaq disini juga ada zakat profesi untuk guru. IDB ini kan kita lombakan, jadi setiap bulan itu diumumkan waktu upacara. Ada guru yang bertugas menilai untuk yang kebersihan sama disiplin. Itu biasanya tanpa sepengetahuan siswa, jd supaya bisa melihat keadaan yang sebenarnya dan siswa akan selalu bersiap-siap untuk bersih setiap harinya. Kalo yang disiplin itu kita lihat dari absensi itu. Kadang juga ada kelas yang dapat 2 piala bergilir. Misal menang yang infaq dan disiplinnya begitu. Ada juga kelas yang tidak pernah mendapat piala bergilir.

Untuk kegiatan nyantri semalam untuk guru itu, Selain program-program praktis, disini juga menginternalisasikan nilai pesantren berupa nilai spiritual. Apa itu nilai spiritual? Diberikan kepada bapak ibu guru sebagai peserta studi banding atau studi kulakan ya. Terus juga kepada siswa, bagaimana menanamkan kejujuran, tanggung jawab, kedisiplinan. Itu diambilkan dari sana pesantren, contoh waktu kami ke gontor disana kami mencari contoh tentang bentuk-bentuk kedisiplinan, karena setiap pesantren mempunyai ciri khas masing-masing. Juga begitu di Sidogiri, mencari bentuk-bentuk kedisiplinan dalam shalat, bahkan sandal saja ada yang menata. Yang diambil dari Libroyo, kesederhanaan-kesederhanaan. Nah itu semua diambil dari pesantren. Menanamkan baik yang Nampak atau dhohir ataupun bathin.

6. Bapak bisa menjelaskan kegiatan kegiatan keagamaan itu apa saja?

Macem-macam. Disini juga ada manasik haji. Manasik haji dan umrah adalah faktor yang berkaitan dengan ilmu pengetahuan yang harus dimiliki oleh setiap muslim agar nanti ketika akan menunaikan ibadah haji itu benar-benar dibekali dengan pengertian dan pengetahuan yang cukup tentang ibadah yang merupakan rukun Islam yang kelima itu. Nah disini ini kita memfasilitasi para siswa dan siswa untuk mempraktikkan langsung haji itu, yaitu dengan program manasik haji ini.

Karena banyaknya siswa jadi untuk yang melaksanakan manasik ini hanya yang jurusan agama, untuk jurusan lain kami hanya mengambil 1 orang perwakilan saja. Untuk yang tidak ikut itu memperhatikan kemudian mengecek siswa yang mana yang salah, itu kan nanti setiap siswa yang melakukan manasik haji ada nomernya, jadi siswa yang lain hanya tinggal mencatat nomernya itu.

Yang kedua itu spiritual camp, meskipun hanya sehari kita mengadakan spiritual camp. Minimal 1 siswa lulus dari sini sebagian melaksanakan spiritual camp. Apa itu spiritual camp? Spiritual camp itu anak-anak dari pagi disekolah dan bermalam disekolah. Nah disitu kita memberikan gambaran bahwa pesantren seperti ini. Dalam rangka sebagai bentuk tarbiyah. Jadi kegiatannya ya seperti dipesantren, ada shalat berjamaahnya, ada khotmil Qurannya, ada tausiyahnya dan setiap spiritual camp itu temanya berbeda-beda, ada shalat malamnya, shalat subuh berjamaa, ada renungan malamnya juga sampai paginya itu siswa dibawa ke makam Ki Ronggo. Jadi apa tujuan

dari kegiatan ini? Bukan untuk mengetahui apa haditsnya atau apa ayatnya. Tapi untuk memberikan pengalaman kepada siswa bagaimana kehidupan di pesantren. Kami mengharapkan dari kegiatan ini tertanam pada diri siswa sehingga setelah kegiatan itu ataupun ketika sudah lulus siswa akan selalu melaksanakan kegiatan-kegiatan pesantren.

Selanjutnya itu kegiatan PHBI, Memperingati hari-hari besar Islam ini merupakan suatu kegiatan yang berkaitan dengan nilai-nilai agama Islam yang banyak dilakukan di pesantren-pesantren juga. Seperti halnya memperingati Isra' Mi'raj dan Maulid Nabi Muhammad dan tahun baru Islam. Kalau 1 muharram itu biasanya para siswa itu melakukan pawai muharram mengelilingi bondowoso sesuai rute yang telah ditentukan. Hal ini dimaksudkan untuk berdakwah kegembiraan hadirnya tahun baru Islam. Contoh lain juga kalau puasa itu misal puasa rojab, sya'ban dan puasa sunnah lainnya itu kita sarankan para siswa itu untuk puasa, jadi untuk mendukung puasa ini semua kanti ditutup. Contoh lainnya banyak sekali itu.

