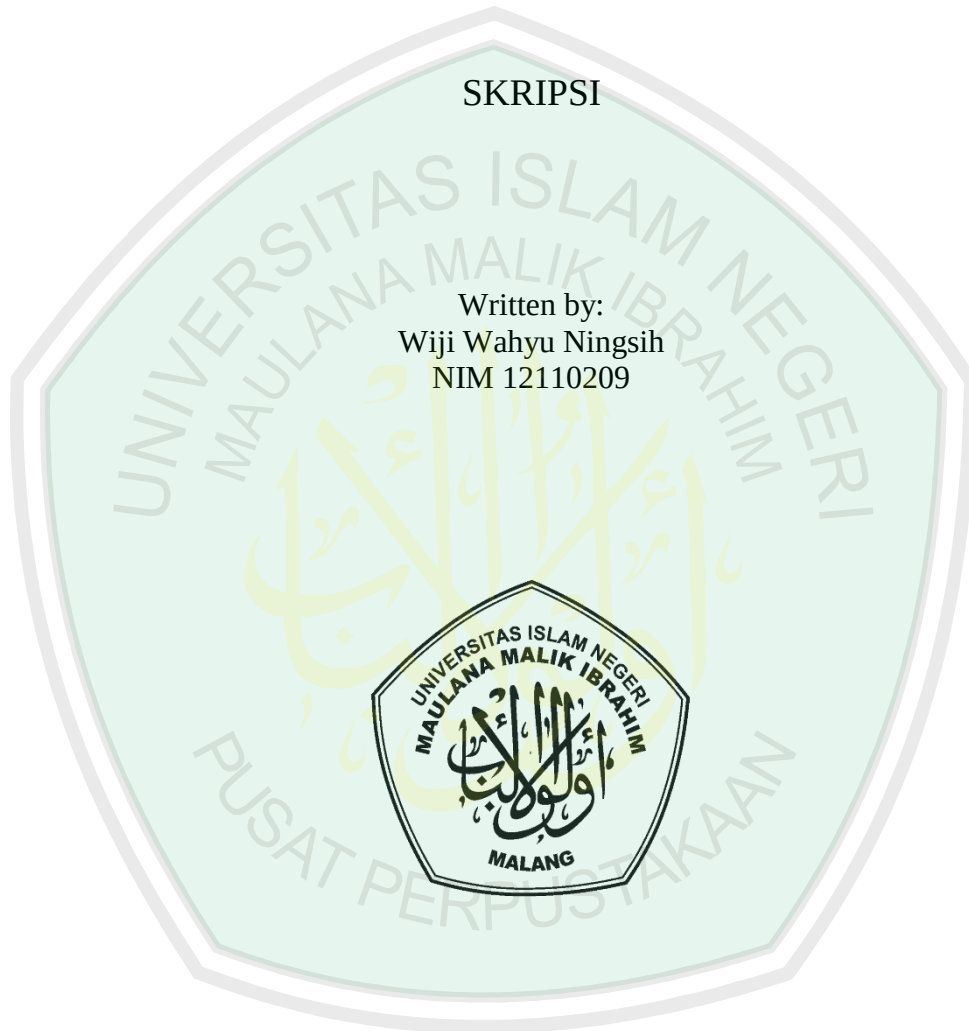


**THE INTERNALIZATION OF ISLAMIC VALUES THROUGH
EDUCATION IN *MA'HAD AL-FURQAN* MADRASAH ALIYAH
NEGERI 2 TULUNGAGUNG**

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June 2016

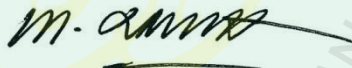
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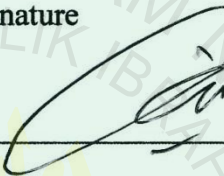
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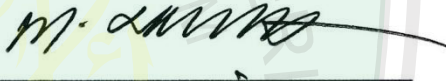
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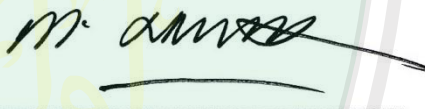
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No	Date of Consultation	Consultation Material	Signature
1	15 October 2015	Proposal	
2	4 November 2015	Background and Chapter I	
3	10 December 2015	Chapter I, II, and III	
4	27 March 2016	Revision of Chapter I, II, III	
5	29 April 2016	Chapter I, II, III, and IV	
6	15 May 2016	Chapter I, II, III, IV, and V	
7	28 May 2016	Chapter I, II, III, IV, V, and VI	
8	2 June 2016	Revision of Chapter I, II, III, IV, V, VI and all of part of skripsi	

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Malang, 30 May 2016



Wiji Wahyu Ningsih

MOTTO

فَأَمَّا الَّذِينَ ءَامَنُوا بِاللّٰهِ وَءَعْتَصَمُوا بِهِۦ فَسَيُدْخِلُهُمْ فِي رَحْمَةٍ مِّنْهُ وَفَضْلٍ
وَيَهْدِيهِمْ إِلَى صِرَاطٍ مُسْتَقِيمًا ﴿١٧٥﴾

“So, as for those who believed in Allah and held fast to Him, He will admit them to His Mercy and Grace (i.e. Paradise), and guide them to Himself by the Straight Path” (QS. An-Nisa’: 175)

DEDICATION

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Alhamdulillah to Allah who has given His mercies, blessing and guidance in finishing my skripsi

Shalawat and *Salam* was always recited to the great Prophet ever

Sincerely, I dedicate my skripsi work to my beloved family, friends and all of people who helps me in finishing this skripsi

Especially to my loving parent, Mr. Tohari and Mrs. Yanti who always do the best in efforts and prays for my success and for my brother Arifin Elham Saputra who always make me laugh and support me. Unforgettable, for my husband Dadang Puguh Santoso who always give me spirit and pray for my best

Thanks also to all my lectures in UIN Maliki Malang,

Especially to my advisor, Dr. H. M. Zainuddin, M.A and all of my lecture that didn't be mentioned one by one

Moreover, all of teacher, staff, and student in MAN 2 Tulungagung, especially for all of members of *Ma'had Al-Furqan*, the principle Mr. Khoirul Huda, M.Pd.I and Mrs. Dwi Mulati, S.Ag

I also dedicated my skripsi to all of my friends who have supported me in the carry on the skripsi. Especially, for my beloved friends in ICP PAI English 2012 Anisatun, Nanda, Shofya, Astri, Indah, Zulfahmi, Rohmad, Oliv, Ovi, Wulan, Inayah, Dearga, Durrotun, Faizatul, Fahmi, Moko, Alfian

And to my beloved friends in KOS 76, especially Pipin Ariani, Khoirum Umala, and Ringgana Rizki Romadhoni who always beside me

ACKNOWLEDGEMENT

Praise to Allah the All Gracious and The All Merciful. Thanks to Allah because of all blessing and guidance, so the writer is able to finish the arrangement of qualitative research "*The Internalization of Islamic Values through Education in Ma'had al-Furqan Madrasah Aliyah Negeri 2 Tulungagung*" as the final instruction activities on The State Islamic University Maulana Malik Ibrahim Malang. *Shalawat* and *Salam* always be with our Prophet Muhammad SAW, who has guide us from the darkness to the lightness in the world as well as in the next world.

This thesis can be finished and organized well through a lot of participant's help, so in this nice chance the author would like to thank to some various sides as the following mentioned:

1. Mr. Tohari and Mrs. Yanti (My beloved parent) who always pray for me support and guide me, so the writer can solve study in first degree (S1) at The State Islamic University Maulana Malik Ibrahim of Malang.
2. Prof. Dr. Mudjia Rahardjo, M.Si as Rector of Maulana Malik Ibrahim State Islamic University of Malang.
3. Dr. H. Nur Ali, M.Pd as Dean Faculty of Tarbiyah and Teacher Training, Maulana Malik Ibrahim State Islamic University of Malang
4. Dr. Marno, M.Ag as Chief of Islamic Education Program
5. Dr. H. M. Zainuddin, M.A as advisor who always give me guidance and a lot of suggestion in order to complete the arrangement this thesis.

6. Khoirul Huda, M.Pd.I and Dwi Mulati, S.Ag as the principle of *ma'had al-Furqan* MAN 2 Tulungagung who has permitted the writer to conduct a research in order to write this skripsi.
7. All of teacher, staff, and student of MAN 2 Tulungagung who help the writer in the process of observation and write the report.
8. All of the big family of ICP PAI English 2012 who always support me in process of arrangement and observation this report.

There is no perfect in the world. That is so into this skripsi. There are still weakness and mistake that cannot be improved by writer itself, it needs to the reader critics and advices in order to be better than before. Anyways, this skripsi was expected can be useful for all sides of the readers.

Writer

TRANSLATION GUIDELINES OF ARAB LATIN

Translation of Arab Latin in this Thesis utilize in translation guidelines based on the agreement between Religion Minister and Education and Culture Minister of Indonesia number 158, 1987 and number 0543 b/U/1987. Those are:

A. Letter

ا	=	a	ز	=	z	ق	=	q
ب	=	b	س	=	s	ك	=	k
ت	=	t	ش	=	sy	ل	=	l
ث	=	ts	ص	=	sh	م	=	m
ج	=	j	ض	=	dl	ن	=	n
ح	=	<u>h</u>	ط	=	th	و	=	w
خ	=	kh	ظ	=	zh	ه	=	h
د	=	d	ع	=	'	ء	=	'
ذ	=	dz	غ	=	gh	ي	=	y
ر	=	r	ف	=	f			

B. Long Vocal

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

C. Diphthong Vocal

أُ	=	aw
أَيُّ	=	ay
أُو	=	û
إِي	=	î

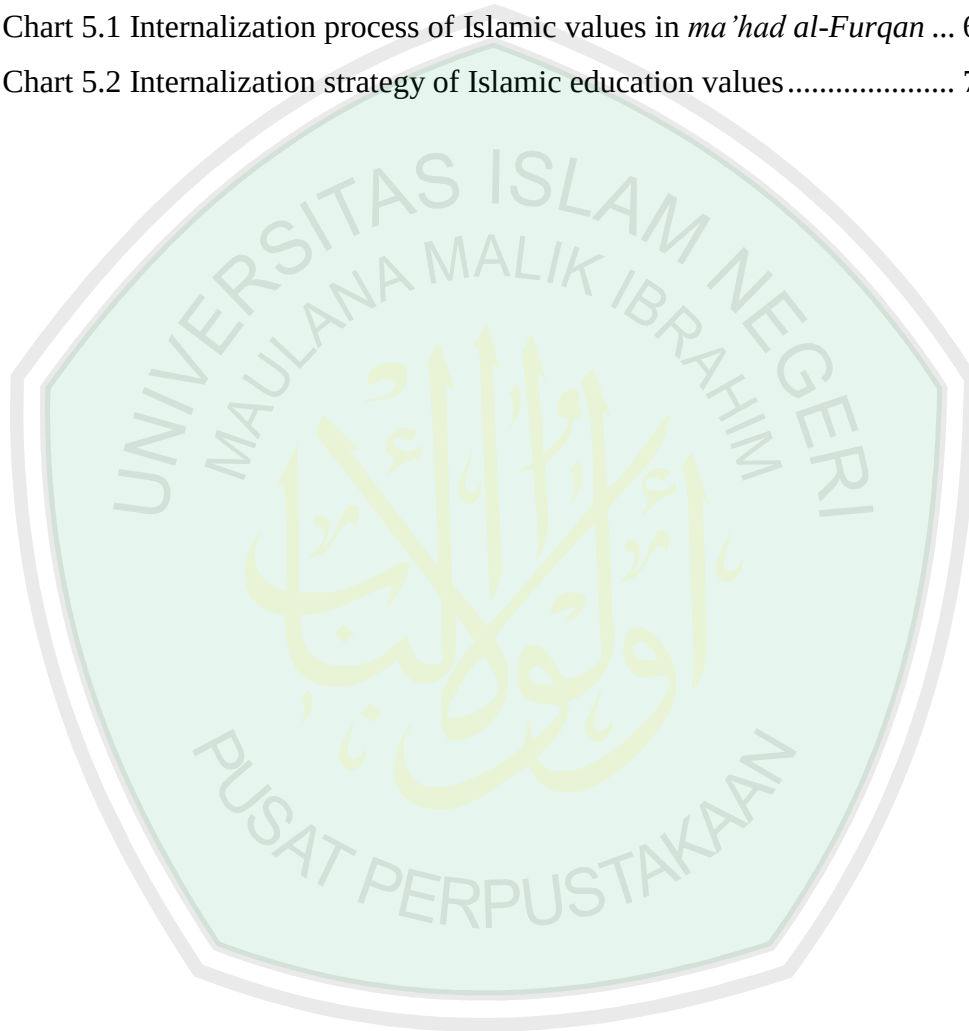
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3. Directive of Observation and Documentation
4. Sheet of Observation Result
5. Sheet of Interview Result
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ABSTRACT

Ningsih, Wiji Wahyu. 2016. *The Internalization of Islamic Values through Education in Ma'had Al-Furqan Madrasah Aliyah Negeri 2 Tulungagung*. Skripsi, Islamic Education Program, Tarbiyah and Teacher Training Faculty, Maulana Malik Ibrahim Malang State Islamic University, Malang. Advisor: Dr. H. M. Zainuddin, M.A

Moral condition of young generation has damaged. This condition marked by free sex, gang fight, narcotic, unemployment, corruption, and other. This is the challenge of education especially Islamic education. Internalization Islamic education needed to solve moral of young generation. To execute internalization of Islamic education we need *ma'had*. This is apply in MAN 2 Tulungagung with *ma'had al-Furqan*. Process of internalizing Islamic education values through *ma'had* are effort for apply fundamental values in Islamic main source such as *aqidah*, *akhlak*, humanities, mind appreciation, balance, and mercy for entire the world.

This research will takes several focus research i.e. internalization of Islamic education values through education in *ma'had al-Furqan* MAN 2 Tulungagung, internalization strategy of Islamic education values through education in *ma'had al-Furqan* MAN 2 Tulungagung, and result from internalization of Islamic education values through education in *ma'had al-Furqan* MAN 2 Tulungagung.

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

Internalization process of Islamic education values through education *ma'had al-Furqan* are follow two kinds of socialization i.e. primary socialization and secondary socialization. Primary socialization includes daily activities in *ma'had al-Furqan* such as praying together, interaction with friends and caretaker, and so on. Then secondary socialization includes ta'lim, and all of *ma'had* program. Furthermore, Internalization strategy of Islamic education values through *ma'had al-Furqan* i.e. follows *ma'had* daily activities such as teacher uses monitoring book for checking student development, study classic book, makes schedule, and gives punishment for students who not obey the rules of *ma'had*. Then internalization result of Islamic education values in *ma'had al-Furqan* can be seen in academic and non-academic achievement.

Keywords: Internalization, Islamic Education Values, Education of *Ma'had Al-Furqan*

مستخلص البحث

نينسيه، ويجي وحي. 2016. استيعاب قيمة الإسلام بالتربية في معهد الفرقان بالمدرسة الثانوية الحكومية 2 تولونق أكونق. البحث الجامعي. قسم التربية الإسلامية، كلية علوم التربية والتعليم، جامعة مولانا مالك إبراهيم الإسلامية الحكومية مالانق. المشرف: الدكتور الحاج محمد زين الدين الماجستير

الكلمات الإشارية: الاستيعاب، قيمة الإسلام، تربية معهد الفرقان

قد نقصت قيمة الأدب من الناشئين ببلاد إندونيسيا. وهذا بنزهة مشكلات منهم كمثل صلابة الجنسي على الأطفال، الاختلاس، خطأ الاستخدام على المخدرات وغير ذلك. ووجود ذلك من التحديات على التربة عامة و تربية الإسلام خاصة. نحن نحتاج استيعاب قيمة الإسلام لتحليل تلك المشكلات على الناشئين.

في استيعاب قيمة الإسلام نحتاج المعهد. وذلك قد طبقت المدرسة الثانوية الحكومية 2 تولونق أكونق بمعهد الفرقان. كانت عملية استيعاب قيمة الإسلام لتطبيق القيم الأساسية في الإسلام مثل العقيدة والأخلاق والإنسانية والتعاضد و الرحمة على العالمين.

مركز هذا البحث في استيعاب قيمة الإسلام بالتربية في معهد الفرقان بالمدرسة الثانوية الحكومية 2 تولونق أكونق واستراتيجيته فيه والحاصل منه.

استخدمت الباحثة منهج البحث بمدخل الكيفي الوصفي لجمع البيانات في الميدان بالمقابلة والوثائق والملاحظة بالصور. اختارت الباحثة هذا المنهج لجمع البيانات المناسبة بالبراهين في الميدان وحلت الباحثة بالنظرية الموجودة.

اتبع استيعاب قيمة الإسلام بالمعهد على نوعين من الإجتماعية. هما، الإجتماعية الأساسية والإجتماعية الفرعية. تحتوي الإجتماعية الأساسية على شعر الأهلية بين أعضاء المعهد حتى يكون أثر إيجابي بينهم في استيعاب قيمة الإسلام. والإجتماعية الفرعية تحتوي على الأنشطة في المعهد مثل التعليم وصلاة الجماعة وتقديم الكتب التراث وغير ذلك. واستيعاب قيمة الإسلام في معهد الفرقان طبق على الأنشطة اليومية مثل استخدام المعلم على الكتاب التقويي لنظر ترقية الطلبة وتقديم الكتب التراث ويجاد الجداول، والتعزير على الطلبة الذين يخالفون نظام المعهد. والحاصل من استيعاب قيمة الإسلام في معهد الفرقان الذي ظهر في الإنجازات الأكاديمية وغير الأكاديمية.

ABSTRAK

Ningsih, Wiji Wahyu. 2016. *Internalisasi Nilai-Nilai Islam melalui Pendidikan di Ma'had Al-Furqan Madrasah Aliyah Negeri 2 Tulungagung*. Skripsi, Pendidikan Agama Islam, Fakultas Ilmu Tarbiyah dan Keguruan, Universitas Islam Negeri Maulana Malik Ibrahim, Malang. Pembimbing Skripsi: Dr. H. M. Zainuddin, M.A

Kondisi moral penerus bangsa Indonesia telah mengalami penurunan. Kondisi ini ditandai dengan maraknya kasus-kasus kenakalan remaja seperti kekerasan seksual pada anak, tindak korupsi, penyalahgunaan narkotika, dan sebagainya. Hal ini merupakan tantangan bagi dunia pendidikan khususnya pendidikan Islam. Maka dari itu diperlukan internalisasi nilai-nilai Islam untuk menyelesaikan atau setidaknya mengurangi kemerosotan moral generasi muda. Dalam internalisasi nilai-nilai Islam diperlukan adanya *ma'had*. Hal ini di implementasikan oleh MAN 2 Tulungagung dengan adanya *ma'had al-Furqan*. Proses internalisasi nilai-nilai Islam melalui *ma'had* merupakan usaha untuk menerapkan nilai-nilai fundamental dalam Islam seperti *aqidah*, *akhlak*, kemanusiaan, saling menghargai, dan rahmad bagi seluruh alam.

Fokus penelitian ini adalah internalisasi nilai-nilai Islam melalui pendidikan di *ma'had al-Furqan* MAN 2 Tulungagung, strategi internalisasi nilai-nilai Islam melalui pendidikan di *ma'had al-Furqan* MAN 2 Tulungagung, dan hasil dari internalisasi nilai-nilai Islam melalui pendidikan di *ma'had al-Furqan* MAN 2 Tulungagung

Penelitian ini menggunakan pendekatan kualitatif deskriptif. Dimana penelitian ini memiliki tujuan untuk memperoleh data di lapangan terdiri dari wawancara, dokumentasi, dan gambar melalui kegiatan observasi. Peneliti memilih metode ini bertujuan untuk mendapatkan informasi yang sesuai dengan bukti-bukti di lapangan yang kemudian dianalisis dengan teori yang telah ada.

Internalisasi nilai-nilai Islam melalui pendidikan *ma'had al-Furqan* mengikuti dua macam sosialisasi yaitu sosialisasi primer dan sosialisasi sekunder. Sosialisasi primer mencakup rasa kekeluargaan yang terbangun antar anggota *ma'had* sehingga antar anggota *ma'had* saling memberikan pengaruh positif dalam internalisasi nilai-nilai Islam. Sosialisasi sekunder mencakup kegiatan-kegiatan dalam *ma'had* misalnya *ta'lim*, sholat berjamaah, mengaji kitab kuning, dan sebagainya. Lebih jauh strategi internalisasi nilai-nilai Islam melalui *ma'had al-Furqan* melalui kegiatan sehari-hari di *ma'had* seperti guru menggunakan buku monitoring untuk melihat perkembangan santri, mengaji kitab kuning, membuat jadwal, memberikan hukuman pada santri yang melanggar peraturan *ma'had*. Hasil dari internalisasi nilai-nilai Islam di *ma'had al-Furqan* dapat dilihat melalui prestasi akademik dan non-akademik.

Kata kunci: Internalisasi, Nilai-Nilai Islam, Pendidikan *ma'had al-Furqan*

CHAPTER I

INTRODUCTION

A. Background of the Research

Future life projection of human civilization is wants to get certainty and reality that better than now. Therefore, they also racing for develop their resource. If human cannot be wise, they will easily fall into enjoyment that bring destruction for their self. According to Dharma Kesuma mentions in his book, that moral condition of young generation has damaged. This condition marked by free sex, gang fight, narcotic, unemployment, corruption, and others.¹ This condition is opportunity and challenge for education. This is cause because education is a process guiding somebody to personal maturity. Education is all of effort that doing by someone (educator) toward someone (pupil) in order to reach maximum positive development. Therefore, we can say that education forms someone personality.

Education takes long process for shaping human who has qualification. Human qualification cannot formed by themselves, but through formation process. In education process, we need deliberateness factor that doing for build human who has qualification. This is appropriate with Carter V Good who mentions in *Dictionary of education* that education is a process of development human qualification that formed as attitude and behavior that prevail in their society. Human in society will face with social process. In

¹ Dharma Kesuma, *Pendidikan Karakter Kajian Teori dan Praktik di Sekolah* (Bandung: PT Remaja Rosdakarya, 2011), page. 2-3.

social process, someone will influence by lead society (especially in school). Therefore, they can reach social qualification and develop their personality.²

Al-Qur'an also mention clearly the objective of education i.e. in al-Jumu'ah verse of 2:

هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِّنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِن كَانُوا مِن قَبْلُ لَفِي ضَلَالٍ مُّبِينٍ ﴿٢﴾

*"He it is Who sent among the unlettered ones a Messenger (Muhammad) from among themselves, reciting to them His Verse, purifying them (from the filth of disbelief and polytheism), and teaching them the Book (this, Qur'an, Islamic laws and Islamic jurisprudence) and Al-Hikmah (As-Sunnah: legal ways, orders, acts of worship of Prophet Muhammad). And verily, they had been before in manifest error."*³

Base on the verse above, al-Kailani determines four main objectives of Islamic education. The amount of objectives came from cut off the verse i.e. *yatlu 'alaihim ayatihi* indicate aqidah aspect; *wa yazakkihim* indicate purification of behavior; *wa yu'allimuhum al-kitaba* indicate preparation of thinking ways and giving Islamic knowledge; and *wa al-hikmah* indicate preparation of work skill.⁴

Islam has good attention to education. The existence of education is tool for apply Allah *syari'at* that reveled for humankind in order to make them

² Djumberansyah Indar, *Filsafat Pendidikan* (Surabaya: Karya Abditama, 1994), page. 17-18.

³ Muhammad Taqi-ud-Din Al-Hilali, *The Noble Qur'an: English translation of the meanings and commentary* (Madinah: King Fahd Complex), page. 759.

⁴ Maksum, *Madrasah; Sejarah dan Perkembangannya* (Ciputat: Logos Wacana Ilmu, 1999), page. 47.

worship to Allah SWT. The implementation of *syari'at* demand education of human being, until they proper for bring mandate and doing *khilafah*.⁵ Islamic education as sub-education system that is able to give positive contribution. Islamic education system expected as not only values abutment, but also as announcer of productive minds and collaborate with period need.

