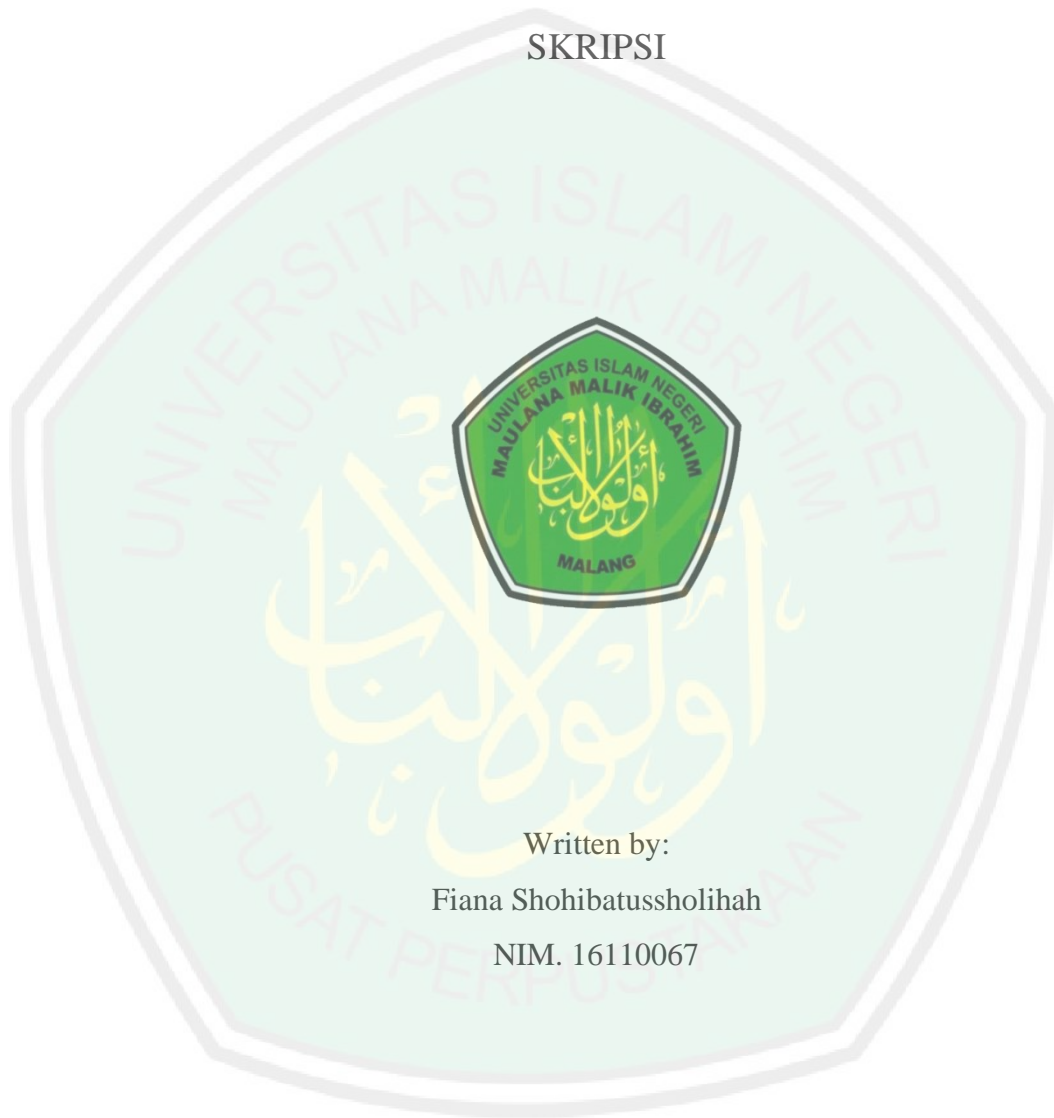


**INTERNALIZATION OF NATIONAL VALUES THROUGH  
ISLAMIC LEARNING IN PESANTREN MAHASISWA AL  
HIKAM MALANG**

SKRIPSI



Written by:

Fiana Shohibatussholihah

NIM. 16110067

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

**2020**

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SKRIPSI

*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)*



Written by:

Fiana Shohibatussholihah

NIM. 16110067

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

**2020**

## APPROVAL SHEET

### INTERNALIZATION OF NATIONAL VALUES THROUGH ISLAMIC LEARNING IN PESANTREN MAHASISWA AL HIKAM MALANG

#### SKRIPSI

Written by:

Fiana Shohibatussholihah

NIM. 16110067

Approved at May 16, 2020

by:

Advisor

Dr. H. Nur Ali, M.Pd

NIP. 19650403 199303 1 002

Acknowledged by,

Chairman of Islamic Education Program

Maulana Malik Ibrahim State Islamic University Malang

Dr. Marno, M.Ag

NIP. 19720822 200212 1 004

**LEGITIMATION SHEET**  
**INTERNALIZATION OF NATIONAL VALUES THROUGH ISLAMIC**  
**LEARNING IN PESANTREN MAHASISWA AL HIKAM MALANG**

**SKRIPSI**

Prepared and composed by:

Fiana Shohibatussholihah (16110067)

Has been maintained in front of the examiner lecturer on 25th June 2020 and  
 accepted as one of the requirements for the degree of Sarjana Pendidikan Islam  
 (S.Pd)

**Exam Committee**

**Signature**

Chairman Examiner,

**Dr. Muh. Hambali, M.Ag**

NIP. 19730404 201411 1 003

Secretary,

**Dr. H. Nur Ali, M.Pd**

NIP. 19650403 199803 1 002

Advisor,

**Dr. H. Nur Ali, M.Pd**

NIP. 19650403 199803 1 002

Main Examiner,

**Dr. H. Sudirman, S.Ag, M.Ag**

NIP. 19691020 200604 1 001

Approved by,

Dean of Tarbiyah and Teaching Training Faculty

Maulana Malik Ibrahim state Islamic University Malang



**Dr. H. Agus Maimun, M.Pd**

NIP. 19650817 199803 1 003

## PAGE OF DEDICATION

*Praise be to Allaah, Lord of the Universe*

This little souvenir is the result of His movements and was first deliberately presented to Him, Allaah--God who always loved His servants.

Thank you very much to all those who have supported on this:

1. Prof. Dr. Abdul Haris, M.Ag as Chancellor of Maulana Malik Ibrahim State Islamic University of Malang
2. Dr. H. Agus Maimun, M.Pd as Dean of the Faculty of Tarbiyah and Teacher Training
3. Dr. Marno, M.Ag as Chairman of the Islamic Education Department
4. Dr. H. Nur Ali, M.Pd as Advisor
5. Dr. Ahmad Mubaligh, M.Hi as Guardian lecture
6. Drs. H. Muhammad Nafi' as the caretaker of Pesantren Mahasiswa Al Hikam Malang
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8. Adik Mifta Nur Fadhila as my younger sister
9. The seniors in the lightworker circle (Guruna, Izuafila, Ruliansyah, Nurkho)
10. All my friends in real world
11. All my cyberspace friends

Hopefully this paper-work will be useful for all people in this world. Aamiin...

## MOTTO

لَوْلَا حُبُّ الْوَطَنِ لَخَرِبَ بَلَدُ السُّوءِ فَحُبُّ الْأَوْطَانِ عُمَرَتِ الْبُلْدَانُ

“Seandainya tidak ada cinta tanah air, niscaya akan semakin hancur sebuah negeri yang terpuruk. Maka dengan cinta tanah air, negeri-negeri termakmurkan.” (Umar bin Khattab RA)<sup>1</sup>



<sup>1</sup> Ismail Haqqi Musthafa al-Hanafi, *Tafasir Ruh al-Bayan* juz 6, (Beirut: Darul-Fikr, 1330 Hijriyyah), page 442.



Dr. H. Nur Ali, M.Pd  
Lecturer of Tarbiyah and Teaching Training Faculty  
*Maulana Malik Ibrahim state Islamic University*

---

**OFFICE MEMO OF ADVISOR**

Subject : Skripsi Fiana Shohibatussholihah Malang, May 16, 2020  
Attachment : 4 (Four) Exemplar

The Honorable,  
Dean of Tarbiyah and Teaching Training Faculty  
Maulana Malik Ibrahim state Islamic University Malang  
In  
Malang

*Assalaamualaikum Wr. Wb.*


After some guidance, both in terms of content, language and writing techniques,  
and after reading the student's thesis:

Name : Fiana Shohibatussholihah  
NIM : 16110067  
Study Program : Pendidikan Agama Islam  
Title of Skripsi : Internalization of National Values through Islamic  
Learning in Pesantren Mahasiswa Al Hikam Malang

then as a Supervisor, we conclude that this thesis is feasible to be tested.

*Wassalaamualaikum Wr. Wb.*

Advisor,

  
**Dr. H. Nur Ali, M.Pd**  
NIP. 19650403 199803 1 002

### CERTIFICATE OF SKRIPSI AUTHORSHIP

I hereby declare that in this thesis, there is no work has ever been submitted to obtain a degree at a tertiary institution, and also there is no work or opinion that has ever been written or published by anyone, except in writing mentioned in the text will be mentioned in the reference list.

Malang, 16th May 2020

Statement maker,

METERAI  
TEMPEL

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ENAM RIBURUPIAH

**Fiana Shohibatussholihah**

NIM. 16110067



## PREFACE

*Bismillahirrahmanirrahim*

*Alhamdulillah 'alaa kulli haalin bini'matih*

Praise belongs to God, the Lord of this world who has given His mercy, knowledge and guidance to researchers so that researchers can complete this thesis research smoothly. Salawat and greetings may always be bestowed upon the Prophet Muhammad, who awaits his shari'a later in *yaumul mahsyar*.

The researcher would like to thank the parties who helped the researcher in completing this thesis research. Acknowledgments the researcher presents to:

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2. Dr. H. Agus Maimun, M.Pd, as Dean of the Faculty of Tarbiyah and Teacher Training at Maulana Malik Ibrahim State Islamic University Malang.
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6. All my beloved friends in the real world and cyberspace, who have helped prayer to complete this assignment.

Researchers apologize for the mistake in writing and preparing this thesis research. For the sake of the perfection in this report, critics and suggestions are needed from readers. Hopefully this thesis research can be useful for other researchers and readers.

Malang, 16th May 2020

**Fiana Shohibatussholihah**  
NIM. 16110067



## TRANSLITERATION

Writing the transliteration Arab-Latin in this skripsi using the transliteration compass according the decision of Religion Cabinet Ministri RI and Education and Culture Cabinet Minister RI no. 158 years 1987 and no. 0543b/U/1987 that generally can be explained:

### A. Letter

ا	=	a	ز	=	z	ق	=	q
ب	=	b	س	=	s	ك	=	k
ت	=	t	ش	=	sy	ل	=	l
ث	=	ts	ص	=	sh	ن	=	n
ج	=	j	ض	=	dl	و	=	w
ح	=	<u>h</u>	ط	=	th	ه	=	h
خ	=	kh	ظ	=	zh	ء	=	‘
د	=	d	ع	=	‘	ي	=	y
ذ	=	dz	غ	=	gh			
ر	=	r	ف	=	f			

### B. Long Vocal

Long Vocal (a)	=	â
Long Vocal (i)	=	î
Long Vocal (u)	=	û

### C. Diftong Vocal

أَوْ	=	aw
أَيَّ	=	ay
أُو	=	û
إِي	=	î

## LIST OF TABLE

Table 1.1 : Table of Previous Research



## LIST OF IMAGE

Image 1.1 : Framework of Thinking



## LIST OF ATTACHMENT

Attachment 1: Evidence of Consultation

Attachment 2: Interview Guideline

Attachment 3: Photos

Attachment 4: Curriculum Vitae





## TABLE OF CONTENTS

<b>COVER PAGE .....</b>	<b>ii</b>
<b>APPROVAL SHEET .....</b>	<b>iii</b>
<b>LEGITIMATION SHEET .....</b>	<b>iv</b>
<b>PAGE OF DEDICATION .....</b>	<b>v</b>
<b>MOTTO .....</b>	<b>vi</b>
<b>OFFICE MEMO OF ADVISOR .....</b>	<b>vii</b>
<b>CERTIFICATE OF SKRIPSI AUTHORSHIP .....</b>	<b>viii</b>
<b>PREFACE .....</b>	<b>ix</b>
<b>TRANSLITERATION .....</b>	<b>xi</b>
<b>LIST OF TABLE .....</b>	<b>xii</b>
<b>LIST OF IMAGE .....</b>	<b>xiii</b>
<b>LIST OF ATTACHMENT .....</b>	<b>xiv</b>
<b>TABLE OF CONTENTS .....</b>	<b>xv</b>
<b>ABSTRACT .....</b>	<b>xix</b>
<b>ABSTRAK .....</b>	<b>xx</b>
<b>مستخلص البحث .....</b>	<b>xxi</b>
<b>CHAPTER I PRELIMINARY .....</b>	<b>1</b>
A. Context of Research .....	1
B. Research Questions .....	4
C. The Objective of Research .....	5
D. The Significance of Research .....	5

E. The Previous Research .....	6
F. The Term of Study.....	9
G. Systematic Writing .....	10
<b>CHAPTER II LITERATURE REVIEW .....</b>	<b>12</b>
A. Theoretical Basis .....	12
1. The Concept of Internalization of National Values .....	12
a. The Definition of Internalization .....	12
b. The Definition of National Values .....	13
c. The Kinds of National Values .....	22
d. The Process of Internalizing National Values .....	24
2. Religious Learning .....	27
a. The Definition of Religious Learning .....	27
b. The Purpose and Function of Religious Learning in Pesantren .....	28
c. The Methods of Religious Learning .....	30
d. The Material of Religious Learning in Pesantren.....	35
3. Pondok Pesantren .....	41
a. The Definition of Pondok Pesantren .....	42
b. The Teaching System in Pesantren.....	44
c. The Characteristics of Pesantren .....	48
d. The Educational Goals in Pesantren.....	52
e. The Curriculum of Pesantren.....	53
f. The Learning Strategies in Pesantren .....	55
B. Framework of Thinking.....	55

<b>CHAPTER III RESEARCH METHODS.....</b>	<b>58</b>
A. Approach and Research Design .....	58
B. Attendance of the Researcher .....	59
C. Setting of the Research.....	59
D. Data and Data Source .....	60
E. Data Collection.....	60
F. Data Analysis .....	62
G. Checking Data Validity .....	64
H. Research Procedure .....	65
<b>CHAPTER IV DATA EXPOSURE AND RESEARCH RESULTS .....</b>	<b>67</b>
A. Data Exposure .....	67
1. The History of Pesantren Mahasiswa Al Hikam Malang.....	67
2. Vision, Mission, Goals and <i>Ruhul Ma'had</i> .....	69
3. Pesantren Mahasiswa Al Hikam Education System .....	70
B. Description of Research Results .....	72
1. Nationality Values Internalized among Santri of Pesantren Mahasiswa Al Hikam Malang.....	72
2. The Process of Internalizing National Values through Islamic Learning in Pesantren Mahasiswa Al Hikam Malang .....	82
3. The Responses of Santris to the Activities of Internalizing National Values through Islamic Learning in Pesantren Mahasiswa Al Hikam Malang.....	87
<b>CHAPTER V DISCUSSION .....</b>	<b>92</b>

A. Nationality Values Internalized among Santri of Pesantren Mahasiswa Al Hikam Malang.....	92
B. The Process of Internalizing National Values through Islamic Learning in Pesantren Mahasiswa Al Hikam Malang .....	94
C. The Responses of Santris to the Activities of Internalizing National Values through Islamic Learning in Pesantren Mahasiswa Al Hikam Malang .....	97
<b>CHAPTER VI CLOSING .....</b>	<b>99</b>
A. Conclusion.....	99
B. Suggestion.....	100
<b>BIBLIOGRAPHY .....</b>	<b>101</b>
<b>ATTACHMENTS .....</b>	<b>107</b>

## ABSTRACT

Shohibatussholihah, Fiana. 2020. *Internalization of National Values through Islamic Learning in Pesantren Mahasiswa Al Hikam Malang*. Skripsi, Islamic Education Program, Tarbiyah and Teacher Training Faculty, Maulana Malik Ibrahim state Islamic University Malang. Advisor: Dr. H. Nur Ali, M.Pd.

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**Keywords:** *National Values, Islamic Learning, Pesantren Mahasiswa*

The outbreak of Islamic groups propaganda based on extreme right among student youths that could threaten the unity of the Republic of Indonesia caused concern for all the citizen of Indonesia. Education able to minimize the movement of this group by teaching national values to students as early as possible. At Pesantren Mahasiswa Al Hikam Malang as one of the boarding schools that receives santri from students university, it gives an example that the purpose of education in pesantren is to unite intellectual, emotional and spiritual intelligence. No doubt, in various religious learning activities in Al Hikam Islamic Boarding School Malang is associated with national values.

Based on this background, a number of problem formulations emerged, among others (1) What are the national values that are inculcated among santri in Pesantren Mahasiswa Al Hikam Malang? (2) How does the process of internalizing national values through Islamic learning in Pesantren Mahasiswa Al Hikam Malang? (3) how do the santri respond to the internalization of national values through Islamic learning in Pesantren Mahasiswa Al Hikam Malang?.

This research uses a descriptive qualitative approach (*field research*) conducted at Pesantren Mahasiswa Al Hikam Malang. Data collection techniques in this study used observation, interviews and documentation. Data analysis starts from data collection, data reduction, data presentation and drawing conclusions.

The results of the research are (1) the nationality value that instill in the santri Pesantren Mahasiswa Al Hikam Malang, namely: the value of patriotism, religious values, democratic values, the value of unity, the value of deliberation, the value of humanity, the value of obedience, and the value of justice. (2) the process of internalizing national values through religious learning in the Pesantren Mahasiswa Al Hikam Malang does not adhere to any theory because in Al Hikam emphasizes more on the application of national knowledge that has been obtained from previous education. No special evaluation was prepared because the *asatidz/ah* made discipline in various pesantren activities a benchmark for the success of the process of internalizing national values in santri. (3) the responses of the students to the activities of internalizing national values through religious learning at the Pesantren Mahasiswa Al Hikam Malang found that the santris' self-awareness was still low so that in some activities there were still some students who arrived late.



## ABSTRAK

Shohibatussholihah, Fiana. 2020. *Internalisasi Nilai-Nilai Kebangsaan melalui Pembelajaran Agama Islam di Pesantren Mahasiswa Al Hikam Malang*. Skripsi, Jurusan Pendidikan Agama Islam, Fakultas Ilmu Tarbiyah dan Keguruan, Universitas Islam Negeri Maulana Malik Ibrahim Malang. Pembimbing Skripsi: Dr. H. Nur Ali, M.Pd.

**Kata kunci:** *Nilai Kebangsaan, Pembelajaran Agama Islam, Pesantren Mahasiswa*

Merebaknya dakwah kelompok Islam berbasis ekstrim kanan di kalangan pemuda-pemudi mahasiswa yang dapat mengancam kesatuan negara Republik Indonesia menimbulkan kekhawatiran bagi seluruh rakyat Indonesia. Pendidikan dianggap mampu untuk meminimalisir pergerakan kelompok ini dengan mengajarkan nilai-nilai kebangsaan kepada pelajar sedini mungkin. Pada Pesantren Mahasiswa Al Hikam Malang sebagai salah satu pesantren yang menerima santri dari kalangan mahasiswa, memberikan contoh bahwa tujuan pendidikan dalam pesantren untuk menyatukan kecerdasan intelektual, emosional dan spiritual. Tak ayal, dalam berbagai kegiatan pembelajaran agama di Pondok Pesantren Al Hikam Malang dikaitkan dengan nilai-nilai kebangsaan.

Berdasarkan latar belakang tersebut, kemudian muncul beberapa rumusan masalah, antara lain (1) apa saja nilai-nilai kebangsaan yang ditanamkan di kalangan santri Pesantren Mahasiswa Al Hikam Malang? (2) bagaimana proses internalisasi nilai-nilai kebangsaan melalui pembelajaran agama di Pesantren Mahasiswa Al Hikam? (3) bagaimana respons para santri terhadap kegiatan internalisasi nilai-nilai kebangsaan melalui pembelajaran agama di Pesantren Mahasiswa Al Hikam Malang?.

Penelitian ini menggunakan pendekatan kualitatif deskriptif (*field research*) yang dilakukan di Pesantren Mahasiswa Al Hikam Malang. Teknik pengumpulan data pada penelitian ini menggunakan observasi, wawancara dan dokumentasi. Analisis data dimulai dari pengumpulan data, reduksi data, penyajian data dan penarikan kesimpulan.

