

**THE IMPLEMENTATION OF EDUCATION BASED ON
TAUHID IN BOARDING SCHOOL
(Case Study in SMP Ar-Rohmah Putri Boarding School Malang)**

THESIS

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**ISLAMIC EDUCATION PROGRAM
FACULTY OF TARBIYAH AND TEACHING SCIENCES
THE STATE ISLAMIC UNIVERSITY
MAULANA MALIK IBRAHIM
OF MALANG
2014**

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TAUHID IN BOARDING SCHOOL
(Case Study in SMP Ar-Rohmah Putri Boarding School Malang)**

Presented to Faculty of Tarbiyah dan Teaching Sciences of State Islamic University
Maulana Malik Ibrahim Malang in partial fulfillment of the
requirement for the degree of Sarjana Pendidikan Islam (S.Pd.I)

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DEDICATION

With all sincerity, this thesis is dedicated to:

My Lord who have Highness wise

Rasul Muhammad who became exemplary in my life

*My beloved father and mother,
Bapak Wahidin and Ibu Sarminah
who barely guide and love me*

*My beloved brothers and sisters,
Sri Wahyuni, Dwi Wahyudi, Tri Yuliani, Erlina Meiana,
Chomsaah, Muhammad Firmansyah, Misna Hidayati, and
All families who have always supported me.*

MOTTO

خير الناس أنفعهم للناس

The best man is the most useful for others

(HR. Ahmad, Thabrani, Daruqutni)¹

*Be the best wherever you are by doing best anything you have
right now!²*

¹ Dishahihkan Al Albani dalam *As-Silsilah As-Shahihah*

² Davit Setiawan, *Life Will Never be The Same*, (Jakarta: Elex Media Komputindo, 2012), hlm. 78

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Assalamu'alaikum Wr.Wb

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CERTIFICATE OF THESIS AUTHORSHIP

I certify that the thesis I wrote to fulfill the requirement for Sarjana Pendidikan Islam (S.Pd.I) entitled *The Implementation of Education Based on Tauhid in Boarding School (Case Study in SMP Ar-Rohmah Putri Boarding School Malang)* is truly my original work. It does not incorporate any materials previously written or published by another person, except those indicate in quotations and bibliography. Due to fact, I am the only person who responsible for the thesis if there is any objection or claim from others.

Malang, April 07, 2014

Etika Indah Febriani

ACKNOWLEDGEMENT

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Proudly, I would like to express my best gratitude to our greatest God, Allah SWT who has given me a drop of knowledge with a million power and patience. Because of Him, I am finally able to finish this thesis entitled *The Implementation of Education Based on Tauhid in Boarding School (Case Study in SMP Ar-Rohmah Putri Boarding School Malang)* as the requirement for the degree of Sarjana Pendidikan Islam in Islamic Education Department, Tarbiyah dan Teaching Sciences Faculty at the State Islamic University of Maulana Malik Ibrahim Malang.

Peace and salutation be upon to greatest reformer in Islam, Prophet Muhammad SAW, the greatest revolutioner who has made great history in human civilization. He was an ordinary mankind who spent his life with extraordinary way. He taught us beauty of life, namely Islam.

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Malang, 08 April 2014

Researcher

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ABSTRACT

Febriani, Etika Indah. 2014. The Implementation of Education Based on Tauhid in Boarding School (Case Study at *SMP Ar-Rohmah Putri Boarding School Malang*). Thesis, Islamic Education Department, Tarbiyah and Teaching Sciences Faculty, State Islamic University Maulana Malik Ibrahim Malang. Advisor: Drs. A. Zuhdi, M. Ag.

Education has always been acknowledged as the most important factor in improving human resources and the long term non financial investment which has to be prepared, managed, and developed to create clever and excellent individual. Based on the Pancasila and UUD '45 has explained that Educational Education of Indonesia is truly based on "Godness". Therefore, education based on tauhid which is implemented by SMP Ar-Rohmah Putri Boarding School is able to be one of the solutions of education in repairing moral, character and personality of students.

The focus of study on implementing Education based on tauhid in Boarding School which is aimed: (1) to describe the concept of education based on tauhid which is implemented by SMP Ar-Rohmah Putri Boarding School Malang (2) to describe the implementation of education based on tauhid in the learning process in SMP Ar-Rohmah Putri Boarding School Malang (3) to describe the implementation of education based on tauhid through daily life, culture and the environment in SMP Ar-Rohmah Putri Boarding School Malang.

The study is implemented by using Descriptive Qualitative approach. Key instrument is researcher itself and collecting data method which is used are observation, interview and documentation. Then the analyze technique consists of four interrelated components, those are collecting data, data reduction, explaining the data and making conclusion. Checking the validity of its data using four criteria, namely credibility, transferability, dependability, and confirmability.

The finding of the study shows that (1) the concept of education based on tauhid in SMP Ar-Rohmah Putri Boarding School Malang is Education which emphasized the process of ta'dib come from Al Qur'an and Hadits, then the value system which are developed such as: habituate sami'na wa atho'na culture, keeping Ukhuwah Islamiyah and silaturahmi, hard work (mujahadah), keep studying, habituate in the struggle and sacrifice, become an example, keep cleaning, sincerity, honesty, independently, discipline, innovative and creative, (2) the implementation of education based on tauhid in the learning process through five ways. *First*, integrate the concept of education based tauhid in all the subjects and the steps of learning. *Second*, integrate to the Madrasah Diniyah. *Third*, memorizing Al Qur'an and Hadits. *Fourth*, integrate to the regulation, police, and habituation practice. *Fifth*, be a role model or the exemplary for everyone. (3) The implementation of education based on tauhid in the daily activities, culture and environment in SMP Ar-Rohmah Putri Boarding School is a cycle of life which is able to create Islamic character through habitual, conditioning and discipline of the regulation.