Internalization Islamic education need to arrange and manage with orderly, regularly, effectively, and efficiently. Education management that restrained will accelerate national acculturation. Internalization process of Islamic education need planning, formulation, and implementation that directed to build personal that has Islamic *aqidah*, good *akhlak*, and freedom in thinking. Islamic education must notice two aspects in human life without separated each other, such as physical and spiritual aspects, *aqliyah* and *qalbiyah*, individual and social, worldly and *ukhrawiyah*, and other.

One of way to execute internalization of Islamic education values through *ma'had* education. In the beginning, *madrasah* just has *madrasah's* building for process Islamic education. Now *madrasah* feels that increasing internalization of Islamic education values for their students is needed *ma'had*. Generally, there are many kinds of dormitory or boarding school as student living. However, *Madrasah Aliyah Negeri 2 Tulungagung* chooses *ma'had* as place of student living. *Ma'had* is other term from boarding school (*pesantren*), where *pesantren* is Islamic education institution. *Ma'had* is first Islamic education institution in Indonesia. Dhofier writes if *ma'had* education

⁵ Abdurrahman an-Nahlawi, *Prinsip-prinsip dan Metode Pendidikan Islam dalam Keluarga, Di Sekolah, dan Di Masyarakat* (Bandung: Diponegoro, 1992), page. 37.

has purpose to increase moral, coaching and bracing up, admiring spiritual values, and humanism, teaching attitude and behavior, and preparing student to life simple and pure heart.⁶ Base on this explanation *ma'had* reputed as effective education institution in internalizing Islamic education values. *Ma'had* with integrated education system i.e. education institution of *pesantren* that has real objective condition, that cultural and institutional integrated with madrasah surroundings *pesantren*.

One of madrasah that is implementing *ma'had* system in their school is MAN 2 Tulungagung. This madrasah has *ma'had* for their students called *Ma'had Al-Furqan* or Islamic Boarding School “*Al-Furqan*”. Since 2011, Madrasah Aliyah Negeri 2 Tulungagung has been opening *ma'had* program that followed by MAN 2 Tulungagung’s student itself. *Ma'had* of Madrasah Aliyah Negeri 2 Tulungagung packed with activities that likes common in boarding school (*pesantren*). Moreover, for support this program, Madrasah Aliyah Negeri 2 Tulungagung collaborate with teacher (*uztadz*) from one of *pesantren* in Tulungagung, beside teacher Madrasah Aliyah Negeri 2 Tulungagung itself.⁷ They expected that with *ma'had* student gets maximal education especially in internalizing Islamic education values.

Based on first observation at 21, November 2015 in *ma'had Al-Furqan*, the researcher finds that *ma'had al-Furqan* still in development process. This *ma'had* has been legitimate last two years ago with new building. The

⁶ Arief Subhan, *Lembaga Pendidikan Islam Indonesia Abad ke-20 Pergumulan Antara Modernisasi dan Identitas* (Jakarta: Kencana, 2012), page. 84.

⁷ Muhibuddin, *Melongok Ma'had MAN 2 Tulungagung* (<http://www.jatim.kemenag.go.id>, accessed on September 20th, 2015 time 11.00 AM)

responds from student's parents and society around MAN 2 Tulungagung are good with this *ma'had*. The management of this *ma'had* must select who student that really want to stay in this *ma'had*, because restrictiveness of room. Now there are $\pm$ 110 student who living in this *ma'had* while female and male student. This *ma'had* want to emphasize in student discipline in religion such as praying together, praying *dhuha*, *qiyamul lail*, study classic Islamic book and other. Besides, this *ma'had* also apply Arabic or English language as conversation in daily life.⁸

Process of internalizing Islamic education values through *ma'had* are effort for apply fundamental values in Islamic main source such as *aqidah*, *akhlak*, humanities, mind appreciation, balance, and mercy for entire the world. Actually not all of madrasah has *ma'had* especially in village. Therefore, the researcher seen the unique education institution who integrate formal school (madrasah) and non-formal school (*ma'had*) for their student. Seen phenomena in MAN 2 Tulungagung as formal institution that integrate their education system with *ma'had* that want to internalize Islamic values, so researcher want to learn more about "*The Internalization of Islamic Values through Education in Ma'had Al-Furqan Madrasah Aliyah Negeri 2 Tulungagung*".

⁸ Interview with Dwi Mulati, manager of female dormitory *Ma'had Al-Furqan* MAN 2 Tulungagung, date November 21st 2015.

B. Focus of the Research

Based on background of research above, so researcher can get focus of research that will do, there are:

1. How does the internalization of Islamic values through education in *ma'had al-Furqan* Madrasah Aliyah Negeri 2 Tulungagung?
2. How does the internalization strategy of Islamic values through education in *ma'had al-Furqan* Madrasah Aliyah Negeri 2 Tulungagung?
3. How does the result of internalization of Islamic values through education in *ma'had al-Furqan* Madrasah Aliyah Negeri 2 Tulungagung?

C. Objectives of the Research

Based on the focus of research above, so the researcher can get objectives of study, there are:

1. To know the internalization of Islamic values through education in *ma'had al-Furqan* Madrasah Aliyah Negeri 2 Tulungagung.
2. To know the internalization strategy of Islamic values through education in *ma'had al-Furqan* Madrasah Aliyah Negeri 2 Tulungagung.
3. To know the result of internalization of Islamic values through education in *ma'had al-Furqan* Madrasah Aliyah Negeri 2 Tulungagung.

D. Significances of the Research

This research expectable can give constructive contribution with educational institution. In detail contribution, the significances of this research are:

1. Theory

This research can give contribution about the internalization of Islamic values through education in *ma'had al-Furqan* Madrasah Aliyah Negeri 2 Tulungagung.

2. Practice

a. For MAN 2 Tulungagung and other education institution

This research expected to give contribution for MAN 2 Tulungagung and other education institution as material or image for reparation of education system and learning process as well for educator and student generally.

b. For science development

This research expected to give good contribution for science development, especially Islamic education institution aspect and formation of student's character. Besides, this research will be reference material for next research in same object.

c. For researcher

This research expected to give contribution for researcher as measurement of researcher skill in implement one of unsure from *tri dharma*-university i.e. research. Furthermore, from this research, researcher can know how far process internalization of Islamic values through *ma'had al-Furqan* in Madrasah Aliyah Negeri 2 Tulungagung.

E. Previous Research

This research emphasizes on internalization process of Islamic values. The researcher discovers several researches about internalization of Islamic values:

First research is from Makinun Amin. He uses qualitative method. The research has result that showed good process of internalization of PAI values through religious culture that has been done by school especially PAI teacher. One of evidence is achievement in 2006 as school models that implementing IMTAQ (Iman and Taqwa). Therefore, this school called SMAN IMTAQ. Besides, now SMAN 1 Gondangwetan becomes national level of *adiwiyata mandiri-school*.⁹

Different with Makinun, Nurfiasari uses point book as media in internalize of Islamic values. The result shows applied of internalization of Islamic values in MAN Malang II Batu city with given school's role which must be obeyed by students and school applied Islamic activity to supported internalization of Islamic values process, and for evaluation model of point book done at this last semester with congruence model which form student behavior.¹⁰

Furthermore, the other research about internalization of Islamic values using habituating method that organized by Israfil. This research use field research. To get the data researcher use observation, interview, and

⁹ Makinun Amin, *Internalization of PAI values through the religious culture of school at SMAN 1 Gondangwetan of Pasuruan*, Skripsi, UIN Maulana Malik Ibrahim Malang, 2015.

¹⁰ Nurfiasari, *Internalization of Islamic values through point book media in the student of MAN Malang II Batu city*, Skripsi, UIN Maulana Malik Ibrahim Malang, 2013.

documentation method. The result of this research is in applying PAI values in student of SMP Muhammadiyah 8 Surakarta using habituating method good enough and effective. This method uses in PAI lesson and applies in the classroom. In the outside, student customized for praying together, praying *dhuha*, reciting Al-Qur'an and doing *akhlakul karimah*. This implementation process still needs personal awareness of student with guiding and supervising by teacher and parent at home.¹¹

Kholifatu Hasanah research about internalization of religion values through extracurricular of Badan Dakwah Islam (BDI) to increase Muslim character of SMA 8 Malang's student. The result of this research show if internalization of religious values through extracurricular Badan Dakwah Islam (BDI) applied in some religious activities. Badan Dakwah Islam (BDI) is more preeminent especially in religious activities. Supporting and obstacle factors of internalization religious values through extracurricular Badan Dakwah Islam (BDI) came from inside and outside of member Badan Dakwah Islam (BDI).¹²

Base on several previous research there are some differences between this research and previous research. The biggest differences between this research and previous research are the media of internalization or research object. This research use *ma'had* as object in internalizing Islamic education

¹¹ Israfil, *Internalization of PAI values through habituating method in student of SMP Muhammadiyah 8 Surakarta academic years 2011/2012*, Thesis, postgraduate program of Muhammadiyah University of Surakarta, 2012.

¹² Kholifatu Hasanah, *Internalization of religious values through extracurricular of Badan Dakwah Islam (BDI) to increase Muslim character in student of SMA 8 Malang*, Skripsi, UIN Maulana Malik Ibrahim Malang, 2010.

values while in previous research some researcher use extracurricular, point book, religious culture in the school, and habituating method. Furthermore in this research, researcher just want to know how is the internalization, strategy of internalization and the result from internalization of Islamic education values in *ma'had al-Furqan* in MAN 2 Tulungagung.

Then, to make clear the similarity and dissimilarity in previous research, researcher make a table likes:

Table 1.1 Previous researches

No	Researcher's name, Title, Type (skripsi/thesis/journal/etc.), publisher, and year of research	Similarity	Dissimilarity	Originality of research
1	Kholifatu Hasanah, <i>Internalization of religious values through extracurricular of Badan Dakwah Islam (BDI) to increase Muslim character in student of SMA 8 Malang</i> , Skripsi, UIN Maulana Malik Ibrahim Malang, 2010.	Internalization of religious values	- Through extracurricular Badan Dakwah Islam (BDI) - Increase Muslim character	Describing internalization of religious values through extracurricular Badan Dakwah Islam that has purpose to increasing muslim character of SMA Negeri 8 Malang's student.
2	Israfil, <i>Internalization of PAI values through habituating method in student of SMP Muhammadiyah 8 Surakarta academic years 2011/2012</i> , Thesis, postgraduate program of Muhammadiyah University of Surakarta, 2012.	Internalization of PAI values	Through habituating method	Describing internalization of PAI values through habituating method in student of SMP Muhammadiyah 8 Surakarta and

				what kind of factors that become support and obstacle.
3	Nurfiasari, <i>Internalization of Islamic values through point book media in the student of MAN Malang II Batu city</i> , Skripsi, UIN Maulana Malik Ibrahim Malang, 2013.	Internalization of Islamic values	Through point book media	Describing internalization of Islamic values through point book media in the student of MAN Malang II Batu city
4	Makinun Amin, <i>Internalization of PAI values through the religious culture of school at SMAN 1 Gondangwetan of Pasuruan</i> , Skripsi, UIN Maulana Malik Ibrahim Malang, 2015.	Internalization of PAI values	Through religious culture of school	Describing Internalization of PAI values through religious culture of school at SMAN 1 Gondangwetan of Pasuruan

F. Definition of Key Terms

1. Internalization

Internalize is transitive verb to make (especially a principle or a pattern of behavior) a conscious or unconscious part of the self as the result of learning or repeated experience.¹³ Then Internalization shows a process. In *Kamus Besar Bahasa Indonesia*, internalization means as deeply comprehension, understanding, mastery that going on through construction, guidance, and so on.¹⁴

¹³ Longman Dictionary of Contemporary English, new edition: 1987, Page. 551.

¹⁴ Kamus Besar Bahasa Indonesia: 1989, page. 336.

2. Islamic education values

Attributes or something that cohering in Islamic education that using as foundation of human being for reach life purpose i.e. serves to Allah SWT. In this research will be emphasizing on divinity values such as faith, *ihsan*, Islam, and *taqwa*. Beside that this research also emphasize on humanity values (*insaniyah*) such as unity, good suspicion, fulfill a promise, modest, and believable. Then the main values in this research will knowing base on research in *ma'had al-Furqon* Madrasah Aliyah Negeri 2 Tulungagung.

3. *Ma'had*

Ma'had is other term from boarding school (*pesantren*), where *pesantren* is Islamic education institution. *Pesantren* is first Islamic education institution in Indonesia. *Pesantren* has purpose to increase moral, coaching and bracing up, admiring spiritual values, and humanism, teaching attitude and behavior, and preparing student to life simple and pure heart. *Ma'had Al-Furqan* in MAN 2 Tulungagung classified as *ma'had* or *pondok pesantren*. This *ma'had* come from boarding school of MAN 2 Tulungagung then changed into *ma'had*. Therefore, this *ma'had* has close relation with madrasah. Learning system of Islamic classic book uses classical system and grade system. This *ma'had* consist of management office, mosque, dormitory for male and female, and school building (*madrasah*).

G. Composition of Research Findings

To give illustration about whole discussion and systematic in this research proposal, researcher divided to be three chapters, likes:

Chapter I Introduce consists of background of the research, focus of the research, objectives of the research, significances of the research, previous research, definition of key terms, and composition of research findings.

Chapter II Review of related literature, consists of Islamic education values includes definition of internalization, definition of values, definition of Islamic education and Islamic education values. Then study about *ma'had* includes definition of *ma'had*, typology of *ma'had*, and education purpose of *ma'had*.

Chapter III Research method, consists of approach and research design, attendance of the researcher, setting of the research, data and data source, data collection, data analysis, research procedure, and temporary references.

Chapter IV Data explanation and result of research, consists of data explanation like research finding, and research result.

Chapter V Discussion consists of answering research problem, and interpreting research finding.

Chapter VI Closing consists of conclusion and suggestion.

CHAPTER II

THEORETICAL PARADIGM

A. Theoretical Framework

1. Definition of Internalization

In the *Kamus Besar Bahasa Indonesia*, internalization means as deeply comprehension, understanding, mastery that going on through construction, guidance, and so on.¹⁵ While in psychology, internalization means as combination of attitude, behavior standard, opinion, and so on into personality. Moreover, Freud belief that superego or moral aspect of personality came from internalization of parental attitudes.

According to Berger and Luckmann, since society exists as both objective and subjective reality, any adequate theoretical understanding of it must comprehend both these aspects. These aspects receive their proper recognition if society is understood in terms of an ongoing dialectical process composed of the three moments of externalization, objectivation and internalization. As far as the societal phenomenon is concerned, these moments are not to be thought of as occurring in a temporal sequence. Rather society and each part of it are simultaneously characterized by these three moments, so that any analysis in terms of only one or two of them falls short. The same is true of the individual member of society, who simultaneously externalizes his own being into the social world and

¹⁵ *Kamus Besar Bahasa Indonesia*: 1989, page. 336.

internalizes it as an objective reality. In other words, to be in society is to participate in its dialectic.¹⁶

Every individual was born with predisposition towards sociality, and he becomes a member of society. There is temporal sequence that must be through by individual in society. The first process is internalization: the immediate apprehension or interpretation of an objective event as expressing meaning that is as a manifestation of another's subjective processes, which thereby becomes subjectively meaningful to their self.¹⁷

Internalization means as process of individual identification with social institutions or social organization that become place of he or she lives. There are two important things in self-identification i.e. primary socialization and secondary socialization.¹⁸ Primary socialization is the first socialization an individual undergoes in childhood, through which he becomes a member of society. Secondary socialization is any subsequent process that inducts an already socialized individual into new sectors of the objective world of his society. Primary socialization includes family and secondary socialization includes organization or institution. In the

¹⁶ Peter L. Berger and Thomas Luckmann, *The Social Construction of Reality* (USA: Penguin Book, 1966), page. 149.

¹⁷ *Ibid.*.

¹⁸ M. Zainuddin, *Pluralisme Agama dalam Analisis Konstruksi Sosial* (Malang: UIN-Maliki Press, 2014), page. 79.

process of internalization that related with development of student, there are three stages that represent of internalization process, i.e.:¹⁹

a. Value transformation stage

This stage is a process that doing by educator in informing good and bad values. In this stage just consist verbal communication between educator and student.

b. Value transaction stage

This stage is giving value education through two way communication or interaction between students with teacher on both sides interaction.

c. Trans internalization stage

This stage more deeply than transaction stage. In this stage, it is not only doing by verbal communication but also with mental attitude and personality. Therefore, in this stage personality communication takes important roles.

Thus, based on definition and internalization process in above, we can understand if internalization of Islamic education values regarding deeply comprehension about Islamic education values includes all of aspect in the world and beyond. Uniting the entire education values step by step and continuously until reach whole values in student. Make strong character into student personality can give preparation for student to confront challenge of age.

¹⁹ Muhaimin, *Paradigma Pendidikan Agama Islam* (Bandung: Rosdakarya, 1996), page. 153.

Internalization is an effort to appreciate and explore the value, that every human being embedded these values. It is caused by Islamic religious education oriented to value education so necessary to the internalization process. Therefore, internalization is toward the inner or spiritual growth of the student. Growth occurred when the students realized something “values” contained in the teaching of religion and the values were used as a “system of self-worth”. Therefore, that leads all position statements, behavior, and moral deeds in this life.²⁰

2. Islamic education values

a. Definition of value

According to Halstead as cited from Tamuri and Awang, value is the belief, attitudes or feelings that an individual is proud of, is willing to publicly affirm, have chosen thoughtfully from alternative without persuasion as are on repeatedly.²¹ Base on this definition, we can know that value has close relation with belief, attitude, or someone feeling that proud of by individual, hold by someone, and chosen because they doing continuously without coercion and become reference in every individual life.

Character of value is practical and effective in the soul and human behavior and objective constitute in society. Value is legal

²⁰ Muhammad Nurudin, “Internalization of Islamic Values in Shaping Consciousness PAI Anticorruption through Curriculum Development in Secondary Schools”, *International Journal of Scientific & Technology Research* Volume 2, Issue 2, February 2013, page. 30-31.

²¹ Agus Zaenul Fitri, *Pendidikan Karakter berbasis Nilai & Etika di Sekolah* (Jogjakarta: Ar-Ruzz Media, 2012), page. 90.

reality as one of right aspiration and contrary with counterfeit aspiration. Value is abstract reality. We feel value in our personality as supporting power or principals that become orientation in the life. So, value place in importance place and strategic in someone life.²²

Values as abstract thing traceable from three things, i.e.:

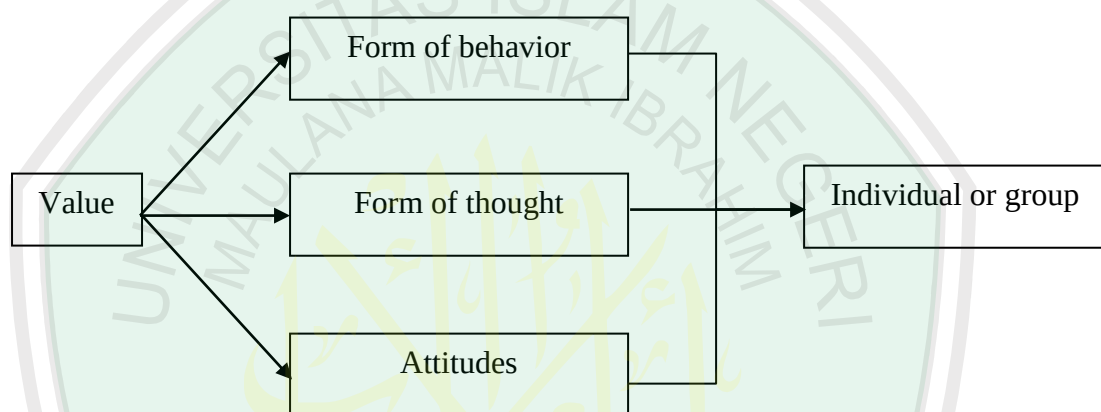


Chart 2.1 Three Realities from Values

Diagram in above show us if we want to know our value, we cannot separate among behavior, thought, and attitudes that formed someone. If we determine value just from behavior form, it can be appear different meaning of value. This is caused the same value can be appear two different behaviors form in society. Value consist all of things that has meaning for someone life that considered based on qualities of true-false, good-bad, beautiful-ugly. From that, value extend to all of human activity, as well human relationship, human with nature, although human with God.

²² Agus Zaenul Fitri, *ibid*, page. 89.

b. Definition of Islamic education

Education in *Kamus Besar Bahasa Indonesia* means modification process of attitude and behavior of someone or group in maturing human through teaching and training.²³ Marimba in Ahmad Tafsir explain if education is coaching or conscious leading by educator toward development of student's physical and spiritual that directed to forming main personality.²⁴

Term of education in Islamic contexts commonly refer to term of *al-tarbiyah*, *al-ta'dib*, and *al-ta'lim*. One of those terms that most often use is *al-tarbiyah*. While term of *al-ta'dib* and *al-ta'lim* infrequently use... although in certain things, third kinds of that term has similar meaning. However, essentially every term has difference well in textual or contextual.²⁵

Although third kinds of that terms can use with same meaning, some experts (al-Attas, 1980) has opinions if *ta'lim* just as part of education. While word *tarbiyah* more wide use in countries with Arabic language. The reason is word of *tarbiyah* also use for animal and plants with the meaning take care or assist, breed, and others. While education that take from word education is just to

²³ Muhibbin Syah, *Psikologi Pendidikan dengan Pendekatan Baru* (Bandung: PT Remaja Rosdakarya, 2013), page. 10.

²⁴ Ahmad Tafsir, *Ilmu Pendidikan dalam Perspektif Islam* (Bandung: PT Remaja Rosdakarya, 2008), page. 24.

²⁵ Samsul Nizar, *Filsafat Pendidikan Islam: Pendekatan Historis, Teoritis dan Praktis* (Jakarta: Ciputat Pres, 2002), page. 25.

human being. Thus, *ta'dib* according to al-Attas is more suitable for creatures except human being. Therefore, *ta'dib* has been covering word *ta'lim* and *tarbiyah*. Besides, word of *ta'dib* has closer relation with science condition in Islam that belonging to education content.²⁶

Al-Syaibaniy mentions if Islamic education is process modify of student behavior in their personal life, society, and around environment. This process done through education and teaching as fundamental activity and profession around other fundamental profession in the society.²⁷

From basic concept and practice operational, Islamic education include three definitions, i.e.:²⁸

- 1) Islamic education is education from Islamic values, i.e. educations that can be understand and develop from precept and fundamental values that consist of basic sources i.e. al-Qur'an and Hadith.
- 2) Islamic education is education with Islamic value, i.e. efforts to teach Islamic precept and values in order to be ways of life and someone attitude.

²⁶ Hasan Langgulung, *Asas-asas Pendidikan Islam* (Jakarta: Pustaka al-Husna, 1987), page. 5.

²⁷ Samsul Nizar, *ibid.*, page. 31.

²⁸ Muhaimin, *Wacana Pengembangan Pendidikan Islam* (Yogyakarta: Pustaka Pelajar, 2003), hlm. 23-24.

- 3) Islamic education is education in Islam, or process and practice of education organization that ongoing and developing in reality of Islamic history.

c. Islamic education values

Al-Qur'an is the main resource in Islamic education. The essence of values in Al-Qur'an will be always eternal and relevant in every time. The alteration just related with interpretation about instrumental values and personal technique. Al-Qur'an includes of normative values that become references in Islamic education. The values consist from three main pillars, i.e.:²⁹

- 1) *I'tiqadiyyah*, relate with education of faith such as belief in Allah, angels, prophet, holly book, doomsday and destiny, that have purpose to build or organize individual belief.
- 2) *Khuluqiyyah*, relate with ethic education that have purpose to purify our self from bad attitude and adorn our self with good attitude.
- 3) *Amaliyyah*, relate with behavior education in daily life, that relate with:
 - a) Worship education that includes relationship between human and heir God such as praying, zakat, pilgrimage, fasting, and *nazar* that have purpose to actualization of *ubudiyah* values.

²⁹ Abdul Mujib, *Ilmu Pendidikan Islam* (Jakarta: Kencana, 2006), page. 36-37.

b) *Muamalah* education is includes relationship between each other, while it is individual or institutional. This education consists from several parts, i.e.:

- (1) *Syakhshiyah* education, likes individual attitude such as wedding problem, spouse relationship and family that have purpose to build prosperous and *sakinah* family.
- (2) *Madaniyah* education, relate with commercial such as salary, pawning, commercial association, and others that has purpose to manage property or individual rights.
- (3) *Jana'iyah* education relate with punishment for violation that has purpose to protect directness of human life, well it is relate with wealth, honorary, or other individual rights.
- (4) *Murafa'at* education relate with activity likes judicature, witness or oath that has purpose to maintain justice among society member.
- (5) *Dusturiyah* education relate with state law that regulate relationship between citizens with government or state that has purpose to make stability of state.