Hasil penelitian tersebut adalah (1) nilai kebangsaan yang ditanamkan di kalangan santri Pesantren Mahasiswa Al Hikam Malang yaitu nilai cinta tanah air, nilai religius, nilai demokratis etis, nilai persatuan, nilai musyawarah, nilai kemanusiaan, nilai ketaatan, dan nilai keadilan. (2) proses internalisasi nilai-nilai kebangsaan melalui pembelajaran agama di Pesantren Mahasiswa Al Hikam tidak menganut teori manapun karena di Al Hikam lebih menekankan kepada penerapan pengetahuan kebangsaan yang telah didapatkan dari pendidikan sebelumnya. Tidak ada evaluasi khusus yang disiapkan karena dewan asatidz menjadikan kedisiplinan dalam berbagai kegiatan pesantren sebagai tolok ukur keberhasilan proses internalisasi nilai-nilai kebangsaan dalam diri santri. (3) respons para santri terhadap kegiatan internalisasi nilai-nilai kebangsaan melalui pembelajaran agama di Pesantren Mahasiswa Al Hikam didapati kesadaran diri para santri masih rendah sehingga dalam beberapa kegiatan masih dijumpai beberapa santri yang datang terlambat.



## مستخلص البحث

صاحبة الصالحة، فيانا. ٢٠٢٠م. عملية غرس القيم الوطنية من خلال التعلم الديني في المعهد المدارس الإسلامية الحكم مالانج. بحث العلمي، قسم تربية الإسلامية في كلية التربية، جامعة مولانا مالك إبراهيم الإسلامية الحكومية بمالانج. المشرف: الدكتور الحاج نور علي الماجستير.

**الكلمات الأساسية:** القيم الوطنية، التعليم الديني، المعهد المدارس الإسلامية الحكم

نشر- الدعاية من قبل الجماعات الإسلامية المتطرفة بين الطلاب الشباب يمكن أن يهدد جمهورية إندونيسيا ، مما يخلق الخوف لجميع الإندونيسيين. يمكن أن يقلل التعليم من حركة هذه المجموعة من خلال تعليم القيم الوطنية للطلاب في أقرب وقت ممكن. في المعهد المدارس الإسلامية الحكم مالانج باعتبارها واحدة من المدارس الداخلية التي تستقبل سائري من الطلاب ، تقدم مثلاً على أن الغرض من التعليم في معهد هو توحيد الذكاء الفكري والعاطفي والروحي. لا شك في أن العديد من أنشطة التعلم الديني في معهد المدارس الإسلامية الحكم مالانج ترتبط بالقيم الوطنية.

وبناءً على هذه الخلفية ، ظهر عدد من صيغ المشاكل ، من بين أمور أخرى: (١) ما هي القيم الوطنية التي يتم غرسها في طلاب في المعهد المدارس الإسلامية الحكم مالانج؟ (٢) ما هي عملية استيعاب القيم الوطنية من خلال التعلم الديني في المعهد المدارس الإسلامية الحكم مالانج؟ (٣) ما هو رد فعل الطلاب على أنشطة غرس القيم الوطنية من خلال التعلم الديني في المعهد المدارس الإسلامية الحكم مالانج؟

تستخدم هذه الدراسة نهجاً وصفيًا نوعيًا (بحث ميداني) تم إجراؤه في المعهد المدارس الإسلامية الحكم مالانج. استخدمت تقنيات جمع البيانات في هذه الدراسة الملاحظة والمقابلات والتوثيق. يبدأ تحليل البيانات من جمع البيانات ، وخفض البيانات ، وعرض البيانات واستخلاص النتائج.

نتائج الدراسة تشمل: (١) القيم الوطنية التي يتم ترسيخها بين طلاب في المعهد المدارس الإسلامية الحكم أي قيمة حب الوطنية، القيم الدينية، القيمة الوحدوية، قيمة الإجماع، القيم الديمقراطية الأخلاقية، القيم الإنسانية، قيمة الطاعة، وقيمة العدل. (٢) إن عملية استيعاب القيم الوطنية من خلال التعلم الديني في معهد المدارس الإسلامية الحكم لا تلتزم بأي نظرية لأنها في الحكمة تؤكد أكثر على تطبيق المعرفة الوطنية التي تم الحصول عليها من التعليم السابق. لم يتم إعداد أي تقييم محدد لأن المدرسين الدينيين جعلوا الانضباط في مختلف أنشطة المعهد معياراً لنجاح عملية استيعاب القيم الوطنية لدى الطلاب. (٣) وجدت استجابات الطلاب لأنشطة استيعاب القيم الوطنية من خلال التعلم الديني في معهد المدارس الإسلامية الحكم أن وعي الطلاب الذاتي لا يزال منخفضاً حتى أنه في بعض الأنشطة كان هناك بعض الطلاب الذين وصلوا متأخرًا.

## CHAPTER I

### PRELIMINARY

#### A. Context of Research

An outbreak of Islamic right-based propaganda groups among young people through social media lately can threaten the unity of the Republic of Indonesia, causing concern for all the people of Indonesia. Launching from BBC News Indonesia, that as much as 10% of youth groups agree to make Indonesia an Islamic state and may use violence to defend religion.<sup>2</sup>

Added to this, is the emergence of a phenomenon of alienation and even neglect of national values and the existence of Indonesian state in daily life in some societies, which in turn has the potential to fade understanding and attitude towards the nature of nationality and Indonesian-ness itself.<sup>3</sup>

Besides that, students university who studying on campus and still in finding identity are the targets of the Islamic right-based movement.<sup>4</sup> An autonomous student association is judged to have a good effect if the students be an object for spreading ideology. It can support the cultivation of the doctrines brought by the movers of the Islamic right-based movement in order to spread of the doctrine can develop effectively.

---

<sup>2</sup> BBC News Indonesia, “Milenial 'Mudah' Terpapar Radikalisme Karena Situs Organisasi Islam Moderat 'Kalah Renyah'?” (<https://www.bbc.com/indonesia/indonesia-47308385>) accessed on 17 Januari 2020, 12.26 WIB.

<sup>3</sup> Nina Andriana, “Eksistensi Kebangsaan dan Perwujudan Keindonesiaan di Wilayah Perbatasan Darat Indonesia-Malaysia: Kasus Kalimantan Barat”, *Jurnal Penelitian Politik*, Vol 12, No. 1, 2015, page 84.

<sup>4</sup> Ahmad Fuad Fanani, “Fenomena Radikalisme di Kalangan Kaum Muda”, *Jurnal Ma'arif*, Vol. 8 No. 1, 2013, page 6.

The reason is that young people as media have a stronger tendency and are more likely to be involved in extreme-right movements directly compared to adults, where the young people are in a transition phase of age growth that is prone to an identity crisis. In this decade, educational institutions should teach national values to students as a shield against the onslaught of radicalism in the millennial era of the net generation.

Nationality values are norms of kindness to become the basic values or intrinsic values contained and characterize the personality of the Indonesian nation.<sup>5</sup> From these national values, the basis for the formation of the state foundation, national ideology, national identity, and national spirit. the national values themselves come from Pancasila, the 1945 Constitution of the Republic of Indonesia, Unity in Diversity and the Unitary State of the Republic of Indonesia.

Internalization of national values can be done through various means and institutions, one of which can be implemented in Islamic boarding schools. Islamic boarding schools are community education institutions which do not develop the madrasa system, in that the education of pesantren is more informal. Although lately many pesantren also hold formal education. Besides, the pesantren is an educational institution that has been running since colonial times to this day.

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<sup>5</sup> Faizah Nurmaningtyas, "Nilai Kebangsaan Pendidikan Islam dalam Perspektif Shayk Ahmad Sukarti", *Jurnal Episteme*, Vol. 8, No. 2, 2013, page 455.

In pesantren, santri learn about nationality values through Islamic learning activities then they can apply in daily life, they can preach Islam that supports the unity of the state. According to the Law of the Republic of Indonesia Number 20 of 2003 concerning the National Education System that learning is a process of interaction of students with educators and learning resources that takes place in a learning environment.<sup>6</sup>

Pondok Pesantren Al Hikam Malang as one of the pondok pesantren that accept santri from students university, provides an example that the purpose of education in pesantren is to unite intellectual, emotional and spiritual intelligence.<sup>7</sup> From that goal, pesantren Al Hikam present as a boarding school that combines traditional and modern styles. No doubt, in various Islamic learning activities in Pesantren Mahasiswa Al Hikam Malang is associated with national values because in learning activities there is a process of transferring knowledge and planting noble morals from asatidz to santri, especially in accommodating the national insight to love for the motherland.

Based on one of the teaching indicators (*dirosah*) at Pesantren Mahasiswa Al Hikam Malang, santri are expected to be able to explore rational and national issues rationally according to the human task as *khalifah fil ardl*.<sup>8</sup> Based on what Ustadz Zaedun Na'im said, it manifested in various forms of teaching carried out after the Maghrib prayer, the study of the yellow book,

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<sup>6</sup> Republik Indonesia, *Undang-undang Republik Indonesia No. 20 Tahun 2003 tentang Sistem Pendidikan Nasional*, Cet. 1, (Jakarta: BP. Panca Usaha, 2003), page 6.

<sup>7</sup> Pesantren Mahasiswa Al Hikam, "*Profil Ponpes Al Hikam*" (<https://alhikam.ac.id/page/detail/profil-ponpes-alhikam>) accessed on 17 Januari 2020, 12.11 WIB.

<sup>8</sup> Pondok Pesantren Al Hikam, *Profil Pesantren Mahasiswa Al Hikam*, 2017, page 39.



individual teaching for final year students, and Tanbih Al Am which is held once a month.

In such a situation, internalization of national values will be discussed and researched in Islamic religious learning activities at the Pesantren Mahasiswa Al Hikam Malang, because the author knows the characteristics of such learning are often associated with national values. As in one of the caring activities namely Saturday morning recitation, the caretakers of the Pesantren Mahasiswa Al Hikam Malang gave a speech regarding life in the pesantren which was linked to national values to strengthen the students' identity. The author is also interested in the method of delivery carried out by pesantren caregivers who emphasize the delivery of speech as from parents to their children, not like the delivery of advice from pesantren caregivers to students.

In the kedirosahan activities, it was found that asatidz/ah it was not uncommon to link learning materials with nationalism as a reminder to students not to forget national values even though they learned a lot about Islam during the pesantren. So based on that phenomenon, authors give the title of this research with **“INTERNALIZATION OF NATIONAL VALUES THROUGH RELIGIOUS LEARNING IN PESANTREN MAHASISWA AL HIKAM MALANG”**.

## **B. Research Questions**

Based on the background that has been described, researchers focus on the research problem:

1. What are the national values that are inculcated among santri in Pondok Pesantren Al Hikam Malang?
2. How does the process of internalizing national values through religious learning in Pondok Pesantren Al Hikam Malang?
3. How do the santri respond to the internalization of national values through religious learning in Pondok Pesantren Al Hikam Malang?

#### **C. The Objective Research**

The purpose of this study can be seen, that the purpose of the implementation and preparation of this research are:

1. To know what are the national values that are inculcated among santri Pondok Pesantren Al Hikam Malang.
2. To know the process of internalizing national values through religious learning in Pondok Pesantren Al Hikam Malang.
3. To know the santri respond to the internalization of national values through religious learning in Pondok Pesantren Al Hikam Malang.

#### **D. The Significance of Research**

1. Theoretical Uses
  - a. Obtain valid and accurate data based on facts about the internalization of national values in religious learning at Pondok Pesantren Al Hikam Malang, so this research can provide the solution to national problems.
  - b. Make a theoretical contribution to all intellectual thinking in the world of Islamic education, moreover, it can provide an idea for beginner thinkers.



## 2. Practical Uses

- a. For Tarbiyah Faculty, this research expected to be used as a library data for further researchers who want to study the national values in pondok pesantren Al Hikam Malang.
- b. For researchers, as training material in scientific writing as well as providing additional treasures of Islamic education thought. With this research also expected for the researchers will be able to apply the sciences studied in the environment around the researchers.

## 3. Scientific Development

- a. This research is expected to be able make a real contribution about the internalizing of national values in the Pondok Pesantren Al Hikam Malang which can be applied according to the times.
- b. This research is also a reference, reflective and constructive material in the development of Islamic science as a whole, and Indonesian Islamic science in particular.

## E. The Previous Research

Regarding in the study of national values, researchers found three studies that have preceded this research. First, a study conducted by Mochamad Farid Septiawan from UIN Maulana Malik Ibrahim Malang discussed planting the values of homeland love through the majelis ta'lim in the santri and students of Sabilurrosyad Islamic Boarding School in Malang. The discussion of the research is only on the role of the majelis ta'lim in instilling the values of the

love of the motherland to the students of the Islamic Boarding School of Sabilurrosyad Malang.

Whereas in the second study concerning the planting of national values on boarding school students at the ITB Abu Bakar Yogyakarta Middle School through Civics Education and extracurricular activities at the ITB Abu Bakar Yogyakarta Middle School focused more on knowing the ways, obstacles and efforts in instilling national values.

The third study was conducted by Arif Budi Santoso who discussed the implementation of the education of national values through extracurricular activities at SD Muhammadiyah 2 Kauman Surakarta with an emphasis on the educational implications of national values, supporting factors and inhibiting factors in implicating the education of national values.

And the last study from a journal was conducted by Akhmad Qomaru Zaman and Irnawati who discussed about the implementation of democracy education in the education system in Al-Hikam Malang Islamic boarding school (a phenomenology study) with the point of implication of democratic values that exist in the Al Hikam Islamic boarding school education system in Malang. They focus on the kinds of learning activities related to the implications of democracy and the way its taught.

This research has similarities with Mochamad Farid Septiawan's research but emphasizes the planting of national values in religious learning in Islamic boarding schools as a follow-up to the cultivation of love in the country. The

national values here include the values contained in Pancasila, the 1945 Constitution of the Republic of Indonesia and Unity in Diversity.

**Table 1.1 The Previous Research**

No	Researcher's Name, Title, Form, Publisher, Year	Similaritiy	Diferences	Previous Research
1	Mochamad Farid Septiawan, <i>Penanaman Nilai-nilai Cinta Tanah Air pada para Santri dan Jamaah Pondok Pesantren Sabilurrosyad kota Malang</i> . Thesis. Malang: Faculty of Tarbiyah and Teacher Training at Maulana Malik Ibrahim State Islamic University of Malang, 2019	The research was conducted in pondok pesantren	<ul style="list-style-type: none"> <li>• The values of patriotism</li> <li>• The role of majelis ta'lim in instilling the values of patriotism</li> <li>• Located in Sabilurrosyad Islamic Boarding School in Malang</li> </ul>	Cultivating the values of patriotism in the congregation of majelis ta'lim in Sabilurrosyad Islamic Boarding School in Malang
2	Khadijah M. Samaludin. <i>Penanaman Nilai-nilai Kebangsaan pada Siswa Boarding School di SMP IT Abu Bakar Yogyakarta</i> . Thesis. Yogyakarta: Faculty of Education Yogyakarta State University, 2015.	Planting national values	<ul style="list-style-type: none"> <li>• Planting through Civics Education</li> <li>• Planting through extracurricular activities</li> <li>• Focus on ways. Barriers and efforts to instill national values</li> <li>• Located at Abu Bakar Yogyakarta Middle School, Yogyakarta</li> </ul>	Inculcation of national values through Civics Education and extracurricular activities in ITB Abu Bakar Yogyakarta.
3	Arif Budi Santoso, <i>Implementasi Pendidikan Nilai Kebangsaan melalui Ekstrakurikuler Hizbul Wathan di SD Muhammadiyah 2 Kauman Surakarta</i> , Thesis. Surakarta: Teacher Training and Education Faculty, Muhammadiyah	Implementati on of the education of national values	<ul style="list-style-type: none"> <li>• Planting through extracurricular activities</li> <li>• Supporting and inhibiting factors for planting national values</li> <li>• Located at SD Muhammadiyah</li> </ul>	Implementation of the education of national values through extracurricular activities at SD Muhammadiyah 2 Kauman Surakarta.

	University, Surakarta, 2016		h 2 Kauman Surakarta	
4	Akhmad Qomaru Zaman and Irnawati, <i>Implementasi Pendidikan Demokrasi Dalam Sistem Pendidikan Di Pesantren Mahasiswa Al-Hikam Malang Sebuah Kajian Fenomenologi</i> , Journal. Surabaya: Faculty of Teacher Training and Education, PGRI Adi Buana University Surabaya, 2019.	The study was conducted at Pesantren Al Hikam Malang.	<ul style="list-style-type: none"> <li>• Democratic values in point</li> <li>• Kind of research they used is phenomenology study</li> </ul>	The implementation of democracy education in the education system in Al-Hikam Malang Islamic Boarding School as a phenomenology study

## F. The Term of Study

### 1. Internalization

Internalization is a form of appreciation of a doctrine or value that becomes a belief and awareness of the truth of the doctrine or value embodied in attitudes and behavior. According to Fuad Ihsan, internalization is an effort to insert values into the soul so that it belongs to him.<sup>9</sup> By doing so, the authors conclude that internalization is an effort to insert values into the human soul then becomes a belief that can be realized in attitudes and behavior.

### 2. Nationality values

Value is a quality of a thing that makes it liked, pursued, desired, valued, useful and can make many people who live it to be dignified.<sup>10</sup> While nationality is the characteristics or identity that marks the origin of a nation

<sup>9</sup> Fuad Ihsan, *Dasar-Dasar Kependidikan*, (Jakarta: Rineka Cipta, 1997) page 155.

<sup>10</sup> Sutarjo Adisusilo J.R., *Pembelajaran Nilai Karakter: Konstruktivisme dan VCT sebagai Inovasi Pendekatan Pembelajaran Afektif*, (Jakarta: PT. Raja Grafindo Persada, 2012), page 56.

or class of a nation.<sup>11</sup> From this statement it was formulated that the value of nationality is something that is desirable and useful to be the identity of a nation in order to be dignified.

### 3. Islamic Learning

Islamic learning is a process of interaction in educational and spiritual communication between teachers and students in the process of teaching Islamic religion to realize the objectives of religious education according to what is prescribed in the Holy Quran and al-Hadith to form people who have faith and piety.

### G. Systematic Writing

Broadly speaking, this research can be divided into three parts, namely the beginning, content, and end. Here is a systematic thesis in general:

1. **INITIAL PART:** Consists of a title page, an affirmation page, a motto and an offering page, an extract, an introduction, a table of contents, a list of figures, a list of tables, and a list of attachments.
2. **PART OF CONTENT:** This research consists of six chapters namely:
  - a. CHAPTER I: Introduction, in this case the author describes the background, problem formulation, research objectives, research benefits, originality of research, operational definitions, and research systematic.

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<sup>11</sup> Purbarani Jatining Panglipur dan Eka Listiyaningsih, "Menumbuhkan Nilai-Nilai Kebangsaan Sejak Dini Melalui Sastra Anak", *Prosiding SENASBASA (Seminar Nasional Bahasa dan Sastra UMM)*, edisi 1 tahun 2017, page 299.



- b. CHAPTER II: Literature Review, which is a chapter that describes literature review both from scientific books, as well as other sources that support this research regarding the inculcation of national values in religious learning in Pondok Pesantren Al Hikam Malang.
  - c. CHAPTER III: Research Methods, namely chapters that describe the research object, variables, research methods, data collection methods, and data analysis methods in this case the researcher uses a qualitative approach to the type of descriptive qualitative research.
  - d. CHAPTER IV: Exposure of Data and Research Findings that contains a description of the presentation of data obtained during the study at Pondok Pesantren Al Hikam Malang.
  - e. CHAPTER V: Discussion of Research Results, namely chapters that describe the results of research and discussion of data that has been obtained.
  - f. CHAPTER VI: Closing, namely the chapter containing conclusions, implications and suggestions as well as research results.
3. **FINAL PART:** Consists of bibliography, appendices and curriculum vitae of researchers.



## CHAPTER II

### LITERATURE REVIEW

#### A. Theoretical Basis

##### 1. The Concept of Internalization of National Values

The concept interpreted as understanding, mental picture of objects, processes, opinions, designs that have been thought of.<sup>12</sup> The concept design aims to systematize and increase the quality of an activity. There are also ideas that will be carried out by certain groups or individuals. That way, the explanation of the concept of internalization of national values will be more directed and unambiguous.

##### a. The Definition of Internalization

Internalization is an effort to bring value that comes from outside to become an internal property in a person or institution.<sup>13</sup> The word internalization is often connected with values, the internalization of values has a meaning as the process of entering values fully into the heart, in order to make the spirit and soul move based on these values. Thus, internalization of values is defined as the recognition of external values needed to belong to someone. The process of internalizing values usually begins with the delivery of information as a person's introduction to internalized values. This is similar to what was revealed by Arun Kumar Singh:

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<sup>12</sup> Pusat Pembinaan Bahasa Departemen Pendidikan dan Kebudayaan RI, *Kamus Besar Bahasa Indonesia* (Jakarta: Balai Pustaka, 1994), page 520.