Kalau memperingati maulid Nabi itu disini ada program namanya PKLA (praktek lapangan ke agamaan), jadi para siswa seluruh menyebar di daerah bondowoso mengadakan acara maulid nabi yang bekerja sama dengan tokoh setempat. Untuk mengawali kegiatan tersebut ,kita warga madrasah terlebih dahulu bersama-sama memperingati maulid nabi disekolah dengan lantunan shalawat burdah yang dibaca bersama-sama dengan khusyuk.

Disini juga ada yang namanya standar kelulusan bidang agama. Itu ada beberapa kaifiyah yaitu kaifiyah janazah, kaifiyah shalat, kaifiyah wudhu/thaharah dan hafalan surat-surat pendek. Ini berlaku pada siswa kelas akhir. Untuk apa? Karena agar ketika siswa sudah lulus siswa setidaknya sudah benar-benar paham tentang keagamaan tersebut. Masing-masing siswa itu diberikan lembaran setoran hafalan dan praktek ibadah tersebut. Setiap kelas itu menyeter kepada guru yang berbeda sesuai yang telah ditentukan. Siswa diberi waktu setor hingga UN biasanya. Ketika saatnya kelulusan masih memiliki tanggungan misalnya maka ijazahnya kami tahan.

The result of interview with the headmaster of MAN Bondowoso Mr. H. Ibrahim Hasyim

1. Bagaimana proses internalisasi nilai pesantren pada peserta didik?

Saya sebagai kepala sekolah mempunyai keinginan agar siswa-siswi lulusan MAN Bondowoso ini bisa terlihat hasilnya dengan memiliki karakter santri layaknya para santri di pesantren-pesantren. Gimana? Yaitu memiliki akhlak yang baik. Oleh karena itu, selain meneruskan dari kebijakan kepala sekolah sebelumnya juga membuat kebijakan dalam membentuk karakter siswa ini, dengan kegiatan-kegiatan keislaman yang mencontoh dari pesantren, mengadakan hubungan yang baik dengan wali murid, memberikan pengarahan kepada guru, bahkan gurunya ini juga sering nyantri semalam di pesantren-pesantren itu.

Di sekolah ini internalisasi nilai pesantren dilakukan dengan beberapa cara yakni, dengan peraturan yang harus diikuti siswa, dengan tarbiyah, budaya dan unsure-unsur dari pesantren, memperdalam penghayatan siswa

dan mengaplikasikan nilai dengan kegiatan-kegiatan yang ditetapkan sekolah ataupun kegiatan lain yang tidak ditetapkan.

2. Bagaimana bentuk internalisasi nilai pesantren pada peserta didik yang ada di MAN Bondowoso ini?

Kalau untuk nilai pesantren disini biasanya ada yang namanya nyantri semalam, baik dari guru ataupun siswa. Untuk apa? Selain untuk sowan kepada para kyai-kyai itu, kita juga belajar disana. Apa yang ada dipesantren itu, yang bisa kita terapkan disini ya sebisa mungkin kita laksanakan disini. Macem-macem ya. Dari slogan-slogan pondok bahkan nilai-nilai yang didawuhkan dari para kyai dipesantren tersebut. Misal seperti kejujuran itu.

Kemudian PHBI, kegiatan ini sudah diprogramkan oleh sekolah, dan pihak sekolah sangat mendukung untuk mengadakan acara peringatan hari-hari besar Islam dan hari-hari besar nasional. Karena ini merupakan sarana untuk menghidupkan dan mengembangkan syi'ar-syi'ar Islam. Seperti ma'aulid nabi, Isra' Mi'raj, tahun baru hijriyah dan hari-hari besar Islam lainnya. Karena dengan adanya peringatan tersebut para siswa MAN Bondowoso tidak lupa dengan perjuangan Rasulullah SAW dan para tokoh dalam dalam mengembangkan Agama Islam hingga sampai ke Negara ini. Dari situ siswa bisa tau sehingga bisa berimplikasi pada pembentukan karakter siswa.