(6) *Duwaliyah* education relate with state structure such as Islamic state structure, non-Islamic state structure, reconciliation area and battle area, relationship between Muslim in one country to Muslim in other country that has purpose to reconciliation in the world.

(7) *Iqtishadiyah* education relates with economy of individual and state, relation between poor and rich that has purpose distribution or balance in income.

It is different with Zayadi who explain that value resource that prevails in human life regulation can be categorized become two kinds, i.e.:³⁰

a) *Ilahiyah* value

In Al-Qur'an language, this life dimension of divinity also called *rabbaniyah* soul (QS Ali Imran: 79) or *rabbiah* (QS Ali Imran: 146). If we try to elaborate what kind of real form or soul substance of divinity, so we found personal religious values that important to cultivate into student. The core education activity is cultivate those values. Some of those values are *Iman*, *Ihsan*, *Taqwa*, *Ikhlas*, *Tawakkal*, *Syukur*, and *Shabar*.

b) *Insaniyah* values

³⁰ Abdul Majid, Dian Andayani, *Pendidikan Karakter Perspektif Islam* (Bandung: PT Remaja Rosdakarya, 2011), page. 93.

Insaniyah values constitute humanities values that real materialized in behavior and right thinking of daily life that will be express virtuous and *al-akhlaq al-karimah*. There are insaniyah values that can be cultivate into student such as *al-rahmi*, *al-Ukhuwah*, *al-Musawah*, *al-Adalah*, *husnu al-dzan*, *al-Tawadlu*, *al-Wafa*, *insyirah*, *al-amanah*, *iffah* or *ta'affuf*, *qawamiyah*, and *al-Munfiqun*.

Base on the explanation above, we can see that generally Islamic education values divided into two i.e. education values that teaching about divinity and values that teaching how to behave in the life. In this research will be emphasizing on divinity values such as faith, *ihsan*, Islam, and *taqwa*. Then, beside that this research also emphasize on humanity values (*insaniyah*) such as goodwill, good suspicion, fulfill a promise, modest, and believable.

3. Study about *ma'had*

a. Definition of *ma'had*

Ma'had is the other word of boarding school (*pondok pesantren*). *Ma'had* is Islamic education institution that held in boarding system, kiai (greatest teacher or main figure), and mosque as institution center. This institution is one of “*Indigenous cultural*” or original culture type of national education, because this institution has been long time develop and life around

Indonesia's citizen.³¹ Thereby, *pesantren* cannot be separated from social life and their role for develop our country.

Then Karel A. Steenbrink concludes that *pesantren* is traditional Islamic boarding school in Indonesia. This education institution focused on religion learning with using traditional method learning and has roles, administrations, and specific learning curriculum. *Pesantren* commonly lead by a religion teacher or scholar that also as santri's teacher.³² More over according to research of Karel A. Steenbrink, in terminology base on type and system of education in *pesantren* came from India. Before Islamic religion spread in Indonesia. This system has been use generally for educating and learning Hindu in the Java. After Islam enter and spread in Java, these system adapted by Islam.³³

As Zamahsyari Dhofier said in his book with title *Tradisi Pesantren* definite *pesantren* as traditional Islamic education institution for learning, understanding, comprehend, and practicing Islamic learning with emphasis in the important religious moral as daily behavior orientation.³⁴

³¹ Sugeng Haryanto, *Persepsi Santri Terhadap Perilaku Kepemimpinan Kiai Di Pondok Pesantren (Studi Interaksionisme Simbolik Di Pondok Pesantren Sidogiri – Pasuruan)*, (Kementrian Agama RI, 2012), page. 39.

³² Anin Nurhayati, *Kurikulum Inovasi: telaah terhadap pengembangan kurikulum pendidikan pesantren* (Yogyakarta: penerbit Teras, 2010), page. 48.

³³ Yasmadi, *Modernisasi Pesantren: Kritik Nurcholish Madjid terhadap Pendidikan Islam Tradisional* (Ciputat: Penerbit Quantum Teaching, 2005), page.62.

³⁴ Babun Suharto, *Dari Pesantren Untuk Umat: Reinventing Eksistensi Pesantren Di Era Globalisasi* (Surabaya: Imtiyaz, 2011), page. 10.

In workshop decision of intensification *pondok pesantren* development on 2nd – 6th of May, 1978 in Jakarta, definition of *pondok pesantren* is Islamic education institution that has minimal contents i.e.:³⁵

- 1) *Kiai/Syeh/Ustadz* who educating and teaching his *santri*
- 2) *Santri* (Student) with their boarding
- 3) Mosque

Base on several definitions in above, we can take conclusion that *pesantren* is traditional Islamic education institution in Indonesia. *Pesantren* consists of *kiai* as main figure in *pesantren*. *Kiai* is educator for his student. Besides, there is boarding as student living and mosque as center of *pesantren* activity. It is show in *ma'had Al-Furqan* in MAN 2 Tulungagung. The component of *pesantren* founded in that *ma'had* such as *kiai*, *santri* and mosque.

b. Typology of *ma'had*

Ma'had is Islamic education institution that have characteristic influenced and decided by the founder. The leadership of *pesantren* leans not to follow certain type. In the development phase, *pesantren* have been experienced several development including entering education program under religion department and national education department. There are five types

³⁵ Sugeng Haryanto, *ibid.*, page. 40.

of *pesantren* base on LP3ES research. This classification based on regulations components.

1) Type A

This type is the first level in founding a *pesantren*.

This *pesantren* consist of simple mosque and house of *kiai*. On that case, *kiai* uses mosque or his house for teaching classic book. In this type of *pesantren*, the student just came from near district of this *pesantren*.

2) Type B

This *pesantren* type consists of *kiai* house, mosque, boarding for student life, and simple place for learning. Student that study in this *pesantren* came from various regions.

3) Type C

This type has been developing their regulation component and formal education program like madrasah. The System of teaching classic book use classical system and class level. Some of them using curriculum that oriented to government school, using their own curriculum, and combination both of it. This *pesantren* consists of *kiai* house, boarding, and madrasah (school).

4) Type D

This type is development from type C, because in this *pesantren* besides *pesantren* components there is entered skill education such as garage, production place, animal husbandry, and agriculture.

5) Type E

Besides teaching classic book with non-classical and classical system, this type of *pesantren* also has formal education program that oriented to government curriculum which start from elementary until university, and also vocational education such as cooperation, computer, garage, agriculture, and others. This type initiative to takes programs that oriented to environment. Furthermore they are make relation with other *pesantren* around them and *pesantren* that founded by graduation from this *pesantren*.

In other side, it is different with Ridwan Nasir who divides *pesantren* become five types, i.e.:³⁶

- a) *Pesantren salaf* is *pesantren* that have *salaf* education system (*wetonan* and *sorogan*) and classical system.
- b) *Semi Develop* is *pesantren*, *pesantren* that have *salaf* education system (*wetonan* and *sorogan*) and private

³⁶ Babun Suharto, *ibid.*, page. 19.

madrasah system with 90% religion curriculum and 10% general.

- c) *Develop pesantren* is *pesantren* likes semi develop *pesantren* but more variety in curriculum i.e. 70% religion curriculum and 30% general.
- d) *Modern pesantren* is likes develop *pesantren* but more complete with education institution until university and completed with *takhasus* Arabic and English.
- e) *Ideal pesantren* is likes modern *pesantren* but more complete especially in skill aspect that include technic, fishery, agriculture, banking, and others that consider in quality without erase *pesantren* character.

Based on classification of *pesantren*'s type, we can conclude that there are five types of *pesantren*. In the name aspect between LP3ES and Ridwan Nasir has different. LP3ES emphasis on regulations components, while Ridwan Nasir emphasis on education system of *pesantren*. Actually, in the contents fifth types of *pesantren* have similarities.

Ma'had Al-Furqan in MAN 2 Tulungagung classified as C type from LP3ES category. This *ma'had* come from boarding school of MAN 2 Tulungagung then changed into *ma'had*. Therefore, this *ma'had* has close relation with madrasah. The system of teaching Islamic classic book use classical system and

grade system. This *ma'had* consists of management office, mosque, dormitory for male and female, and school building (*madrrasah*).

c. Education in *Ma'had*

According to Nurcholish Madjid, in curriculum aspect, *pesantren* still dominant with religion study. The lesson includes *fiqh*, *aqā'id*, *nahwu sharaf*, *tasawuf*, *tafsir*, *hadits*, and Arabic language. All of lesson has been studied by student (*santri*) in the *ma'had*. This lesson commonly use classic book. The book of *nahwu sharaf* such as *al-jurumiyah*, *imrithi*, and *alfiyah*. Then book of *fiqh* such as *fath al-qarib*. Book of *'aqaid* such as *aqidatu 'al-awam*, *bad-u 'l-Amal*, and *Sanusi*. Book of Tafsir such as *Jalalain*. Then book of *hadith* such as *Bulugh al-Maram* and *Riyadl al-Shalihin*.³⁷

In the beginning, all of *ma'had* use traditional methods. According to Arifin, the methods consists of *wetonan method*, *sorogan method*, *muhawarah method*, *mudzakarah method*, and *majlis ta'lim method*. However, in the learning system of *ma'had* education, there are several method in learning such as *sorogan* and *wetonan*.³⁸

³⁷ Yasmadi, *ibid.*, page. 78.

³⁸ Mujamil Qomar, *Pesantren: Dari Transformasi Metodologi Menuju Demokratisasi Institusi* (Jakarta: penerbit Erlangga, 2008), page. 142.

However, in the development there are adaptation in method of learning. Some research shows that there are *ma'had* use discussion, problem solving and speech. According to Dhofier, elaborate *sorogan*, *bandongan* (*wetonan*), conference, ask question, and discussion. Then, Sindu Galba mentions *sorogan*, *classical sorogan*, *bandongan*, speech, and rehearsal of write and read. In other side, the association of principle of *ma'had* that gathered in *Rabithat Ma'ahid* have been practice several methods, then they determine in first muktamar in 1959, that includes *asking question method*, *discussion*, *imla'*, *muthala'ah/recital*, *project*, *dialog*, *tour*, *memorizing*, *sosiodrama*, *widyawisata*, *problem solving*, *giving situation*, *habituating*, *drama*, *reinforcement*, *stimulus-respond*, and *modul system*.³⁹

As we know before, *ma'had* is the effective ways to internalize Islamic education values. Values as a belief that become foundation for someone or some group to choose their attitude. Therefore, in other word, human attitude in daily life determined, supported, and directed by their values. In *ma'had* also have some values that become characteristic of *ma'had*, especially *salaf ma'had*, such as:

- 1) *Aswaja* values
- 2) Socio-culture values

³⁹Mujamil Qomar, *ibid.*, page. 151

- 3) Sub-culture of *ma'had* values
- 4) Lesson of study (classic book) values
- 5) Knowledge and blessed values
- 6) Dedication to society values
- 7) Love to nationalism values⁴⁰

d. Education purpose of *ma'had*

Pesantren is education institution that has purpose to *tafaqquh fiddin* (understanding of religion) and build morality of *umat* through education. Generally *pesantren* has purpose to study about religion and build Muslim personality who implementing Islamic religion consistently in their life.⁴¹ According to K.H. Imam Zarkasyi, *pesantren* has purpose to prepare human being in order to life around society, graduate someone who has good intellectual capability, good skill, attitude, and behavior.⁴²

Ma'had or Islamic boarding school is one of Islamic education institution, which becomes secondary socialization line in self-identification process. *Ma'had* is effective media in socialization process to make religious mind set of student.⁴³

General purpose of *ma'had* is constructing citizen to have Muslim character and suitable with Islamic religion. Beside, to

⁴⁰ Rustam Ibrahim, *Bertahan di Tengah Perubahan; Pesantren salaf, Kiai dan Kitab Kuning* (Jogjakarta: SiBuku, 2015), page. 66.

⁴¹ Babun Suharto, *ibid.*, page. 11.

⁴² Babun Suharto, *ibid.*, page. 14.

⁴³ M. Zainuddin, *ibid.*, page 79.

internalize spirit of religion in all of life side and makes them useful for religion, society, and state. Then specific purpose of *ma'had* i.e.:

- 1) Educate student as society member to be person who has *takwa* to Allah and healthy in physical and spiritual
- 2) Educate student to be young generation of scholar (*ulama*) and *mubaligh* who has sincere, responsible, stoical, strong, and entrepreneur in apply Islamic religion
- 3) Educate student to gain their personality and spirit of nationalism
- 4) Educate illumination staff of micro development (family) and regional (region/society)
- 5) Educate student to be expert in the development sector especially in mental-spiritual development
- 6) Educate student to help increase prosperity of society.⁴⁴

⁴⁴ Mujamil Qomar, *Ibid.*, page. 6-7.

B. Research Roadmap

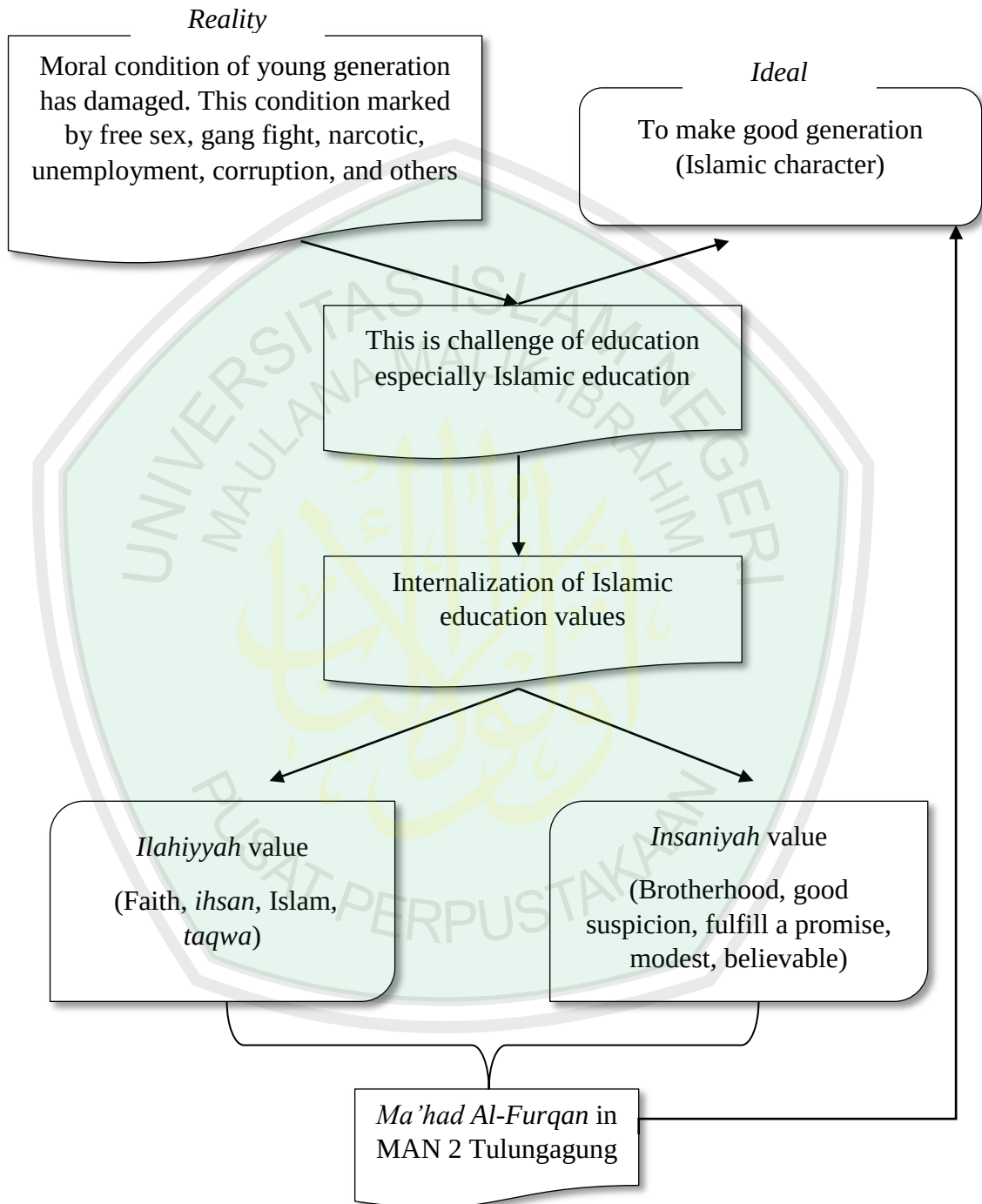


Chart 2.2 Research roadmap

CHAPTER III

METHODOLOGY OF RESEARCH

A. Approach and Research Design

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

According to Bogdan and Taylor, qualitative method is research that produces descriptive data i.e. written words or from voice of people and from behavior that can be observe. This approach directed to holistic setting and individual. Thus, in this research, researcher cannot isolate individual or organization into variable or hypothesis, but looks at as a unity.⁴⁵

Thereby, research report will contain data quotation for give image of research present. The data may be come from interview manuscript, filed note, video tape, personal document, interview, note or memo, and other document.⁴⁶ Researcher use observation method, interview, and documentation in this research. Then research result will be descriptive explained from a data.

⁴⁵ Lexy.J. Moleong, *Metodologi Penelitian Kualitatif* (Bandung: Remaja Rosdakarya, 2012), page.4.

⁴⁶ Lexy.J. Moleong, *loc.cit.*, page. 11.

B. Attendance of the Research

The attendance of researcher is important in taking research process. As Buford Junker said that researcher as observer. In this case role of researcher not all most as a part of member that be observe, but as shadow member outside the member. Therefore, the observer not really joins in this group.⁴⁷ In qualitative research, the instrument of research is researcher itself. As Licon and Guba said:

“The instrument of choice in naturalistic inquiry is the human. We shall see that other forms of instrumentation may be used in later phase of the inquiry, but the human is the initial and continuing mainstay. But if the human instrument has been used extensively in early stages of inquiry, so that an instrument can be constructed that is grounded in the data that that the human instrument has product”⁴⁸

Based on explanation above researcher is main instrument in qualitative research. Therefore, the attendance of researcher in field is important that relate with applying, observing, and researching directly. Success or failed in the qualitative research base on attendance of researcher. Therefore, with attendance of researcher in observation process, researcher gets data that appropriate with reality and make easier the writer in analyzing process.

C. Setting of the Research

Setting of the research is Madrasah Aliyah Negeri 2 Tulungagung, on Ki Mangun Sarkoro streets, Boyolangu, Tulungagung. Moreover, this

⁴⁷ Lexy.J. Moleong, *ibid.*, page. 177.

⁴⁸ Sugiyono, *Metode Penelitian Pendidikan (Pendekatan Kuantitatif, Kualitatif, dan R&D)* (Bandung: Alfabeta, 2013), page. 309.

research will held in *Ma'had Al-Furqan* on Ki Hajar Dewantara Street, Tulungagung. Researcher chooses this school considering in several points, i.e.:

- a. Researcher sees unique phenomena about madrasah, which integrated with *ma'had* that followed by several student of MAN 2 Tulungagung.
- b. MAN 2 Tulungagung is one of madrasah in Tulungagung that viewed as excellent school especially in Islamic school.

D. Data and Data Source

According to Lofland and Lofland, main source in qualitative research is words, attitude, and the others is addition data such as document and so on.⁴⁹ Relate with that, this research use two kinds of data sources i.e.:

- a. Primary data

This data directly acquired from source, observed, and recorded directly. Likes interview, observation, and documentation with relevant parties or informant who know clearly and detail about research object. If we connected with research problem for acquiring data about internalization of Islamic education values through *ma'had* in MAN 2 Tulungagung so the source can be acquired from headmaster, *ma'had* organizer, and students who follow the program.

⁴⁹ Lexy.J. Moleong, *op.cit.*, page. 157.

b. Secondary data

This data acquiring from data that has been there and has relation with research problem, such as literatures, important documents that support research like interview documentations, structure of *ma'had* organization, agenda or program of *ma'had*, and others.

The method of informant choose, researcher using snowball-sampling technique. It is means that technique of choosing data source, in the beginning use little informant, then develop until many of informant. This is collateral with Castillo that said, "Snowball sampling is a non-probability sampling technique that is used by researchers to identify potential subjects in studies where subjects are hard to locate. This type of sampling technique works like chain referral".⁵⁰ Base on explanation in above researcher use snowball sampling because little of resource cannot give enough data, then the researcher look for other source to get other data. Thereby total of data resource will increase likes snowballs.

E. Data Collection

In looking for data that appropriate with problem research, so researcher uses several methods, i.e.:

a. Observation

Suharsimi Arikunto proposes that observation also called monitoring consist of focusing attention towards an object with using

⁵⁰ Sari Wahyuni, *Qualitative Research Method: Theory and Practice* (Jakarta: Penerbit Salemba Empat, 2012), page. 34.

all of senses.⁵¹ This method use for gets data about internalization of Islamic education values through observation. In this method, the roles of researcher are as actor and observer. Researcher directly observes in the field and sees the internalization of Islamic education values through *ma'had*. The existence of researcher knowing by informant and they know if they are observed.

Then, the result of observation will be describe in the sheet of observation likes:

OBSERVATION SHEET

Date :
Place :
Method :

Description of Observation

b. Interview

According to Sugiyono, interview use as technique of gathering data if researcher wants to do previous study for discover a problem that must be researched and if researcher want to know more deeply from respondent.⁵² Interview engaging giving question and receive answer from participants. According to Wahyuni in her book, she explains that:

⁵¹ Suharsimi Arikunto, *Prosedur Penelitian Suatu Pendekatan Praktek* (Jakarta: Rineka Cipta, 2002), hlm. 158.

⁵² Sugiyono, *op.cit.*, hlm. 194.

Interviewing involves asking questions and getting answers from participants in a study.... In interviews, it is assumed that there is a questioner and one or more interviewees. The purpose of the interview is to probe the ideas of the interviewees about the phenomenon of interest⁵³

This method used by researcher for acquiring data about internalization of Islamic education values, teacher strategy for internalization of Islamic education values through *ma'had*, and result from internalization of Islamic education values.

Then, the result of interview will be describe in the sheet of interview likes:

INTERVIEW SHEET

Data resource :

Date :

Time :

Place :

Method :

No	Question	Answer
1		
2		
3		
Etc.		

⁵³ Sari Wahyuni, *op.cit.*, page. 25-26.

c. Documentation

Documentation is one of method for gathering data that use in research methodology of social research.⁵⁴ This documentation consists of photo, letter, and data about school as research support that doing by researcher. In this method, researcher takes data such as activities of *ma'had*, photos of interview, and data that support this research.

F. Data Analysis

In qualitative research, researcher has gathering data continuously with several technique of gathering data. In this case, according to Bogdan and Taylor, data analysis is a process organizing and arranging data in a line, categories, and basic unit explanation. So from it researcher discover of theme and forming hypothesis that suggested by data.⁵⁵

In other side, there are several processes in analysis data qualitative (Seiddel, 1998), i.e.:⁵⁶

1. Make a note from research in the field, then give code in the note in order to make easily in next analysis
2. Gathering, selecting, classifying, synthesizing, making summary, and making index

⁵⁴ Burhan Bungin, *Penelitian Kualitatif: Komunikasi, Ekonomi, Kebijakan Publik, dan Ilmu Sosial Lainnya* (Jakarta: Kencana, 2010), page. 121.

⁵⁵ Lexy J. Moleong, *op.cit*, page. 280-281.

⁵⁶ Lexy J. Moleong, *op.cit*, page. 248.