<sup>13</sup> Tatang Muhtar, dkk. *Internalisasi Nilai Kesalehan Sosial* (Sumedang: UPI Sumendang Press, 2018), page 9.

“Internalisation refers to the acceptance or adoption of beliefs, values, attitudes, etc., as one's own. In other words, internalisation involves acceptance of externally imposed rules as internal standards, which in turn, guide our behaviour. Internalisation is said to occur when a person accepts influence since the induced behaviour is congruent with his value system. The attitude or behaviour is, in fact, demanded by the values of the individual and becomes instrumental in solving problem. ... Internalisation is likely to occur in the situation, where the influencing agent is highly credible or believable.”<sup>14</sup>

Internalization refers to the acceptance or adoption of values as belonging to someone. In other words, internalization involves the acceptance of rules externally enforced as internal standards, in one day guide our behavior. Internalization occur when someone receives influence because the behavior is induced according to the value system. Attitudes or behaviors are in fact demanded by individual values and become instruments in solving problems. Internalization is likely to occur in situations where the influential agent is very credible.

So, internalization is the adoption of values from outside to be instilled in oneself so that it will produce an attitude that is in accordance with the attachment of these values.

#### **b. The Definition of National Values**

Values from a philosophical perspective refer to abstract nouns that have a meaning of worth or goodness, values also refer to verbs

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<sup>14</sup> Arun Kumar Singh, *Social Psychology* (Delhi: PHI Learning Private Limited, 2015), page 239.

and have meaning as a mental attitude in making judgments.<sup>15</sup> In essence, value is the quality or nature inherent in an object.

Values can be universally accepted as a values that produce actions with a positive impact on those who do and for others.<sup>16</sup> Therefore, every act that humans intend to do is always relied on norms and customs regulations then it has an effect both on oneself and the environment.

Broadly speaking, values include three kinds of judgments, namely right and wrong, good and bad, beautiful and not beautiful.<sup>17</sup> Right and wrong judgments are used to judge science, good and bad are used to evaluate behavior, while beautiful and not beautiful values are used to judge the work of art. Through these three kinds of judgments, humans can judge everything that exists in life.

While nationality is a synonym of nationalism. Nationalism itself comes from the Latin *nation*, which means a nation united by birth.<sup>18</sup> The term nationalism is a result of national consciousness. For the Indonesian people, nationalism is a concept that is able to unite various ethnic groups and ethnic diversity in the unity of the Republic

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<sup>15</sup> Karsadi, *Pendidikan Pancasila di Perguruan Tinggi* (Yogyakarta: Pustaka Pelajar, 2014), page 93.

<sup>16</sup> Linda dan Richard Erye, *Mengajarkan Nilai-nilai kepada Anak* (Jakarta: PT. Gramedia Pustaka Utama, 1994), page 23.

<sup>17</sup> Ahmad Tafsir, *Filsafat Pendidikan Islam* (Bandung: PT. Remaja Rosdakarya, 2012), page 50.

<sup>18</sup> Noor Ms. Bakry, *Pendidikan Kewarganegaraan* (Yogyakarta: Pustaka Pelajar, 2009), page 83.

of Indonesia. This is in line with what was revealed by Noor Ms.

Bakry:

“Suatu faham kebangsaan dengan rasa kesatuan yang tumbuh dalam hati sekelompok manusia berdasarkan cita-cita yang sama dalam satu ikatan organisasi kenegaraan Indonesia.”<sup>19</sup>

Nationalism also interpreted as an understanding which states that the highest loyalty is given to the nation which is manifested by concrete actions in the form of feelings of love for the motherland, compliance with applicable laws, ready to fight, willing to work hard, be independent and compete for the progress of the nation, and are willing to sacrifice for the motherland.<sup>20</sup> Therefore, the statement of nationalism must be proven by the act that shows the statement.

Nationality values are the values raised by the nation's founders, which are contained in the teachings of the ancestors as well as the local wisdom of the Indonesian people.<sup>21</sup> National values formulated concretely and agreed to be used as a basis and reference in the formation and administration of the state, as well as the formation of national identity in managing the life of society, nation and state.

The sources of national values come from Pancasila, *Bhinneka Tunggal Ika*, the 1945 Constitution of Indonesia, and NKRI (Unitary State of the Republic of Indonesia).

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<sup>19</sup> *Ibid.*, page 84.

<sup>20</sup> Siti Muawanah, “Nasionalisme melalui Pendidikan Agama pada Peserta Didik SMA/SMK/MA di Wilayah Perbatasan Kalimantan Barat”, *Jurnal SMaRT*, Vol. 1 No. 02, Desember 2015, page 139-140.

<sup>21</sup> Saidurrahman dan Arifinsyah, *Pendidikan Kewarganegaraan NKRI Harga Mati* (Jakarta: Penerbit Kencana, 2018), page 35.

## 1) Pancasila

The word Pancasila comes from Sanskrit which means five important rules of conduct. In the beginning it was written *Panca-Shila* which had five basic meanings, while *Panca-Syila* had five important rules of attitude. Then experiencing changes in writing adjusted to the spelling prevailing in Indonesia at that time became *Pantja Sila* and changed again to *Pantjasila* and perfected in Indonesian spelling now becomes Pancasila.<sup>22</sup>

The position and function of Pancasila covers three things<sup>23</sup>, namely as a nation's life view which is based on the noble values believed by each individual in living the life of the nation and state that originated from the crystallization of life experiences in the history of the Indonesian nation which has shaped attitudes, character, behavior, ethics and values; As the basis of the Republic of Indonesia. It happened because Pancasila as the source of the rule of law governing the Indonesian Nation, including all elements including the people, government and region. In this position, Pancasila became the basis of the administration of the state and the whole life of the nation and state; and as the Ideology of the Nation and State of Indonesia. The word ideology itself comes from the word *idea* (something

<sup>22</sup> Noor Ms Bakry, *Pendidikan Pancasila* (Yogyakarta: Pustaka Pelajar, 2010), page 19.

<sup>23</sup> Kaelan, *Pendidikan Pancasila* (Yogyakarta: Paradigma Offset, 2001), page 194.



that is in the mind as a result of the formulation of a thought or plan) and *logia* (science or theory). Then the state ideology refers to the meaning of the ideals of the state or ideals that form the basis of the theory or state system for all the people of Indonesia where those views are rooted in the existing outlook on life and culture of the nation.

The purpose of Pancasila education is to instill the values of Pancasila in daily behavior so that national identity is formed based on Pancasila.<sup>24</sup> In studying Pancasila, it cannot be separated from the 1945 Constitution. Because in the opening of the 1945 Constitution the Republic of Indonesia contained Pancasila which had been agreed by the Nine Committee.

The points of Pancasila include: *Satu*, ketuhanan Yang Maha Esa. *Dua*, kemanusiaan yang adil dan beradab. *Tiga*, persatuan Indonesia. *Empat*, kerakyatan yang dipimpin oleh hikmat kebijaksanaan dalam permusyawaratan perwakilan. *Lima*, keadilan sosial bagi seluruh rakyat Indonesia.

## 2) *Bhinneka Tunggal Ika*

*Bhinneka Tunggal Ika*, which is the slogan of the Indonesian people, is derived from the Kawi language, which has meaning in the Indonesian language, which is different, but one.<sup>25</sup>

<sup>24</sup> H.A.R. Tilaar, *Mengindonesia Etnisitas dan Identitas Bangsa Indonesia: Tinjauan dari Perspektif Ilmu Pendidikan* (Jakarta: Rineka Cipta, 2007), page 186-187.

<sup>25</sup> C.S.T. Kansil dan Christine S.T. Kansil, *Empat Pilar Berbangsa dan Bernegara* (Jakarta: PT. Rineka Cipta, 2011), page 187.



The motto was endorsed on August 17, 1950 and was once used by Empu Tantular in Sutasoma.

*Bhinneka Tunggal Ika* motto can be realized by mutual respect and respect for the differences that are owned by all the people of Indonesia.<sup>26</sup> Do not create a commotion and riots in social life.

The diversity referred to in *bhinneka tunggal ika* refers to the many ethnic groups that inhabit the territory of Indonesia from Sabang to Merauke, where in the ethnicity there are customs based on the religion and beliefs held, even though the customs vary from each tribe but they still stand firm for the unity of the Indonesian nation.

### 3) The 1945 Constitution of Indonesia

The constitution is a written basic law which is the source of the state and was passed in 1945 by the PPKI. Understanding the values contained in the 1945 Constitution cannot be done simply by reading the points of the article and the verse, but must know in an atmosphere of how the article and verse were formed. Basically, the 1945 Constitution does not write detailed regulations regarding state affairs, but only fundamental norms that must be supplemented by other sets of regulations.

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<sup>26</sup> Amin Suprihatini, *Seri Pengayaan Pembelajaran PPKn: Bhinneka Tunggal Ika* (Klaten: Penerbit Cempaka Putih, 2018), page 1.

The function of the 1945 Constitution is as a control tool to check whether lower-level legal norms are operating in accordance with the provisions stipulated in the 1945 Constitution.

The nature of the 1945 Constitution is sufficient because it has set outlines of regulations to the government in carrying out its duties. In addition, the 1945 Constitution has contained the main regulations that can be applied in the daily lives of the Indonesian people. The following is the opening text of the 1945 Constitution of the Republic of Indonesia:

**“UNDANG-UNDANG DASAR NEGARA REPUBLIK  
INDONESIA TAHUN 1945  
PEMBUKAAN**

Bahwa sesungguhnya kemerdekaan itu ialah hak segala bangsa, dan oleh sebab itu, maka penjajahan di atas dunia harus dihapuskan, karena tidak sesuai dengan peri kemanusiaan dan peri keadilan.

Dan perjuangan pergerakan kemerdekaan Indonesia telah sampailah kepada saat yang berbahagia dengan selamat sentausa mengantarkan rakyat Indonesia ke depan pintu gerbang kemerdekaan Negara Indonesia yang merdeka, bersatu, berdaulat, adil dan makmur.

Atas berkat dan rahmat Allah Yang Maha Kuasa dan dengan didorongkan oleh keinginan luhur, supaya berkehidupan kebangsaan yang bebas, maka rakyat Indonesia menyatakan dengan ini kemerdekaannya.

Kemudian dari pada itu, untuk membentuk suatu Pemerintah Negara Indonesia yang melindungi segenap bangsa Indonesia dan seluruh tumpah darah Indonesia, dan untuk memajukan kesejahteraan umum, mencerdaskan kehidupan bangsa, dan ikut melaksanakan ketertiban dunia, yang berdasarkan kemerdekaan, perdamaian abadi dan keadilan sosial, maka disusunlah Kemerdekaan Kebangsaan Indonesia itu dalam suatu Undang-Undang Dasar Negara Indonesia, yang terbentuk dalam suatu susunan Negara Republik Indonesia yang berkedaulatan

Rakyat dengan berdasarkan kepada : Ketuhanan Yang Maha Esa, Kemanusiaan yang adil dan beradab, Persatuan Indonesia, dan Kerakyatan yang dipimpin oleh hikmat kebijaksanaan dalam permusyawaratan/perwakilan, serta dengan mewujudkan suatu keadilan sosial bagi seluruh rakyat Indonesia.”

From the opening manuscript of the 1945 Constitution above it can be seen the content of his thought that the state of Indonesia is a country that protects the entire Indonesian nation, realizes social justice for all people, is formed based on people's sovereignty and the belief in the Almighty according to a just and civilized humanitarian basis.

#### 4) NKRI (Unitary State of Republic of Indonesia)

The Form of the Unitary State of the Republic of Indonesia was confirmed in article 1 paragraph 1 of the 1945 Constitution that the State of Indonesia was a unitary state in the form of the Republic. The Unitary State of the Republic of Indonesia is an archipelagic form consisting of many islands stretching from Sabang to Merauke. Not surprisingly, many areas in Indonesia are bordered by foreign countries on land and sea.<sup>27</sup> The border area is very influential socially, economically, politically, culturally and defensively for the surrounding community. The border area still lags behind its limited social economic facilities and

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<sup>27</sup> Lutfi Muta'ali, Djaka Marwast, dan Joko Christanto, *Pengelolaan Wilayah Perbatasan NKRI* (Yogyakarta: UGM Press, 2018), page 1.

infrastructure. In addition, the border area must be closely monitored because it has the opportunity to become a hiding place for rebels. With such conditions, people will be inclined to do various activities in neighboring countries.

The life of the Indonesian nation which is increasingly complex and involves many actors, demands an understanding of the risks of national life that can arise from the many changes that have occurred in recent times. The crises which have hit the Republic of Indonesia proved to be handled well even though it requires a lot of time and money. Application of attitudes that can be done in maintaining the Homeland:

- a) Safeguard all regions and natural resources in Indonesia
- b) Strengthen national resilience
- c) Respecting cultural, religious and skin color differences.
- d) Maintain wholeness
- e) Having a spirit of unity
- f) Comply with state regulations.

The dynamics of the Unitary Republic of Indonesia requires efforts to maintain the integrity of the Unitary Republic of Indonesia from various threats or disturbances that endanger the integrity of the Unitary Republic of Indonesia as a sovereign nation. Domestic threats, for example, include rebellions from

some of the people of Indonesia. Whereas external threats such as infiltration from foreign countries.

Because every country will not be free from various threats that come from inside and outside, it is necessary to defend the country's entire people to anticipate these threats. Efforts to defend the country can be done in accordance with their respective professions.

### c. The Kinds of National Values

From the explanation of the national values above, these sources contain national values that can be applied in daily life, such as the values of divinity, humanity, unity, society and justice.<sup>28</sup>

- 1) Divine Value, containing high spiritual values on religious beliefs that are embraced and applied in the form of tolerance to adherents of other religions and followers of other religions.
- 2) Humanity Values, feel they have the same values, the same fate in the past, without discriminating background, class, beliefs and culture.
- 3) Value of Unity, the ability to accept a variety of cultural customs and traditions as the impact of life in a pluralistic nation.

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<sup>28</sup> Syahril Syarbani, *Pendidikan Pancasila di Perguruan Tinggi* (Bogor: Penerbit Ghalia Indonesia, 2014), page 38-39.



- 4) Democracy values, marked by the alignment of the people of Indonesia in formulating and implementing government policies that will realize popular sovereignty.
- 5) Fairness Value, including the ability to be fair to anyone so that equality can be felt by many people and can enforce mutually agreed rules.

From these values developed forms of national values which include:

- 1) Religious, realized by being obedient to the implementation of religious teachings.
- 2) Honest, manifested by various actions that make him a trustworthy person in conveying everything.
- 3) Tolerance, realized by respecting the adherents of other religions, ethnicities, cultures and other differences.
- 4) Discipline, realized with an orderly and obedient attitude to the various regulations that have been formed.
- 5) Independent, manifested by an attitude that does not always depend on others.
- 6) Democracy, manifested by thinking and acting equally with other people in their rights and obligations.
- 7) Curiosity, manifested by learning a lot more deeply so that knowledge increases.



- 8) The spirit of nationalism is manifested by the way of thinking, having insight and attitude that puts the interests of the nation more than personal interests.
- 9) Love of the motherland, is realized by thinking and behaving that shows concern, loyalty and high respect for the country's identity.
- 10) Achievers are realized by motivating themselves to produce works or achievements that are useful for the homeland and the nation.
- 11) Caring for the environment, manifested by the attitude of anticipating damage to the environment and striving for environmental improvement.
- 12) Social care, manifested by an attitude that is not selfish, likes to help and help others in need.
- 13) Responsibility, manifested by the attitude of carrying out the duties and obligations to himself, the community, the environment and to God Almighty.

#### **d. The Process of Internalizing National Values**

The internalization process is a process that takes place from humans born to near death. Every time, humans face various things in order to process feelings, passions and emotions in order to create the personality as desired. According to Marmawi Rais, the internalization process will be easily realized if there is a role model that is used as a role model.

To realize this process, several steps are needed. Reporting from Freud, the moral aspect of human personality comes from the attitudes of hereditary parents.<sup>29</sup> The stages in the process begin with the stage of value transformation, value transactions and end with the value transinternalisation.

1) Value Transformation

This stage is a process carried out by educators in informing good and bad values. At this stage only verbal communication occurs between teacher and student.

2) Value Transaction

A stage of value education by way of two-way communication or interaction between students and educators who are reciprocal.

3) Value Transinternalisation

This stage is much deeper than the transaction stage. At this stage not only is done by verbal communication but also mental attitude and personality. So at this stage personality communication plays an active role

The stages of the internalization process can be applied in kind:

1) Carrying Out the Flag Ceremony

The flag ceremony was held on Monday and during other holidays as a form of respect for the nation and country with respect to the

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<sup>29</sup> M. Ismail Yusanto dan M. Karebet Wijayakusuma, *Menggagas Bisnis Islami* (Jakarta: Gema Insani Pres, 2002), page 30.

red and white flag, singing the song Indonesia Raya, and mentioning the points of the Pancasila.

## 2) Active Participation in Organization

Active participation in the organization will shape the mental to be stronger, easy to accept differences, assess objectively, independence will be formed, and creativity develops because the organization will learn many perspectives from other members of the organization.

## 3) Commemorate the national holidays

Commemorating national holidays can be carried out by holding flag and race ceremonies which can ignite the spirit of nationalism of the Indonesian people. In addition, cultural performances are often held as a reminder of Indonesia's diversity.

## 4) Participate in singing National Songs

National songs contain about the condition of an area which is about the customs and traditions, but also to commemorate the services of the heroes who have fought for the independence of the Indonesian people. A great nation is a nation that appreciates the services of the heroes that preceded it.

## 5) Provide Moral Education

Moral education is education that teaches about being polite to others. Moreover, the present era has been exposed to the effects of globalization in all fields, so eastern values are increasingly

fading. Through moral education, it is expected to be able to reaffirm moral values that will be polite and polite.

#### 6) Studied the National History

A great nation is a nation that has not forgotten its past history. From national history there are lessons to be learned, including, not forgetting important events in the past about the formation of the Indonesian state, figures who fought for the independence of the Indonesian people, the diversity of cultural tribes inhabiting Indonesian territory, knowing the kingdoms that occupied Indonesia before European colonization.

From the explanation above, it can be concluded that the concept of internalization of national values is a draft of the adoption of values from the teachings of the ancestors as well as the local wisdom of the Indonesian people from values of Pancasila, Bhinneka Tunggal Ika, the 1945 Constitution of Indonesia, and Unitary State of the Republic of Indonesia to be instilled in oneself then produce an attitude that complies with the attachment of these values to be a dignified society.

## 2. Religious Learning

### a. The Definition of Religious Learning

Learning is a process to obtain truth or value through the knowledge being taught.<sup>30</sup> Thus, learning is an effort to teach a

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<sup>30</sup> Triyo Supriyatno, *Epistemologi Pendidikan Ibn Qayyim Al-Jawziyyah* (Malang: UIN Maliki Press, 2011), page 77.

person or group of people through various efforts, strategies, methods and directions for achieving planned goals.

Learning is the teacher's activity to make students learn actively based on instructional design programs with an emphasis on providing learning resources. There are four components needed in learning, namely: material, objectives, strategy and evaluation.

Syaiful Sagala revealed that learning is teaching students to use educational principles or learning theories that are critical to success in education. Learning is a two-way communication process carried out by teachers and students.<sup>31</sup>

Meanwhile, religion in Arabic is known as *dien* and in English it is known as *religion*. In fact, the word religion itself comes from Sanskrit *a* which means no and *gamma* means chaotic. So the meaning of religion is not chaotic.

At last, religious learning is defined as the process of gaining knowledge about universal religious values through various efforts, strategies, methods and directions for achieving planned goals as a guide for behavior, thinking, and willing in the journey of life to avoid chaotic phenomenon in life based on religion's rule.

#### **b. The Purpose and Function of Religious Learning in Pesantren**

The construction of Islamic boarding schools certainly has the purpose and function of the building components or the education

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<sup>31</sup> Syaiful Sagala, *Konsep dan Makna Pembelajaran* (Bandung: Alfabeta, 2005), page 61



that is applied. The purpose of religious learning itself is to instill and foster faith in students through the provision of knowledge about Islam so that they can develop into people of faith and piety.<sup>32</sup>

The destination is the application of a predetermined function. While the function of religious learning itself is for the development, inculcation of values, mental adjustment, improvement, prevention, teaching and distribution.

- 1) Development. Religious learning in educational institutions serves as the development of students' knowledge that has been obtained in the family environment. That way his knowledge of religious knowledge will increase.
- 2) Value investing, is defined as an effort made to implement good values in daily life based on religious knowledge that has been obtained.
- 3) Mental adjustment. In addition to teaching religious knowledge of religion, also to train students' mentality in social life so as not to leave the foundation of religion that has been taught even though it is outside of educational institutions.
- 4) Repair. Serves to correct the mistakes made in carrying out the teachings of the Islamic religion.