The result of interview with the teacher of MAN Bondowoso Mr. Rudi Hermawan

1. Berkenaan dengan sekolah ini yang menginternalisasikan pendidikan nilai berbasis pesantren, apa yang melatarbelakangi pemilihan nilai pesantren tersebut?

Kalau masalah sekolah ini berbasis pesantren itu dulu adalah keinginan abah (KH. Imam Barmawi Burhan) untuk kembali ke pesantren, meskipun awalnya itu sulit tapi juga dibantu oleh teman teman itu diawali dengan memisah kelas antara putra dan putri, dengan catatan kelas yang belum bisa pisah itu pakek sekat. Seingat saya itu dulu kelas IPA apa IPS gitu. Karena dianggap sukses akhirnya single sex class itu dilahirkan pada penerimaan siswa baru. Kemudian diteruskan itu dengan pembangunan Mushalla sebagai pusat kegiatan kepesantrenan. Katanya abah itu mushalla ini harus menjadi bangunan yang paling bagus disini.

2. Bagaimana bentuk internalisasi nilai Pesantren di MAN Bondowoso?

Yang paling awal diterapkan itu adalah single sex area. Kalau masalah single area ini nak dulu itu awalnya adalah keinginan abah untuk kembali ke pesantren, meskipun awalnya itu sulit tapi juga dibantu oleh teman teman itu diawali dengan memisah kelas antara putra dan putri, dengan catatan kelas yang belum bisa pisah itu pakek sekat. Seingat saya itu dulu kelas IPA apa IPS gitu. Karena dianggap sukses akhirnya single sex class itu dilahirkan pada penerimaan siswa baru. Kemudian diteruskan itu dengan pembangunan Mushalla sebagai pusat kegiatan kepesantrenan. Katanya abah itu mushalla ini harus menjadi bangunan yang paling bagus disini.

setelah single class berhasil, mushalla sudah bagus, kita coba itu memisah area siswa dan siswi, dari kantin, kemudian lab dan akhirnya

sekarang sudah pisah semua itu ya sampe langannya segala. Jadi area cowok itu sebelah timur semua dan area cewek itu disebelah barat. Mushallanya pun kan dibagi itu ya. Yag cowok di mushalla Raudhoh, cewek di Hall dan serambi Raudhoh.

The result of interview with teacher of MAN Bondowoso Mrs. Najmil Laili

1. Bagaimana bentuk internalisasi nilai pesantren pada peserta didik yang ada di MAN Bondowoso ini?

Salah satu bentuk internalisasi nilai pesantren disini itu 3T. 3T itu maksudnya adalah tilawah, ta'lim dan tazkiyah. Disini itu ada program pembiasaan yaitu jam 0 atau 15 menit sebelum kegiatan pembelajaran dimulai seluruh warga madrasah itu mengaji. Kemudian dilanjutkan dengan proses belajar mengajar, nah ini namanya ta'lim. Kalau tazkiyah itu ya tazkiyatun nafs itu, kita berusaha untuk selalu lebih baik dari sebelumnya.

Selain itu juga disini area siswa putra dan putrid dipisah, tapi Guru disini masih tidak bisa sendiri-sendiri. artinya guru putra masih ngajar di area yang cewek, begitupun guru putri. Cuma pada hal-hal pembelajaran tertentu saja yang ada masing-masing putra dan putri. Seperti olahraga itu yang ngajar olahraga diputra ya guru putra dan yang ngajar diputri ya guru putri. Karena kan kalo sesama perempuan gitu ketika olah raga bebas tidak dibatasi gerakan karena ada guru putra dan sebagainya. Kalau masalah belajar teori itu masih selang-seling.

Ada juga IDB (infaq Disiplin Bersih), ini kita contoh dari pesantren. Untuk kebersihannya, Dulu juga OSIS itu nyantri semalam di PP. Nurul Jadid, yang putri itu saya bawa ke dalem timur, dalemnya nyai masrurroh itu. Kan disana itu emang yang diutamakan masalah kebersihannya. Jadi biar anak-anak bisa mengambil pelajaran kalo lingkungan sudah bersih maka akan indah. Setelah disekolah pengalaman itu akan disampaikan kepada temannya, entah itu melalui kegiatan OSIS atau yang lainnya.