3. Make data category more meaningful, searching and finding a pattern and relationship, and make general findings.

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

G. Technique of Data Trustworthiness

In Qualitative method, there is technique for checking our data trustworthiness. There are four criteria for checking our data i.e.:⁵⁷

Table 3.1 Criteria for checking data trustworthiness

Criteria	Investigation technique
Credibility	a. Extension of researcher attendance b. Constancy of observation c. Triangulation d. Colleague checking e. Referential sufficiency f. Negative case study g. Member checking
Transferability	h. Thick description
Dependability	i. Audit dependency
Certainty	j. Audit assurance

Furthermore in this research, the researcher just wants to use several technique of investigation, includes extension of researcher attendance,

⁵⁷Lexy J. Moleong, *op.cit*, page. 327.

constancy of observation, triangulation, colleague checking, analysis of negative case, member checking, and thick description. :

a. Extension of researcher attendance

As explained in the attendance of researcher, in this qualitative research the instrument of research is researcher itself. Attendance of researcher not only short time, but researcher need long times to gathering data in the field. Extension of researcher attendance will increase possibility of data credibility degree, because from our long attendance in that object, researcher will study about object culture, examine false information from distortion well from respondent or researcher perspective, and build subject belief.

b. Constancy of observation

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

c. Triangulation

Triangulation is one of technique for checking our data trustworthiness that utilizing something else outside of data research for make comparison between them. In this research,

researcher use several kinds of triangulation method i.e. resource, method, investigating officer, and theory. Therefore, researcher can do this step for make triangulation:

- a. Submit various kinds of question
- b. Checking with various data resource
- c. Utilizing various method for checking data trustworthiness
- d. Colleague checking

Researcher publishes her or him temporary research result or result in discussion with colleague. This technique wants to build open minded and honesty character of researcher, reviewing or research, and other.

- e. Analysis of negative case

This technique done by researcher through gathering example or case that not appropriate with pattern and preference of information that have been gathered as comparison.

- f. Member checking

Researcher will check about information from one member to other member for make trustworthiness. For example, information from headmaster will be checking by confirmation of teacher. Researcher can apply this technique informal or formal.

- g. Thick description

In this qualitative research, researcher must be able to describe and report all of result in the field without adding or removing

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

H. Research Procedure

a. Phase of pre-field

- 1) Arrange of research proposal
- 2) Take research permission with related institution start from university and MAN 2 Tulungagung

b. Phase of research

1) Gathering data

This phase consists of *ma'had* organization structure, *ma'had* program, data of student who follow this program, *ma'had* profile.

2) Direct observation in the field

- a) Interview with headmaster of MAN 2 Tulungagung
- b) Interview with head of *ma'had* MAN 2 Tulungagung
- c) Interview with student of MAN 2 Tulungagung

3) Data identification

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

c. Phase of final research

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

CHAPTER IV

EXPOSURE DATA AND RESEARCH FINDINGS

A. Description of object research

1. Profil MAN 2 Tulungagung

Madrasah Aliyah Negeri Tulungagung 2 place on St. Ki Mangun Sarkoro Kopos 101 Boyolangu, Tulungagung, East Java. This madrasah usually called MANDUTA. It is abbreviation from word MAN 2 Tulungagung. This madrasah built in 1990. Therefore, until now this school has been 26 years. Now, principle of madrasah is Dra. Hj. Miftachurrohmah, M.Ag. If we want to know more about MAN 2 Tulungagung we can visit this website, the visitor just enter the address www.manduta.sch.id or this email manduatulungagung@gmail.com then the phone number is +62355321817. This madrasah has several program for the student, i.e. science, social, language, and religion.

2. Vision, Mission, and Purpose of MAN 2 Tulungagung

To achieve the goal of education MAN 2 Tulungagung formulate a vision and mission as following:

a. Vision

Realization of the student nature of MAN 2 Tulungagung as *Cerdas, Dedikatif, Inovatif, Kompetitif, Berjiwa Islami* (CERDIK BERSEMI) based on culture healthy environment

b. Mission

- 1) Cultivating the spirit of lifelong education at all citizens of madrasah.
- 2) Creating a comfortable learning atmosphere, conducive and pleasant.
- 3) Implement learning strategies and guidance effectively.
- 4) Cultivating a spirit of excellence on all citizens of the madrasah.
- 5) Encourage and help students to recognize the potential and achievements of their self.
- 6) Develop extra-curricular learning which integrating life skills.
- 7) Foster the appreciation and practice of the teachings of Islam in the life.
- 8) Always create a clean and healthy environment

c. Purpose

1) General

The realization of the nature of the students MAN 2 Tulungagung as a servant of God and as a caliph on earth

2) Specific

- a) The realization of the process of improving the quality of education and teaching
- b) Supported by academic facilities that can be relied upon long term

- c) The implementation of quality improvement programs and resource development
- d) Improving the quality of people through education system.
- e) The realization of student achievement that is open and dynamic and innovative
- f) Based social development, science and technology.
- g) The creation of an education system that foster islamic soul
- h) Attainment of achievement at the healthy school environment championships competition
- i) Attainment of Madrasah Adiwiyataachievement
The achievement of knowledge, skills and attitudes of students in understanding and control of pollution, environmental damage as well as the preservation of the environment.

3. History of *Ma'had Al-Furqan*

As an educational institution which was once the conversion of PGAN (Pendidikan Guru Agama Negeri), MAN 2 Tulungagung equipped with boarding facilities. Start the school year 2011/2012, the existence of boarding school dormitory to be pioneered by the name of Al-Furqan *Ma'had* which officially inauguration *ma'had* do Head Office of the Ministry of Religious Affairs (MORA Kakanwil) of East Java Province, Drs H. Sudjak, M.Ag on Tuesday, January 31, 2012.

Currently, *Ma'had* MAN 2 Tulungagung occupies two locations, namely, *ma'had* female which occupies the building girls' hostels and

boarding school that occupies male dorm room. Starting in 2012, this *ma'had* has new building of male *ma'had* which is constructed buildings of the state budget funds. In the beginning *Ma'had Al-Furqan* currently accommodates as many as 32 students of the men and 58 women students. *Ma'had* activities designed like a boarding school in general with present *ustadz* of the boarding school and also *ustadz/ustadzah* of teachers MAN 2 Tulungagung itself. The *ma'had* daily activities include:

- Sorogan Qur'an after Fajr prayer
- Study the book of every ba'da Maghrib
- Guided learning school subjects after Isha prayer
- Praying *qiyamul lail*

Furthermore, *Ma'had al-Furqan* MAN 2 Tulungagung is one of supporting facilities to secure learning quality in this madrasah. now, this *ma'had* becomes madrasah icon that can be one of reason to choose this school. This *ma'had* wants to build student with has *akhlakul karimah* and doing *ahli sunnah waljama'ah*.

4. Vision and Mission of *Ma'had Al-Furqan*

a) Vision

The formation of Islamic generation who have of *amaliyah* knowledge and *ilmiah* work

b) Mission

Provide education to generations of Islam in order to prove their self in society with based on *akhlakul karimah*

c) Purpose

- Educate students with the science of religion that have *aqidah qowiyyah*
- Familiarize students shahihah worship in daily life
- Familiarize students doing akhlaqul karimah in socializing with others
- Equipping students some skills such as convey advice, opinions, and so on to dedicate themselves to community
- Familiarize students disciplined in managing time and life

5. Organization of *Ma'had*

As we know that *ma'had* al-furqan include on MAN 2 Tulungagung. So, in this management has integrated with *ma'had* and madrasah. Some of *ma'had* official is came from MAN 2 Tulungagung and other from outside. This *ma'had* also collaborate with some islamic boarding that near MAN 2 Tulungagung. Beside central management, the management of *ma'had al-Furqan* consist of two managements i.e. Management of male *ma'had* and management of female *ma'had*. Not only teacher who becomes manager but also student.

*) Attachement (organization structure of *ma'had al-Furqan*)

6. The Condition of Teacher and Official Employee

As we know, that the official of *ma'had al-Furqan* consists of teacher from MAN 2 Tulungagung and teacher from other school or boarding school. They are collaborates each other to make stability of

ma'had program can be run well. This is the official employee of *Ma'had al-Furqan*.

Table 4.1 List of *ma'had* official employee

No	Name	Authority
1	Dra. Hj. Miftachurrohman M.Ag	Protector and responsible
2	Anang Ramli, S.Sos	Pembina
3	Khoirul Huda, M.Pd.I	Principle of <i>Ma'had</i> and Manager
4	M. Farid Mustofa, S.Pd.I	Secretary
5	Luthvi Tri Handayani, S.Pd	Treasurer
6	Drs. H. Nanang Ashari	Bid. Tarbiyah and Humas
7	Drs. Maskur, M.Pd	Bid. Language and art development
8	Arif Arafat, S.Ag	Bid. Madin and manager
9	Muhajir Machin, S.Pd.I	Manager
10	Dwi Mulati, S.Ag	Manager
11	K.H. Anang Muhsin	Ustadz
12	Gus Bagus Ahmadi, M.Pd.	Ustadz
13	M. Chobir Sirad, M.Pd.I	Ustadz
14	Faisal Amri, S.Pd.I	Ustadz
15	Kholif	Staff

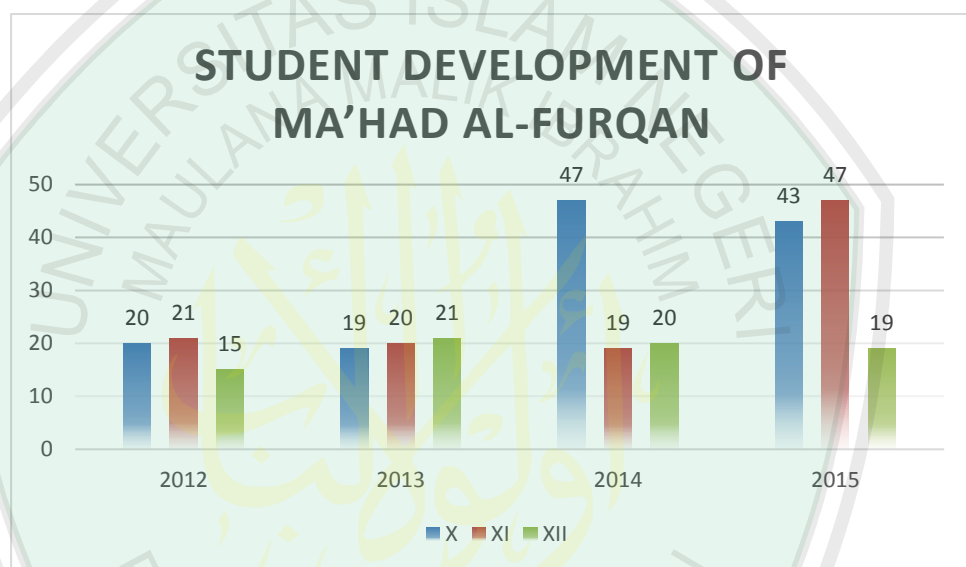
7. Geographical Location

Madrasah Aliyah Negeri 2 Tulungagung located on Ki Mangun Sarkoro streets, Boyolangu, Tulungagung. Moreover, *Ma'had Al-Furqan* also includes in MAN 2 Tulungagung on Ki Mangun Sarkoro streets, Boyolangu, Tulungagung. Actually, *Ma'had al-Furqan* can be accessed from Ki Hajar Dewantara Street, because this *ma'had* directly border on street. Furthermore, visitors can choose one of the ways.

8. Condition of *Ma'had Al-Furqan's* Student

In this academic year of 2015/2016 there are 109 students who stay in *ma'had*. All of students consists from X grade, XI grades, and XII grades. Actually, in the development the amount of student also increases. For make clear, we can see the chart below.

Chart 4.1 Student list of *ma'had al-Furqan*



From the chart, we can see that 2012-2015 amount of student who stays in the *ma'had* always increase. As we know the problem of *ma'had al-Furqan* is limitation in room. Therefore, the manager determine maximum quota of student who stay in *ma'had*. Now *ma'had al-Furqan* ready to receive more students in the new school academic year.

*) Attachment (student list of *ma'had al-Furqan* academic year 2015/2016)

9. Condition of *Ma'had al-Furqan* Facilities

Ma'had al-Furqan is consist from five main buildings i.e. male *ma'had*, female *ma'had*, office, classroom, and mosque. Female and male *ma'had* consists of second floors. In the female *ma'had*, there are guest room, front office, manager room, staff room, student room, garden, mini hall, dining hall, kitchen, bathroom, mini library, and parking area. The condition of *ma'had* is clean and neat. Therefore, student can study comfortable.

10. Student Achievement

*) Attachment (student achievement)

11. *Ma'had al-Furqan* Program

*) Attachment (program of *ma'had al-Furqan*)

B. Result of research

1. The internalization of Islamic values through education of *ma'had al-Furqan* MAN 2 Tulungagung.

Ma'had al-Furqan is the development of student dormitory MAN 2 Tulungagung. Based on advice from various parties, this dormitory turns into *ma'had*. Of course with a variety considerations. The Kakanwil Religious Affairs of East Java Drs. H. Sudjak, M.Ag, established *Ma'had* since 2012 on 31 January 2012. After that, a lot of renovation in all areas includes of both the structure and infrastructure.

Ma'had al-Furqan vision is to establish Islamic generation have of *amaliyah* knowledge and *ilmiah* work. Meanwhile, *al-Furqan Ma'had*

mission is to provide education to generations of Islam in order to prove their self in society with based on *akhlakul karimah*.

Then the purpose of *ma'had al-Furqan* are educate students with the science of religion that have *aqidah qowiyyah*; familiarize students shahihah worship in daily life; familiarize students doing akhlaqul karimah in socializing with others; equipping students some skills such as convey advice, opinions, and so on to dedicate themselves to community; and familiarize students disciplined in managing time and life.

This *ma'had* have been selected for several reasons that is want to integrate the general education with religious education. Students taught a wide variety of general science and religious science in madrasah. Therefore, it was not enough and we need boarding school to provide an education of religious knowledge in students more deeply. Finally, this *ma'had* able to create *insan kami* who has balance between general science and religious science. Additionally in the boarding school, students will focus on learning and not be bothered with the outside world. They can practice knowledge that has been gained in the school directly.

This *ma'had* causes a lot of positive response from various parties. The response from parents with *ma'had* is very nice. At the beginning, this boarding school received about 50 students, and students continue to increase until now. Many parents who want their children to stay in the

boarding school. However, because of space constraints then the *ma'had* still limit the number of students who live in the boarding school. In the future, the manager expected all students MAN 2 Tulungagung can stay at the boarding school.

In addition, beside support from parents and the school community, many students are interested in staying in the boarding school. The reason they stay in the boarding school because it is closer to the school. Besides that, parents also order to stay in the boarding school. If they lived in the boarding school, they can learn more Islamic science and learn together with friends. If they stay in *ma'had*, there are caregivers who constantly supervise students in their daily activities. This corresponds to an interview with one of the students said:

"Alasan saya tinggal di *ma'had* karena lebih dekat dengan sekolah. Selain itu orang tua juga meyuruh untuk tinggal di *ma'had*. Kalau di *ma'had* bisa mengaji dan belajarnya bisa bareng-bareng sama teman-teman. Kalau ngekos tidak mungkin mengaji dan tidak ada yang mengawasi. Kalau di *ma'had* ada pengasuh seperti orang tua yang selalu mengawasi anaknya."⁵⁸

Students stay in the boarding school for 24 hours. Therefore, necessary supporting programs to achieve the vision, mission and objectives that have been planned. In making the program, *ma'had* always makes coordination between madrasah with *ma'had*. Thus were established the *ma'had* board consisting of teachers MAN 2 Tulungagung and some people from outside the MAN 2 Tulungagung

⁵⁸ Interview with Mia Zakiatus Z/XI MIA 4, student of MAN 2 Tulungagung who live in *Ma'had al-Furqan*, at 15th of April 2016 on 05.00 pm in the guest room *ma'had al-Furqan*.

trust to take care of this *ma'had*. In addition, principals also contribute to control the activities at the boarding school and teach some lesson in *ma'had*. Additionally every 2 months or a minimum every new semester always held board meetings of *ma'had*. It is also the parents of students are also involved in some decision or *ma'had* program by holding a parents meeting usually at the end of the semester. This is accordance with the words of MAN 2 Tulungagung principal, Hj. Miftachurrohmah M.Ag:

"Selalu ada koordinasi antara madrasah dengan *ma'had*. Maka dari itu dibentuklah pengurus *ma'had* yang beranggotakan guru-guru MAN 2 Tulungagung dengan beberapa orang dari luar MAN 2 Tulungagung yang dipercaya untuk mengurus *ma'had* ini. Selain itu saya sendiri juga sering mengontrol kegiatan di *ma'had*. Biasanya seminggu sekali. Selain itu diadakan rapat pengurus *ma'had* 2 bulan sekali atau minimal setiap menjelang semester baru. Selain itu juga wali santri juga dilibatkan dalam beberapa keputusan atau program *ma'had* dengan mengadakan temu wali santri biasanya pada akhir semester"⁵⁹

Ma'had is always synonymous with internalization of Islamic values. It is also in the boarding school *al-Furqan*. Although relatively new, these *ma'had* officials are trying to instill the values of Islamic education gradually to the students. The Islamic education values internalize in *ma'had* accordance with *diniyah*. For example, in *ta'lim muta'alim* internalize moral values for student likes polite, honest, discipline, obedient, and so on. Besides the values of discipline, responsibility also implanted through *ma'had* daily activities.

⁵⁹ Interview with Dra. Hj. Miftachurrohmah, M.Ag principle of MAN 2 Tulungagung, at 14th April 2016 on 11.00 am in the headmaster room of MAN 2 Tulungagung.

The learning process in this *ma'had* is formally through study of yellow book (ta'lim). There, students are taught more deeply of religious knowledge than they receive in madrasah. Ta'lim class divisions also accordance with the class at the school. So that there are only three main classes, namely first class, second class and third class. Besides, learning also takes place informally that in their daily lives at the boarding school. Like hanging out with friends and the caretaker, disciplined in following all the rules and regulations of *ma'had*, responsible for the obligations and rights of each students.

Ma'had al-Furqan activities are begin with fajr prayer and followed by *mahfudhot* (Arabic vocabulary development). After that, the student preparefor the school. Activities at the boarding school start back ba'da Asr until Isha'. After that, the students learn to prepare lessons the next day. In the following the activities of the boarding school, students are very enthusiastic. They rarely reminded. As if, they already have their own responsibilities. Although sometimes every morning caregivers still awaken some room for the praying. When *mahfudhot* activities, students no longer to wait for the cue and sat lined up according to their rooms. *Mahfudhot* activity is to train students to speak in front of others besides students training independence and responsibility in performing tasks. Activities at the boarding school is still running regularly as in the

schedule and can be said students already having a responsibility in implementing all activity in *ma'had*.⁶⁰

Ta'lim activities started after the ashar prayer until 8 pm. Ta'lim classes differentiated by grade level at the school. So that, the class very large of learning community. The ten grades and eleven grades consist of 40 students. In the observation process, twelve grades have been done the activity because they have completed the national exam. Ta'lim in *ma'had* examines several books related to the Qur'an, Hadith, Fiqh, Arabic, moral and theology. They study several book such as *muta'alim*, *Bulugh al-Maram*, *akhidatul awam*, *safinatun Najah*, *fathul khorib*, *nashoihul 'ibad*, *jurumiyah*, and *'imriti*. Currently ongoing study groups, the majority of students pay attention. Even though there were still chatting itself. However, the lesson went smoothly. Ta'lim activities implement in two places, first in the veranda of the mosque and classrooms. The teacher using the book after it was explained. Sometimes, teacher explained with the help of a whiteboard. Chaplain also provides real-world examples in everyday life of students. Occasionally, teacher also interspersed with words of motivation. Therefore, those students are interested in listening to the explanation cleric.⁶¹

⁶⁰Observation on Tuesday, 12 April 2016

⁶¹Observation on Wednesday, 13 April 2016

Now the students are already said to be diligent in following the activities *ma'had*. However, there is still no permission to follow the activities of the cottage. Usually they are licenses for participating in extracurricular or tutoring. *Ma'had* board gave permission for activities outside the lodge only in the afternoon. However, if it is late, students are prohibited to exit follow the activities. If the student escape from *ma'had* activity they will detected, because every activity there is absenteeism to determine the presence of students.

2. The internalization strategy of Islamic values through education in *ma'had al-Furqan* MAN 2 Tulungagung.

The process of admission of new students in this *ma'had* in each new school academic year is always changing. At the beginning of student acceptance, they only fulfill an absence of registration. Furthermore, in the student acceptance of academic year 2015/2016 through screening and interviewing. This test aims to see the readiness of students to stay in the boarding school. In addition, there are several requirements that must be fullfill forexample students should have officially become students of MAN 2 Tulungagung evidenced by a copy of receipt of re-registration, fill out the registration form, fill out and submit the intention of student's photo size 3x4 cm 3 pieces.

Ma'had students activities in this outline can be seen into four sections namely the congregation prayer, chanting, study, and personal activities (rest, eat, shower). Every day the students had to get up at 04.00

am for fajr prayers congregation. However, on Friday and Sunday students have to wake up early for prayers *qiamul lail* at 03.00 am. Morning activities students are *qiyamul lail* prayings, fajr praying, *mahfudhot* and preparation go to school. Activities at the afternoon resumed at 04.00 pm when the Asr prayer until 08.00 pm. Activities included jama'ah Asr prayer, recite the Qur'an, jama'ah evening prayer, and study the book.

The learning process in this *ma'had* is formally through ta'lim. There, students study a more deeply about religious science. Ta'lim class divisions are accordance with the class at the school. So, that there are only three main classes, namely first class, second class and third class. Besides, learning also takes place informally that in their daily lives at the boarding school. Like hanging out with friends and the caretaker, disciplined in following all the rules and regulations of *ma'had*, responsible for the obligations and rights of individual students.

The lessons learned in this *ma'had* less there are five categories: the Qur'an, hadith, fiqh, moral theology, and Arabic. While his book that there are nine kinds of students learn, such as *ta'lim muta'alim*, *Bulugh al-Maram*, *safinatun najjah*, *'akidatul 'awam*, *fathul khorib*, *nashoihul 'ibad*, *'imriti*, and *jurumiyah*. In addition, there are other subjects can be encountered in daily life.

The methods used in studying the yellow book that is classical. Therefore, students are listening and interpreting the book when the

ustadz (teacher) was reading. In addition, ustadz sometimes explained with the help of a whiteboard so it is easy to understand students. While the method of the read al-Qur'an using methods *sorogan*. Where students forward one by one and see the reading by the chaplain. Most of ustadz still use speech in explaining. This is in accordance with the exposure sources:

"Metode yang digunakan dalam mengaji kitab kuning yaitu klasikal. Sehingga santri mendengarkan dan memaknai kitab ketika ustadz sedang membacakan. Selain itu ustadz kadang menjelaskan dengan bantuan papan tulis sehingga mudah dipahami santri. Sedangkan metode dalam baca al-Qur'an menggunakan metode *sorogan*. Dimana santri maju satu persatu dan di simak bacaannya oleh ustadz. Kebanyakan ustadz masih menggunakan ceramah dalam menjelaskan."⁶²

Evaluation will be held before madrasah hold semester exams, then *ma'had* held examination earlier than madrasah. In the daily activities, students also have monitoring books that contain the development of memorizing some verse in Qur'an, list of recite the Qur'an, and soon. In addition, there are activities absent for checking student attendance such as *ta'lim* and *mahfudhot*. This makes it clear how things have progressed in following the activities of *ma'had*. Later at the end of the semester, students held a parent meeting to take his report and that is where the disclosure occurred between students and parents.

In the learning process in *ma'had* there are some values to be built on the students themselves, namely discipline, responsibility and muslim

⁶²Interview with Ustadzah Dwi Mulati S. Agmanager of female *ma'had* of MAN 2 Tulungagung, at 11th April 2016 on 03.00 pm in female *ma'had*

inhabitants. These values can be seen through the work of fardhu prayer, sunnah prayers on time, dress modestly and neatly, picket duty on time and without prompting. Comply with the existing order.

In the learning process, teacher also provides motivation and encouragement to students in life. Sometimes, teacher inserts the values of Muslim character in his learning, which must obey by students. For example, how to be a true Muslim by recalling how should we do in everyday life and how to respond to live in today. Where we know that, generations of Muslims are lost their Islamic values.