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<sup>32</sup> Abdul Majid, *Belajar dan Pembelajaran* (Bandung: PT Remaja Rosdakarya, 2012), page 15-16.

- 5) Prevention, namely the anticipation of bad things that are brought by the surrounding environment to students themselves to participate in doing bad so that it can hinder the development of humans into believers and devout people.

According to Law Number 18 Year 2019 article 16 paragraph 2 that the function of Pesantren Education as referred to in paragraph 1 (Pesantren organizes educational functions based on the uniqueness, traditions, and educational curricula of each pesantren) is intended to form superior santri in filling Indonesian independence and able to face the times.<sup>33</sup>

Thus, it can be concluded that the pondok pesantren aims to develop students' religious knowledge, instill good values in daily life, train each student's mentality, correct past mistakes, and to anticipate the bad influences the environment brings to self learners.

### **c. The Methods of Religious Learning**

The method of religious learning is a method used to convey ideas so that they are arranged in an orderly and systematic manner related to religious teachings. The success of learning is influenced by the learning methods applied by the teacher to students so that the position of this learning method is very important and strategic. Thus, subject matter can be delivered effectively and efficiently. In

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<sup>33</sup> Undang-undang Republik Indonesia No. 18 Tahun 2019 tentang Pesantren (<https://www.jogloabang.com/pustaka/uu-18-2019-pesantren>) accessed on 22 January 2020, 13.45 WIB.

religious learning there are many learning methods, including lecture methods, questions and answers, demonstrations, discussions, experiments, field trips, assignments, problem solving, simulations, discoveries and projects.<sup>34</sup>

#### 1) Lecture Method

The lecture method is a way of presenting lessons done by the teacher by explaining the subject matter verbally in front of the students. At the beginning of the explanation the teacher will explain the learning objectives, the outline of the material to be discussed, and will end with the drawing conclusions from all explanations. The success of this lecture method is marked by students' attention being devoted to listening to the teacher's explanation fully. But the weakness of this method is marked by students being passive in learning activities and only waiting for the teacher's instructions to learn.

#### 2) Question and Answer Method (QnA method)

QnA method is a way of presenting lessons with questions raised by the teacher and students answer these questions. The teacher makes questions out of the material discussed earlier, allows students to answer according to their understanding, the teacher evaluates the question and answer process that takes

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<sup>34</sup> Abuddin Nata, *Perspektif Islam tentang Strategi Pembelajaran* (Jakarta: Pranadamedia Group, 2009), page 181.

place, and is followed up at the final stage. This method is widely used because it attracts the attention of students, can motivate students to be able to study harder, stimulate thinking power, train students' courage to express their answers and train students' speaking abilities.

### 3) Demonstration Method

The demonstration method is a way of delivering lessons with the teacher demonstrating or showing the process of the phenomenon being learned in front of students. The use of this method is due to the development of students' thinking differently so that to equate the development of thinking the process is shown directly. The advantages of this demonstration method will be inherent in the memory of students for longer, and motivate students to be more creative in the learning process. But the lack of this method is limited to infrastructure, space and time.

### 4) Discussion Method

The discussion method is a way of teaching that is marked by attachment to a topic, subject matter or problem. Students do an analysis of the topic that is presented to find a solution. The teacher plays the role of guiding students in the discussion so that there is reciprocity to enliven the atmosphere of discussion.

With discussion, students will learn to dare to express personal opinions on a predetermined topic.

#### 5) Experimental Method

The experimental method is a way of teaching by assigning students to make observations or a research related to their own proof of the theme of learning material being learned in class. This method directs students to prove their own theories learned, observe the research process, look for the truth and draw conclusions from the research conducted. The experimental method requires the readiness of research infrastructure to support good research.

#### 6) Field Trip Method

The field trip method is a way of delivering lessons by taking students outside the classroom to learn firsthand various sources outside the classroom. Field trip method is similar to study tours. This method includes modern methods that utilize the environment outside the school to support learning in the classroom. Learners become more experienced in learning to add knowledge. To do this method planning, implementation, follow-up and evaluation must be prepared.

#### 7) Assignment Method

Assignment method is a way of teaching by giving assignments to students so that students learn at home in the



form of making reports, summaries of learning material, conducting observations or interviews so that students will be ready with the actual tasks in the community. This method stimulates the independence and creativity of students. Meanwhile, to control the credibility of the assignment is considered low because the process that occurs is not in the classroom when learning activities.

#### 8) Problem Solving Method

Problem solving method is a way of presenting subject matter by presenting problems as a reference for discussion to be analyzed, compared and concluded by students. Problems can be presented by the teacher or from the students themselves so that students think more critically and creatively in presenting problems and provide solutions to their solutions. The advantages of this method can lead students more responsive to overcome existing problems. That way learning brings the value of volunteerism in everyday life.

#### 9) Simulation Method

The simulation method is a way of presenting material with artificial situations so that students understand the nature of the theory or principle being taught. Role playing is one example of a simulation method. The purpose of the simulation

method is to take moral values contained in a role. But the experience gained by students is sometimes not on target.

#### 10) Discovery Method

The discovery method is a way of presenting learning material by involving students to find something for the development, refinement and refinement of concepts. The advantages of this method can provide pride for guru and students because they have been able to contribute to knowledge. Lack of this method requires large costs, adequate discovery tools, a lot of time and other technical capabilities.

#### 11) Project Method

The project method is a way of presenting learning material using a problem that is discussed by presenting solutions from various aspects that are linked to get a meaningful solution. The advantages of this method make students learn to think systematically, deeply, and practice patience in solving problems.

#### **d. The Material of Religious Learning in Pesantren**

After compiling the objectives, functions, learning methods, the religious learning material to be taught is also designed in the curriculum. According to Law Number 18 Year 2019 article 5 paragraph 1a that boarding schools organize education in the form

of study of the yellow book.<sup>35</sup> Learning material covered in the study of the yellow book are tauhid, fiqh, ushul fiqh, faraid, aqeedah akhlaq, ushuluddin, Qur-an, tajwid, tafseer, hadith, musthalah hadits, tarikh, nahwu, shorof, falak and tasawuf.

#### 1) Tauhid

Tauhid is a science that discusses everything related to God, in the form of a relationship with His Essence, His actions and the relationship of beings to Him.<sup>36</sup> Saving words, tauhid is the science used to persuade God. Monotheism is divided into 3 types, namely tauhid uluhiyyah, tauhid rububiyah and tauhid asma wa sifat.

#### 2) Fiqh

Fiqh is the science that discusses sharia in the form of mukallaf laws which are based on the proofs of the Holy Quran and Hadith.<sup>37</sup> The science of fiqh regulates all aspects of human life as individuals, social beings and servants of God. People who are experts in fiqh are called *faqih*, the plural form is called *fuqaha*.

#### 3) Ushul Fiqh

Ushul Fiqh is the science that discusses the various rules and rules in exploring or formulating Islamic Sharia from its

<sup>35</sup> *Loc.Cit.*, Undang-undang Republik Indonesia No. 18 Tahun 2019.

<sup>36</sup> Teuku Muhammad Ali Muda, *Pengantar Tauhid* (Jakarta: Prenada Media, 2019) page 1.

<sup>37</sup> Saifudin Nur, *Ilmu Fiqih: Suatu Pengantar Komprehensif kepada Hukum Islam* (Bandung: Tafakur, 2007), page 15.

source which comes from the Holy Qur'an, Hadith, Ijma and Qiyas.<sup>38</sup> The word Ushul Fiqh itself comes from two words namely *ushul* which means the foundation of building something and *al fiqh* which means a deep understanding of reason.

#### 4) Faraid

Faraid is the science that explains the distribution of inheritance from people who have died to the heirs left behind.<sup>39</sup> The form of faraid can be in the form of assets or everything that is legal according to Islamic law.

#### 5) Aqeedah Akhlaq

Aqeedah is a belief, faith, and deep belief that is justified through deeds. While morality is the embodiment of aqidah.<sup>40</sup> In addition, morals are characters that humans have had from birth. So aqeedah akhlaq is a science that is based on faith or belief in changing the lack of commendable character which has been inherent from birth in order to be commendable.

#### 6) Ushuluddin

In terms of language, Ushuluddin comes from two words namely *Ushul* which means basic or basic and *addin* which

<sup>38</sup> Iwan Hermawan, *Ushul Fiqh Metode Kajian Hukum Islam* (Kuningan: Hidayatul Quran, 2019) page 1.

<sup>39</sup> Ahmad Bisyr Syakur, *Panduan Lengkap Mudah Memahami Hukum Waris Islam: Dilengkapi Hibah & Wasiat* (Jakarta: Visimedia Pustaka, 2015), page 3.

<sup>40</sup> Dedi Wahyudi, *Pengantar Akidah Akhlak dan Pembelajarannya* (Yogyakarta: Lintang Rasi Aksara Book, 2017), page 2.

means religion. So it can be understood that Ushuluddin is a science that explains about the description of belief in understanding the basics of religion.

#### 7) Al Qur-an

In terms of the Holy Quran this can be interpreted as teaching how to read the Holy Quran that is good and right as taught in the science of recitation, can also be interpreted as the science of the Holy Quran that explains everything related to the Holy Qur'an such as *asbabun nuzul*, *nasakh mansukh*, and miracles.<sup>41</sup>

#### 8) Tajwid

Tajwid is the science that explains the procedures for reading the Holy Quran to be good and right by fulfilling the rights of each letter in terms of makhraj.<sup>42</sup> The law of studying recitation is fardlu kifayah, while the law of applying recitation of recitation is fard 'ain.

#### 9) Tafseer

Tafseer is the science of elucidating Qur'anic information. The science of interpretation means the knowledge that teaches how to interpret or explain the Koran. In a word, interpretation

<sup>41</sup> Juhana Nasrudin, *Kaidah Ilmu Tafsir Al Quran Praktis* (Yogyakarta: Penerbit Deepublish, 2017), page 3.

<sup>42</sup> Zaki Zamani, *Tuntunan Belajar Tajwid bagi Pemula* (Yogyakarta: Media Pressindo, 2018), page 15.



is the result of interpretation, and interpretation is a tool. People who interpret are called *mufasssir*.

#### 10) Hadith

Hadith means new. In terms of, hadith is everything based on the Messenger of Allāh's words, deeds and determination that he did.<sup>43</sup> Hadith is the second source of law in Islam after the Holy Quran.

#### 11) Musthalah Hadits

Musthalah hadith is the science that discusses basic principles that used to determine the state of sanad and matan to accept or reject.<sup>44</sup> The purpose of studying musthalah hadith to make easier in distinguishing authentic hadith.

#### 12) Tarikh

The word *tarikh* comes from Arabic, which means time provisions. In terms of terms, *tarikh* are information that explains everything that has happened in the past or is happening. In short, *tarikh* can be interpreted as history.

#### 13) Nahwu

Nahwu is one part of Arabic science that teaches about the rules of word composition in Arabic.<sup>45</sup> The science of nahwu is

<sup>43</sup> Manna Al Qaththan, *Pengantar Studi Ilmu Hadits* (Jakarta: Pustaka Al Kautsar, 2012), page 22.

<sup>44</sup> Shabri Shaleh Anwar dan Ade Jamaruddin, *Takhrij Hadis, Jalan Manual dan Digital* (Riau: PT Indragiri Dot Com, 2018), page 29.

<sup>45</sup> Ali As-Sahbuny, *Kamus Al-Qur'an: Quranic Explore* (Jakarta: Shahih, 2016), page 505.

also called grammar science. The purpose of studying nahwu is to avoid mistakes in learning the Holy Quran and the Hadith from the Messenger of Allah who uses Arabic.

#### 14) Shorof

Shorof is one of the Arabic sciences that studies the rules of word formation in Arabic, changes in word forms that bring changes in word meanings and solutions. The Shorof science is paired with the nahwu science so it is often called the nahwu shorof science. Both of them play complementary roles in Arabic.

#### 15) Falak

Falak or astrology is a science that discusses the trajectories of planets such as the sun, earth and moon in their respective orbital lines.<sup>46</sup> The purpose of it is to determine the position of celestial bodies or planets with another for the needs of times on earth by calculations that require observation to study the time limits of the movements of celestial bodies in the determination of times of religious worship.

#### 16) Tasawuf

Sufism in terms is defined as an effort to cleanse the soul, beautify morality and try to reach the level of ihsan.<sup>47</sup> In

<sup>46</sup> Muhammad Hadi Bashori, *Pengantar Ilmu Falak: Pedoman Lengkap tentang Teori dan Praktik Hisab, Arah Kiblat, Waktu Sholat, Awal Bulan Qamariyah dan Gerhana* (Jakarta: Pustaka Al Kautsar, 2015), page 8.

<sup>47</sup> 'Abdul Qadir Isa, *Hakekat Tasawuf* (Jakarta: Qisthi Press, 2005), page 8.

addition, some people interpret Sufism comes from the word *Shaff* (saf) because Sufism people always occupy the first saf when confronting God. People who study Sufism are called *Sufis*.

The conclusion of religious learning in Pesantren is defined as the process of gaining knowledge about regular and universal religious values through various efforts, strategies, methods and directions for achieving planned goals as a guide for behavior, thinking, and willing in the journey of life to death to avoid chaotic phenomenon in daily life based on religion's rule that followed in those Pesantren.

### 3. Pondok Pesantren

Pondok pesantren is the oldest educational institution in Indonesia that has been established since the Dutch colonial era,<sup>48</sup> precisely at the time of the Majapahit kingdom. At that time, there had been a pattern of Hindu and Buddhist religious education since the ancient Kadiri kingdom called the Mandala. This mandala is shaped like the boarding house of the rishi which is used to teach religious teachings to his students. The aulia inspired the educational model to teach Islam by replacing Hindu or Buddhist learning materials with Islamic learning materials. The term pesantren itself began to be known in Indonesia at the time of Wali Songo. The following will be

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<sup>48</sup> Salahuddin Wahid, *Transformasi Pesantren Tebuireng, Menjaga Tradisi di Tengah Tantangan* (Malang: UIN-Malang Press, 2011), page 3.

discussed further about pesantren including definitions, teaching systems, characteristics, educational goals, curriculum and learning strategies.

#### a. The Definition of Pondok Pesantren

The word pondok comes from the Arabic "فندق" (funduq) which means hostel, house, hotel or simple residence. Whereas pesantren comes from the word santri which says basic in Sanskrit *shastri* meaning people who know the holy books of the Hindu religion.<sup>49</sup> According to Nurcholis Madjid, word santri come from Sanskrit *sastri* which means understand letters and from Javanese *cantrik* which means people who always follow the teacher everywhere. Until now, there are still many people who always follow the teacher everywhere so that the knowledge received becomes more perfect.

In terminology, pondok pesantren is an Islamic religious institution as well as a place for santri associations to study Islamic religion.<sup>50</sup> Santri learn the science of Islam from the kyai or cleric who is in charge of teaching at the pesantren. In Indonesia, pesantren is a place to shape the character and personality of students.

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<sup>49</sup> Tim Dosen Fakultas Tarbiyah, *Pendidikan Islam, Dari Paradigma Klasik hingga Kontemporer* (Malang: UIN-Malang Press, 2009), page 83.

<sup>50</sup> Mastuhu, *Dinamika Sistem Pendidikan Pesantren* (Jakarta: INIS, 1994), page 6.

Reporting from the Ministry of Religion of the Republic of Indonesia, pesantren is a religious education institution that has its own characteristics and is different from other educational institutions. Education in pesantren includes Islamic education, da'wah, community development and other similar education.<sup>51</sup> The students at the pesantren are called santri who generally settle at the pesantren. The place where the santris live, in the pesantren environment, is called the pondok.

According to Florian Pohl as written in his work *Modern Muslim Societies*:

“The most common term used to describe a pesantren is an ‘Islamic boarding school’. A pesantren does have certain features of a boarding school, but it also has aspects of a seminary (an institute for training priests) and a monastery or a convent (establishments for people who have taken religious vows).”<sup>52</sup>

The general term that can be used to describe pesantren is 'Islamic Boarding School'. Pesantren has certain characteristics that teach good habits and a hostel as a place to live for students who are willing to study at pesantren.

In addition, the pesantren is a place to foster the spirit of the development of Islam because Islam not only regulates human relations with God, but also regulates human relations with other

<sup>51</sup> Departemen Agama RI Direktorat Jenderal Kelembagaan Agama Islam, *Pondok Pesantren dan Madrasah Diniyah* (Jakarta: Departemen Agama RI, 2003), page 1.

<sup>52</sup> Florian Pohl, *Modern Muslim Societies* (New York: Marshall Cavendish Corporation, 2011), page 106.



fellow humans.<sup>53</sup> That way, the hope of the existence of pesantren can form the students as the bearers of true Islam, namely Islam *rahmatan lil 'alamin*.

From the above explanation, it can be concluded that pesantren is an Islamic educational institution that teaches Islamic teachings about human relations to God and human relations to fellow human beings, which taught by the kyai or cleric to the students who live in boarding halls in a certain period of time so that it will form the character and personality of religious students.

#### **b. The Teaching System in Pesantren**

Before santri enter pesantren, santri usually receive a basic Islamic education in the Quran educational park which is held in a mosque or surau. After graduating from the al-Qur'an education park, santri went to pesantren to get a higher level of Islamic education than before.

Within the pesantren, there are two kinds of teaching systems that can be chosen to be implemented, namely the non-classical system and the classical system. Non-classic system is a system that initially has no renewal in it with the characteristics not limited by the length of time studied, does not require a

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<sup>53</sup> H.M. Ridlwan Nasir, *Mencari Tipologi Format Pendidikan Ideal Pondok Pesantren di Tengah Arus Perubahan* (Yogyakarta: Pustaka Pelajat, 2005), page 82.

diploma, lessons sourced in classical books, and there are two methods applied<sup>54</sup>, viz:

#### 1) Halaqah (Wetonan Method)

This learning method is characterized by santri who sit around the cleric or kyai who read a yellow book at a certain time where the time has been scheduled and the students bring the same book to listen to the reading of the book by the kyai or cleric and then interpreted. In addition, the kyai or cleric translates every word in the book in Javanese so that the students easily understand the subject matter conveyed.<sup>55</sup> Santri listened carefully to every word of the kyai who would then write the meaning of the word under the hijaiyyah script in the Pegon Arabic script, the hijaiyyah script modified according to the Javanese script to make it easier to write in Javanese. In the midst of this method, a lecture method was added to convey moral messages for students to run and become their daily attitudes.<sup>56</sup>

#### 2) Sorogan Method

<sup>54</sup> Hasbullah, *Sejarah Pendidikan Islam di Indonesia: Lintasan Sejarah Pertumbuhan dan Perkembangannya* (Jakarta: PT RajaGrafindo Persada, 1995), page 26.

<sup>55</sup> Haris Daryono Ali Haji, *Dari Mojopahit menuju Pondok Pesantren (Babad Pondok Tegalsari)* (Yogyakarta: Penerbit Almatara Yogyakarta, 2016), page 192.

<sup>56</sup> Mu'ammarr Ramadhan, "Deradikalisasi Agama melalui Pendidikan Multikultural dan Inklusivisme (Studi pada Pesantren Al Hikmah Benda Sirampog Brebes)", *jurnal SMaRT*, Vol. 1, No. 2, 2015, page 182.

This learning method is characterized by students who individually submit a book to the cleric or cleric to read, then the cleric or cleric will immediately justify the reading of students when there are errors in reading.

As for the additional teaching methods in Pesantren according to Mujamil Qomar, namely the Muhawarah, Mudzakarah and Majelis Ta'lim methods.<sup>57</sup>

#### 1) *Muhawarah* Method

Muhawarah method is a method of practicing conversations in Arabic or English during the santri living in the boarding school. With this method will form varying foreign language linguistic interactions and will indirectly add new vocabulary every day for the santris. Beside that, this method can explore the skill of santris in term of linguistic.

#### 2) *Mudzakarah* Metode

The Mudzakarah Method is a method specifically held for scientific meetings to discuss the issue of aqidah, worship and other religious issues. This method can increase the spirit of students in learning because they are invited to think wider about scientific thinking according to the kalamullah in the Holy Quran.

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<sup>57</sup> Mujamil Qomar, *Pesantren dari Transformasi Metodologi menuju Demokratisasi Institusi* (Jakarta: Penerbit Erlangga, 2006), page 146.

### 3) Majelis Ta'lim Method

The method of majelis ta'lim is a way of delivering open Islamic teachings attended by congregations from within and outside Islamic boarding schools with different backgrounds. This method is not carried out every day, only at certain times that have been scheduled so that pilgrims who cannot attend the daily recitation at the Islamic boarding school can take part in this ta'lim assembly.