The result of interview with student Muhammad Bahri

1. Kegiatan kepesantrenan apa saja yang ada di Madrasah ini?

Banyak. Shalat duhur dan duha berjamaah, selain itu kita juga dibiasakan membaca al-quran sebelum belajar, salam ketika mau masuk ke sekolah, khotmil quran, manasik haji, PKLA Maulid Nabi.

2. Apa anda mengikuti semua kegiatan itu?

Iya karena itu sudah peraturan dari sekolah.

3. Bisakah anda ceritakan bagaimana proses kegiatan itu?

contohnya shalat berjamaah. Bahkan kalo ada teman yang ketinggalan shalat jamaah itu ditemenin sehingga bisa melaksanakan shalat berjamaah. Kalau shalat berjamaah itu yang mengawali yang mondok di pondokannya abah. Saya lihat itu ketika teman saya sudah berjamaah tetapi karena mau menemani temannya yang belum shalat berjamaah dia shalat lagi. Jadi saya ikuti itu kalau ada teman yang ketinggalan shalat berjamaah. Kan kadang ada yang izin

keluar itu, terus ketika kembali ke sekolah ternyata shalat berjamaah sudah selesai.

4. Apa yang anda dapatkan setelah mengikuti kegiatan tersebut?

Ya akhirnya saya terbiasa untuk melakukan kegiatan tersebut. Seperti shalat berjamaah itu. Akhirnya meskipun dirumah saya juga akan terbiasa untuk shalat berjamaah.



APPENDIX 5 INDIKATOR PENCAPAIAN MATERI BENGKEL SHALAT

NO. KELAS		INDIKATOR PENCAPAIAN MATERI BENGKEL SHOLAT																							
		MATERI	WUDHU	TAYAMUM	ISTINJA'	MANDI BESAR	SYARAT WAJIB SHOLAT	SYARAT SAH SHOLAT	RUKUN SHOLAT	DOA SESUDAH SHOLAT WAJIB	MUNFARID	JAMA'AH	MAKRUM MASBUK	SUJUD SAHI	SUJUD TILAWAH	SUJUD SYUKUR	DOA QUNUT	TERJEMAHAN BACAAN SHOLAT	SHOLAT JAMA'	SHOLAT QASHAR	SHOLAT JAMA' QASHAR	RAWATIB	QYAMUL LAIL	KAFIYAT SHOLAT SUNNAH LAINNYA	KAFIYAT SHOLAT JENAZAH
		THOHAROH	SHOLAT WAJIB				SHOLAT WAJIB				BACAAN / DOA SHOLAT		SHOLAT JAMA' QASHAR		SHOLAT SUNNAH		SHOLAT JENAZAH								
1	X AGAMA 1																								
2	X AGAMA 3																								
3	X AGAMA 5																								
4	X IPA 1																								
5	X IPS 1																								
6	XI AGAMA 1																								
7	XI AGAMA 3																								
8	XI IPA 1																								
9	XI IPS 1																								
8	XII AGAMA 1																								
9	XII AGAMA 3																								
10	XII AGAMA 5																								
11	XII IPA 1																								
12	XII IPS 1																								

Menyetujui,
Kepala MAN Bondowoso



H. IBRAHIM, S.A.g., M.Pd.I
NIP. 19630621 200003 1 001

Bondowoso, 22 Februari 2016
Direktur Musholla



Drs. H. WARATEFENDI
NIP. 196910291997031004

**APPENDIX 6 SUSUNAN ACARA SPIRITUAL CAMP
SUSUNAN ACARA
“SPIRITUAL CAMP (MONDOK SEMALAM)” JURUSAN AGAMA
PUTERI MAN BONDOWOSO TAHUN 2016**