"Ketika saya mengajar, saya sering menyisipkan nilai-nilai islam. saya lebih menekankan pada pembentukan karakter muslim. bagaimana cara bergaul lawan jenis, bagaimana seorang muslim berpakaian, bagaimana meningkatkan kualitas ibadah kita kepada Allah. saya juga sering mengambil contoh dalam kehidupan sehari-hari, sehingga santri sadar dan dapat mengambil pelajaran dari peristiwa-peristiwa itu."⁶³

Not only during informal activities, but also during the daily activities at the boarding school made a great contribution in planting the values of Islamic education. This is because of the activities that can directly reflect the success or failure of a process of internalization. We can observe the students already have an attitude of responsibility, discipline, care for others, and most importantly, want to become a Muslim is actually like a good-spoken and polite, dressed neatly and close the genitals in everyday life. *Ma'had* activities such as *mahfudhot*,

⁶³ Interview with Ustadz Faisal Amri, S.Pd.I teacher of ta'lim in *ma'had al-Furqan*, date April 14th 2016 on 07.00 pm in *Al-Furqan* mosque

study groups, prayer in congregation and so are the means of students to have the values of Islam in them.

We can see the development of the behavior of students who reflect the values of responsibility, discipline through the students want to do prayer is obligation, *sunnah* prayers on time, dress modestly and neatly, picket duty on time and without prompting. Comply with the existing order. Although the student still need to remind but most of them are already showing good behavior. This is according to interview:

"Kita bisa melihat perkembangan perilaku santri yang mencerminkan nilai-nilai tanggung jawab, disiplin melalui santri mau mengerjakan sholat fardhu, sholat sunah tepat waktu, berpakaian dengan sopan dan rapi, menjalankan tugas piket tepat waktu dan tanpa disuruh. Mematuhi tata tertib yang telah ada. Ya.. Walaupun kadang anak-anak masih di ingatkan tapi sebagian besar mereka sudah menunjukkan perilaku tersebut."⁶⁴

In practice there are still some constraints faced by caregivers. Until now the constraints faced by caregivers are still many students are getting up in the morning. Therefore, caregivers need to wake the santri. In addition, students are still difficult to praying tahajut. Only some student can get up without remainder. Besides, the activities in *ma'had* still run smoothly.

On the other hand, students also have some constraints in terms of following the activities at the boarding school. Barriers are usually students take part in school and it coincided with a schedule of activities

⁶⁴ Interview with Ustadzah Dwi Mulati S.Ag, manager of female *ma'had* of MAN 2 Tulungagung, date April 11th 2016, on 03.00 pm in femal *ma'had*

at the boarding school. Therefore, students have to choose to follow *ma'had* activity or their other activity. However, the majority of students choose not to follow the Qur'an permits in the cottage and take part in outdoor activities.

Until now, students still orderly in following the activities. However, sometimes there are santri who did not join the ta'lim, not picket, and sometimes they are not permit if there is a need outside *ma'had* so absent. Usually they are forfeiture if not picket. The fine form of memorizing a particular letter, sometimes also told ro'an or pay 10,000 rupiah. However, most students still prefer to pay fines rather than memorization.

3. The internalization result of Islamic values through education in *ma'had al-Furqan* MAN 2 Tulungagung.

Until now the results of their *ma'had* can be seen, although still need further improvement. Many students who live in *ma'had* won several championships at both the district and national levels. Because students who live in Ma'ad can be study intensively and is easy to control them and see their development. In addition to the rankings in the classroom is also the majority were made by santri *ma'had al-Furqan*.

Not only administrators who felt the positive impact of existing *ma'had* but also student. They feel living in the boarding school has great benefits in improving learning achievement. Other than that they could recite religious knowledge is more profound than the students who did

not participate live in the boarding school. In terms of learning, they are helped with their friends. Usually before the test, they conducted study together. Sometimes if there are difficulties, they can ask it to another friend. In terms of worship, they feel more organized and can keep the spirit because there is motivation of caregivers and friends who remind.

It is according to one santri who as interviewee:

"Banyak yang saya dapatkan di *ma'had* yang belum tentu saya dapatkan di luar. Yang paling berkesan adalah kebersamaan dengan teman-teman, rasa kekeluargaan dan kedisiplinan dalam menjalankan seluruh aktifitas di *ma'had* ini. Banyak ilmu yang di dapatkan ketika ngaji yang belum tentu saya bisa dapatkan ketika di rumah. Arti kekeluargaan ketika jauh dari korang tua. Semua saya dapatkan di *ma'had* ini."⁶⁵

In academic terms can be seen that students who live in the boarding school many whom excellence in various championships. It is achievements from district and national levels. In terms of non-academic students who live in the boarding school are more disciplined and have more responsibilities. This is shown when the task and in terms of worship. Because they are usually perform activities as scheduled in the boarding school.

There is some achievements santri *ma'had*. For example *khitobah* champion, debate English, Arabic speech, the Olympics and more. Children who lived in the boarding school can be controlled in the study. Moreover, if the contest can be trained as possible as teacher can.

⁶⁵Interview with Mia Zakiatus Z / XI MIA 4 student of *ma'had al-Furqan* MAN 2 Tulungagung, date April 15th 2016.

Therefore, students can focus on learning. It is suitable with caretaker said who is also a teacher of fiqh in MAN 2 Tulungagung:

"Perbedaannya belum terlalu terlihat namun anak-anak-anak di *ma'had* lebih rajin dalam segi belajar. Mereka lebih kondusif dalam belajar sehingga prestasi mereka memuaskan. selain itu banyak yang menjuarai perlombaan seperti olimpiade tingkat kota bahkan juga nasional."⁶⁶

The hope can print boarding school students are spirited perfect man both physically and spiritually. *Ma'had* is a very appropriate place to establish the character of students. Therefore, students can optimize the practice of religious teachings, which he can be. It is expected to be able to optimize their *ma'had* Religious Affairs targets. The principal MAN 2 Tulungagung has dictated it:

"Harapannya *ma'had* ini bisa mencetak siswa yang berjiwa insan kamil lahir dan batin. *Ma'had* merupakan tempat yang sangat tepat untuk membentuk karakter siswa. Sehingga siswa dapat mengotimalkan dalam pengamalan ajaran agama yang telah ia dapat. Selain itu diharapkan dengan adanya *ma'had* dapat mengoptimalkan target kemenag tentang panca prestasi yang meliputi prestasi akhlak mulia, prestasi ilmu keagamaan, prestasi sains dan teknologi, prestasi bahasa dan budaya, prestasi olahragadan seni. Sehingga dalam pembuatan program *ma'had* mengacu pada lima prestasi tersebut. Kedepannya *ma'had* ini lebih diintensifkan dalam hal bilingualnya (bahasa arab dan bahasa inggris), selain itu ada program tahfid yang sekarang masih dirintis."⁶⁷

The purpose of the establishment of *ma'had al-Furqan* is to educate students with the science of religion that have aqidah qowiyah, familiarize students shahihah worship in daily life, and familiarize

⁶⁶ Interview with Ustadzah Dwi Mulati S.Ag, manager of female *ma'had* of MAN 2 Tulungagung, date April 11th 2016.

⁶⁷ Interview with Dra. Hj. Miftachurrohmah, M.Ag principle of MAN 2 Tulungagung, dates April 14th 2016.

students has akhlakul karimah in dealing with others. Besides that equip students skills deliver advice, opinions, and the like to dedicate themselves to community provision; familiarize students manage time and discipline in their lives.



CHAPTER V

DISCUSSION

A. The Internalization of Islamic Values through Education in *Ma'had Al-Furqan* MAN 2 Tulungagung.

Internalization means as process of individual identification with social institutions or social organization that become place of he or she lives. There are two important things in self-identification i.e. primary socialization and secondary socialization.⁶⁸ Primary socialization is the first socialization an individual undergoes in childhood, through which he becomes a member of society. Secondary socialization is any subsequent process that inducts an already socialized individual into new sectors of the objective world of his society. Primary socialization includes family and secondary socialization includes organization or institution.

As we know in *Ma'had al-Furqan* MAN 2 Tulungagung, the student also passes the process of internalization. If we more deeply observe the live of student in *ma'had al-Furqan*, we will find the primary socialization and secondary socialization. Base on observation, the primary socialization includes family like relationship among student, caretaker, and all of *ma'had al-Furqan*'s member. Then secondary socialization includes *ma'had* activity that makes student identified their self as a member of *ma'had al-Furqan*.

The relationship with this research about internalization of Islamic education values through education of *ma'had al-Furqan* in MAN 2

⁶⁸ M. Zainuddin, *Pluralisme Agama dalam Analisis Konstruksi Sosial* (Malang: UIN-Maliki Press, 2014), page. 79.

Tulungagung are follow three stages that represent of internalization process, i.e.:⁶⁹

a) Value transformation stage

This stage is a process that doing by educator in informing good and bad values. In this stage just consist verbal communication between educator and student. In the *ma'had al-Furqan*, we can see the process of values transformation stage. The teacher is informing good and bad values in the learning process. Therefore, we know the teacher just communicate the values with student.

b) Value transaction stage

This stage is giving value education through two way communication or interaction between students with teacher on both sides interaction. After the teacher communicate the values with student, student receive and processing in their self. In this stage, there are two ways communication between teacher and student. Therefore, student can ask some question to teacher about the values.

c) Trans internalization stage

This stage more deeply than transaction stage. In this stage, it is not only doing by verbal communication but also with mental attitude and personality. Therefore, in this stage personality communication takes important roles. This stage can we see in student daily life.

⁶⁹ Muhaimin, *Paradigma Pendidikan Agama Islam* (Bandung: Rosdakarya, 1996), page. 153.

Where student identified and implement the values in his or her self and it is prove by doing activity. How they make interaction with others, how is their behavior, how is their personality and so on. Therefore, we can know the values has been internalize or not.

If we make correlation between process of internalization and stages of internalization values, we will find:

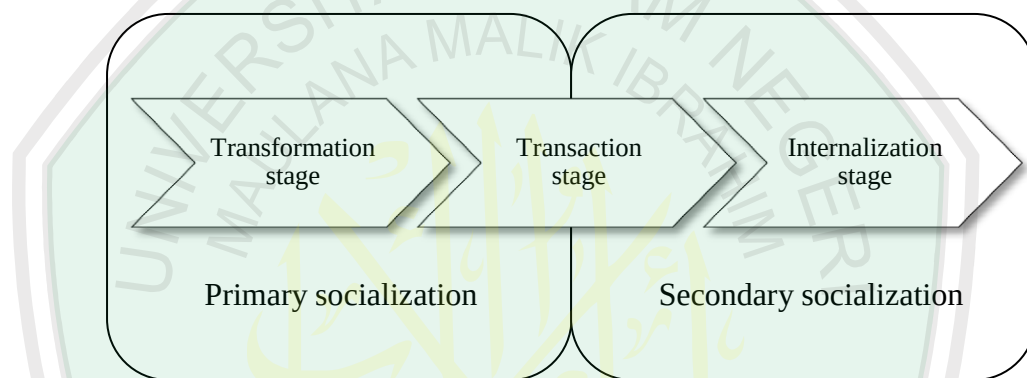


Chart 5.1 Internalization process of Islamic education values in *ma'had al-Furqan*

From the chart above, we know that internalization process of Islamic education values in *ma'had al-Furqan* MAN 2 Tulungagung follows primary socialization and secondary socialization. Actually, *ma'had* is one of organization or Islamic education institution so, include on secondary socialization. Furthermore, if we see the activity inside the *ma'had*, we will find kinship feeling among member of *ma'had al-Furqan*. Therefore, we can call it primary socialization. Although we know that primary socialization is the first socialization an individual undergoes in childhood, through which he

becomes a member of society. However, we see that student stay here and doing some activity likes in their home and we can call it is the second home.

Secondary socialization is any subsequent process that inducts an already socialized individual into new sectors of the objective world of his society, includes organization or institution. Furthermore, the secondary socialization can we see from the *ma'had* institution itself. According to K.H. Imam Zarkasyi, *pesantren* has purpose to prepare human being in order to life around society, graduate someone who has good intellectual capability, good skill, attitude, and behavior.⁷⁰ *Ma'had* or Islamic boarding school is one of Islamic education institution, which becomes secondary socialization line in self-identification process. *Ma'had* is effective media in socialization process to make religious mind set of student.⁷¹ Therefore, *ma'had al-Furqan* is the effective media to internalize Islamic values.

In the process of socialization, student pass three stages, i.e. transformation stage, transaction stage and internalization stages. All of stages covered by primary and secondary socialization. The values that will be socializing are responsibility, discipline, and Muslim personality. All of the values internalize through three stages that covered by primary and secondary socialization.

⁷⁰ Babun Suharto, *ibid.*, page. 14.

⁷¹ M. Zainuddin, *ibid.*, page 79.

B. The Internalization Strategy of Islamic Values through Education in *Ma'had Al-Furqan* MAN 2 Tulungagung

Ma'had is the other institution of Islamic education. According to Ridwan Nasir, there are five types of *pesantren* base on education system, i.e. *pesantren salaf*, *semi develop*, *develop pesantren*, *modern pesantren*, and *ideal pesantren*.⁷² Base on the types of *pesantren*, we can know the strategy model in the education. For example, *pesantren salaf* is *pesantren* that have *salaf* education system (*wetonan* and *sorogan*) and classical system. In other side, according to LP3ES, *pesantren* classified based on regulations components i.e. type A, type B, type C, type D, and type E.

Base on education system, *ma'had al-Furqan* classified as *develop pesantren*. *Develop pesantren* is *pesantren* likes *semi develop pesantren* but more variety in curriculum i.e. 70% religion curriculum and 30% general. We see that in MAN 2 Tulungagung there is integrated education between *madrasah* and *ma'had* or *pesantren*. Therefore, in *ma'had*, student studies about religion through classic book. Then the method or strategy in the learning is classical, *sorogan*, and *wetonan*. Therefore, the essence of *pesantren salaf* still axis around modern education.

Furthermore, base on regulation components, *Ma'had Al-Furqan* in MAN 2 Tulungagung classified as C type from LP3ES category. This *ma'had* come from boarding school of MAN 2 Tulungagung then changed into *ma'had*. Therefore, this *ma'had* has close relation with *madrasah*. The system

⁷² Babun, Suharto, *ibid.*, page. 19.

of teaching Islamic classic book use classical system and grade system. This *ma'had* consists of management office, mosque, dormitory for male and female, and school building (*madrasah*).

Ma'had students activities in this outline can be seen into four sections namely the congregation prayer, chanting, study, and personal activities (rest, eat, shower). Every day the students had to get up at 04.00 am for fajr prayers congregation. However, on Friday and Sunday students have to wake up early for prayers *qiamul lail* at 03.00 am. Morning activities students are *qiamul lail* prayings, fajr praying, *mahfudhot* and preparation go to school. Activities at the afternoon resumed at 04.00 pm when the Asr prayer until 08.00 pm. Activities included jama'ah Asr prayer, recite the Qur'an, jama'ah evening prayer, and study the book.

The learning process in this *ma'had* is formally through ta'lim. There, students study a more deeply about religious science. Ta'lim class divisions are accordance with the class at the school. So that there are only three main classes, namely first class, second class and third class. Besides, learning also takes place informally that in their daily lives at the boarding school. Like hanging out with friends and the caretaker, disciplined in following all the rules and regulations of *ma'had*, responsible for the obligations and rights of individual students.

According to Nurcholish Madjid, in curriculum aspect, *pesantren* still dominant with religion study. The lesson includes *fiqh*, *aqa'id*, *nahwu sharaf*, *tasawuf*, *tafsir*, *hadits*, and *Arabic language*. All of lesson has been studied by

student (*santri*) in the *ma'had*. This lesson commonly use classic book. The book of *nahwu sharaf* such as *al-jurumiyah*, *imrithi*, and *alfiyah*. Then book of fiqh such as *fath al-qarib*. Book of 'aqaid such as *aqidatu 'al-awam*, *bad-u 'l-Amal*, and *Sanusi*. Book of Tafsir such as *Jalalain*. Then book of hadith such as *Bulugh al-Maram* and *Riyadl al-Shalihin*.⁷³

It is also in *ma'had al-Furqan* that implement some lesson like other *ma'had*. The lessons learned in this *ma'had* less there are five categories: the Qur'an, hadith, fiqh, moral theology, and Arabic. While his book that there are nine kinds of students learn, such as *ta'lim muta'alim*, *Bulugh al-Maram*, *safinatun najjah*, 'akidatul 'awam, *fathul khorib*, *nashoihul 'ibad*, 'imriti, and *jurumiyah*. In addition, there are other subjects can be encountered in daily life.

In the beginning, all of *ma'had* use traditional methods. According to Arifin, the methods consists of *wetonan method*, *sorogan method*, *muhawarah method*, *mudzakarah method*, and *majlis ta'lim method*. However, in the development there are adaptation in method of learning. Some research shows that there are *ma'had* use discussion, problem solving and speech. For example according to Dhofier elaborate *sorogan*, *bandongan* (*wetonan*), conference, ask question, and discussion.⁷⁴

The methods used in studying the yellow book that is classical. Therefore, students are listening and interpreting the book when the ustadz

⁷³ Yasmadi, *ibid.*, page. 78.

⁷⁴ Mujamil Qomar, *ibid.*, page. 142.

(teacher) was reading. In addition, ustadz sometimes explained with the help of a whiteboard so it is easy to understand students. While the method of the read al-Qur'an using methods *sorogan*. Where students forward one by one and see the reading by the chaplain. Most of ustadz still use speech in explaining. So, in *ma'had al-Furqan* have been adapted some method beside traditional method.

Evaluation will be held before madrasah hold semester exams, then *ma'had* held examination earlier than madrasah. In the daily activities, students also have monitoring books that contain the development of memorizing some verse in Qur'an, list of recite the Qur'an, and soon. In addition, there are activities absent for checking student attendance such as *ta'lim* and *mahfudhot*. This makes it clear how things have progressed in following the activities of *ma'had*. Later at the end of the semester, students held a parent meeting to take his report and that is where the disclosure occurred between students and parents.

In the learning process in *ma'had* there are some values to be built on the students themselves, namely discipline, responsibility and muslim inhabitants. These values can be seen through the work of fardhu prayer, sunnah prayers on time, dress modestly and neatly, picket duty on time and without prompting. Comply with the existing order.

In the learning process, teacher also provides motivation and encouragement to students in life. Sometimes, teacher inserts the values of Muslim character in his learning, which must obey by students. For example,

how to be a true Muslim by recalling how should we do in everyday life and how to respond to live in today. Where we know that, generations of Muslims are lost their Islamic values.

Not only during informal activities, but also during the daily activities at the boarding school made a great contribution in planting the values of Islamic education. This is because of the activities that can directly reflect the success or failure of a process of internalization. We can observe the students already have an attitude of responsibility, discipline, care for others, and most importantly, want to become a Muslim is actually like a good-spoken and polite, dressed neatly and close the genitals in everyday life. *Ma'had* activities such as *mahfudhot*, study groups, prayer in congregation and so are the means of students to have the values of Islam in them.

We can see the development of the behavior of students who reflect the values of responsibility, discipline through the students want to do prayer is obligation, *sunnah* prayers on time, dress modestly and neatly, picket duty on time and without prompting. Comply with the existing order. Although the student still need to remind but most of them are already showing good behavior.

In practice there are still some constraints faced by caregivers. Until now the constraints faced by caregivers are still many students are getting up in the morning. Therefore, caregivers need to wake santri. In addition, students are still difficult to praying tahajut. Only some student can get up without remainder. Besides, the activities in *ma'had* still run smoothly.

On the other hand, students also have some constraints in terms of following the activities at the boarding school. Barriers are usually students take part in school and it coincided with a schedule of activities at the boarding school. Therefore, students have to choose to follow *ma'had* activity or their other activity. However, the majority of students choose not to follow the Qur'an permits in the cottage and take part in outdoor activities.

Until now, students still orderly in following the activities. However, sometimes there are santri who did not join the ta'lim, not picket, and sometimes they are not permit if there is a need outside *ma'had* so absent. Usually they are forfeiture if not picket. The fine form of memorizing a particular letter, sometimes also told *ro'an* or pay 10,000 rupiah. However, most students still prefer to pay fines rather than memorization.

From the research, we find the strategy of internalization process of Islamic education values in *ma'had al-Furqan* MAN 2 Tulungagung are:

- a) Teacher uses monitoring book for checking student development.
- b) Study classic book that give more Islamic values such as *ta'lim muta'alim*.
- c) Makes schedule in some activity, such as khitobah (speech), *mahfudhot*, cleaning, cooking and other.
- d) Teacher gives punishment for students who not obey the rules of *ma'had*.
- e) The official of *ma'had al-Furqan* makes student management who can help caretaker to manage *ma'had* activity.

If we make chart of internalization strategy of Islamic education values in *ma'had al-Furqan* we will find chart:

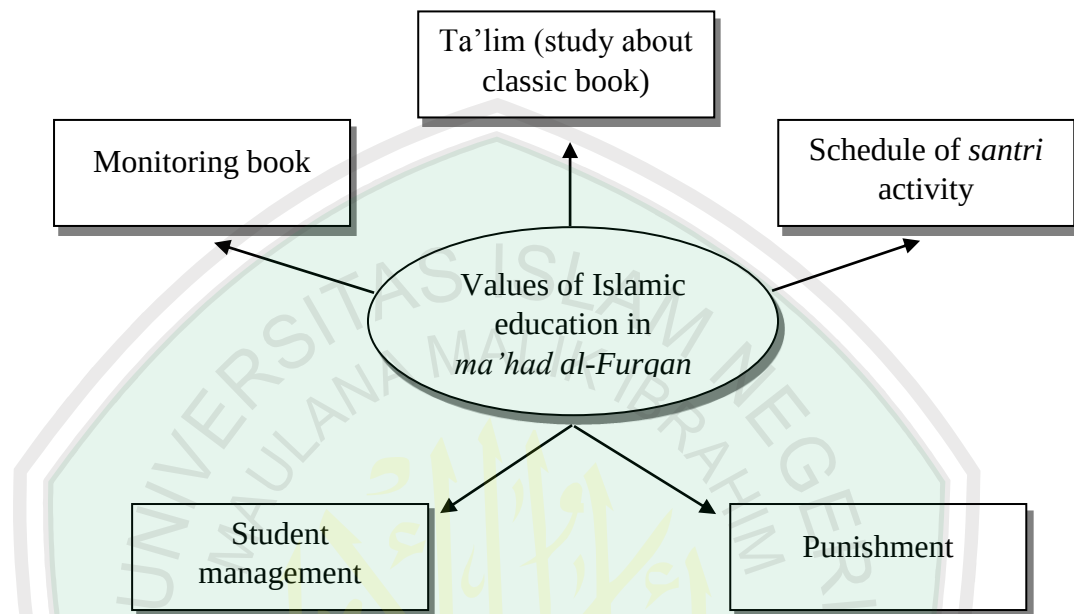


Chart 5.2 Internalization strategy of Islamic education values

C. The Internalization Result of Islamic Values through Education in *Ma'had Al-Furqan* MAN 2 Tulungagung.

Pesantren is education institution that has purpose to *tafaqquh fiddin* (understanding of religion) and build morality of *umat* through education. Generally *pesantren* has purpose to study about religion and build Muslim personality who implementing Islamic religion consistently in their life.⁷⁵ According to K.H. Imam Zarkasyi, *pesantren* has purpose to prepare human

⁷⁵ Babun Suharto, *ibid.*, page. 11.

being in order to life around society, graduate someone who has good intellectual capability, good skill, attitude, and behavior.⁷⁶

Until now the results of their *ma'had* can be seen, although still need further improvement. Many students who live in *ma'had* won several championships at both the district and national levels. Because students who live in *Ma'had* can be study intensively and is easy to control them and see their development. In addition to the rankings in the classroom is also the majority were made by santri *ma'had al-Furqan*.

Not only administrators who felt the positive impact of existing *ma'had* but also student. They feel living in the boarding school has great benefits in improving learning achievement. Other than that they could recite religious knowledge is more profound than the students who did not participate live in the boarding school. In terms of learning, they are helped with their friends. Usually before the test, they conducted study together. Sometimes if there are difficulties, they can ask it to another friend. In terms of worship, they feel more organized and can keep the spirit because there is motivation of caregivers and friends who remind.

In academic terms can be seen that students who live in the boarding school many whom excellence in various championships. It is achievements from district and national levels. In terms of non-academic students who live in the boarding school are more discipline and have more responsibilities. This

⁷⁶ Babun Suharto, *ibid.*, page. 14.

is shown when the task and in terms of worship. Because they are usually perform activities as scheduled in the boarding school.