While the classical system is a system of development of non-classical systems that have included renewal ideas.<sup>58</sup> Examples of applying the classical system are the inclusion of non-religious subjects, the use of new methods that stimulate thinking, and the linkage of the educational institution system with other fields in Islamic boarding schools..

The method used in this classical system is a *madrasah* method.<sup>59</sup> *Madrasah* method consists of several levels, namely *ibtidaiyah* (equivalent to elementary school), *tsanawiyah* (equivalent to junior high), *aliyah* (equivalent to high school) and boarding school-based tertiary institutions. Pesantren that implement this classical system adopt many things from

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<sup>58</sup> Haidar Putra Daulay, *Sejarah Petumbuhan & Pembaruan Pendidikan Islam di Indonesia* (Jakarta: Penerbit Kencana, 2007), page 52.

<sup>59</sup> Muhammad Haramain, *Dakwah Moderasi Tuan Guru, Kajian Pemikiran dan Gerakan Dakwah Tuan Guru KH. Muhammad Zainuddin Abd. Madjid* (Parepare: IAIN Parepare Nusantara Press, 2019), page 69.

modern education but do not forget some of the non-classical methods that are still used.

The hallmark of the *madrasah* method is learning done in class using several methods such as the lecture and question-answer method, and practice.<sup>60</sup> To assess students' learning achievement, an evaluation system is used in the form of monthly mass tests (*tamrin massal*) and semester tests (*imtihan*), accompanied by a deposit for reading the yellow book. The results obtained from the evaluation will be reported in the student report cards that will be distributed to the guardians of students before the holidays.

#### c. The Characteristics of Pesantren

Talking about the characteristics of pesantren can only be explained about the core components and characteristics found in the majority of pesantren. According to Zamakhsyari Dhofier, the characteristics of pesantren which include the core components of pondok pesantren, viz:

- 1) The existence of a cottage. Namely educational institutions that provide boarding as a place to stay for students while studying in pesantren. The construction of the hostel is located not far from

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<sup>60</sup> Mustajab, *Masa Depan Pesantren, Telaah atas Model Kepemimpinan dan Manajemen Pesantren Salaf* (Yogyakarta: LkiS Yogyakarta, 2015), page 88.



the place of residence of the kyai to make learning effective in the pesantren.

- 2) The existence of a mosque. In pesantren, the mosque becomes an education center that is used for congregational prayers, Friday prayers, and learning to read Islamic religious books, so the mosque is the first place built in the pesantren. In addition, the purpose of optimizing the function of the mosque is also to maintain the Islamic culture that has existed since the time of the Prophet Muhammad who did a lot of Islamic activities in the mosque.
- 3) The existence of the yellow book. The existence of the learning of the yellow book is a characteristic of pesantren which is very rarely found in other educational institutions. Yellow book contains material about fiqh, aqeedah, morality or Sufism, Arabic grammar (nahwu and sharf), hadith, interpretation, `ulumul qur'aan, Islamic date, mantiq, balaghah, to social science and society (mu`amalah).
- 4) The existence of santri (students). Interpreted as people who lived in the hostel while studying at the pesantren. There are two types of santri in pesantren, namely mukim santri (a term for santri who live in pondok pondok) and santong or santri kalong (a term for

santri who settle in their homes and return to the pondok if there are pesantren activities).<sup>61</sup>

- 5) The presence of kyai and ustadz. The kyai is a central figure in the pesantren who teaches the Islamic religious sciences to his santri. Most kyai also double as the founder and owner of the pesantren. While the ustadz is the people who help the kyai teach in the pesantren. Usually ustadz are descendants of clerics, high-achieving students and even teachers from other huts.

Meanwhile, according to Mukti Ali and Alamsyah Ratu Prawiranegara, the characteristics of pesantren that are more profound include:

- 1) There is a close relationship between santri with the kyai. This intimacy is formed because santri live close to the kyai for a long duration. Resulting in significant interactions every day in learning and other pesantren activities.
- 2) Obedience of the santri to the kyai. Santri consider the kyai figure as a role model because they are qualified in the scientific field and reflected in good morals in daily life so that makes santri submissive, obedient and obedient to every word of the kyai.
- 3) The lifestyle of santri who are simple and economical. The cost of living in a pesantren environment is relatively cheap and the

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<sup>61</sup> Zamakhsyari Dhofier, *Tradisi Pesantren: Studi tentang Pandangan Hidup Kyai* (Jakarta: LP3ES, 1982), page 51.

pesantren's infrastructure is modest according to the needs of making the lifestyle of the santri simple and economical.

- 4) Independent student attitude. Although in pesantren live together with many people, independence is also still taught and applied so that they do not always depend on others to meet their daily needs. In addition, this independence is formed to produce graduates who are ready to work independently.
- 5) Mutual help and intimacy between santri. Living together with many people in the pesantren trains santri to help one another to help one another if anyone needs help. With the help-help interaction in tightening the kinship between santri.
- 6) Discipline of time and clothing. Even though they live in a pesantren, it does not mean that santri are not taught the discipline of time and clothing. In fact, the prayer in congregation at the pesantren was to train the discipline of time and clothing worn by the santri.
- 7) Being mentally brave to suffer, is an indirect teaching taught in pesantren because life is lacking during education. Therefore, it is not surprising that pesantren graduates can survive shortages after completing their education at the pesantren.
- 8) Good religious life. The purpose of pesantren education is to apply the values of spirituality in the students from waking up to going back to sleep. Supported by a religious environment, students are

increasingly accustomed to forming a culture of good religious life in daily life.

9) Strong yellow book culture and classical Islamic discourse.

Teaching using the yellow book can only be found in pesantren since the beginning of the pesantren until now because pesantren still carry salaf values in education to form the personalities of students who are tawadhu 'like the previous generation of religious scholars.<sup>62</sup>

**d. The Educational Goals in Pesantren**

Pesantren as Islamic educational institutions formulate educational goals so that the implemented education program can run optimally. Pesantren education aims not only to educate students with a variety of theoretical explanations, but also to improve morale, familiarize the application of spiritual and human values, and teach simple lifestyle.<sup>63</sup>

According to M. Arifin, the objectives of pesantren education can be categorized into 2 types, viz:

- 1) Specific objectives, pesantren education is expected to be able to produce pious students so that it can benefit the community.

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<sup>62</sup> MS Anis Masyhur, *Menalar Modernisasi Pendidikan Pesantren: Mengusung Sistem Pesantren sebagai Sistem Pendidikan Mandiri* (Jakarta: Barnea Pustaka, 2010), page 56-58.

<sup>63</sup> Kompri, *Manajemen dan Kepemimpinan Pondok Pesantren* (Jakarta: Prenadamedia, 2018), page 7.

- 2) General objectives, pesantren education is expected to be able to provide knowledge to students so that students can become missionaries to spread Islamic symbols.<sup>64</sup>

These objectives clearly focus santri in learning while settling in Islamic boarding schools so students have an idea of what they will become after graduating from Islamic boarding schools. And the santri should obey the educational goals in Pesantren.

#### e. The Curriculum in Pesantren

The word curriculum comes from the Greek *curier* which has the meaning of runner and *curare* which has a meaning for racing.<sup>65</sup> The emergence of the word curriculum comes from ancient Roman times when it was interpreted as a distance at the racetrack that must be traveled by runners from the start to finish line.

Basically, the curriculum is a set of planning and media to deliver educational institutions in realizing the desired goals. Thus, the curriculum contains objectives, subject matter, methods and evaluation. As an educational institution, the pesantren also includes these matters.

The curriculum in the pesantren experiences development and expansion because many accept criticism and input from many parties to improve the set of curriculum contained in the pesantren so that the students are educated in their readiness to deal with the times. If initially

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<sup>64</sup> Arifin HM. *Kapita Selektta Pendidikan Islam dan Umum* (Jakarta:Bumi Aksara, 1991), page 248.

<sup>65</sup> Zuhri, *Convergentive Design Kurikulum Pendidikan (Konsepsi dan Aplikasinya)* (Yogyakarta: Deepublish, 2016), page 25.



pesantren education only focused on learning yellow books in Arabic morphology, Arabic syntax, Islamic law, Islamic jurisprudence system, interpretation, hadith, Sufism, al-Quran, date, Islamic theology and rhetoric, in the update it added a curriculum that included more curriculum non religious science. In addition, the previous pesantren education curriculum was not too standardized so it was submitted to each teacher (cleric).

Curriculum design development can be done by looking at the various needs needed by students and adjusted to the characteristics of each pesantren. As Sulthon Mashhud said:

“... maka desain kurikulum pesantren yang digunakan untuk melayani santri secara garis besarnya dapat dikembangkan melalui; (1) melakukan kajian kebutuhan (*need assessment*) untuk memperoleh faktor-faktor penentu kurikulum serta latar belakangnya (2) menentukan mata pelajaran yang akan diajarkan sesuai dengan kebutuhan dan lingkup urutannya. (3) merumuskan tujuan yang diharapkan, (4) menentukan standar hasil belajar yang diharapkan sehingga keluarannya dapat terukur, (5) menentukan kitab yang dijadikan pedoman materi ajar dan ditentukan sesuai urutan tingkat kelompoknya, (6) menentukan syarat yang harus dikuasai santri untuk mengikuti pelajaran pada tingkat kelompoknya, (7) menentukan strategi pembelajaran yang serasi serta menyediakan berbagai sumber dalam proses pembelajaran, (8) menentukan alat evaluasi penilaian hasil belajar, dan (9) membuat rancangan rencana penilaian kurikulum secara keseluruhan dan strategi pengembangan berkelanjutan.”<sup>66</sup>

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<sup>66</sup> M. Ali Mas’udi, “Peran Pesantren dalam Pembentukan Karakter Bangsa”, *Jurnal Paradigma*, Vol. 2, No. 1, November 2015, page 6.

With the structured curriculum design as quoted above, it is hoped that it can be applied in a variety of learning processes in accordance with the characteristics possessed by each pesantren.

#### **f. The Learning Strategies in Pesantren**

Learning strategies are planned steps of a process of deep thought about a theory learned in learning activities. There are many types of learning strategies that can be applied in pesantren, namely direct, indirect, interactive learning strategies, experience and independent learning.<sup>67</sup>

##### **1) Direct Instruction Strategy**

Direct learning strategies are strategies that are teacher-centered and are most often used. Many methods are applied in this learning strategy. The strengths of strategy can be used to add insight.

##### **2) Indirect Instruction Strategy**

Indirect learning strategies are characterized by high involvement of students in observing, investigating, and determining hypotheses. The teacher's role changes to become a facilitator in learning activities. Preparation must be planned carefully because learning strategies do not directly require learning materials.

##### **3) Interaktif Instruction Strategy**

Interactive learning strategies are characterized by the use of discussion methods so that students share information about the

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<sup>67</sup> Abdul Majid, *Strategi Pembelajaran* (Bandung: PT Remaja Rosdakarya, 2013), page 11.

material being discussed. The teacher can form class discussion groups, small discussion groups, or pair groups.

#### 4) Experiential Learning Strategy

Learning strategies through experience are student-centered, and are oriented towards the learning process so that they do not place too much emphasis on results. The use of this strategy can be done in the classroom or outside the classroom.

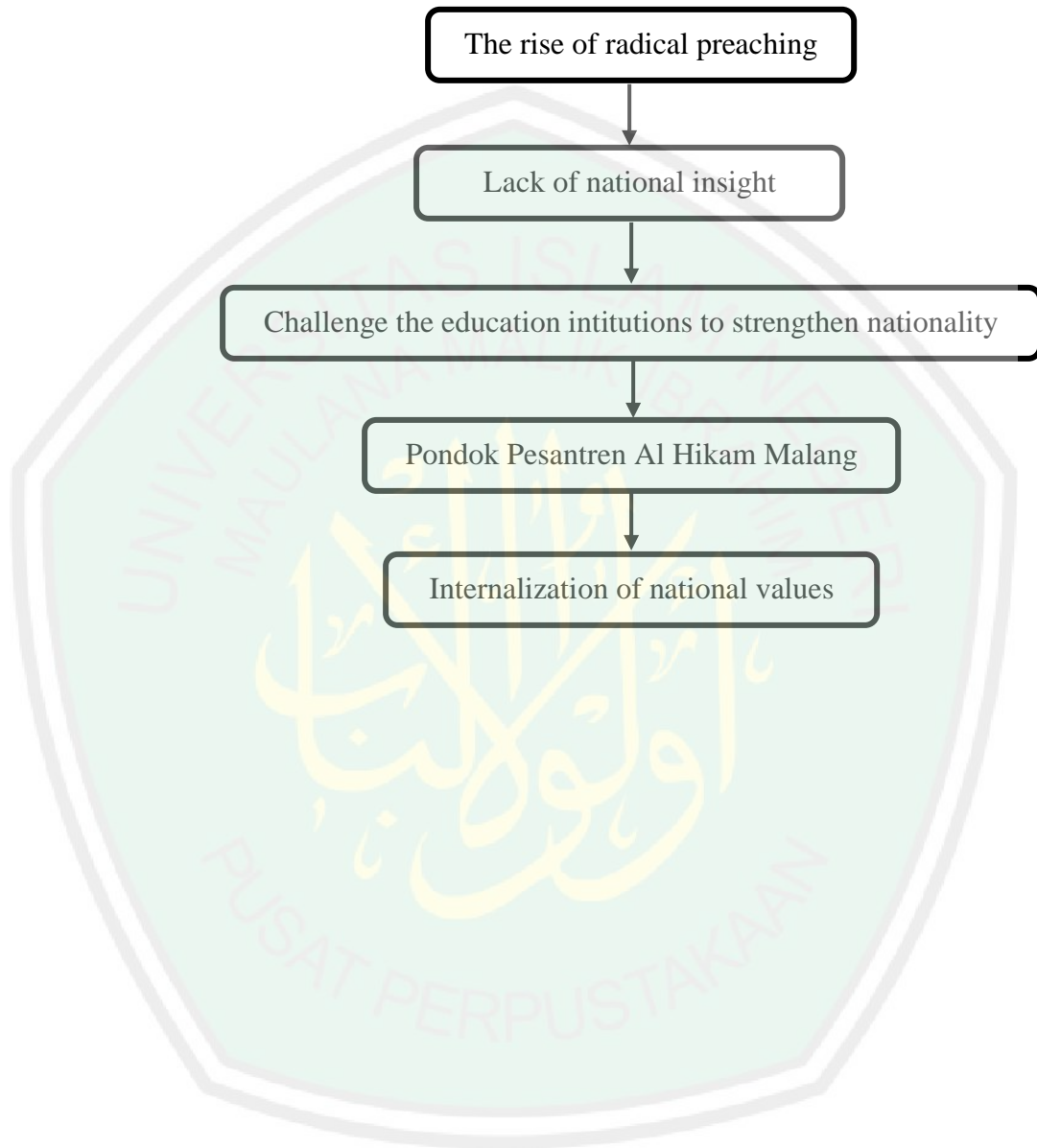
#### 5) Independent Learning Strategy

The independent learning strategy aims to build self-reliance and self-improvement of students. The focus of this strategy is on independent learning planning by students with the help of teachers. For example, independent study with my classmate or with a small part of the group.

So, the conclusion that pesantren is an Islamic educational institution which teaches Islamic teachings about human relations to God and human relations to fellow human beings, which taught by the kyai or cleric to the santri by Halaqah, Sorogan, Muhawarah, Mudzakah and Majelis Ta'lim methods in boarding halls in a certain period of time so it will form the religious character and personality of santri. And the special characteristics of pesantren there are cottage, mosque, yellow book, santri, ustadz, and kyai.

## B. Framework of Thinking

Image 2.1 Framework of Thinking



### CHAPTER III

#### RESEARCH METHODS

##### A. Approach and Research Design

This research uses a qualitative approach. Qualitative research is research that requires a thorough and thorough understanding of the object under study to obtain the data needed to answer the problem so that it gets a conclusion in accordance with the situation conditions in the research process.<sup>68</sup>

The characteristics of qualitative research begin with the different assumptions between human knowledge of the physical form of an object so that different objectives are needed for research and a set of methods for investigation. Qualitative research methods use purposive selection techniques that are based on certain criteria.

This qualitative research is descriptive in nature which describes all conditions or symptoms according to the researchers' interpretation based on the facts found in the field. In this descriptive qualitative study, there are no pre-arranged treatments so that the data obtained is purely from naturally occurring symptoms.

Based on this explanation, the researcher tries to reveal research data about internalization of national values through religious learning in Pondok Pesantren Al Hikam Malang.

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<sup>68</sup> Iskandar, *Metodologi Penelitian Pendidikan dan Sosial (Kuantitatif dan Kualitatif)* (Jakarta: Tim GP Press, 2009) page 17.



## **B. Attendance of the Researcher**

In this qualitative study, the researcher acts as the primary instrument and data collector. The presence of researchers is highly recommended because the researcher performs a double task as a primary instrument and data collector during the study. The rest, researchers also play a role as full participants in various sequences of research conducted. The status of the researcher is known by the informant or research subject. Therefore, researchers must be willing to be a research planner, data collector during research, research analyzer, interpreter of research data, and reporter of research results. Although researchers act as primary instruments, researchers still need secondary instruments in collecting data in the form of cameras, sound recordings, and documents supporting research data.

## **C. Setting of the Research**

The location used as a place of research is Pondok Pesantren Al Hikam, which is located at Jalan Cengger Ayam No.25, Tulusrejo, Kec. Lowokwaru, Kota Malang, East Java, Indonesia. Researchers chose Pondok Pesantren Al Hikam Malang because there was religious learning associated with the inculcation of national values on students who incidentally were students. Where students as young people become agents of change implanted national values in the process of religious learning so that those values do not fade with the times.

#### D. Data dan Data Source

Research data will be obtained from data sources located at the study site. Data is overall information about everything related to research. The source of data in this qualitative research is in the form of sentences consisting of several words, and the rest of the actions use additional documents. There are two types of data sources in qualitative research, viz:

##### a. Primary Data Sources

Primary data obtained directly from the main sources in the study. The main data sources in this study are the caretakers of Pondok Pesantren Al Hikam Malang, the teachers and students of Pondok Pesantren Al Hikam Malang.

##### b. Secondary Data Sources

Secondary data is data that is not directly obtained in the study and serves as a complement to primary data. The secondary data source in this study is the Pondok Pesantren Al Hikam profile in Malang.

#### E. Data Collection

According to Sugiyono, data collection is a top priority with strategic value because the research objective is to obtain accurate primary and secondary data.<sup>69</sup> Research on internalization of national values through religious learning at Pondok Pesantren Al Hikam requires valid and accurate data because the focus of his research is an important issue today. In this study, researchers used several data collection methods in the form of

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<sup>69</sup> Sugiyono, *Metode Penelitian Kualitatif* (Bandung: CV Alfabeta, 2018), page 104.

observation, interviews and documentation. The following is an explanation of the three methods:

a. Observation

Observation or direct observation by researchers is the basic method for obtaining data in qualitative research. The objective of qualitative research is to obtain a complete description of the behavior in a particular situation during the study.

Researchers conducted observations relating to religious learning in the Pondok Pesantren Al Hikam Malang relating to the internalization of national values and the geographical location of the Pondok Pesantren Al Hikam Malang.

b. Interview

Interviews are one of the data collection techniques that are often used by researchers to obtain data in qualitative research. Data obtained from interviews can be in the form of opinions, beliefs, and feelings about the current situation using own sentences. This is done to assist researchers in understanding the meaningful experiences of others compared to using hypotheses. Interviews sometimes provide information that cannot be obtained through observation.

Researchers conducted direct interviews with Ustadz Muzammil as the chairperson of dirosah and Ustadz Ali Rif'an as the secretary of dirosah and 2 student samples to obtain information about the process of internalizing national values in religious learning.

### c. Documentation

The documentation technique is a data collection technique using written data. There are four categories of classification of documents in this documentation technique, namely: (1) public records, (2) personal documents, (3) physical material and (4) documents produced by researchers.

Researchers will get the required data through documents or archives in Pesantren Mahasiswa Al Hikam Malang including data on various matters relating to research.

### F. Data Analysis

Data analysis is a process of finding and compiling data systematically and descriptively from interviews, field notes, and documentation. This is done by organizing data into specific categories, describing it into units, mixing research data, selecting data that is important or not and making conclusions.

Data analysis was performed after identifying the problem under study. In analyzing data, an in-depth study of studies containing the same problems before is needed in order to get an answer in accordance with the problem under study.<sup>70</sup> The purpose of doing this data analysis is to make research information more easily understood and conclusions drawn.

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<sup>70</sup> Arief Furchan, *Pengantar Penelitian dalam Pendidikan* (Yogyakarta: Pustaka Pelajar, 2011), page 34.