No	Jam	Kegiatan	Penanggung Jawab
1	16.30 – 17.15	Pembukaan	Iwuk Masfufah, S. Pd
2	17.15 – 18.00	Shalat magrib dan Dzikir Bersama	Hj. Syarifatul Laili, S. Pd. I
3	18.00 – 18.45	Halaqah Khotmil Qur'an	Panitia
4	18.45 – 19.15	Shalat Isya' dan Dzikir Bersama	Retno Wahyu W., M. Pd. I
5	19.15 – 20.00	Istighotsah dan Sholat Hajat Berjamaah	Siti Nurul Hidayati, S. Ag
6	20.00 – 21.30	Pemateri	KH. Imam Barmawi Burhan
7	21.30 – 22.00	Makan Malam	Panitia
8	22.00 – 23.00	Pemutaran Film Motivasi	Panitia
9	23.00 – 02.00	Istirahat (Tidur)	Panitia
10	02.00 – 02.30	Persiapan Sholat Tahajjud	Panitia
11	02.30 – 03.30	Shalat tahajud, dan Renungan malam	Zainullah S. Pd. I
12	03.30 – 04.00	Shalat Shubuh Berjama'ah	Rike Aristyowati, M. Pd. I
13	04.00 – 04.30	Mengaji Bersama	Panitia
14	04.30 - 04.45	Persiapan Ziarah kubur	Panitia
15	04.45 – 06.00	Ziarah Kubur Ki Ronggo	Rahmanto, S. Pd. I
16	06.00 – 06.30	Bersih-bersih Area Spiritual Camp	Panitia
17	06.30 – 07.00	Sholat Dhuha Berjamaah	Ruslani, M. Pd. I
18	07.00 - selesai	Penutupan dan makan pagi	Panitia

APPENDIX 8 CHECK LIST PENGAMATAN MANASIK HAJI

CHECK LIST PENGAMATAN MANASIK HAJI

MADRASAH ALIYAH NEGERI BONDOWOSO

TAHUN 2015

IDENTITAS PENGAMAT:

Nama :

Kelas :

NO	KEGIATAN-KEGIATAN HAJI	YA	TIDAK	YANG TIDAK MELAKUKAN	KET
1	A. IHRAM (NIAT)				
	1. Ihram Dari Miqat				
	2. Memakai Pakaian Ihram				
	3. Khusus laki-laki memakai 2 Lembar Kain yang Tidak Berjahit				
	4. Khusus wanita menutup seluruh badan kecuali muka dan kedua tangan				
	5. Membaca talbiyah (<i>labbaik....</i>)				
2	B. WUKUF DI ARAFAH				
	1. Khutbah Sebelum Wukuf Di Arafah				
	2. Sholat Jama' Taqdim Qashar Dhuhur Dengan Ashar				
	3. Berdzikir & Berdo'a				
	4. Sholat Jama' Taqdim Qashar Maghrib Dengan Isya'				
3	C. MUZDALIFAH				
	1. Mabit (Bermalam) Di Muzdalifah				
	2. Memperbanyak Talbiyah, Dzikir, Istighfar, dan Sholawat				
	3. Mencari Kerikil Sebanyak 7 atau 49 atau 70 Butir				
4	D. MINA				
	1. Mabit (Bermalam) Di Mina				
	2. Mencari Kerikil Sebanyak 7 atau 49 atau 70 Butir Bagi Yang Belum Mencari Kerikil Di Muzdalifah				
5	E. MELONTAR JUMROH				
	1. Melontar Kerikil Harus Mengenai Marma (Tembok) dan Masuk Lubang				
	2. Melontar Kerikil Satu Persatu Sebanyak 7 Butir				
	3. Melontar Jumroh Harus Berurutan (Ula, Wustho, dan Aqabah)				
	4. Melontar Jumroh Aqabah Saja Pada Tanggal 10 Dzulhijjah				
	5. Pada Tanggal 11 Dzulhijjah Melempar Jumrah Ula, Wustho, Dan Aqabah				
	6. Pada Tanggal 12 Dzulhijjah Melempar Jumrah Ula, Wustho, Dan Aqabah (Bagi Yang Nafar Awal)				
	7. Pada Tanggal 13 Dzulhijjah Melempar Jumrah Ula, Wustho, Dan Aqabah (Bagi Yang Nafar Tsani)				