There is some achievements santri *ma'had*. For example *khitobah* champion, debate English, Arabic speech, the Olympics and more. Children who lived in the boarding school can be controlled in the study. Moreover, if the contest can be trained as possible as teacher can. Therefore, students can focus on learning.

The hope can print boarding school students are spirited perfect man both physically and spiritually. *Ma'had* is a very appropriate place to establish the character of students. Therefore, students can optimize the practice of religious teachings, which he can be. It is expected to be able to optimize their *ma'had* Religious Affairs targets.

The purpose of the establishment of *ma'had al-Furqan* is to educate students with the science of religion that have aqidah *qowiyyah*, familiarize students *shahihah* worship in daily life, and familiarize students has akhlakul karimah in dealing with others. Besides that equip students skills deliver advice, opinions, and the like to dedicate themselves to community provision; familiarize students manage time and discipline in their lives.

CHAPTER VI

CLOSING

A. Conclusion

The internalization of Islamic education values through education in *ma'had al-Furqan* MAN 2 Tulungagung has result likes on this research. According to the result of research, the researcher get conclusion i.e.:

1. The internalization of Islamic values through education *ma'had al-Furqan* are follow two kinds of socialization i.e. primary socialization and secondary socialization. Primary socialization includes daily activities in *ma'had al-Furqan* such as praying together, interaction with friends and caretaker, and so on. Then secondary socialization includes ta'lim, and all of *ma'had* program. Besides, inside of two kinds socialization the process pass three stages that represent of internalization i.e. transformation stages, transaction stages, and trans internalization stage.
2. The internalization strategy of Islamic values through *ma'had al-Furqan* i.e. follows *ma'had* daily activities. If we make conclusion there are five strategies i.e.:
 - a) Teacher uses monitoring book for checking student development.
 - b) Study classic book that give more Islamic values such as *ta'lim muta'alim*.
 - c) Makes schedule in some activity, such as khitobah (speech), *mahfudhot*, cleaning, cooking and other.

- d) Teacher gives punishment for students who not obey the rules of *ma'had*.
 - e) The official of *ma'had al-Furqan* makes student management who can help caretaker to manage *ma'had* activity.
3. The internalization result of Islamic values in *ma'had al-Furqan* can be seen in academic and non-academic achievement. In academic achievement, student who stay in *ma'had* get more achievement in regional and national level such as *khitabah*, speech, quiz contest, debate and so on. In addition, the rankings in the classroom is also the majority were made by *santri* of *ma'had al-Furqan*. According to teacher who as caretaker in *ma'had* student who stay in *ma'had* more intensively and is easy to control their study development. In terms of non-academic students who live in the boarding school are more discipline and have more responsibilities.

B. Suggestion

To increase the quality of Islamic education in MAN 2 Tulungagung and especially in *Ma'had al-Furqan*, so researcher think that need to give suggestions as allow:

1. For educational institution

Actually, there is coordination between madrasah and *ma'had* about program and management of *ma'had*. However, the coordination and supervision still not efficient. Therefore, this is need more strict coordination and supervision each other to make *ma'had al-Furqan*

better than before. Furthermore, *ma'had al-Furqan* can be madrasah icon that catch attention people to study in MAN 2 Tulungagung.

2. For *ma'had al-Furqan* institution

Ma'had al-Furqan is the new institution inside MAN 2 Tulungagung. So, still need renovation in structure and infrastructure. Besides that, there is understaffing in *ma'had al-Furqan*. Therefore, this *ma'had* need more people whom competence and ready to stay in *ma'had*.

3. For further research

The researcher hope for further research better than this research. Moreover, this research and next research will help development of *ma'had al-Furqan*. Beside, further research can research about internalization Islamic education more deeply.

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LEMBAR WAWANCARA I

Sumber data : Kepala MAN 2 Tulungagung (Dra. Hj. Miftachurrohmah, M.Ag)

Hari/Tanggal : Kamis, 14 April 2016

Pukul : 11.30 - 12.00 WIB

Tempat : Ruang kepala sekolah

Metode : Interview

No	Pertanyaan	Jawaban
1	Bagaimanakah proses pendirian ma'had al-Furqon?	Ma'had ini merupakan pengembangan dari asrama siswa MAN 2 Tulungagung. Berkat usulan dari berbagai pihak maka asrama ini berbahn menjadi ma'had tentunya dengan berbagai pertimbangan. Ma'had ini diresmikan sejak tahun 2012 oleh oleh Kakanwil Kemenag Jatim Bapak Drs. H. Sudjak, M.Ag. Pada tanggal, 31 Januari 2012. Setelah itu banyak dilakukan renovasi disegala bidang baik struktur dan infrastrukturnya.
2	Mengapa memilih ma'had sebagai bentuk dari asram asiswa?	Ma'had dipilih karena beberapa hal yaitu ingin mengintegrasikan antara pendidikan umum dengan pendidikan agama. Dimana siswa telah diajari berbagai macam ilmu umum di madrasah. Hal itu tidak cukup sehingga perlu adanya ma'had untuk memberikan pendidikan ilmu agama pada siswa. Sehingga tercipta insan kamil yang seimbang antara ilmu umum dan ilmu agama. Selain itu di ma'had siswa akan lebih fokus dalam belajar tidak terganggu dengan dunia luar. Ilmu yang sudah di dapatakan di

		madrasah bisa langsung dipraktekkan dima'had.
3	Bagaimanakah respon wali murid dan warga sekolah dengan adanya ma'had?	Respon dari wali murid dengan adanya ma'had sangat bagus. Pada awal dibukan ma'had sekitar 40 santri mendaftar dan berkembang hingga sekarang. Banyak wali murid yang ingin anaknya tinggal di ma'had. Namun karena keterbatasan tempat maka pihak ma'had masih memberikan kuota. Diharapkan kelak semua siswa MAN 2 Tulungagung bisa tinggal di ma'had.
4	Apakah ada koordinasi pihak madrasah dengan ma'had berkaitan dengan kegiatan atau program ma'had?	Selalu ada koordinasi antara madrasah dengan ma'had. Maka dari itu dibentuklah pengurus ma'had yang beranggotakan guru-guru MAN 2 Tulungagung dengan beberapa orang dari luar MAN 2 Tulungagung yang dipercaya untuk mengurus ma'had ini. Selain itu saya sendiri juga sering mengontrol kegiatan di ma'had. Biasanya seminggu sekali. Selain itu diadakan rapat pengurus ma'had 2 bulan sekali atau minimal setiap menjelang semester baru. Selain itu juga wali santri juga dilibatkan dalam beberapa keputusan atau program ma'had dengan mengadakan temu wali santri biasanya pada akhir semester.
5	Apasajakah nilai-nilai pendidikan Islam yang ingin ditanamkan pada siswa dalam ma'had ini?	Nilai-nilai pendidikan islam yang ditanamkan dalam ma'had sesuai dengan diniyah atau ngaji yang diajarkan. Seperti ta'lim muta'alim disitu siswa ditanamkan nilai-nilai akhlak sebagai santri yang baik, sopan, jujur, tingkah lakunya dan lain sebagainya. Selain itu nilai-nilai kedisiplinan, tanggung jawab juga bisa ditanamkan melalui

		kegiatan ma'had sehari-hari.
6	Bagaimanakah hasil dari proses internalisasi nilai-nilai pendidikan islam di ma'had al-Furqon?	Hingga saat ini hasil dari adanya ma'had ini bisa dilihat walaupun masih perlu peningkatan lagi. Banyak siswa siswi dari MAN 2 Tulungagung yang memenangkan beberapa kejuaraan yang dia tinggal di ma'had. Karena siswa siswa yang tinggal di ma'ad lebih bisa belajar secara intensif dan mudah untuk di kontrol dan dilihat perkembangannya. Selain itu peringkat-peringkat dalam kelas juga menunjukkan beberapa siswa yang tinggal di ma'had dapat juara paralel.
7	Adakah perbedaan antara siswa yang tinggal di ma'had dengan siswa yang langsung pulang kerumah? (dalam hal kepribadian)	Pasti ada perbedaan. Dalam segi akademik sudah bisa dilihat siswa yang tinggal di ma'had banyak yang berprestasi dalam berbagai kejuaraan. Baik tingkat kabupaten maupun nasional. Dalam segi non akademik siswa yang tinggal di ma'had lebih disiplin dan memiliki tanggungjawab yang lebih. Hal ini ditunjukkan ketika mengerjakan tugas dan dalam segi ibadah. Karena mereka sudah terbiasa di ma'had.
8	Apa yang diharapkan dengan adanya ma'had al-Furqon?	Harapannya ma'had ini bisa mencetak siswa yang berjiwa insan kamil lahir dan batin. Ma'had merupakan tempat yang sangat tepat untuk membentuk karakter siswa. Sehingga siswa dapat mengotimalkan dalam pengamalan ajaran agama yang telah ia dapat. Selain itu diharapkan dengan adanya ma'had dapat mengoptimalkan target kemenag tentang panca prestasi yang meliputi prestasi akhlak mulia, prestasi ilmu keagamaan,

		prestasi sains dan teknologi, prestasi bahasa dan budaya, prestasi olahragadan seni. Sehingga dalam pembuatan program ma'had mengacu pada lima prestasi tersebut. Kedepannya ma'had ini lebih diintensifkan dalam hal bilingualnya (bahasa arab dan bahasa inggris), selain itu ada program tahfid yang sekarang masih dirintis.
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LEMBAR WAWANCARA II

Sumber data : Pengasuh ma'had putri (Ustadzah Dwi Mulati S.Ag)

Hari/Tanggal : Senin, 11 April 2016

Pukul : 15.00 WIB

Tempat : Ma'had putri

Metode : Interview

No	Pertanyaan	Jawaban
1	Apakah visi dan misi ma'had al-Furqon?	Visi ma'had al-furqon yaitu terbentuknya generasi Islam yang berilmu amaliyah dan beramal ilmiah. Sedangkan misi Ma'had al-Furqon adalah menyelenggarakan pendidikan kepada generasi Islam agar mampu membaktikan dirinya dalam masyarakat dengan berbasis pada akhlakul karimah.
2	Apakah tujuan dibentuknya ma'had al-furqon?	Tujuan ma'had al-Furqon mendidik santri dengan ilmu agama agar memiliki aqidah qowiyyah; membiasakan santri beribadah shahihah dalam kehidupan sehari-hari; membiasakan santri berakhlakul karimah dalam bergaul dengan sesamanya; membekali santri keterampilan menyampaikan saran, pendapat, dan sejenisnya untuk bekal membaktikan diri dalam masyarakat; membiasakan santri disiplin dalam mengatur waktu dan kehidupan.
3	Bagaimanakah proses penerimaan santri di ma'had ini? (syarat dan ketentuan santri)	Proses penerimaan santri baru di ma'had ini setiap tahun ajaran baru selalu mengalami perubahan. Pada awal penerimaan santri hanya ada pendaftaran tanpa adanya tes. Selanjutnya pada penerimaan santri baru

		tahun akademik 2015/2016 ini melalui penyeleksian dengan tes wawancara. Tes ini bertujuan untuk melihat kesiapan siswa untuk tinggal di ma'had. Selain itu ada beberapa syarat yang harus dipenuhi siswa misalnya harus sudah resmi menjadi siswa MAN 2 Tulungagung dibuktikan dengan <i>foto copy kwitansi daftar</i> ulang, mengisi formulir pendaftaran, mengisi pernyataan kesanggupan santri dan menyerahkan pas foto ukuran 3x4 sebanyak 3 lembar.
4	Apasajakah kegiatan santri di ma'had ini?	Kegiatan santri di ma'had ini secara garis besar dapat dilihat menjadi 4 bagian yaitu sholat jama'ah, mengaji, belajar, dan kegiatan pribadi (istirahat, makan, mandi). Untuk lebih jelasnya bisa dilihat di jadwal kegiatan sehari-hari.
5	Bagaimanakah proses pembelajaran di ma'had ini?	Proses pembelajaran di ma'had ini secara formal melalui ta'lim. Disitu santri diajari berbagai macam ilmu agama yang lebih mendalam dari pada yang mereka terima di madrasah. Pembagian kelas ta'lim sesuai dengan kelas di madrasah. Sehingga hanya ada 3 kelas utama. Selain itu pembelajaran juga berlangsung dalam kehidupan mereka sehari-hari di ma'had. Seperti bergaul dengan teman-teman dan para pengurus pondok, disiplin dalam mengikuti semua peraturan dan tata tertib ma'had, bertanggungjawab atas kewajiban dan hak masing-masing santri.
6	Apasajakah pelajaran yang di pelajari di ma'had al-Furqon?	Pelajaran yang di pelajari di ma'had ini kurang lebih ada 5 kategori yaitu al-qur'an, hadis, fiqh, akidah akhlaq, dan bahasa arab. Kitabnya ada 9 macam yang

		di pelajari santri. Diantaranya <i>ta'lim muta'alim</i>, <i>bulugul maram</i>, <i>safinatun najjah</i>, <i>'akidatul 'awam</i>, <i>fathul khorib</i>, <i>nashoihul 'ibad</i>, <i>'imriti</i>, dan <i>jurumiyah</i>. Selain itu masih ada pelajaran yang lain yang bisa di temui di kehidupan sehari-hari.
7	Bagaimanakah metode pembelajaran yang digunakan?	Metode yang digunakan dalam mengaji kitab kuning yaitu klasikal. Sehingga santri mendengarkan dan memaknai kitab ketika ustadz sedang membacakan. Selain itu ustadz kadang menjelaskan dengan bantuan papan tulis sehingga mudah dipahami santri. Sedangkan metode dalam baca al-Qur'an menggunakan metode sorogan. Dimana santri maju satu persatu dan di simak bacaannya oleh ustadz. Kebanyakan ustadz masih menggunakan ceramah dalam menjelaskan.
8	Bagaimanakah model evaluasi pembelajaran di ma'had? (ex: buku monitoring)	Model evaluasi di ma'had ini sebelum madrasah mengadakan ujian semester, maka ma'had seminggu sebelumnya sudah mengadakan evaluasi berupa tes pada santri. Dalam kegiatan sehari-hari santri juga memiliki buku monitoring yang berisi perkembangan hafalan surat-surat pilihan, hafalan do'an-do'a, setoran mengaji al-qur'an, dan sebagainya. Selain itu ketika ta'lim dan beberapa kegiatan ma'had lainnya santri pun di absen kehadirannya. Sehingga jelas bagaimana perkembangannya dalam mengikuti kegiatan ma'had. Nantinya pada akhir semester diadakan temu wali santri untuk mengambil rapor anaknya dan disitulah terjadi keterbukaan antara santri dan orangtuanya.

9	Apasajakah nilai-nilai pendidikan islam yang ditekankan dalam pendidikan di ma'had ini?	Ada beberapa nilai-nilai yang ingin dibangun pada diri santri yaitu disiplin, tanggung jawab dan jiwa muslim. Nilai-nilai itu bisa dilihat melalui mengerjakan sholat fardhu, sholat sunah tepat waktu, berpakaian dengan sopan dan rapi, menjalankan tugas piket tepat waktu dan tanpa disuruh. Mematuhi tata tertib yang telah ada.
10	Apakah yang menjadikan siswa memiliki sikap yang mencerminkan nilai-nilai pendidikan islam? (kemandirian, ketaqwaan, kesabaran, optimis, mandiri, dan kerja keras)	Kegiatan sehari-hari di ma'had bisa menjadikan santri memiliki sikap tanggung jawab, disiplin, peduli terhadap sesama, dan yang terpenting mau menjadi seorang muslim yang sebenarnya seperti bertutur kata yang baik dan sopan, berpakaian yang rapi dan menutup aurat. Kegiatan-kegiatan ma'had seperti mahfudhot, ta'lim, sholat berjamaah dan lain sebagainya merupakan sarana santri untuk memiliki s=nilai-nilai islam di dalam diri mereka.
11	Peristiwa-peristiwa pendidikan apa yang menunjukkan peserta didik berkembang nilai-nilai pendidikan islam?	Kita bisa melihat perkembangan perilaku santri yang mencerminkan nilai-nilai tanggung jawab, disiplin melalui santri mau mengerjakan sholat fardhu, sholat sunah tepat waktu, berpakaian dengan sopan dan rapi, menjalankan tugas piket tepat waktu dan tanpa disuruh. Mematuhi tata tertib yang telah ada. Ya.. Walaupun kadang anak-anak masih di ingatkan tapi sebagian besar mereka sudah menunjukkan perilaku tersebut.
12	Apakah kendala yang dihadapi selama di ma'had ini? (baik itu kegiatan ta'lim,	Sampai saat ini kendala yang dihadapi pengasuh adalah santri masih banyak yang susah bangun pagi. Sehingga pengasuh perlu membangunkan santri-santri. Selain itu untuk melaksanakan sholat tahajut juga

	kegiatan sehari-hari, dan tata tertib)	masih susah. Hanya sebagian santri yang sudah bisa bangun tanpa dibangunkan. Selain itu kegiatan di ma'had sudah dikatakan lancar.
13	Apakah ada perbedaan antara siswa yang tinggal di ma'had dengan yang tidak? Jika iya apa perbedaanya?	Perbedaannya belum terlalu terlihat namun anak-anak-anak di ma'had lebih rajin dalam segi belajar. Mereka lebih kondusif dalam belajar sehingga prestasi mereka memuaskan. Banyak yang menjuarai olimpiade tingkat kota bahkan juga nasional.
14	Adakah prestasi yang telah dicapai siswa selama tinggal di ma'had?	Ada beberapa prestasi yang telah dicapai santri-santri ma'had. Misalnya juara khitobah, debat bahasa inggris, pidato bahasa arab, olimpiade dan lainnya. Anak-anak yang tinggal di ma'had lebih bisa terkontrol dalam belajar. Selain itu jika ikut lomba bisa dilatih semaksimal mungkin. Jadi siswa bisa fokus dalam belajarnya.

LEMBAR WAWANCARA III

Sumber data : Santri ma'had al-furqon (Mia Zakiatus Z / XI MIA 4)

Hari/Tanggal : Jum'at, 15 April 2016

Pukul : 17.00 WIB

Tempat : Asrama putri

Metode : Interview

No	Pertanyaan	Jawaban
1	Mengapa anda memilih untuk tinggal di ma'had? (Alasan tinggal di ma'had)	Alasan saya tinggal di ma'had karena lebih dekat dengan sekolah. Selain itu orang tua juga meyuruh untuk tinggal di ma'had. Kalau di ma'had bisa mengaji dan belajarnya bisa bareng-bareng sama teman-teman. Kalau ngekos tidak mungkin mengaji dan tidak ada yang mengawasi. Kalau di ma'had ada pengasuh seperti orang tua yang selalu mengawasi anaknya.
2	Sudahkah anda mengikuti semua kegiatan-kegiatan di ma'had?	Sudah, tapi kadang jika ikut ekstrakurikuler atau les saya ijin. Biasanya ijinnya tidak ikut ngaji sore. Kalau malam tidak boleh keluar. Karena setiap kegiatan pasti di absen jadi kita mau membolos pasti tau.
3	Apakah kegiatan ma'had yang paling anda senangi? Menengapa?	Semua senang, tapi yang paling senang di ma'had adalah kebersamaan dengan teman teman. Selain itu ketika ada lomba-lomba di ma'had juga senang karena kita bisa saling akrab dengan teman kamar dan antar kamar.

		Lomba-lombanya seperti kebersihan kamar, pidato bahasa arab, cerdas cermat, fashion show.
4	Adakah kendala yang anda temui ketika mengikuti kegiatan di ma'had?	Kendalanya biasanya kalo ikut kegiatan di sekolah dan jamnya bentrok dengan kegiatan di ma'had. Sehingga harus memilih salah satu. Selain itu makanan di ma'had kadang kurang cocok dengan selera. Kalau kendala-kendala yang lain tidak terlalu mengganggu kegiatan di ma'had.
5	Apakah peraturan yang pernah anda langgar? Mengapa?	Selama ini belum pernah melanggar peraturan ma'had. Namun kadang ada santri-santri yang lain yang tidak ikut jama'ah, tidak piket, dakang tidak ijin kalau ada keperluan di luar ma'had sehingga absen ngaji. Biasanya ada denda kalau tidak piket. Dendanya berupa hafalan surat tertentu, kadang juga disuruh ro'an atau membayar uang sebesar 10.000 rupiah. Namun kebanyakan santri masih memilih bayar uang denda dari pada hafalan.
6	Apakah yang anda rasakan setelah tinggal di ma'had? (perbedaan setelah tinggal di ma'had)	Kalau di ma'had bisa ngaji kalau dirumah atau ngekos belum tentu ngaji. Selain itu dari segi belajar saya merasa sangat terbantu dengan adanya teman-teman. Biasanya sebelum ujian kita mengadakan belajar bersama. Kadang kalau ada kesulitan belajar bisa bertanya kepada teman yang lain. Kalau

		dalam segi ibadah lebih teratur dan dapat menjaga semangat karena ada motivasi dari pengasuh dan teman-teman yang mengingatkan.
7	Apakah yang anda dapatkan di ma'had yang tidak bisa anda dapatkan di luar ma'had?	Banyak yang saya dapatkan di ma'had yang belum tentu saya dapatkan di luar. Yang paling berkesan adalah kebersamaan dengan teman-teman, rasa kekeluargaan dan kedisiplinan dalam menjalankan seluruh aktifitas di ma'had ini. Banyak ilmu yang di dapatkan ketika ngaji yang belum tentu saya bisa dapatkan ketika dirumah. Arti kekeluargaan ketika jauh dari korang tua. Semua saya dapatkan di ma'had ini.

LEMBAR OBSERVASI KE-I

Hari/Tanggal : Minggu, 10 April 2016

Tempat : Ma'had Al-Furqon

Metode : Observasi

Objek : Letak geografis ma'had al-furqon

PAPARAN HASIL OBSERVASI

Dilihat dari letak geografinya Ma'had al-Furqon berada di belakang MAN 2 Tulungagung. Akses ke Ma'had bisa melalui pintu gerbang MAN 2 Tulungagung (jalan Ki Mangun Sarkoro) atau bisa melalui samping belakang dari arah masjid al-Furqon yang langsung bersebrangan dengan jalan raya (jalan Ki Hajar dewantara). Ma'had putri terdiri dari satu gedung dengan 2 lantai sedangkan ma'had putra terdiri dari satu gedung dengan 2 lantai. Kantor pengurus ma'had putri bergabung dengan ma'had putri sedangkan kantor pengurus ma'had putra bersebelahan dengan ma'had putra. Masjid al-Furqon berada di sebelah ma'had putra yang terdiri dari 2 lantai. Ma'had ini memiliki satu bangunan yang berfungsi sebagai tempat mengaji setiap setelah magrib.

LEMBAR OBSERVASI KE-II

Hari/Tanggal : Senin, 11 April 2016

Tempat : Ma'had al-Furqon

Metode : Observasi

Objek : Sarana dan prasarana ma'had al-furqon

PAPARAN HASIL OBSERVASI

Ma'had al-furqon merupakan ma'had baru yang dahulunya merupakan asrama siswa MAN 2 Tulungagung. Dirubahnya asrama ini menjadi ma'had menjadikan bangunan asrama ini ikut direnovasi. Sejak direnovasi ma'had ini memiliki 2 bangunan utama yaitu ma'had putra dan ma'had putri yang masing-masing terdiri dari 2 lantai. Ma'had putri lebih luas dibandingkan dengan ma'had putra. Ma'had putri dan ma'had putra dibatasi oleh pintu gerbang yang akan dikunci setelah selesai pengajian ba'da isya'. Sarana dan prasarana di ma'had ini cukup memadai. Lingkungan ma'had bersih begitu juga di dalam ma'had. Di dalam ma'had putri terdapat taman, kolam ikan, ruang tamu, kamar pengurus, kamar pembantu, aula, kamar mandi, jemuran, dapur, tempat parkir begitu juga ma'had putra. Selain itu terdapat masjid al-Furqon yang masih dalam tahap penyempurnaan. Masjid ini mampu menampung kurang lebih 3000 jama'ah. Selain itu terdapat satu bangunan yang digunakan untuk kelas ketika ta'lim.sampai saat ini ma'had al-furqon terus mengadakan pembangunan dan pembenahan dalam segi struktur dan infrastruktur.