Analysis of the data used in this study will use descriptive qualitative analysis, namely describing the data that has been obtained with words or sentences in detail that will be grouped in certain categories to get conclusions. Following are the steps of qualitative descriptive data analysis:

a. Data Collection

Data collection is a process of collecting data from observation, interviews and documentation. The researcher will unity all the data that has been collected.

b. Data Reduction

Data reduction is the process of selecting or simplifying data from the beginning of research data collection up to writing a research report. The form of the data reduction process is to summarize the data from observations, interviews and documentation. The purpose of data reduction is to facilitate researchers in drawing conclusions on the discovery of data during the study.

c. Data Presentation

Presentation of data is the process of analyzing data from the results of data reduction in the form of narrative descriptions to get conclusions so that further action can be taken by drawing conclusions from all research data.

d. Making Conclusion

Conclusion is the process of making or drawing conclusions on data that has been analyzed previously and is still temporary if it is not supported



by credible evidence. If the conclusion has been supported by credible evidence, it can be used as a final conclusion so that it can be accounted for. The conclusion contains the main data of the research results which includes theoretical or practical implications that have been processed in the data analysis and are considered important.<sup>71</sup>

Furthermore, the data analysis technique in this study uses the inductive method for special data that has equations drawn into general data. For general data, it is specified as special data so it is called deductive method. The last method used is a descriptive method that describes the data obtained during the study in the form of words or sentences so that the research data exposure can be done in detail.

#### **G. Checking Data Validity**

Validity concerns the accuracy or correctness of the research results. The value of validity or truth depends on how well the researcher builds trust in the results of the study based on the research design, participants, and context. The researcher is obliged to represent the reality of the research participant as accurately as ownership and must provide assurance in the report that the obligation has been fulfilled. To test the validity of the data obtained during in this research, researchers will use the form of credibility tests by triangulation.

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<sup>71</sup> Moh. Kasiram, *Metodologi Penelitian, Refleksi Pengembangan Pemahaman dan Penguasaan Metodologi Penelitian* (Malang: UIN-Malang Press, 2008), page 148.

Triangulation, is checking data from various methods of data collection, various sources, and various times. There are three types of triangulation, namely: Triangulation of sources, triangulation of techniques and triangulation of time.


In this research, researcher will use triangulation of sources and data collection methods. Researcher will compare and recheck the validity degree of data collection by time and different tool in qualitative method. Then the researcher will use comparison between research focuses with the interview to some informant.

## **H. Research Procedure**

The research procedures in this work or systematic research consist 3 steps, itwith the pre-field stage (pre-research), the implementation phase (research), and ends with the research report preparation stage (final research).

### **a. Phrase of pre-research**

- 1) Develop a research design
- 2) Submission of title to the guardian lecturer
- 3) Submission of titles to the majors
- 4) Make a thesis proposal
- 5) Survey to the research location
- 6) Consultation of proposals to the supervisor
- 7) Develop a literature review
- 8) Designing research methods

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- 9) Prepare research equipment
  - b. Phrase of Research
    - 1) Understand research background
    - 2) Conducting interviews with research subjects
    - 3) Make observations at the study site
    - 4) Gather documentation related to research
  - c. Phrase of Final Research
    - 1) Designing the framework of research results
    - 2) Describe research data
    - 3) Processing data according to predetermined categories
    - 4) Analyze data
    - 5) Prepare a complete final report
    - 6) Consultation to the supervisor

## CHAPTER IV

### DATA EXPOSURE AND RESEARCH RESULTS

#### A. Data Exposure

##### 1. The History of Pesantren Mahasiswa Al Hikam Malang

Pesantren Mahasiswa Al Hikam Malang was initiated by KH. A. Hasyim Muzadi was officially founded on 17 Ramadhan 1413 Hijriyah (March 21, 1992 AD). As a pioneer of special boarding schools for students, Al Hikam wants to be an Islamic educational institution that able to combine the positive dimensions of higher education that emphasizes in science and technology with the positive dimensions of pesantren which will become a vehicle for forging personalities and morals that true based on Islamic values.

As a first step in establishing a pesantren, KH Hasyim Muzadi, known as an activist and preacher of the Nahdlatul Ulama organization, pioneered routine recitation on Friday which was carried out alternately from house to house. In 1984, together with the Jantisari community on the waqf land of M. Cholil Alwi's family, he built a small mosque which would later become a center for diversity development. In 1986, the pamong of the village of Tulusrejo, H. Nachrowi donated 800 square meters of land for the construction of the mosque. And the construction of the mosque was finally completed in 1989 and was given the name Al-Ghazali.

After that, it was agreed by the committee to form a foundation. On July 3, 1989, the committee inaugurated the Al Hikam Foundation which

operates in three arable fields; First, Majelis Ta'lim and Da'wah. Second, Human Resource Development. Third, Pesantren Mahasiswa Al Hikam Malang as the main claim.

At that time, Al Hikam only received santri from non-religious tertiary students in Malang. Since 2003, Al Hikam began to accommodate santri graduates of traditional salaf pesantren from all over Indonesia to be educated in the Pesantren Mahasiswa Al Hikam or Ma'had Aly Al Hikam. The difference in the background of these students came to be known as the term "pesma" students for students who lived in the hut but studied outside and the students "ma'had aly" for students who lived and studied at Al Hikam. So with this endeavor, it is hoped that communication between religion and science in the learning society will be realized in the midst of the Al Hikam Islamic Boarding School.

There are three main rationales why Pesantren Mahasiswa Al Hikam must be realized:<sup>72</sup>

- a. Reasons for Romanticism: KH. Hasyim Muzadi felt that he had a responsibility to initiate a pesantren which would become a forum for the formation of religious knowledge and give birth to generations who had roles in various fields to respond to the needs of the present age so that the educational standard of Islamic boarding schools continued and developed.

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<sup>72</sup> Buku Profil Pesantren Mahasiswa Al Hikam, 2017, page 5-6.



- b. Strategic Reasons: According to KH Hasyim Muzadi, tertiary education graduates will naturally occupy strategic positions in various sectors. These graduates need to be equipped with mature religious knowledge so that when carrying out the mandate does not come out of Islamic law. And his hope, Al Hikam is able to give birth to a nation's successor who has good Islamic and scientific integrity.
- c. Academic Reasons: To realize the combination of science and religion, a learning environment must be created that supports students getting religious knowledge teaching that has relevance to the knowledge obtained from their respective tertiary institutions.

## 2. Vision, Mission, Goals, and *Ruhul Ma'had*

The vision of Pesantren Mahasiswa Al Hikam: To realize Pesantren Mahasiswa Al Hikam as a learning society to develop the potential of human nature that integrates religious ethics, scientific ethics and social ethics. Mission of Pesantren Mahasiswa Al Hikam: Making student boarding schools the center of forging religious morals, centers for the growth of scientific culture, centers for life skills and social responsibility.

The objectives of the Pesantren Mahasiswa Al Hikam include producing alumni with religious character, producing alumni who are knowledgeable, and producing alumni who have the skills to face, solve and manage life problems.

In addition, there is *ruhul ma'had* (pesantren soul) in the Pesantren Al Hikam Malang which includes sincerity in charity, honest in attitude,

simple in life, polite in getting along, independent in trying, and struggling together.

### **3. Pesantren Mahasiswa Al Hikam Education System**

The Pesantren Mahasiswa Al Hikam forms three main areas as the executor of the education process:

#### **a. Kepengasuhan**

Kepengasuhan is an important part of Pesantren Mahasiswa Al Hikam education where pesantren caregivers provide advice, direction and guidance to students both regarding the vision, mission, motto and spirit of Islamic boarding school, the principles of religious values and social norms, so the santri will be directed towards the development of sholih in the Shari'a and sholih according to the context of the era. The caring panel is regularly scheduled weekly, monthly and yearly, and on incidental opportunities that are possible and necessary. Forms of caring activities include:

- 1) The preaching on Saturday morning, was held after the Shubuh prayer with the material of the book of Mursyidul Amin which is a summary of the book Ihya 'Ulumiddin by Imam Al Ghazali.
- 2) Istighotsah (weekly) is a form of joint prayer activities that are followed by all santri, all asatidz and held every Wednesday after Isha prayer.

3) Tambih Al Am (monthly) is a caring program that is held every month as a medium to deliver caregiver activities related to education at Pesam Al Hikam.

4) Counseling (scheduled / adjusted) is a caring program in the form of assistance and guidance to students individually. Counseling evaluation system through attitude criteria reports (good, enough, less). In some forms of evaluation: worship, manners, order, etc.

b. Dirosah

Dirosah carries the task of designing programs and learning strategies and the implementation in the provision of scientific material and life skills that are classical. Dirosah is a learning program given through the learning process in class by the asatidz which is directed at the development of students' intelligence through teaching activities (cognition).

c. Kesantrian

Kesantrian is a part of education that is more delegated to santris. In this case, especially the entire organization and activities of santris in Al Hikam. Santri as a planner, executor, and as an evaluator in every activity. While the cleric or coach is a companion so that activities can still be controlled so that apart from being an object, in this section, students are truly as subjects in pesantren education. One form of activity is OSPAM.

OSPAM is a forum for students to self-actualization, channeling talent-interests and learning leadership. In practice, the tasks of OSPAM is managing the activities and needs of all students in the Al Hikam environment.

In general, there are three outlines that become the reference of the program in the organization, namely the management of the santri's religious discipline, intensification of scientific achievements, and taking care of the household in Pesma Al Hikam. The manifestation of the above program includes conditioning the congregational prayers at the mosque, mudawah qiroatil quran, carrying out pilgrimage tahlil and yasin every Thursday night, muhadharah, seminars and trainers, book review, social service, and so on.

All OSPAM activities are all planned, carried out and evaluated by students independently while the clerics from the board of public welfare act as assistants. Through this OSPAM activity, it is hoped that all santri will have leadership, creativity, initiative and courage that uphold democratic-ethical attitudes in order to equip themselves to meet life in society in a larger environment.

## **B. Description of Research Results**

### **1. Nationality Values Internalized among Santri of Pesantren Mahasiswa Al Hikam Malang**

The internalizing of nationality values in Pesantren Mahasiswa Al Hikam Malang or commonly called Pesma Al Hikam, has been going on

since Pesma Al Hikam was built. It is evident from the photo documentation of Pesma Al Hikam that in Pesma Al Hikam there was a national dialogue and halaqoh activity as well as there was a religious radicalism socialization activity carried out by BNPT in collaboration with Pesma Al Hikam to minimize radical Islamic propaganda among santri of Al Hikam santri.<sup>73</sup>

Especially now, in the millennial era, Indonesian youth increasingly fade the value of nationalism in their daily lives. So, it's very much needed to strengthen nationalism values from various sides. Pesma Al Hikam appears as a boarding school that specifically accepts santri from students university has displayed a pilot internalizing of national values in the daily life of the Islamic boarding school. The following national values are embedded in Pesma Al Hikam Malang:

a. The value of loving the motherland

KH Hasyim Muzadi, as the founder of Pesma Al Hikam, has planned the planting of the value of nationalism to the students of Pesma Al Hikam, the value is patriotism. This was also stated by Ustadz Muzammil as Head of Kedirosahan:<sup>74</sup>

“Tutur-tutur yang terkaitnya ya yang tadi itu. Mengacu pada kehidupan berbangsa dan bernegara dengan baik. Tugas kita kedepannya itu bagaimana kita mewujudkan apa yang diinginkan oleh bapak-bapak pengasuh ditanamkan adalah cinta tanah air. Semua itu akan bermuara pada Indonesia. Karena itu banyak anak-anak muda kita ini nilai-nilai nasionalisme-nya sudah mulai luntur, kalau tidak kita pegang, hancur. Kalau kayak saya ini kan,

<sup>73</sup> Photos documentation of Agendas in Pesma Al Hikam.

<sup>74</sup> Direct Interview with Ustadz Muzammil on 23rd March 2020 at 09.35 WIB.



apa tidak ya tinggal sisa-sisa kehidupan saja. Anak-anak ini yang akan melanjutkan. Kalau ini nggak beres, nanti jadi apa. Nah itu yang diinginkan dari Kyai Hasyim.”

In line with this statement, in the documentation there is also a photo of the organizing of the annual Independence Day ceremony of the Republic of Indonesia as concrete evidence that Pesma Al Hikam has not forgotten the history of Indonesian independence as well as in commemorating the services of heroes who have fought for the independence of the Indonesian people. It is fitting as a good citizen to have a love for the motherland by actively participating in national activities.<sup>75</sup>

#### b. Religious Value

Certainly a major feature in every pesantren to uphold religious values in daily life from waking up to getting back to sleep. No exception at Pesma Al Hikam. As is well known, this religious value is related to worship and the application of religious teachings that have been understood by santri. This is as stated by Ustadz Ali Rif'an:<sup>76</sup>

“Ini saya nggak tau persisnya ya, tetapi yang saya fahami bahwa e... Nilai kebangsaan... Nilai-nilai kebangsaan yang saya fahami itu adalah misalkan e... ada religius. Itu pada kuncinya kalau pesantren. Religius misalnya di dalam ibadah di dalam mereka menjalankan ajaran agama sebagaimana yang ada.”

<sup>75</sup> Photos documentation of Agendas in Pesma Al Hikam.

<sup>76</sup> Interview via Voice Call WhatsApp with Ustadz Ali Rif'an on 16th April 2020 at 13.25

A similar statement was expressed by the Chairperson of OSPAM (Mas Vikky Hidayatulloh) that in Pesma Al Hikam tends to be of religious value as well as worship, as follows:<sup>77</sup>

“... karena segala sesuatu yang memang menjadi perilaku yang mencerminkan nilai-nilai kebangsaan itu kalau disini itu lebih cenderung ke nilai-nilai religius seperti ibadah selalu selalu dikontrol mesti sama kyai sama asatidz.”

In more detail, Mas Eggy Nurmadianto explained that in Pesma Al Hikam emphasis was on self-awareness in worship as evidenced by suggestions for recitation, prayer and other worship activities.<sup>78</sup>

“Yang pertama masalah ketuhanan yang maha Esa. Disini sangat menerapkan sekali. Tadi kan sempet saya bilangan kan bahwasanya disini ini penekanannya di pondok, penekanannya tentang kesadaran diri dalam hal ibadah. Nah dari ngajinya, temen-temen disuruh ngaji, disuruh sholat. Dan melakukan kegiatan-kegiatan yang berbau ibadah, sholat dhuha dan sebagainya. Nah itu mbak yang pertama.”

#### c. Ethical Democratic Values

Pesma Al Hikam's regulations do not restrain the lives of santri and not too liberating for 24 hours. The value system used by Pesma Al Hikam adheres to an ethical democratic value system as expressed by Ustadz Muzammil:<sup>79</sup>

“Disini itu kan sistemnya demokratis etis. Silahkan bebas sebeb-bebasnya, termasuk disini berpakaian kan bebas anak-anak, mau pake celana asal yang menutup aurat. Tidak harus keluar masuk pesantren harus pake sarung. Karena apa, etikanya

<sup>77</sup> Interview via Voice Note WhatsApp with mas Vikky Hidayatulloh on 25th March 2020 at 22.41 WIB.

<sup>78</sup> Interview via Voice Call WhatsApp with mas Eggy Nurmadianto on 26th March 2020 at 14.20 WIB.

<sup>79</sup> Direct Interview with Ustadz Muzammil on 23rd March 2020 at 09.34 WIB.

orang berpakaian itu menjaga. Bukannya semua itu tidak boleh, boleh. Tapi kan dalam hubungan pesantren kok kurang etis.”

Besides that, Ustadz Muzammil said further that in arranging OSPAM work programs were also mandated to organize the life of the pesantren without forgetting freedom but not the immature freedom because santri who would be arranged were adult students not elementary school children anymore.<sup>80</sup>

“Kepengurusan satu tahun apa, semuanya ini diserahkan ke OSPAM, dengan berpijak pada visi, misi, tujuan. OSPAM itu dipasrahi menata kehidupan keseharian di pesantren dan untuk menentukan program kerja. Tanpa melupakan kebebasan tetapi kebebasan yang demokratis. Demokratis dan etis untuk kehidupan yang dikemas dengan etika. Bukan kebebasan yang sak karepe. Jadi ya hanya ini aja.”

The same thing was also stated by Ustadz Ali Rif'an as Secretary of Dirosah, that santri had the same opportunity and role during becoming santri at Pesma Al Hikam. So there is no imbalance between santri.<sup>81</sup>

“Demokratis saya kira karena masing-masing anak mempunyai kesempatan yang sama, punya peran yang sama, punya apa namanya kontribusi yang sama dan yang lain mungkin ya kita ada nilai-nilai kesamaan posisi mereka. Artinya yo walaupun itu anaknya orang kaya walaupun anaknya kyai kalo di pesantren ya mereka melakukan peran yang sama. Misale waktune e apa namanya jaga malam, ya mereka akan memiliki peran yang sama. Waktunya mereka bersih-bersih yo akan memiliki hak dan kewajiban yang sama.”

#### d. Value of Unity

Still adapted from an interview with Ustadz Muzammil, in terms of santri food, Pesma Al Hikam is slightly different from pesantren in

<sup>80</sup> Direct Interview with Ustadz Muzammil on 23rd March 2020 at 09.32 WIB.

<sup>81</sup> Interview via Voice Call WhatsApp with Ustadz Ali Rif'an on 16th April 2020 on 13.40 WIB.

general. In Pesma Al Hikam, it does not free santri to bring food from outside, there is no difference in the price of food for santri whose economic background is able or less able. In addition, there are joint cooking activities to strengthen unity among students.<sup>82</sup>

“Di Al Hikam ini sedikit berbeda dengan pesantren pada umumnya, di Al Hikam ini santri tidak boleh membeli makanan dari luar. Makanannya dari pondok yang dimasak oleh santri itu sendiri. Lha ketika masak ini ada nilai persatuan antar santri. Nanti kalau beli makanan di luar pondok, ada yang beli makanan enak, ada yang enggak.”

Besides that, from the circle of friendship of students who came not only from one region, it showed that the unity was indeed implemented in Pesma Al Hikam. Mas Vikky Hidayatulloh also revealed that the differences in the area of origin of the santris who would teach new ways of interaction and how to respond to new ones were also in accordance with the personalities of their friends so they did not cause divisions, as follows:<sup>83</sup>

“Kemudian ada e nilai-nilai persatuan disini. Jadi, temen-temen di Al Hikam ini tidak hanya berasal dari temen-temen yang ada di Jawa Timur ataupun di pulau Jawa. Banyak juga, dari Aceh pun ada, dari Medan, dari apa namanya Papua pun ada. Jadi memang menurut saya sendiri e... saya bisa memahaminya dengan berinteraksi dengan temen-temen yang ada di dari luar daerah kita. Disitu kita masih bisa mengangkat bagaimana nanti e cara menyikapi mereka dari berbagai daerah. Itu kalau menurut saya untuk yang persatuannya.”

Not only that, in reading the Burdah there is also the value of unity. The santris are free to read the text of the Sholawat Burdah from the book

<sup>82</sup> Direct Interview with Ustadz Muzammil on 23rd March 2020 at 09.15 WIB

<sup>83</sup> Interview via Voice Call WhatsApp with mas Vikky Hidayatulloh on 25th March 2020 at 21.49 WIB

and from the file sent through the WhatsApp application. If there are students who do not have a book or their smartphone is constrained, then other students will lend a book or share reading so they can recite the Burdah sholawat.

e. Value of Deliberation

Deliberation which is often interpreted as a forum to accommodate various sounds, it also applied at Pesma Al Hikam. In various decision-making sessions always use deliberation. Such a simple thing in class when determining class leader. This information was conveyed by Ustadz Ali Rif'an:<sup>84</sup>

“Diantara hal yang sederhana saja, ketika mereka e di dalam kelas, di dalam kelas misalnya ya, mereka menentukan ketua kelas, itu bisa juga dengan melalui musyawarah. Itu sebenarnya juga kan di nilai nasionalisme kan.”