NO	KEGIATAN-KEGIATAN HAJI	YA	TIDAK	YANG TIDAK	KET
				MELAKUKAN	
6	F. THAWAF				
	1. Thawaf Dilaksanakan Dengan Memutari Ka'bah Sebanyak 7 Kali				
	2. Thawaf Bergerak Dengan Memutar Berlawanan Arah Jam (Posisi Ka'bah Ada Di Sisi Kiri Jamaah)				
	3. Bagi Jamaah Laki-laki Sisunnahkan Membuka Bahu Kanan Dan Menutup Bahu Kiri Dengan Kain Ihrom Atas				
	4. Thawaf Dimulai Lurus/ Seajar Dengan Hajar Aswad				
	5. Memulai Thawaf Dengan Menghadapkan Badan Ke Arah Hajar Aswad dan Mengangkat Tangan Terlebih Dahulu Ke Arah Hajar Aswad Dengan Mengecup Tangan				
	6. Pada Putaran Kedua dan Seterusnya Cukup Istilam (Mengangkat Tangan Ke Arah Hajar Aswad) Dan Mengecupnya				
	7. Pada Waktu Istilam Seraya Berdo'a				
	8. Ketika Sampai Di Rukun Yamani Juga Melaksanakan Istilam Namun Tidak Mengecupnya, Seraya Berdo'a				
	9. Selama Thawaf Dilarang Menyentuh Ka'bah, dan Hijir Ismail				
7	G. SA'I				
	1. Sa'i Dilaksanakan Setelah Melaksanakan Thawaf				
	2. Sa'i Dilaksanakan Antara Safa Dan Marwah Sebanyak 7 Kali, Dimulai Dari Safa dan Di Akhiri di Marwah				
	3. Sa'i Dilaksanakan Dengan Mendaki Bukit Safa Dan Marwah				
	4. Ketika Tiba Di Bukit Safa Disunnahkan Menghadap Kiblat Dan Berdo'a				
	5. Diantara 2 Tiang (Lampu) Hijau, Bagi Jamaah Laki-Laki Disunnahkan Untuk Berlari-lari Kecil, Sedangkan Bagi Wanita Cukup Berjalan Biasa				
8	H. TAHALLUL				
	1. Tahallul Awal Dilaksanakan Setelah Selesai Melaksanakan Melempar Jumroh Aqabah Pada Tanggal 10 Dzulhijjah				
	2. Tahallul Tsani Dilaksanakan Setelah Selesai Melaksanakan Seluruh Rangkaian Ibadah Haji				
	3. Tahallul Terjadi Dengan Memotong Rambut Minimal 3 Helai				
	4. Disunnahkan Untuk Memotong Habis Rambut Kepala (Gundul) Bagi Jamaah Laki-Laki				

APPENDIX 9 DOCUMENTATION



Wawancara dengan ketua PGA



Wawancara dengan guru agama



Visi MAN Bondowoso



Misi MAN Bondowoso



Kegiatan Manasik Haji



Kegiatan Manasik Haji



Kegiatan Shalat Bejamaah



Memperingati Isra' Mi'raj Nabi Muhammad SAW



Comparative study



Memperingati maulid Nabi bersama masyarakat



Spiritual Camp putra



Spiritual Camp

**DOKUMENTASI KEGIATAN
“SPIRITUAL CAMP (MONDOK SEMALAM)” JURUSAN AGAMA PUTERI
MADRASAH ALIYAH NEGERI BONDOWOSO
TAHUN 2016**

1. Persiapan Pembukaan



2. Persiapan dan Pelaksanaan Sholat Maghrib Berjamaah Dilanjutkan Dzikir Bersama



3. Halaqah Al-Quran



4. Pembacaan Shalawat qiyam bersama-sama



5. Materi "*fabiyyi alai robbikuma tukadzdziban* dalam kehidupan wanita modern"

Oleh KH. Imam Barmawi Burhan



6. Pelaksanaan Sholat Tahajjud dan Sholat Hajat Berjama'ah



7. Renungan Malam dan Taqarrub Kepada Allah SWT



8. persiapan peserta menuju dan sesampainya di makam Raden Bagus Asra Ki Ronggo



9. Pembacaan Tahlil dan Do'a Bersama Di Makam Ki Raden Bagus Asra Ki Ronggo



10. Penutupan Kegiatan



APPENDIX 10 BIODATA

BIODATA

Name : Zahratul Horriyah
 NIM : 13110049
 Date and Place of Birth : Bondowoso, 27th August 1994
 Fac./Study Program : Faculty of Tarbiyah and Teaching Training/
 Islamic Education
 Entrance Year : 2013
 Address : Jl. Pengarang Jambesari DS Bondowoso Jawa
 Timur
 Contact : 082335537230
 History of Education : RA Nurul Ulum Bondowoso graduated on 2002
 MI Nurul Ulum Bondowoso graduated on 2007
 MTS Nurul Ulum Bondowoso graduated on 2010
 MAN Bondowoso graduated on 2013
 UIN Maliki Malang FITK entrance 2013 until now

Malang, 23 Juni, 2017

Writer

Zahratul