LEMBAR OBSERVASI KE-III

Hari/Tanggal : Selasa, 12 April 2016

Tempat : Ma'had al-Furqon

Metode : Observasi

Objek : Pelaksanaan kegiatan

PAPARAN HASIL OBSERVASI

Kegiatan ma'had al-furqon diawali dengan sholat subuh berjamaa'ah dan dilanjutkan dengan kegiatan mahfudhot (pengembangan kosa kata bahasa arab). Setelah itu santri persiapan untuk sekolah. Kegiatan di ma'had dimulai kembali ba'da ashar sampai isya'. Setelah itu santri belajar untuk mempersiapkan pelajaran keesokan harinya. Dalam mengikuti kegiatan ma'had, santri sangat antusias. Mereka jarang sekali diingatkan. Seakan mereka sudah memiliki tanggungjawab sendiri. Walaupun kadang setiap pagi pengasuh masih membangunkan beberapa kamar untuk jama'ah subuh. Ketika kegiatan mahfudhot, santri sudah tidak perlu menunggu aba-aba dan langsung duduk berjajar sesuai dengan kamarnya masing-masing. Kegiatan mahfudhot ini melatih santri berani berbicara di depan orang lain selain itu melatih kemandirian dan tanggungjawab santri dalam menjalankan tugas. Kegiatan di ma'had ini masih berjalan teratur seperti dalam jadwal dan bisa dikatakan santri sudah memiliki tanggungjawab dalam melaksanakan

LEMBAR OBSERVASI KE-IV

Hari/Tanggal : Rabu, 13 April 2016

Tempat : Masjid al-Furqon

Metode : Observasi

Objek : Ta'lim

PAPARAN HASIL OBSERVASI

Kegiatan ta'lim dimulai setelah sholat magrib sampai jam 8 malam. kelas ta'lim dibedakan berdasarkan jenjang kelas di madrasah. sehingga kelas ta'lim sangat besar. kelas X dan kelas XI sekitar 40 santri. Ketika proses observasi kelas XII sudah tidak aktif lagi karena telah selesai ujian nasional. ta'lim di ma'had ini mengkaji beberaoa kitab yang berkaitan dengan al-qur'an, hadis, fiqh, bahasa arab, akidah akhlak. diantara kitabnya adalah kitab *ta'lim muta'alim*, *bulugul maram*, *akhidatul awam*, *safinatun najah*, *fathul khorib*, *nashoihul 'ibad*, *jurumiyah*, *'imriti*. saat ta'lim berlangsung, santri mayoritas memperhatikan. walaupun masih ada yang masih mengobrol sendiri. namun pelajaran berjalan dengan lancar. kegiatan ta'lim dilaksanakan di 2 tempat yaitu serambi masjid dan ruang kelas. ustadz menggunakan metode *maknani* kitab setelah itu menjelaskan. kadang menjelaskan dengan bantuan papan tulis yang telah tersedia. ustadz juga memberikan contoh-contoh nyata dalam kehidupan sehari-hari santri. sesekali diselingi kata-kata motivasi. sehingga santri tertarik untuk mendengarkan penjelasan ustadz.

Documentation *Ma'had Al-Furqon* MAN 2 Tulungagung



a



b



c



d



e



f

Explanation: a) female dormitory; b) male doemitory; c) masjid al-Furqon; d)
condition of dormitory room; e) front office; f) room of santri

Documentation of *Ma'had* Al-Furqon Activities



a



b



c



d



e



f

Information: a) exercise; b) ro'an (cleaning dormitory); c) dhuha prayer; d) ta'lim Qur'an; e) mahfudhot; f) meeting with walisantri

Documentation of Ma'had Al-Furqon Agenda



a



b



c



d



e



f

Information: a) principle speech; b) hijab fashion show; c) nasyid contest; d) giving dorprize; e) the cleanest room of male dormitory; f) santri and teacher of english program

Documentation of Interview



a



b



c



d

Information: a) interview with santri; b) researcher with santri of female dormitory; c) interview with principle of MAN 2 Tulungagung; d) researcher with principle of *Ma'had al-Furqon*

JADWAL KEGIATAN MA'HAD AL-FURQON
MADRASAH ALIYAH NEGERI 2 TULUNGAGUNG
TAHUN PELAJARAN 2015-2016

Hari	Waktu	Kegiatan	Tempat	Penanggungjawab
Senin	03.45 – 04.30	Shalat subuh	Masjid	Pengasuh ma'had
	04.30 – 05.00	Mahfudhot	Masjid	Pengasuh ma'had
	05.00 – 06.45	Persiapan pembelajaran di MAN	Ma'had	Pengasuh ma'had
	06.45 – 14.00	Pembelajaran di MAN	Man 2	Kepala MAN 2
	14.00 – 16.00	Makan siang dan istirahat	Ma'had	Pengasuh ma'had
	16.00 – 17.00	Shalat ashar dan shorogan / tahfidz	Masjid	Pengasuh ma'had & Ust.
	17.00 – 17.30	Istirahat	Ma'had	Pengasuh ma'had
	18.00 – 20.00	Shalat magrib dan ta'lim	Masjid	Pengasuh ma'had & Ust.
	20.00 – 20.30	Shalat isya'	Masjid	Pengasuh ma'had
	20.30 – 22.00	Makan malan dan belajar mandiri	Ma'had	Pengasuh ma'had
	22.00 – 03.30	Istirahat	Ma'had	Pengasuh ma'had
Selasa	03.45 – 04.30	Shalat subuh	Masjid	Pengasuh ma'had
	04.30 – 05.00	Mahfudhot	Masjid	Pengasuh ma'had
	05.00 – 06.45	Persiapan pembelajaran di MAN	Ma'had	Pengasuh ma'had
	06.45 – 14.00	Pembelajaran di MAN	MAN 2	Kepala MAN 2
	14.00 – 16.00	Makan siang dan istirahat	Ma'had	Pengasuh ma'had
	16.00 – 17.00	Shalat ashar dan shorogan / tahfidz	Masjid	Pengasuh ma'had & Ust.
	17.00 – 17.30	Istirahat	Ma'had	Pengasuh ma'had
	18.00 – 20.00	Shalat magrib dan ta'lim	Masjid	Pengasuh ma'had & Ust.
	20.00 – 20.30	Shalat isya'	Masjid	Pengasuh ma'had
	20.30 – 22.00	Makan malan dan belajar mandiri	Ma'had	Pengasuh ma'had
	22.00 – 03.30	Istirahat	Ma'had	Pengasuh ma'had
Rabu	03.45 – 04.30	Shalat subuh	Masjid	Pengasuh ma'had
	04.30 – 05.00	Mahfudhot	Masjid	Pengasuh ma'had
	05.00 – 06.45	Persiapan pembelajaran di MAN	Ma'had	Pengasuh ma'had
	06.45 – 14.00	Pembelajaran di MAN	MAN 2	Kepala MAN 2
	14.00 – 16.00	Makan siang dan istirahat	Ma'had	Pengasuh ma'had
	16.00 – 17.00	Shalat ashar dan shorogan / tahfidz	Masjid	Pengasuh ma'had & Ust.

	17.00 – 17.30	Istirahat	Ma'had	Pengasuh ma'had
	18.00 – 20.00	Shalat magrib dan ta'lim	Masjid	Pengasuh ma'had & Ust.
	20.00 – 20.30	Shalat isya'	Masjid	Pengasuh ma'had
	20.30 – 22.00	Makan malan dan belajar mandiri	Ma'had	Pengasuh ma'had
	22.00 – 03.30	Istirahat	Ma'had	Pengasuh ma'had
Kamis	03.45 – 04.30	Shalat subuh	masjid	Pengasuh ma'had
	04.30 – 05.00	Mahfudhot	masjid	Pengasuh ma'had
	05.00 – 06.45	Persiapan pembelajaran di MAN	Ma'had	Pengasuh ma'had
	06.45 – 14.00	Pembelajaran di MAN	MAN 2	Kepala MAN 2
	14.00 – 16.00	Makan siang dan istirahat	Ma'had	Pengasuh ma'had
	16.00 – 17.00	Shalat ashar dan belajar mandiri	Masjid	Pengasuh ma'had & Ust.
	17.00 – 17.30	istirahat	Ma'had	Pengasuh ma'had
	18.00 – 20.00	Shalat magrib, tahlil/istighotsah/khotmil Qur'an	Masjid	Pengasuh ma'had & Ust.
	20.00 – 20.30	Shalat isya' dan pengembangan bahasa	Masjid	Pengasuh ma'had
	20.30 – 22.00	Makan malan dan belajar mandiri	Ma'had	Pengasuh ma'had
	22.00 – 03.30	istirahat	Ma'had	Pengasuh ma'had
Jum'at	03.00 – 04.30	Shalat lail dan Shalat subuh	Masjid	Pengasuh ma'had
	04.30 – 05.00	Mahfudhot	Masjid	Pengasuh ma'had
	05.00 – 06.45	Persiapan pembelajaran di MAN	Ma'had	Pengasuh ma'had
	06.45 – 14.00	Pembelajaran di MAN	MAN 2	Kepala MAN 2
	14.00 – 16.00	Makan siang dan istirahat	Ma'had	Pengasuh ma'had
	16.00 – 17.00	Shalat ashar dan belajar mandiri	Masjid	Pengasuh ma'had & Ust.
	17.00 – 17.30	Istirahat	Ma'had	Pengasuh ma'had
	18.00 – 20.00	Shalat magrib dan ta'lim	Masjid	Pengasuh ma'had & Ust.
	20.00 – 20.30	Shalat isya'	Masjid	Pengasuh ma'had
	20.30 – 22.00	Makan malam dan belajar mandiri	Ma'had	Pengasuh ma'had
	22.00 – 03.30	Istirahat	Ma'had	Pengasuh ma'had
Sabtu	03.45 – 04.30	Shalat subuh	Masjid	Pengasuh ma'had
	04.30 – 05.00	Mahfudhot	Masjid	Pengasuh ma'had
	05.00 – 06.45	Persiapan pembelajaran di MAN	Ma'had	Pengasuh ma'had
	06.45 – 14.00	Pembelajaran di MAN	MAN 2	Kepala MAN 2

	14.00 – 16.00	Makan siang dan istirahat	Ma'had	Pengasuh ma'had
	16.00 – 17.00	Shalat ashar dan menghafal do'a	Masjid	Pengasuh ma'had & Ust.
	17.00 – 17.30	Istirahat	Ma'had	Pengasuh ma'had
	18.00 – 19.00	Shalat magrib dan persiapan khitobah	Masjid	Pengasuh ma'had & Ust.
	19.00 – 19.30	Shalat isya'	Masjid	Pengasuh ma'had
	19.30 – 21.30	Khitobah/shalawatan/khutbah	Ma'had	Pengasuh ma'had
	21.30 – 22.00	Makan malam	Ma'had	Pengasuh ma'had
	22.00 – 03.30	Istirahat	Ma'had	Pengasuh ma'had
Ahad	03.00 – 05.30	Shalat lail dan Shalat subuh	Masjid	Pengasuh ma'had
	05.30 – 07.00	Olah raga dan permainan bahasa	Masjid	Pengasuh ma'had
	07.00 – 10.00	Ro'an dan shalat Dhuha	Ma'had	Pengasuh ma'had
	10.00 – 12.00	Pengembangan diri	MAN 2	Kepala MAN 2
	12.00 – 13.00	Shalat Dhuhur dan makan siang	Ma'had	Pengasuh ma'had
	13.00 – 14.00	Pengembangan diri/belajar mandiri	Masjid	Pengasuh ma'had & Ust.
	14.00 – 15.30	Shalat ashar	Ma'had	Pengasuh ma'had
	15.30 – 18.00	Belajar mandiri/pengembangan diri	Masjid	Pengasuh ma'had & Ust.
	18.00 – 19.30	Shalat magrib dan ta'lim	Masjid	Pengasuh ma'had
	19.30 – 20.30	Shalat isya' dan pengembangan Bahasa	Ma'had	Pengasuh ma'had
	20.30 – 22.00	Makan malam dan belajar mandiri	Ma'had	Pengasuh ma'had
	22.00 03.30	Istirahat	Ma'had	Pengasuh ma'had

Tulungagung, 24 Juni 2015

Mengetahui,
Kepala MAN 2 Tulungagung

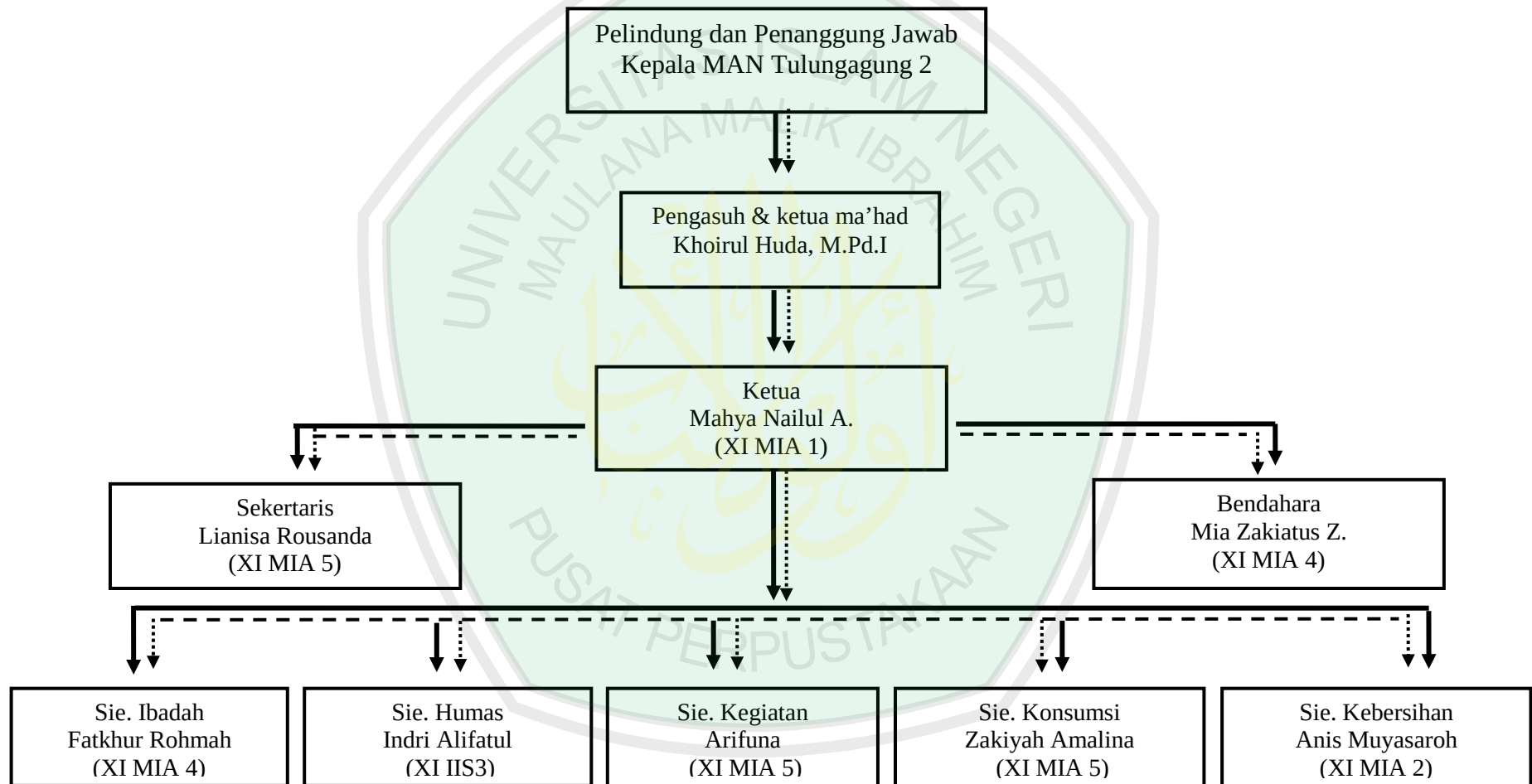
Pengasuh Ma'had Al-Fuqon

Dra. Hj. Miftachurrohmah M.Ag
NIP. 196212061990032001

Ust Khoirul Huda, M.Pd.I
NIP. 197607202005011002

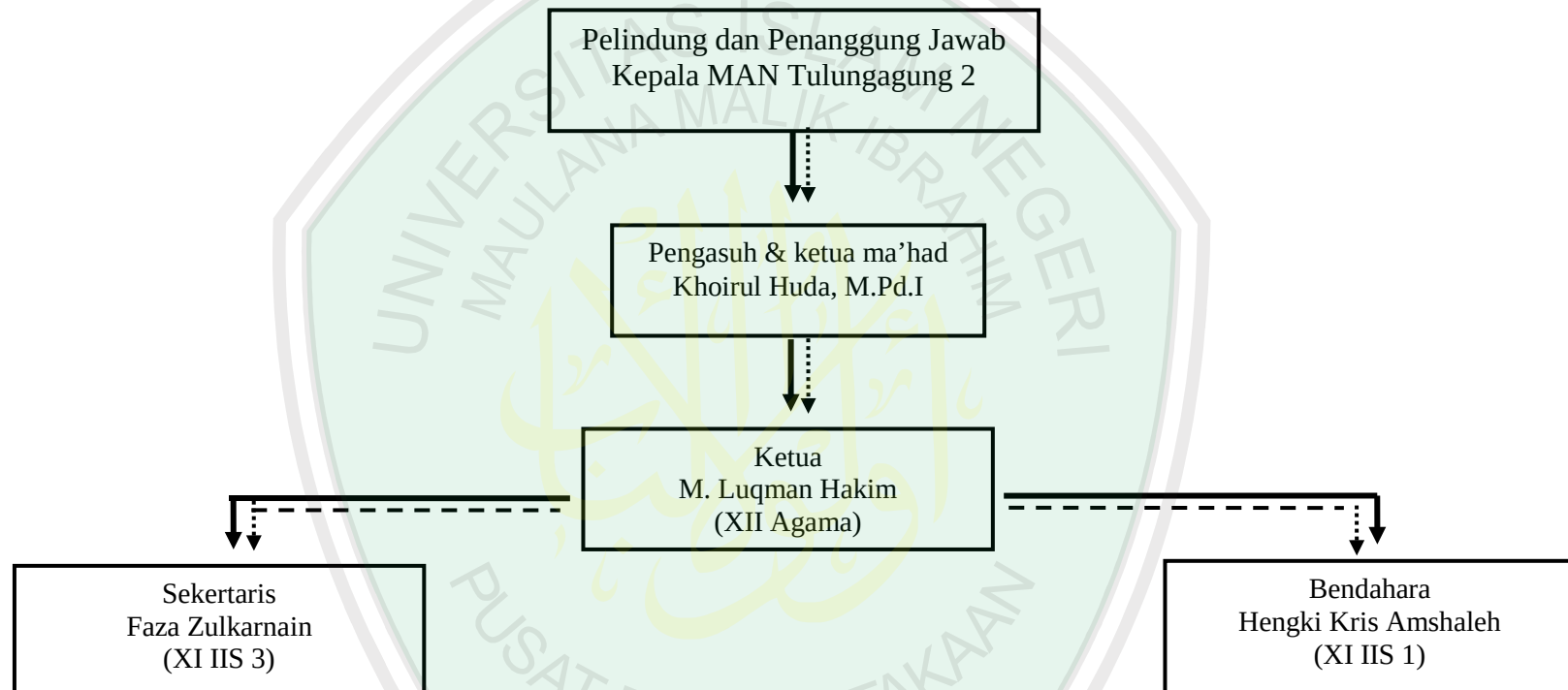
STRUKTUR PENGURUS MA'HAD PUTRI AL-FURQON

TAHUN PELAJARAN 2015-2016

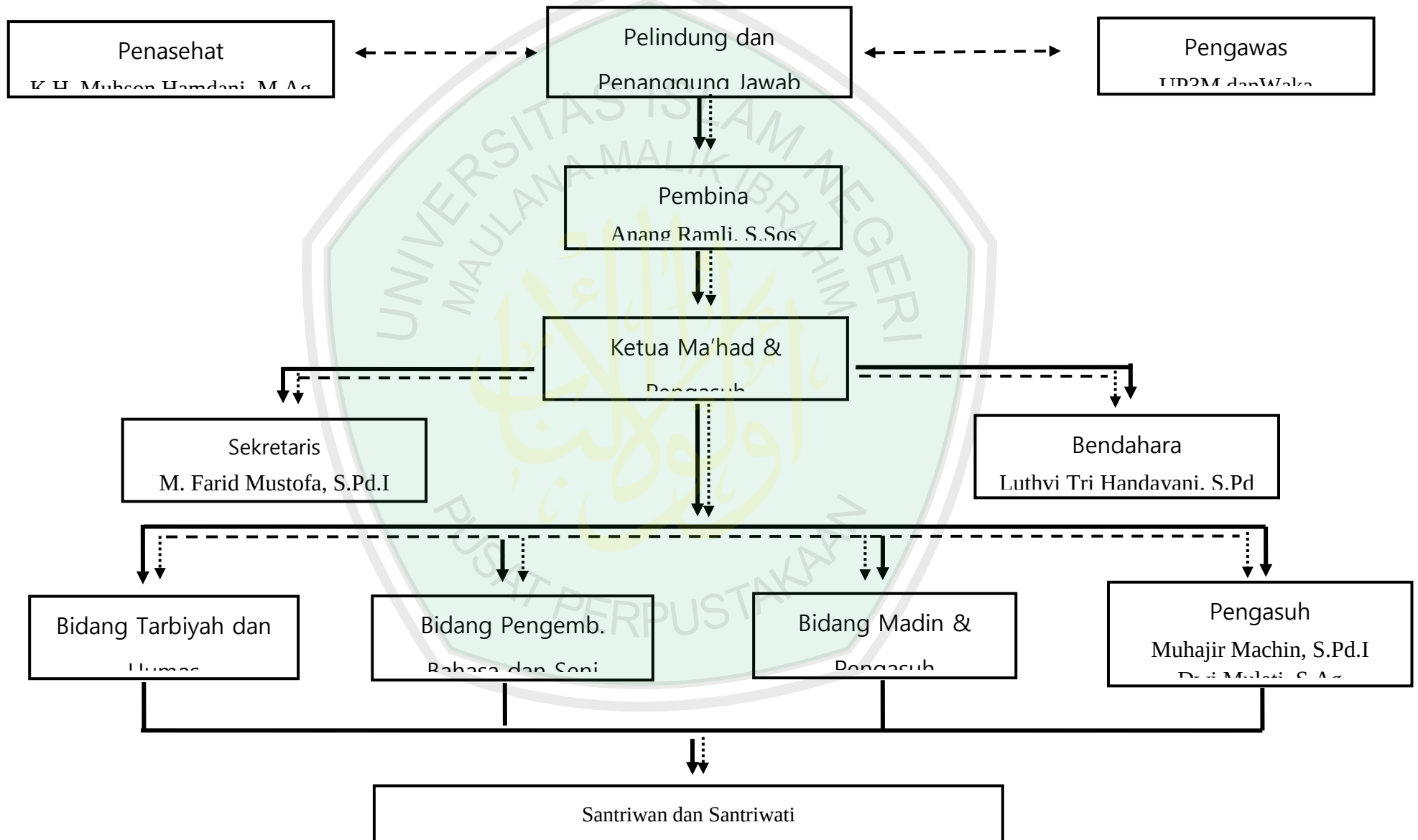


STRUKTUR PENGURUS MA'HAD PUTRA AL-FURQON

TAHUN PELAJARAN 2015-2016



**STUKTUR PENGURUS MA'HAD AL-FURQON
MADRASAH ALIYAH NEGERI 2 TULUNGAGUNG**



**DAFTAR NAMA USTADZ
MA'HAD AL-FURQON MAN 2 TULUNGANGUNG**

NO	NAMA MU'ALLIM	KITAB
1.	Dra. Hj. Miftachurrohmah, M.Ag.	تَعْلِيمُ الْمُتَعَلِّمِ
2.	K.H. AnangMuhsin	بُلُوغُ الْمَرَامِ
3.	Gus BagusAhmadi, M.Pd.	تَعْلِيمُ الْمُتَعَلِّمِ
4.	Drs. NanangAshari	عَقْدَةُ الْعَوَامِ
5.	M. FaridMustofa, S.Pd.I	سَفِينَةُ النَّجَاةِ
6.	M. ChobirSirad, M.Pd.I	فَتْحُ الْقَرِيبِ
7.	Khoirul Huda, M.Pd.I	بُلُوغُ الْمَرَامِ
		نَصَائِحُ الْعِبَادِ
8.	Faisal Amri, S.Pd.I	مَثْنُ الْأَجْرُومِيَّةِ
9.	Arif Arafat, S.Ag	الْعَمْرِيطِي
		مَثْنُ الْجَزْرِیَّةِ

PROGRAM KERJA PENGURUS MA'HAD PUTRI AL-FURQON 2015/2016

Bulan: Maret

Sie Kebersihan

No.	Program Kerja	Keterangan
1.	Ro'an 1 minggu sekali	Terlaksana
2.	Piket harian	Terlaksana
3.	Piket membersihkan resepsionis	Terlaksana

❖ Kendala:

1. Santri wati kurang mengkoordinasi anggota kamarnya dalam pembagian pulang. Sehingga menghambat kegiatan ro'an.
2. Kurangnya kesadaran dan kewajiban dalam melakukan kegiatan ro'an maupun piket harian.
3. Sulit dikendalikan.