Even when researchers asked OSPAM's general chairperson to find additional sample interviews, the OSPAM chairperson also asked the target sample beforehand whether or not to be interviewed to explore thesis research data.

f. Humanitarian Values

Humanitarian values are interpreted as understanding the potential of the santris in accordance with their own independence. It is because the santris are in the age of the searching true identity. So we need a way of rules that can understand their difficulties in finding true identity. It

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<sup>84</sup> Interview via Voice Call WhatsApp with Ustadz Ali Rif'an on 16th April 2020 at 13.41 WIB



has accordance with what was announced by Ustadz Ali Rif'an through online interviews:<sup>85</sup>

“Secara manusia, nilai-nilai kemanusiaan mereka ya kita mencoba menghargai mereka dengan apa ya dengan potensi dan apa potensi dan peran mereka kan mereka orang yang sudah dewasa tetapi dewasanya itu belum sampek masalahnya, jadi sebenarnya mereka dewasa belum nyampek, anak-anak wis lewat. Itu masa-masa paling ribet itu karena itulah kita mencoba memahami apa memahami kemanusiaan mereka atau kedirian mereka. O anak ini yo dipaksa ngga bisa dilosno juga gak bisa. Yo makane kami berupaya untuk bagaimana menjadi partner yang baik untuk mereka.”

g. Obedience Value

The value of obedience always becomes the main value in every pesantren, especially in Pesma Al Hikam Malang. Obedience always goes hand in hand with regulations. It became not surprising that there are many logical allusions from santri regarding the rules applied in pesantren with the obedience expected from them. Because it has become the norm of every human who does not want to be bound by various rules in his life. In a voicecall interview with Ustadz Ali Rif'an, he revealed that:<sup>86</sup>

“Kemudian apa lagi ya, taat, taat pada aturan, saya nilai ketaatan itu ya nilai utama di pesantren al Hikam. Taat pada aturan yang kalo temen-temen yang mengistilahkan itu justru dengan adanya aturan maka kita bisa melanggar artinya dengan adanya artinya temen-temen melanggar tidak. Karena ada aturan maka kita disebut melanggar kan gitu. Logikanya anak-anak kan gitu. Kalau tidak ada aturan ya maka tidak ada yang melanggar ya logikanya benar, tapi kan e yang difahami itu di Al Hikam relatif longgar. Ya artinya longgar itu tidak ada aturan yang ketat karena

<sup>85</sup> Interview via Voice Call WhatsApp with Ustadz Ali Rif'an on 16th April 2020 at 13.41 WIB.

<sup>86</sup> Interview via Voice Call WhatsApp with Ustadz Ali Rif'an on 16th April 2020 at 13.43 WIB.

aturannya ada dirinya sendiri. Screening awalnya adalah dirinya sendiri. Yang membuat aturan adalah dirinya sendiri maksudnya. Lebih banyak itu, walaupun ada aturan-aturan itu ya yang sifatnya untuk lebih memudahkan saja.”

Then when the researcher went to the home of one of the caregivers Pesma Al Hikam, the santri who were asked to help deliver the researcher to the other caregiver's house were obeyed and carried out to the end.<sup>87</sup> Meanwhile, when the researcher was still interviewing one of the caregiver in Pesma Al Hikam for the first time, the caregiver asked one of the female santri to accompany the research of researcher. And without arguing, the santri obeyed what the caregiver ordered her.<sup>88</sup>

#### h. Fairness Value

The value of justice applied by the religious teachers to the santris in Pesma Al Hikam Malang is not fair that all santris will get the same law if they break the rules. But it adjusted to the portion of each student so they will get justice in accordance with their abilities. Similar to what is written in the rules of the Al Hikam Islamic Boarding School article 5 on sanctions and article 6 on the types of physical sanctions intended for students who violate the regulations in Pesma Al Hikam as follows:<sup>89</sup>

#### ARTICLE 5

- 1) Violations of the pesantren code of conduct will be subject to sanctions according to the type of violation

<sup>87</sup> Observation in Pesma Al Hikam on 15th January 2020 at 10.55 WIB.

<sup>88</sup> Observation in Pesma Al Hikam on 15th January 2020 at 13.15 WIB

<sup>89</sup> Documentation of law in Pesma Al Hikam

- 2) Santri who violate the obligations of points 1, 2, 3, 4 and prohibition of point 1, are subject to sanctions until their rights as students are revoked and expelled from the Al Hikam Islamic Boarding School.
- 3) Students who violate the obligations of points 5, 6, 7 and points 11, 12, 13 and 14 and prohibition of students from points 2 to 5, are subject to sanctions in the form of warnings and physical sanctions
- 4) Santri who violate the obligation of point 8 are subject to sanctions in the form of warnings and fines
- 5) Santri who violate the prohibition of points 6 to 8 are subject to sanctions in the form of warnings and deprivation
- 6) Santri who violate the ban on point 9 are subject to sanctions to repair san or replace them
- 7) Santri who violate the prohibition of point 10 are subjected to a haircut sanction by the Asatidz Council or the disciplinary commission

#### ARTICLE 6

- 1) Physical sanctions are all forms of punishment related to physical santri
- 2) Physical sanctions in the form:
  - Clean the bathrooms
  - Clean and remove trash
  - Clean the mosque
  - Clean the pesantren page

- Adhan at the specified time
- Reciting the Holy Quran
- And others are in accordance with MKK policy

3) Penalties in the form of money and / or goods in accordance with the provisions in force and agreed upon

This was revealed by Ustadz Ali Rif'an when interviewed by researchers via WhatsApp voicecall:<sup>90</sup>

“Adil itu kan ya kalau dalam pemahaman kami itu relatif kan ya. Relatif bukan berarti tidak melakukan, tidak. Tapi didalam pemaknaan kami ya semua santri memiliki porsi dan kondisi yang sama. Itu yang kami anggap adil. Misalkan memperlakukan santri yang senior dan yang junior, yang kita maknai adil itu kan yang sesuai dengan prosinya. Ya jadi semuanya tidak harus sama, ya kita pemaknaan itu bagi kami sendiri ada sedikit pemaknaannya lho ya. Tetapi tetap juga, tetap dalam koridor adil itu tadi.”

## 2. The Process of Internalizing National Values through Islamic Learning in Pesantren Mahasiswa Al Hikam Malang

To begin the life of a good nation and state, should start through by religion.<sup>91</sup> Where all will lead to *iqro'* (read). *Iqro'* itself which comes from kalam Allah SWT:

اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ

Meaning: Recite in the name of your Lord who created. (QS. Al Alaq: 1)

From that *iqro'*, we will find the importance of the role of education as one of the ways to teach national values. Through education will manifest good morals as the Prophet Muhammad (PBUH) said:

<sup>90</sup> Interview via Voice Call WhatsApp with Ustadz Ali Rif'an on 16th April 2020 at 13.46 WIB.

<sup>91</sup> Direct Interview with Ustadz Muzammil on 23rd March 2020 at 10.08 WIB

إِنَّمَا بُعِثْتُ لِأَتَمِّمَ مَكَارِمَ الْأَخْلَاقِ

Meaning: "I was sent to perfect the morality" (HR. Al Baihaqi)

If the morality is good, a harmonious and peaceful life will be created. Regardless of any religion believed because basically every religion contains the same values (justice, honesty, mutual cooperation, etc.) it's just different on the side of God and creed. From all that, it will lead to the realization of a good nation and state as Allah has said in surah Saba verse 15:

...بَلَدٌ طَيِّبَةٌ وَرَبٌّ غَفُورٌ

Meaning: "... A good land [have you], and a forgiving Lord." (QS. Saba: 15)

Based on an interview with Ustadz Ali Rif'an as a dirosah secretary, learning program at Al Hikam Malang through three domains, namely kepengasuhan, dirosah and kesiantrian. Of these three domains, it is unknown which domain has the most influence in the lives of santri. But it is certain that all three have a contribution in influencing santris.<sup>92</sup>

"pembelajaran di al Hikam melalui 3 ranah. Ada 3 unit atau 3 ranah, saya mengistilahkan 3 ranah saja. Yang pertama melalui kegiatan dirosah, yang kedua melalui kegiatan kepengasuhan, dan yang ketiga melalui kegiatan kesiantrian. Ini e apa yang paling besar pengaruhnya, saya nggak tau. Tetapi masing-masing memberikan kontribusi keberhasilan terhadap proses pembelajaran di al Hikam."

The area of kepengasuhan focuses on the advice given by Al Hikam caregivers and kitab study. The kesiantrian sector focuses on activities

<sup>92</sup> Interview via Voice Call WhatsApp with Ustadz Ali Rif'an on 16th April 2020 at 13.05 WIB.



surrounding santri. And the field of dirosah focuses on basic materials and specialization in class. The basic materials taught include fiqh of worship, nahwu shorof, al-Quran, ushul fiqh.

Not all material can be related to nationality values, except that the material is related to nationality values. As an example of the material history of the Archipelago Islam, santris are asked to examine religious leaders in their respective areas then make the results of research simply.

Stages that must be done by santris in learning the material:

- a. Having an insight into previous religions in general
- b. Link religious development in Indonesia
- c. Analyzing the relationship of religious insight to yourself
- d. Apply religious insight in life
- e. Living the application results in life<sup>93</sup>

“Misalkan mereka tahapannya memiliki wawasan tentang keagamaan, terutama bagaimana pengembangan Islam... di dunia Islam dan bagaimana ketika itu ditarik ke pengembangan Islam di Indonesia. Secara teoritis, mereka paling tidak memahami alur itu. Yang kedua setelah mereka memahami, kemudian mencoba menganalisis. Dianalisis di antara sekian proses itu kira-kira ada nggak apa namanya e hubungannya dengan diri mereka sendiri. Kepentingan apa sih panjenengan mempelajari ini, artinya dia mencoba untuk menganalisis apa sih pentingnya bagi njenengan mempelajari ini. Kemudian nanti mereka mencoba mengaplikasikan di dalam praktek kehidupan mereka. Artinya praktek itu ya, dalam bahasa sederhananya kita minta mereka untuk e apa namanya untuk pergi ke lapangan tadi, pergi ke lapangan terus kemudian mereka menemukan sesuatu yang dari situlah kemudian mereka bisa apa ya istilahnya, bisa menghayati apa saja yang kemudian perlu disampaikan disana.”

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<sup>93</sup> Interview via Voice Call WhatsApp with Ustadz Ali Rif'an on 16th April 2020 at 13.10 WIB

The learning process at Pesma Al Hikam generally uses a learning process directed at adult learning where the process is slightly different from the learning process for children. The students of Pesma Al Hikam can study independently, but still gain control from the pesantren. In addition, the process of inculcating national values in religious learning is included in the hidden curriculum because it is left to each cleric teacher to instill what value in learning.

Aside from going through a lecture, planting national values is also through guest lecture from outside figures of Pesma Al Hikam with the aim of providing additional insight to the santri. For guest lecture speakers usually come from the TNI, KPK, and several important figures from outside universities who are visiting Pesma Al Hikam. The santri will be gathered in the mosque or in the hall, then the santri listen carefully to the explanation of the material by the speaker.

Reported from the results of an interview with Ustadz Muzammil, the task of caregivers and the ranks of the board of asatidz only directed santri. There are times when the role of *Tut Wuri Handayani* (from behind a teacher must be able to provide encouragement and direction), *Ing Madya Mangun Karsa* (in the middle or among students, teachers must create initiatives and ideas), and *Ing Ngarsa Sung Tuladha* (in the front, an educator must set an example or example of good action).<sup>94</sup>

“Oh anak-anak itu karepe begini, kita ikuti. Tapi tidak kemudian kita ikuti semua. Kita juga mengarahkan, jadi ada kalanya Tut Wuri

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<sup>94</sup> Direct interview with Ustadz Muzammil on 23rd March 2020 at 09.34 WIB

Handayani Ing Madya Mangun Karsa Ing Ngarsa Sung Tulada. Kalau kita harus di depan terus, wah, endaklah. Kita gak mau seperti anak-anak gini.”

Actually there is no specific evaluation form prepared to assess the extent to which the success of value investing in Pesma Al Hikam. Because investing value directly on the application. There is no theory adopted in the process of internalizing values. It happened because the santri who inhabit Pesma Al Hikam are no longer children then it no more time to repeat explanation about that values. As stated also by Ustadz Muzammil:<sup>95</sup>

“Anak-anak itu kalau secara melajari, sudah faham. Cuma tinggal kita bina. Setiap pertemuan gitu kita sisipkan itu nilai-nilai kehidupan, semua kehidupan. Dan apa kemudian, responnya lewat ini OSPAM itu. Kita tau. Jadi disini kalau secara teori, tidak. Kalau teori itu kan tidak selalu benar, kalau penelitian yang bagus itu bagaimana teori itu menghasilkan teori baru. Di Al Hikam malah tidak seperti itu. Malah justru kalau itu dilakukan, langkah pertama gini, gitu, malah menunjukkan titik jenuh, bosan. Kalau udah bosan, ndak menghasilkan apa-apa. Kalau di model pembelajaran kan yang penting anak itu senang dulu to. Kalau sudah senang, maka anak itu apapun mau dilakukan. Tapi kalau dari awal sudah tidak senang, gini, ah gini-gini, sudah gak ada respon. Lha kita karena anak-anak mahasiwa, kita harus tau seperti apa, bagaimana? Kalau anak-anak ini kita berlakukan seperti anak-anak SD, terus apalagi kita lihat zaman sekarang sudah milenial, katanya, “Wah, ini sudah gak level, Pak”. Kan gitu. Lha kita gak ikut itu.”

If an assessment is carried out on the process of inculcating nationality values it can be seen from the classical system applied in the dirosah. Because in the classical system can be evaluated from the daily life of santri. There are monthly evaluations through each homeroom teacher, some are conducted every 3 months in a comprehensive evaluation related

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<sup>95</sup> Direct interview with Ustadz Muzammil on 23rd March 2020 at 09.29 WIB

to the activities of santri, namely kepengasuhan, kedirosahan and kesiantrian, then each semester with an examination system to find out the understanding of the material, the last being annual to determine the santri class promotion.<sup>96</sup>

“Tetapi kalau penilaiannya dalam konteks pembelajaran maka sebenarnya ya kita kan ada sistem klasikal itu. Sistem klasikal itu ya evaluasi ada evaluasi keseharian mereka, melalui misalkan kontrol keseharian mereka itu sebenarnya evaluasi yang sebenarnya sederhana yang biasanya sering kita lakukan. Ada yang evaluasi sifatnya bulanan, bulanan itu biasanya melalui wali kelasnya masing-masing. Ini yang paling mudah kami lakukan ya keaktifan anak-anak dalam mengikuti kegiatan di pesantren. Kemudian ada evaluasi yang sifatnya 3 bulanan, per 3 bulan ini ya. Itu biasanya evaluasi menyeluruh terkait dengan proses kegiatan santri yang ada di pesantren, termasuk juga kegiatan-kegiatan kepengasuhan dan kesiantrian. Kemudian nanti ada evaluasi yang sifatnya semesteran ya tu kita menggunakan sistem ada ujian dan sebagainya untuk mengetahui tingkat kefahaman anak-anak terhadap materi yang disampaikan. Kemudian ada evaluasi akhir tahun itu biasanya untuk menentukan apakah santri yang bersangkutan itu naik atau tidak naik kelas.”

### **3. The Responses of Santris to the Activities of Internalizing National Values thorough Religious Learning in Pesantren Mahasiswa Al Hikam Malang**

The background of planting nationality values in Pesma Al Hikam according to Vikky Hidayatulloh as the chairman of OSPAM began with the figure of Abah Hasyim Muzadi as the founder of Pesma Al Hikam and one of the figures in NU (Nahdlatul Ulama) who echoed the harmony of

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<sup>96</sup> Interview via Voice Call WhatsApp with Ustadz Ali Rif'an on 16th April 2020 at 13.14 WIB



the Indonesian people, as revealed in an interview in Abah Hasyim Muzadi via WhatsApp voice note:<sup>97</sup>

“Ya jadi kalau menurut saya yang pasti untuk latar belakangnya berawal dari ketokohan Abah Hasyim Muzadi sendiri. E... yang saya tau bahwa Abah dulu sebagai tokoh di NU (Nahdlatul Ulama) dan NU (Nahdlatul Ulama) sendiri kalau menurut saya yang memang paling menggaungkan tentang kerukunan bangsa di Indonesia ini. Salah satunya yang beliau-beliau... yang beliau gaungkan adalah Islam rahmatan lil alamin. Disitu yang kita tahu bahwa, apa namanya... Islam rahmatan lil alamin ini semuanya sama. Jadi, ya bagaimana di Indonesia ini meskipun kita yang saya tau ini berbeda-beda tetapi melalui ajaran dari Abah Hasyim Muzadi sendiri jangan sampek kita dengan e berbeda-beda di Indonesia ini kita akan terpecah itu jangan sampai itu. kalau untuk sejak kapannya sih sebenarnya ya sejak saya masuk pun sebenarnya sudah ada tetapi kalau menurut saya ya dari awal pesantren ini berdiri dan pendidikannya sudah dimulaipun itu yang saya tau dulu Abah sendiri yang masih mengajar pelajaran pembelajaran agama disini. Yang pasti disitu didalamnya tertanam e... nilai-nilai kebangsaan.”

Because the process of internalizing national values has been implemented since the founding of Pesma Al Hikam, the researchers obtained data on the students' responses to the process. Furthermore, mas Vikky Hidayatulloh said that the students' response to the pesantren's activities depended on their personal activities:<sup>98</sup>

“Yo lek dibilang akeh sing sadar, akeh sing enggak sih sebenere tergantung se. Cuman lek dibilang kesadaran contoh jamaah, wis sadar dewe. Iku lak masalah konsistensi sih, Mbak. Kan lek pas arek-arek kosong, nganggur, pas nggak ada kerjaan, gak tidur, pas jamaah yo jamaah. Kadang yo nek dibilang akeh sadare, yo nek aku, ya akeh sing sadar. Kewajiban mereka pasti sadar, pas wayah tahlil, ngaji, kerja bakti harus diobrak-obrak dulu. Harus disadarkan dulu. Itu tugas e pengurus OSPAM.”

<sup>97</sup> Interview via *voicenote* WhatsApp with mas Vikky Hidayatulloh on 23 March 2020 on 21.46 WIB.

<sup>98</sup> Interview via *voicecall* WhatsApp with mas Vikky Hidayatulloh on 28th March 2020 on 13.45 WIB



Eggy Nurma Dianto as chairman I of OSPAM stated that the spirit frequency of Pesma Al Hikam's santri's was still low in participating in pesantren activities:<sup>99</sup>

“Untuk masalah tadi, kalao ngomongin Pancasila, yang pertama kan keagamaan ya, nah, disini ini tadi kan penekanannya kan ibadah, temen-temen disini kesadarannya masih rendah, Mbak, akan hal ibadah. Literasinya akan hal ibadah pun masih rendah. Makanya disini pun sudah diterapkan beberapa kebijakan menerapkan ngaji, diwajibkan ada absennya dan dioprak-oprak sama ustadznya masih banyak yang eksadarannya masih rendah.”

When researchers observed and participated in the reading of the Burdah prayer at Al Ghazali Pesma Al Hikam Mosque after the Maghrib prayer with the santri's and the Asatidz with Pesma caregivers in order to pray together hoping that the Corona virus would not get worse, the researchers saw that there were still some female students who followed the Islamic students. come to the mosque. Some followed alone, together, and many. Even when the recitation of the Burdah prayer had lasted quite a long time, there were 3 female students who had just entered the mosque casually. Some of the students have memorized the Burdah prayer, some have read the book of the Burdahan, and some have read the text of the Burdah prayer on their smartphones because before the Maghrib already there was sent the text of the Burdah prayer via WhatsApp for students who did not have the book of Burdah.<sup>100</sup>

Ustadz Muzammil as head of the dirosah also believes that santri's who are still in the pesantren are not fully aware of the benefits of various

<sup>99</sup> Interview via Voice Call WhatsApp with mas Eggy Nurmadianto on 26 Maret 2020 on 14.11 WIB.

<sup>100</sup> Observation on 21st March 2020 at 17.30 WIB.

life lessons taught at the pesantren through activities, after they become alumni, they only realize all of that. More precisely as he said in an interview at the administration office:<sup>101</sup>

“Jadi ya, alumni itu begitu selesai dari pondok ini, hubungan dengan pesantren bukan kemudian putus sama sekali. Justru anak-anak begitu selesai dari pesantren itu merasa sangat banyak berhutang jasa terhadap pesantren. Jadi, orang itu kalau masih tinggal di dalam, masih belum tau apa, bagaimana. Baru setelah keluar, baru merasa, oh, ternyata pesantren itu, dia merasa ada penyesalan, ‘kenapa saya dulu kok nggak gitu gini’. Jadi sekarang itu karena masih di dalam, gak rumongso. Baru setelah itu, oh ini. Makanya, kemudian anak-anak alumni itu dengan Al Hikam semakin bagus komunikasinya.”

Apart from all that, activities that lead to the application of national values in Pesma Al Hikam have been going well. For example, in scientific discussions, santri also play a role in considering national values because in scientific discussions, all material explanations are left entirely to the students in charge. The statement was adapted from the words of mas Vikky Hidayatulloh as follows:<sup>102</sup>

“santri sendiri pun dalam diskusi tidak luput untuk mempertimbangkan nilai-nilai kebangsaan sendiri karena kita ada kegiatan rutin setiap dua minggu sekali itu ada diskusi ilmiah.”

Mas Vikky Hidayatulloh also made a further statement that in fact in Pesma Al Hikam many activities were linked with national values, such as in discipline, mutual cooperation, and community service. In these activities the students also participated in accordance with shared needs.<sup>103</sup>

<sup>101</sup> Direct interview with Ustadz Muzammil on 20th March 2020 on 10.05 WIB.