Bulan: Maret

Sie Humas

No.	Program Kerja	Keterangan
1.	Mengumumkan hal-hal penting yang diajukan ketua/pengasuh Ma'had Al-Furqon.	Terlaksana
2.	Mufrodhat di area Ma'had, guna untuk menunjang pengembangan Bahasa Arab maupun Bahasa Inggris.	Belum Terlaksana
3.	Tempat sandal harus ada di setiap kamar Santriwati, supaya tidak berserakan/ Rak sepatu (umum) diberi keterangan nama kamar.	Hampir terlaksana

❖ Kendala :

1. Santriwati masih sulit diingatkan.
2. Sudah membuat nama keterangan untuk rak sepatu tetap hilang.

Bulan: Maret

Sie Konsumsi

No	Program Kerja	Keterangan	Lain-lain
1	Penyusunan jadwal piket konsumsi	Terlaksana	Masih ada yang harus diingatkan
2	Komunikasi lewat surat saran dengan santriwati mengenai konsumsi	Terlaksana	-
3	Membiasakan untuk langsung mencuci piring	Terlaksana	Masih ada yang harus diingatkan
4	Membiasakan menyiapkan makan untuk buka puasa	Terlaksana	Masih ada yang harus diingatkan.

❖ Kendala :

1. Saat tiba jadwalnya masih ada yang harus diingatkan.
2. Masih banyak yang melanggar aturan yang sudah ditetapkan.

Bulan: Maret

Sie Ibadah

No.	Program Kerja	Keterangan
1.	Membangunkan santriwati	Terlaksana
2.	Mengontrol sholat jama'ah	Terlaksana
3.	Menghidupkan sound pagi hari	Terlaksana
4.	Kegiatan sholat Dhuha	Terlaksana

❖ Kendala :

1. Masalah bangun ketika sholat malam.
2. Banyaknya kegiatan sekolah sebagai alasan utama untuk tidak mengikuti sholat.

Bulan: Maret

Sie Kegiatan

No.	Nama Kegiatan		Peserta
	Kegiatan Mingguan	Kegiatan Harian	
1.	Khitobah	Mahfudhot	Khitobah dan Mahfudhot diikuti oleh santriwan dan santriwati Mahad Al Furqon
2.	Olah Raga		Olah raga mingguan diikuti oleh santriwati Mahad Al Furqon

❖ Kendala :

1. *Kadang santri lupa jadwalnya ketika akan tampil khitobah atau mahfudhot.*
2. *Kadang jamnya molor dari jadwal sehingga mempengaruhi jadwal kegiatan yang lain.*

DAFTAR NAMA SANTRI MA'HAD AL-FURQON
MAN 2 TULUNGAGUNG
TAHUN PELAJARAN 2015-2016

Kelas X

Nomor		Nama	Kelas X	Jenis Kelamin
Urut	Induk			
1	000190	Afiq Fifqi Adz Dzaky	MIA 5	L
2	000191	Ahmad Rizki Fauzi	MIA 5	L
3	000192	Alfi Mardiana	IIS 2	P
4	000193	Amanda Nurmala	IIS 2	P
5	000194	Anggi Novita	MIA 3	P
6	000195	Anggita Yuan Rahmawati	IIS 1	P
7	000196	Citra Trilaksana	MIA 2	L
8	000198	Diana Masrurin	MIA 1	P
9	000199	Domas Arta Devi Vionita	AG	P
10	000229	Elin Nur Fitria	IIS 4	P
11	000200	Elya Nurshinta Dewi	BHS	P
12	000201	Farizka Ananda Safitri	MIA 1	P
13	000202	Fauzul Wildan Efendi	IIS 3	L
14	000203	Faza Zulkarnain	IIS 3	L
15	000204	Fifi Dwi Meleniasari	IIS 5	P
16	000205	Hafiid Rizki Ariyani	IIS5	L
17	000206	Husnia Susi Hartati	MIA 1	P
18	000207	Ichwan Fathkurroji	IIS 3	L
19	000208	Ikhwan Fadillah N	IIS 3	L
20	000226	Kholifatul Asma'	MIA4	P
21	000209	Kintan Devi Yuana Putri	MIA 4	P
22	000210	Lintang Ayu Fitria Hadi	IIS 1	P
23	000211	M. Akmal Binasru Hadi	MIA 5	L
24	000212	Mita Maizura Agustina	MIA 5	P
25	000227	Mohamad Salis Rizki Mubarak	IIS 3	L
26	000213	Muh. Ridho Ilahi	IIS 3	L
27	000214	Muhammad Agung Setyawan	MIA 3	L

28	000215	Nabila Karimah	MIA 1	P
29	000216	Nata Maulana Taslim	MIA 2	L
30	000231	Rima Labiibah Hannun	MIA 3	p
31	000217	Rimadhona Desi Kanaratri	MIA 2	P
32	000231	Rizka Putriana Dewi	IIS 2	P
33	000218	Rizki Lukman Saputra	MIA 2	L
34	000219	Roro Nur Aisyiyah Ghina Maghfiro	IIS 4	P
35	000220	Saidah Badi'atul Husna	IIS 1	P
36	000230	Salsabila Nahdiaturrosidah	MIA 1	P
37	000233	Siti Ridhona Yasmin	MIA 2	P
38	000222	Syasya Sazwana	MIA 1	P
39	000223	Tsamara Dilla Zica	MIA 3	P
40	000224	Wiratama Ashidiqi Nasrulloh	MIA4	L
41	000228	Zahroatus Sholikhah	MIA 5	P
42	000225	Zanuba Arifah Khofsoh	IIS 1	P
43	000232	Zida Amalia	MIA 4	P

Kelas XI

Nomor		Nama	Kelas XI	Jenis Kelamin
Urut	Induk			
1	000143	Amara Choirus Sofa	IPA4	P
2	000144	Amilia Syafa'atun Nur Maidah	IPA3	P
3	000145	Anis Muyassaroh	IPA2	P
4	000146	Anizatul Afifah	IPA5	P
5	000147	Arifuna Masfirotu Afifah	IPA5	P
6	000148	Asana Maziyya Auliannafi'ah	BHS	P
7	000149	Ayu Herning Tyas	IPA1	P
9	000151	Azizah Dwi Astriani	IPA4	P
10	000152	Belqis Putri Himatul Karimah	IPS3	P
11	000153	Desva Reva Isvianti	BHS	P
12	000154	Elis Nurhaslinda	IPA2	P
13	000155	Fathur Rohmah	IPA4	P
15	000157	Fatimah Indah Kusumaningrum	AG	P
16	000158	Faza Meila Dina	IPA 1	P

17	000159	Febriana Ahsana NingTyas	IPS1	P
18	000160	Hengki Kris Am Saleh	IPS1	L
19	000161	Hestika Rike Wilantiana	IPA3	P
20	000162	Indri Alifatul Nissaq	IPA4	P
21	000163	Isviani Qibtia Ulfa	IPA5	P
22	000164	Leni Widyavety	IPS1	P
23	000165	Lianisa Rhousanda	IPA5	P
24	000166	Linda Puspita Taruna Wardhani	IPA4	P
25	000167	M. Faruq Putra	IPS1	L
26	000168	Mahya Nailul Azizah	IPA1	P
27	000169	Mia Zakiatuz Zahroh	IPS3	P
28	000170	Mingwa Rizma Pramesti	IPS1	P
29	000171	Muh. Ritaufiq Kurniawan	AKS	L
30	000172	Nabila Sefi Diani	IPA4	P
31	000173	Nadella Apriliani	IPA3	P
32	000174	Nadia Dian Wildayati	IPS1	P
33	000175	Nawilatul Fauziyah Maulida	IPS2	P
34	000176	Nindi Septiani Jiwanti	IPA4	P
35	000177	Noviana Endah Candra Dewi	IPS1	P
36	000178	Rani Maulia Agustin	IPA4	P
37	000179	Rinaldi Fakhri	IPS2	L
38	000180	Rizki Kartika Dewi	IPS2	P
39	000181	Rizqi Amalia Septiana Dewi	AG	P
40	000182	Roif Nur Laili	IPS2	P
41	000183	Salma Zuhaira	BHS	P
42	000184	Sayi Datur Rohmah	IPA 1	P
43	000185	Silvia Nur Ma'isyi	IPA2	P
44	000186	Uslafatul Ayu Nurmaladvi	IPS 2	P
45	000187	Zakiyah Amalina	IPA5	P
46	000188	Fredian Yogatama	IPA2	L
47	000189	Shania Icha A. F.	IPA5	P

Kelas XII

Nomor		Nama	Kelas XII	Jenis Kelamin
Urut	Induk			
1	000124	Afifah Kulsum Az-Zahroh	IPA4	P
2	000125	Alvie Khoirun Nadliroh	IPA1	P
3	000126	Dinar Rohanna Safutri	IPS1	P
4	000127	Lutfiana Sururin Mahmudah	IPS4	P
5	000128	Inayatul Izza	IPA3	P
6	000129	Khanifatul Mukarromah	IPS2	P
7	000130	M. Aji Aqil Santoso	IPA3	L
8	000131	M. Irvan Ali	IPA2	L
9	000132	M. Luqman Hakim	AG	L
10	000133	M. Ridwan	IPA4	L
11	000134	Masna Lailatul Fitriani	IPA1	P
12	000135	Mya Endah Ainul Mukarromah	IPA1	P
13	000136	Nabila Ahnafi Salsabila	IPA2	P
14	000137	Nila Ayati Nuzula	IPA4	P
15	000138	Nur Amalia Fitri	IPS4	P
16	000139	Rikha Fuadah	IPA4	P
17	000140	Roifatul Khasanah	IPS3	P
18	000141	Tri Utari Maya Rianti	IPA2	P
19	000142	Vegra Sutwantoro	IPA2	L

Mengetahui,

Kepala MAN 2 Tulungagung

Pengasuh Ma'had Al Furqon

Dra. Hj. Miftachurrohmah, M.Ag.
NIP. 196212061990032001

Ust. Khoirul Huda, M.Pd.I
NIP. 197607202005011002

VISI DAN MISI MA'HAD AL-FURQON
MADRASAH ALIYAH NEGERI 2 TULUNGAGUNG

Visi Ma'had al-Furqon

Terbentuknya generasi Islam yang berilmu amaliyah dan beramal ilmiah

Misi Ma'had al-Furqon

Menyelenggarakan pendidikan kepada generasi Islam agar mampu membaktikan dirinya dalam masyarakat dengan berbasis pada akhlakul karimah

Tujuan Ma'had al-Furqon

- Mendidik santri dengan ilmu agama agar memiliki aqidah qowiyah
- Membiasakan santri beribadah shahihah dalam kehidupan sehari-hari
- Membiasakan santri berakhlakul karimah dalam bergaul dengan sesamanya
- Membekali santri keterampilan menyampaikan saran, pendapat, dan sejenisnya untuk bekal membaktikan diri dalam masyarakat
- Membiasakan santri disiplin dalam mengatur waktu dan kehidupan

Motto:

Perkuat Jiwa Islami... Gali Potensi Diri ... Raih Prestasi...!

Target:

- Santri dapat membacakan dan memberimakn kitab kuning
 - o Ma'had menyelenggarakan pendidikan iniyah (ngaji) dengan kitab-kitab klasik
- Santri terbiasa menjalankan ibadah wajib dan sunah
 - o Ma'had mewajibkan santri sholat berjamaah dan sorogan, serta menganjurkan qiyamullail dan puasasunah
- Santri berakhlakul karimah

- o *Ma'had* mewajibkan santri berlakusopan kepada yang
 lebih tua dan menyayangi yang lebih muda
- Santri dapat menyampaikan pendapat kepada orang lain dengan lancar
 - o *Ma'had* melatih santri pidato, menyampaikan mahfudhot, berkutbah, dan bilal (muroqqi) khotib
- Santri dapat mengatur waktu untuk belajar, istirahat, beribadah dan lain-lain dengan baik
 - o *Ma'had* member sanksi kepada santri yang tidak disiplin



TATA TERTIB SANTRI MA'HAD AL-FURQON MAN 2 TULUNGAGUNG

1. Ketentuan Umum

- a. Santri Ma'had al-Furqon adalah setiap siswa/siswi MAN 2 Tulungagung yang secara prosedur tertentu telah diterima oleh Ma'had al-Furqon untuk diasuh, dibimbing, dan dididik sesuai dengan visi dan misi Ma'had Al-Furqon
- b. Santri muqim adalah santri Ma'had al-Furqon yang bertempat tinggal di dalam Ma'had al-Furqon
- c. Santri mutanaqqil adalah santri Ma'had al-Furqon yang bertempat tinggal di luar Ma'had al-Furqon

2. Kewajiban Santri

- a. Berakhlakul karimah dalam kehidupan sehari-hari
- b. Menjaga almamater Ma'had al-Furqon dan MAN 2 Tulungagung
- c. Mengikuti semua kegiatan Ma'had al-Furqon sesuai dengan ketentuan
- d. Berpakaian sopan dan rapi sesuai dengan syari'at Islam
- e. Memelihara dan menjaga kebersihan, keamanan, ketertiban, dan keindahan ma'had dan sekitarnya
- f. Khusus bagi santri muqim, wajib:
 - bagi santri putri muqimah datang dan pulang harus diantar (dengan sepengetahuan) orang tua/wali
 - ijin dengan surat tertulis dari ma'had jika tidak mengikuti pembelajaran di MAN 2 Tulungagung
 - ijin kepada pengasuh saat akan pulang dari ma'had dan atau keluar dari lingkungan MAN 2
 - meletakkan pakain, peralatan makan, dan peralatan belajar dengan rapi
 - menyimpan barang-barang berharga di tempat yang aman
 - berpola hidup sederhana, hemat, dan sehat

3. Larangan Santri

- a. Berada di ma'had selama jam pembelajaran efektif di MAN 2 Tulungagung berlangsung
- b. Berbuat keributan dan kerusakan dalam ma'had
- c. Pulang lebih *satu kali* dalam sebulan, kecuali libur panjang (*misalnya libur semester/hari raya*)
- d. Bergadang sampai larut malam (*maksimal jam 23.00 harus tidur*)
- e. Keluar dari lingkungan ma'had malam hari (*jam 20.00 ke atas*)
- f. Santriwati memasuki ma'had santri putra, dan santriwan memasuki ma'had santri putri
- g. Membawa sepeda motor bagi santri muqim.
- h. Berpakaian ketat dan tidak sopan
- i. Mengambil, menggunakan, atau menyimpan barang milik orang lain tanpa seijin pemiliknya
- j. Menggunakan HP/laptop/tablet pada jam belajar dan tidak sesuai dengan ajaran agama
- k. Berbuat asusila

4. Sanksi

Sanksi dapat diklasifikasi sebagai berikut:

- a. **Ringan** karena *tidak melaksanakan kewajiban santri dan melakukan point: a, b, c, dan d*
sanksi: teguran secara lisan dan atau menghafal surat al-Qur'an/do'a/mufrodat
- b. **Sedang** karena melakukan *point: e, f, g, h, dan pelanggaran ringan yang diulang-ulang*
sanksi: membersihkan lingkungan ma'had, menghafal surat al-Qur'an, dan atau membayar infaq
- c. **Berat** karena melakukan *point: i, j, k, dan pelanggaran sedang yang diulang-ulang*
sanksi: diskors dari ma'had dan atau dikembalikan kepada wali santri

Hal yang belum ditetapkan dalam tata tertib ini akan ditentukan di kemudian hari.

Tulungagung, 24 Juni 2015

Mengethui,
Kepala MAN 2 Tulungagung

Pengasuh Ma'had Al-Fuqon

Dra. Hj. Miftachurrohmah M.Ag
NIP. 196212061990032001

Ust Khoirul Huda, M.Pd.I
NIP. 197607202005011002



Ma'had al-Furqon MAN 2 Tulungagung merupakan salah satu fasilitas penunjang terjaminnya kualitas pembelajaran di madrasah ini. Ma'had ini telah diresmikan oleh Kakanwil Kemenag Jatim Bapak Drs. H. Sudjak, M.Ag. pada tanggal, 31 Januari 2012. Dan saat ini Ma'had Al-Furqon sudah berfungsi sebagai tempat penumbuhan dan pengembangan akhlaqul karimah dan kebiasaan ibadah yaumiyah sesuai dengan ajaran ahli sunnah waljama'ah.

Ma'had Al-Furqon pada tahun pelajaran 2014 – 2015 membuka pendaftaran santri baru baik putra dan putri dengan ketentuan sebagai berikut:

A. Syarat Pendaftaran

1. Pendaftar harus sudah resmi menjadi siswa MAN 2 Tulungagung
2. Mengisi formulir pendaftaran
3. Mengisi surat pernyataan santri
4. Menyerahkan pas foto (warna/hitam putih) ukuran 3x4 sebanyak 2 lembar
5. Membayar biaya untuk:
 - pendaftaran santri baru : Rp. 100.000,-
 - konsumsi satu bulan : Rp. 350.000,-
 - syahriyah satu semester : Rp. 180.000,-

Jumlah : Rp. 630.000,-

B. Waktu dan Tempat Pendaftaran

1. Waktu pendaftaran mulai tanggal 5 Juni 2014 sampai dengan kuota terpenuhi (*sekitar 35 santri putri dan 15 santri putra*)
2. Tempat pendaftaran di Ma'had Al-Furqon putri atau kepada Bu Dwi Mulati

C. Lain-lain

1. Blanko pendaftaran, surat pernyataan, dan pembayaran di BMT Ar Rahman Unit MAN 2 Tulungagung
2. Selanjutnya uang konsumsi dibayar paling akhir tanggal 10 setiap bulan
3. Hal-hal yang belum jelas dapat ditanyakan langsung kepada Bu Dwi Mulati (085331756244)

Cek berkas

No.	Berkas	Ada	Tidak	Keterangan
1.	Foto copy daftar ulang (<i>khusus bagi siswa baru</i>)*			
2.	Foto copy kuitansi pembayaran dari BMT *			
3.	Formulir pendaftaran ma'had Al Furqon *			
4.	Surat pernyataan santri *			
5.	Pas foto *			

* beri centang yang sesuai

Mengetahui,
Kepala MAN Tulungagung
ttd

Drs. H. Khoirul Huda, M.Ag
NIP. 196705141994031004

Tulungagung, 4 Juni 2014

Pengasuh Ma'had Al-Furqon
ttd

Khoirul Huda, S.Ag
NIP. 197607202005011002



Ma'had al-Furqon putra dan putri merupakan salah satu fasilitas penunjang terjaminnya kualitas pembelajaran di MAN 2 Tulungagung. Ma'had Al-Furqon berfungsi sebagai tempat penumbuhan dan pengembangan akhlaqul karimah dan kebiasaan ibadah yaumiyah sesuai dengan ajaran ahli sunnah waljama'ah.

Ma'had Al-Furqon putra dan putri pada tahun pelajaran 2015 – 2016 membuka pendaftaran santri baru dengan ketentuan sebagai berikut:

A. Syarat Pendaftaran

1. Pendaftar harus sudah resmi menjadi siswa MAN 2 Tulungagung
2. Mengisi formulir pendaftaran
3. Mengisi surat pernyataan santri
4. Wawancara calon santri bersama wali dengan pengasuh

B. Waktu dan Tempat Pendaftaran

1. Waktu pendaftaran:
 - tanggal 27 s/d 30 April 2015 untuk gelombang I
 - tanggal 30 Juni s/d 4 Juli 2015 untuk gelombang II (jika gelombang I quota belum terpenuhi sekitar 15 santri putri dan 20 santri putra)
2. Tempat pendaftaran di Ma'had Al-Furqon putri
3. Pelaksanaan wawancara pada tanggal 1 Mei 2015 untuk gelombang I, dan tanggal 5 Juli 2015 untuk gelombang II
4. Pengumuman penerimaan gelombang I pada tanggal 2 Mei 2015, gelombang II pada tanggal 6 Juli 2015

C. Lain-lain

Bagi yang dinyatakan diterima di ma'had, segera memenuhi persyaratan:

1. Menyerahkan pas foto ukuran 3x4 sebanyak 3 lembar
2. Membayar biaya di BMT Ar Rahman Unit MAN 2 Tulungagung untuk:

- daftar ulang santri baru	: Rp. 200.000,-
- konsumsi satu bulan	: Rp. 350.000,-
- syahriyah satu semester	: Rp. 240.000,-
Jumlah	: Rp. 790.000,-

3. Selanjutnya uang konsumsi dibayar paling akhir tanggal 10 setiap bulan

4. Hal-hal yang belum jelas dapat ditanyakan langsung kepada Bu Dwi Mulati (085331756244)

Tulungagung, 22 April 2015

Mengetahui,

Kepala MAN 2 Tulungagung

ttd

Dra. Hj. Miftachurrohmah, M.Ag
NIP. 196212061990032001

Pengasuh Ma'had Al-Furqon

ttd

Khoirul Huda, M.Pd.I
NIP. 197607202005011002



Ma'had al-Furqon putra dan putri merupakan salah satu fasilitas penunjang terjaminnya kualitas pembelajaran di MAN 2 Tulungagung. Ma'had Al-Furqon berfungsi sebagai tempat penumbuhan dan pengembangan akhlaqul karimah dan kebiasaan ibadah yaumiyah sesuai dengan ajaran ahli sunnah waljama'ah.

Ma'had Al-Furqon putra dan putri pada tahun pelajaran 2015 – 2016 membuka pendaftaran santri baru dengan ketentuan sebagai berikut:

A. Syarat Pendaftaran

1. Pendaftar harus sudah resmi menjadi siswa MAN 2 Tulungagung dibuktikan dengan *foto copy kwitansi daftar ulang*
2. Mengisi formulir pendaftaran
3. Mengisi pernyataan kesanggupan santri
4. Wawancara calon santri bersama wali dengan pengasuh

B. Waktu dan Tempat Pendaftaran

1. Waktu pendaftaran:
 - tanggal 27 s/d 30 April 2015 untuk gelombang I
 - tanggal 30 Juni s/d 4 Juli 2015 untuk gelombang II
2. Tempat pendaftaran di Ma'had Al-Furqon putri
3. Pelaksanaan wawancara bagi pendaftar gelombang I dan II pada tanggal 5 Juli 2015
4. Pengumuman penerimaan santri baru pada tanggal 6 Juli 2015

C. Lain-lain

Bagi yang dinyatakan diterima di ma'had, segera memenuhi persyaratan:

1. Menyerahkan pas foto ukuran 3x4 sebanyak 3 lembar
2. Membayar biaya di BMT Ar Rahman Unit MAN 2 Tulungagung untuk:
 - daftar ulang santri baru : Rp. 200.000,-
 - konsumsi satu bulan : Rp. 350.000,-
 - syahriyah satu semester : Rp. 240.000,-

Jumlah : Rp. 790.000,-

3. Selanjutnya uang konsumsi dibayar paling akhir tanggal 10 setiap bulan

4. Hal-hal yang belum jelas dapat ditanyakan langsung kepada Bu Dwi Mulati (085331756244)

Tulungagung, 22 April 2015

Mengetahui,

Kepala MAN 2 Tulungagung

ttd

Pengasuh Ma'had Al-Furqon

ttd

Dra. Hj. Miftachurrohmah, M.Ag

NIP. 196212061990032001

Khoirul Huda, M.Pd.I

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BIODATA



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Malang, June 8 2016

Writer

Wiji Wahyu Ningsih