<sup>102</sup> Interview via Voice Note Whatsapp with mas Vikky Hidayatulloh on 25th March 2020 on 22.59 WIB

<sup>103</sup> Interview via Via Voice Call WhatsApp with mas Vikky Hidayatulloh on 28th March 2020 on 14.05 WIB

“Yo intine ngono se mbak, lek ndek al hikam ditakokke secara konkritnya, secara realnya e kaitannya dengan nilai-nilai kebangsaan yo akeh nek njelaske. Ya iku mau kedisiplinan yang paling utama, terus gotong royong, kerja bakti iku kan setiap minggu pasti onok. Belum lagi kalau pas event2 tertentu kadang-kadang pas ada haul Abah ya kerja bakti besar-besaran. Terus pindahan kamar iku yo mesti kerja bakti arek-arek, diresiki kamare.”



## CHAPTER V

### DISCUSSION

The research results found in the research process find data from observations, interviews and documentation will be analyzed data analysis in accordance with the formulation of the problem and research objectives. In this analysis, researchers will integrate research findings with existing theories and then build new theories and explain the results of these studies.

#### **A. Nationality Values Internalized among Santris of Pesantren Mahasiswa**

##### **Al Hikam Malang**

Value has a meaning as a set of attitudes which the reason for consideration that must be made in order to produce a standard to be used as a measurement tool for an action.<sup>104</sup> In other words, value is an attitude that is the standard for other attitude evaluations. When it is connected with nationality, it is called nationality value which is a set of fundamental values that are applied as an applicative reference in national life so the values produce positive reciprocity.<sup>105</sup>

The importance of the inculcation of national values is promoted as the generation of human values that is further from the reference values that should be applied today. According to KH. Abdurrahman Wahid, the mission of

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<sup>104</sup> Tatang Muhtar, dkk, *Op.Cit*, page 11.

<sup>105</sup> Khirjan Nahdi, dkk, *Konstruksi Kebangsaan dalam Sejarah Nahdlatul Wathan* (Yogyakarta: Penerbit Cakrawala Yogyakarta ,2018), page 119.

*rahmatan lil alamin* will be oriented to the humanity, diversity and prosperity so that people's welfare is manifested.<sup>106</sup>

This is very suitable to apply in Indonesia because Indonesian society is diverse and has different backgrounds. As voiced by KH Hasyim Asy'ari that difference is a necessity while maintaining harmony is an obligation because harmony is a condition for the progress of a nation and shared happiness.<sup>107</sup>

The planting of national values in Pesma Al Hikam which was initiated by the founder of the pesantren, Abah KH Hasyim Muzadi, is an important milestone to remember that Pesma Al Hikam has not forgotten nationalism the life of the nation and state until now. Where the values adopted come from the five precepts of Pancasila, the 1945 Constitution, the Republic of Indonesia and Unity in Diversity.

In line with this, according to KH Hasyim Muzadi, Pancasila is not born as a religion, but Pancasila is also not contrary to religion.<sup>108</sup> Besides that, Pancasila became a meeting point between many differences in terms of religion, ethnicity, culture and language. Deeper, Pancasila is the basis of a state that protects all religions and ethnicities.

The statement was supported by the opinion of KH. Abdurahman Wahid that Pancasila was the result of a political compromise that wanted to preserve the integrity of the Indonesian state while at the same time allowing all its

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<sup>106</sup> M. Zamroni, dkk., *Dialog Kebangsaan sebagai Katalisator di Tengah Polemik Negara*, (Sidoarjo: Delta Pijar Khatulistiwa, 2020), page 72.

<sup>107</sup> Irwan Masduqi, "Deradikalisasi Pendidikan Islam Berbasis Khazanah Pesantren", *Jurnal Pendidikan Islam*, Vol. 2, No. 1, 2013, page 17.

<sup>108</sup> Makmun Rasyid, *Islam yang Mengayomi, Sebuah Pemikiran KH. Hasyim Muzadi* (Jakarta: Penerbit PT Elex Media Komputindo, 2018), page 16.



citizens to live together in harmony, by accepting all aspects of the existing traditional wealth.<sup>109</sup>

From the four sources these values are reduced to five national values, namely the value of God, the value of humanity, the value of unity, the value of society and the value of justice. In line with this theory, national values that are instilled in Pesma Al Hikam include:

1. The value of loving the motherland
2. Religious value
3. Ethical democratic values
4. The value of unity
5. Value of deliberation
6. Human values
7. Value of obedience
8. Value of fairness

#### **B. The Process of Internalizing National Values through Religious Learning in Pesantren Mahasiswa Al Hikam Malang**

The process of internalization of values began at the time humans were born and ended when humans died, shows the process of instilling values from outside into human beings applies throughout human life. The value in question is a set of parameters to determine good or bad human actions. With regard to the process of internalizing national values means the process of planting

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<sup>109</sup> Amin Farih, "Konsistensi Nahdlatul Ulama' dalam Mempertahankan Pancasila dan Kedaulatan Negara Kesatuan Republik Indonesia di tengah Wacana Negara Islam", *JPW (Jurnal Politik Walisongo)*, Vol. 1 No. 1, 2019, page 8.

parameters of good or bad human actions related to national and state life where the values are sourced from Pancasila, the 1945 Constitution, Unity in Diversity and the Unitary Republic of Indonesia.<sup>110</sup>

To internalize a value, media is needed to help the internalization process, one of which is through education in learning activities. The learning activity itself is a teaching plan from the instructor to students to achieve certain goals that have been previously determined so that students can learn well.<sup>111</sup>

From the results of the research, it was found that the process of internalizing national values in Pesma Al Hikam was carried out through 3 domains, namely kepengasuhan that focused on the speeches delivered by pesantren caregivers and kitab study, dirosah which focused on basic materials in the classroom, and kesiantrian in focus on activities around the santri. Not all learning materials in Pesma Al Hikam can be associated with national values because not all learning materials intersect with national values. One example of material related to national values is the history of Nusantara Islam.

Stages of internalizing its own values according to Freud include 3 stages in which the learning process includes the transformation of values, value transactions and ends with the transinternalisation of values.<sup>112</sup> However, the research site did not apply the stages that were initiated by Freud, but there

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<sup>110</sup> M. Aqil Irham, "Pengamanan Pilar Bangsa dan Masa Depan Negara Kesatuan Republik Indonesia", *Kalam: Jurnal Studi Agama dan Pemikiran Islam*, Vol. 6, No. 1, 2012, page 125-147.

<sup>111</sup> Muh. Sain Hanafy, "Konsep Belajar dan Pembelajaran", *Lentera Pendidikan*, Vol 17, No. 1, 2014, page 74.

<sup>112</sup> M. Ismail Yusanto dan M. Karebet Wijayakusuma, *Op.Cit.* page 30.

were separate stages that had been adapted to local conditions. For example in the Islamic history of the archipelago, which has the following stages:

1. Having an insight into previous religions in general
2. Linking religious development in Indonesia
3. Analyzing the relationship of religious insight to yourself
4. Applying religious insight in life
5. Live the values of application results in life

That is because the learning process at Pesma Al Hikam generally uses a learning process that is directed to adult learning so the santri can learn independently, but still gain control from the pesantren. In addition, the process of inculcating national values in religious learning is included in the hidden curriculum because it is left to every instructor to instill what value in learning.

Aside from going through a lecture, planting national values is also through guest lectures from outside figures of Pesma Al Hikam with the aim of providing additional insight to the students. For guest lecture speakers usually come from the TNI, KPK, and several important figures from outside universities who are visiting Pesma Al Hikam. The santri will be gathered in the mosque or in the hall, then the santri listen carefully to the explanation of the material by the speaker.

Actually there is no specific evaluation form prepared to assess the extent to which the success of value investing in Pesma Al Hikam. Because investing value directly on the application. There is no theory adopted in the process of internalizing values. Because the students who inhabit Pesma Al Hikam are no

longer children no need more time to repeat the explanation of values. If an assessment is carried out on the process of inculcating nationality values it can be seen from the classical system applied in the residence. Because in the classical system can be evaluated from the daily life of santri.

### **C. The Responses of Santris to the Activities of Internalizing National Values through Religious Learning in Pesantren Mahasiswa Al Hikam Malang**

The word of response means action, response or answer to a problem.<sup>113</sup> Where the response is a reaction from the action stimulated on an object. That way, the presence of the response is closely related to the stimuli provided with behavioral results that arise due to stimuli.

In line with this understanding, Saifuddin Azwar revealed that the response is a reaction that depends on the stimulus or the results of the stimulus.<sup>114</sup> Response only arises when the individual is confronted with a stimulus that requires an individual reaction. A person's response can be in the form of good or bad, positive or negative, pleasant or unpleasant.

From the results of interviews and observations, it can be concluded that the process of planting national values in Pesma Al Hikam has been going well. With the background of the planting of nationality values in Pesma Al Hikam starting from the figure of Abah Hasyim Muzadi as the founder of Pesma Al Hikam and one of the figures in NU (Nahdlatul Ulama) who echoed about the

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<sup>113</sup> Habibi Muttaqin, *Peran Radio Rimba Raya dalam Mempertahankan NKRI 1945-1949*, (Ponorogo: Uwais Inspirasi Indonesia, 2019) page 16.

<sup>114</sup> Saifuddin Azwar, *Sikap Manusia Teori dan Penerapannya*, (Yogyakarta: Pustaka Pelajar, 2015), page 14.

harmony of the Indonesian people, it shows that the nationality value will always be relevant to be applied at various times.

According to Steven M. Chaferespon, responses are divided into three types, namely:<sup>115</sup> Cognitive responses are responses that arise as changes to what is understood by many people. Affective response is a response related to emotions, attitudes or judgments of others towards something, and conative responses that are responses related to attitudes in the form of actions or habits.

Because the process of internalizing national values has been implemented since the founding of Pesma Al Hikam, the researchers obtained data on the students' responses to the process. The first response of the students' responses to the pesantren's activities depended on their personal activities. Thus showing that the self-awareness of the students is still low so that in some activities there were still some students who arrived late. The students are still not fully aware of the benefits of various life lessons taught at the pesantren through activities, so that after they become alumni, they only realize how important each activity is at the pesantren.

Nevertheless, santris still play a role in considering national values in scientific discussions because all material explanations are left entirely to the students in charge. Besides that, there are also activities linked with national values, such as in discipline, mutual cooperation, and community service. In these activities the santris also participated in accordance with shared needs.

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<sup>115</sup> Jalaluddin Rakhmat, *Psikologi Informasi*, (Bandung: Remaja Rosdakarya, 1999) page 118.



## CHAPTER VI

### CLOSING

#### A. Conclusion

Based on research on internalization or the process of inculcating national values through religious learning in the Pesantren Mahasiswa Al Hikam Malang that researchers have conducted for approximately three months, according to the focus of the study, the researchers concluded that:

1. Nationality values instilled among santri of Pesantren Mahasiswa Al Hikam are the value of patriotism, religious values, ethical democratic values, unity values, deliberation values, human values, values of obedience, and values of justice.
2. The process of internalizing national values through religious learning in the Pesantren Mahasiswa Al Hikam Malang does not adopt Freud's theory because in Al Hikam emphasizes more on the application of national knowledge that has been obtained from previous education. There is no repetition of nationality material to anticipate santri's boredom in learning. There was no specific evaluation prepared because the council asatidz made discipline in various pesantren activities a benchmark for the success of the process of internalizing national values in santri.
3. The responses of the santri to the internalization of national values through religious learning at the Pesantren Mahasiswa Al Hikam Malang found that the santri's self-awareness was still low, so that in some activities there were still some santri who arrived late. The santri are still

not fully aware of the benefits of various life lessons taught in the pesantren through these activities, only when they become alumni, they only realize how important each activity in the pesantren.

## **B. Suggestion**

From the description and conclusions above, the author can provide input in the form of suggestions to various parties at the Pesantren Mahasiswa Al Hikam Malang as a research object, it will be better if in the future there will be additional activities to strengthen the national values of santri like Islamic da'wah cadre cadre program that upholds Islam rahmatan lil alamin who can truly realize the task of humans as khalifah fil ardl and bearer of grace for all nature. In addition, the program can be used to strengthen the love of the motherland in santri so as to minimize the influence of propaganda of radical Islamic groups on the campus where the santri study in addition to the pesantren. Then the caretaker of Pesantren Mahasiswa Al Hikam Malang can provide special evaluations to be used as motivation to continue or develop in the direction better with the common goal in the process of learning, propagation of Islam and maintaining Indonesia as a form of unitary state.

The next suggestion is to santri to increase their self-awareness of various activities in the Pesantren Mahasiswa Al Hikam Malang before there were regrets later because they were not aware of the benefits of various activities during their time as a student at Al Hikam.

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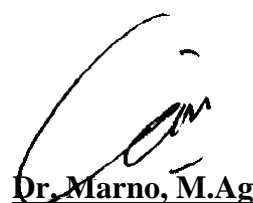
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Nama Mahasiswa : Fiana Shohibatussholihah  
NIM : 16110067  
Jurusan/Fakultas : Pendidikan Agama Islam/Ilmu Tarbiyah dan Keguruan  
Dosen Pembimbing : Dr. H. Nur Ali, M.Pd  
Judul Skripsi : Internalization of National Values through Islamic Learning in Pesantren Mahasiswa Al Hikam

No.	Tanggal	Hal yang dikonsultasikan	Paraf
1.	21 Maret 2020	Pedoman Wawancara	
2.	2 Mei 2020	Konsultasi Bab IV	
3.	7 Mei 2020	Revisi Bab IV, dan lanjutan V	
4.	12 Mei 2020	Revisi Bab IV dan V	
5.	14 Mei 2020	Konsultasi Bab IV, V, dan VI	
6.	16 Mei 2020	Abstrak	
7.	17 Mei 2020	Acc semua, bisa ikut ujian	

Malang, 15 Mei 2020  
Mengetahui,  
Ketua Jurusan PAI

  
**Dr. Marno, M.Ag**

NIP. 19720822 200212 1 004

**KISI-KISI INSTRUMEN PENELITIAN**

No.	Fokus Penelitian	Wawancara	Observasi	Dokumentasi
1.	Nilai kebangsaan yang ditanamkan di kalangan santri Pondok Pesantren Al Hikam Malang	<ul style="list-style-type: none"> <li>• Bagaimana latar belakang adanya nilai-nilai kebangsaan dalam pembelajaran agama di Pondok Pesantren Al Hikam?</li> <li>• Mengapa nilai kebangsaan dikaitkan dalam pembelajaran agama?</li> <li>• Sejak kapan pembelajaran agama disini dikaitkan dengan nilai kebangsaan?</li> <li>• Apa saja kegiatan pembelajaran agama yang sering dikaitkan dengan nilai kebangsaan?</li> <li>• Apa saja nilai kebangsaan yang sering diajarkan dalam pembelajaran agama disini?</li> </ul>	<ul style="list-style-type: none"> <li>• Mengikuti kegiatan pembelajaran agama di Pondok Pesantren Al Hikam</li> </ul>	<ul style="list-style-type: none"> <li>• Rekaman video saat pembelajaran agama berlangsung</li> <li>• Buku profil Pondok Pesantren Al Hikam Malang (Sejarah singkat, visi, misi, dan tujuan pondok pesantren al Hikam Malang,)</li> </ul>
2.	Proses internalisasi nilai-nilai kebangsaan melalui	<ul style="list-style-type: none"> <li>• Siapa saja yang mengajarkan pembelajaran agama dikaitkan</li> </ul>	<ul style="list-style-type: none"> <li>• Mengikuti kegiatan pembelajaran agama di Pondok</li> </ul>	<ul style="list-style-type: none"> <li>• Rekaman video saat pembelajaran agama berlangsung</li> </ul>



	<p>pembelajaran agama di Pondok Pesantren Al Hikam Malang</p>	<p>dengan nilai kebangsaan?</p> <ul style="list-style-type: none"> <li>• Dimana saja tempat pembelajaran agama yang dikaitkan dengan nilai kebangsaan?</li> <li>• Bagaimana proses penerapan transformasi nilai (penjelasan asatidz tentang hal baik buruk kepada santri) sebagai tahap pertama dalam internalisasi nilai-nilai kebangsaan?</li> <li>• Bagaimana proses penerapan transaksi nilai (2 arah komunikasi antara asatidz dan santri) sebagai tahap kedua dalam proses internalisasi nilai kebangsaan?</li> <li>• Bagaimana proses penerapan transinternalisasi nilai (tidak hanya penjelasan melalui lisan, tetapi juga sikap mental dan kepribadian sehingga memainkan peran</li> </ul>	<p>Pesantren Al Hikam</p>	<ul style="list-style-type: none"> <li>• Buku profil Pondok Pesantren Al Hikam Malang (Standar kompetensi, indikator, ruang lingkup, kurikulum, sistem pengajaran, dan bentuk kegiatan pembelajaran agama)</li> </ul>
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		<p>yang aktif) sebagai tahap terakhir proses internalisasi?</p> <ul style="list-style-type: none"> <li>• Bagaimana alur proses pengajaran pembelajaran agama yang dikaitkan dengan nilai kebangsaan?</li> <li>• Bagaimana cara membiasakan diri dalam menerapkan nilai kebangsaan yang telah diajarkan dalam pembelajaran agama?</li> <li>• Bagaimana sistem penilaian yang diterapkan untuk mengetahui implikasi dari nilai kebangsaan yang telah diajarkan dalam kehidupan sehari-hari?</li> </ul>		
3.	<p>Respons para santri terhadap kegiatan internalisasi nilai-nilai kebangsaan melalui pembelajaran agama di Pondok</p>	<ul style="list-style-type: none"> <li>• Bagaimana kesan para pengajar mengajarkan nilai kebangsaan yang dikaitkan dengan pembelajaran agama?</li> <li>• Bagaimana respon para pengajar mengikuti</li> </ul>	<ul style="list-style-type: none"> <li>• Mengikuti kegiatan pembelajaran agama di Pondok Pesantren Al Hikam</li> </ul>	<ul style="list-style-type: none"> <li>• Foto atau rekaman video saat pembelajaran agama berlangsung</li> </ul>

	Pesantren Al Hikam Malang	<p>tahapan proses internalisasi berdasarkan teori Freud dalam internalisasi nilai-nilai kebangsaan dalam pembelajaran agama?</p> <ul style="list-style-type: none"> <li>• Apakah ada kesulitan atau halangan untuk mengajarkan pembelajaran agama yang dikaitkan dengan nilai kebangsaan?</li> <li>• Bagaimana kesan para santri menerima materi nilai kebangsaan yang dikaitkan dengan pembelajaran agama?</li> <li>• Bagaimana respon para santri mengikuti tahapan proses internalisasi berdasarkan teori Freud dalam internalisasi nilai-nilai kebangsaan melalui pembelajaran agama?</li> <li>• Apakah ada kesulitan atau halangan untuk</li> </ul>		
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		<p>menerapkan nilai kebangsaan yang telah diajarkan dalam kehidupan sehari-hari?</p> <ul style="list-style-type: none"> <li>• Apakah ada saran atau harapan untuk pembelajaran agama yang dikaitkan dengan nilai kebangsaan?</li> </ul>		
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**Informan 1:** Pengasuh Pondok Pesantren Al Hikam Malang

**Informan 2:** Para pengajar pembelajaran agama (Asatidz/ah)

**Informan 3:** Para santri



The Gate of Pesantren Mahasiswa Al Hikam



Masjid Al Ghozali in Pesantren Mahasiswa Al Hikam



The Caretaker of Pesantren Mahasiswa Al Hikam Malang (Abah Nafi')





Kepengasuhan Activity of Santri Putra and Santri Putri



Dirosah activity of Santri Putra



Dirosah Activity of Santri Putra



Religious Activity in Masjid Al Ghozali



The Activity of Kepengasuhan Ahad Pagi in Masjid Al Ghozali by Abah Nafi'





*Guess Lecture Activity in Masjid Al Ghozali*



*Scientific Studies by Santri*



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## CURRICULUM VITAE

Name	: Fiana Shohibatussholihah	
NIM	: 16110067	
Date of Birth	: Surabaya, 01 Februari 1998	
Faculty/Program Study	: FITK/PAI	
Year of Entry	: 2016	
Educational Background	: TK Rukun Ibu (2002-2004) SDN Semanding I (2004-2010) SMPN 1 Tuban (2010-2013) SMAN 1 Tuban (2013-2016)	
Address	: Gg. Sebat Indah II, Dusun Semanding Barat, RT 003, RW 003, Desa Semanding, Kecamatan Semanding, Kabupaten Tuban, Jawa Timur. 62381	
No. Tlp/Hp	: +62823 3537 0876	
Facebook Account	: Asyanafiya	
Instagram Account	: @fianashaa	
Twitter	: @fianashaa	
Email	: <a href="mailto:mawarrumi@yahoo.com">mawarrumi@yahoo.com</a>	

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