Keywords: *Implementation, Education Based on Tauhid, Boarding School.*

التجريد

فبرياني، أتيك إنده. السنة 2014. تنفيذ التربية بأساس التوحيد في المدرسة الداخلية (دراسة الحالة في مدرسة الرحمة للنساء الثانوية المتوسطة مالانج). البحث العلمي، قسم التربية الإسلامية، كلية التربية و التدريس، بجامعة مولانا مالك إبراهيم الإسلامية الحكومية مالانج. تحت الإشراف : الدكتور. أحمد زهدي، الماجستير.

التربية هي أهمية شكل في عملية التنمية الموارد البشرية، كذلك الاستثمار على طول المدى الذي يجب أن يكون مستعدا وتنظيمها وتطويرها في مثل هذه الطريقة عن طريق التسليم من الشكل الذكي و متفوق الشخصية من الجيل المستقبل. استنادا بدستور' 45 و الأساس الوطنية الخمسة ,قد يعين أن التعليم إندونيسيا يستند على قيمة التوحيد. لذلك طريقة التي طورت المدرسة الرحمة للنساء الثانوية المتوسطة بمعهد الهداية يستطيع أن يكون الحل في المستقبل، ولتصبح من الجيل أحسن الخلق، والأخلاق عند الشخصية المتعلم.

وركز هذ البحث على تنفيذ التربية و التعليم بأساس التوحيد في مدرسة داخلية التي تهدف إلى: (1) التعبير عن مفهوم التعليمية بأساس التوحيد التي طورت المدرسة الرحمة للنساء الثانوية المتوسطة بمعهد هداية الله مالانج ، (2) التعبير عن تنفيذ التربية بأساس التوحيد على عملية التعليم في مدرسة الرحمة للنساء الثانوية المتوسطة بمعهد هداية الله مالانج ، (3) التعبير عن تنفيذ التربية بأساس التوحيد على الأنشطة اليومية، والثقافية والبيئية في مدرسة الرحمة للنساء الثانوية المتوسطة بمعهد هداية الله مالانج.

كان هذ البحث باستخدام منهج الوصفي النوعي. الألة الرئيسية هي الباحث نفسه، وكانت أساليب جمع البيانات المستخدمة هي الملاحظة، المقابلات، الوثائق. ثم يشمل تحليل البيانات على أربعة عناصر، وهي جمع البيانات، والحد من البيانات، وعرض البيانات، والاستنباط.

أظهرت النتائج من البحث أنّ (1) مفهوم التعليم التوحيد في المدرسة الرحمة للنساء الثانوية المتوسطة بمعهد هداية الله مالانج يشدّد عملية التعديب (زرع الأدب) مستمدة من القيم القرآن والحديث المتقدمة، مثل؛ تعويد الثقافة سمعا و طاعتا، حفظ الأخوة الإسلامية و صلة الرحيم، المجاهدة، مواصلة التعلم، تعويد على النضال والتضحية، وتطبيق الصادقة، وممارسة الصدق و الاعتماد على النفس والمثابرة، وتحاول أن تكون نموذجا يحتذى به، والحفظ النظافة ، النظافة والجمال، والثقافة، وكذلك الانضباط والخلاقة، (2) تنفيذ التعليم أساس التوحيد في عملية التعلم من خلال خمسة. *أولا*، تطبيق مفهوم التعليم التوحيد مقرها في جميع الموضوعات والخطوات التعلم. *ثانيا*، التطبيق في الدراسة الدينية. *ثالثا*، حفظ القرآن والحديث. *الرابع*، التطبيق في مختلف الأنظمة والسياسات، والتعويد شخصيا. *الخامسة*، *النماذج الدوري* أو تعويضات رادعة من كلّ فرد، (3) تنفيذ التوحيد في التعليم القائم على النشاط والثقافة و بيئة اليومية هو أن تكون دورا و الدورة الحياة التي قادرة على تشكيل الطابعة الإسلامية من خلال التعويد، تكييف القواعد و اللوائح الانضباط.

ABSTRAK

Febriani, Etika Indah. 2014. *Implementasi Pendidikan Berbasis Tauhid di Boarding School (Studi Kasus di SMP Ar-Rohmah Putri Boarding School Malang)*. Skripsi, Jurusan Pendidikan Agama Islam, Fakultas Ilmu Tarbiyah dan Keguruan, Universitas Islam Negeri Maulana Malik Ibrahim Malang. Pembimbing: Drs. A. Zuhdi, M.Ag.

Pendidikan selalu menempati posisi paling penting dalam proses peningkatan sumber daya manusia sekaligus menjadi investasi jangka panjang yang harus disiapkan, ditata dan dikembangkan sedemikian rupa demi melahirkan generasi yang cerdas dan membentuk pribadi yang unggul. Berdasarkan Pancasila dan UUD '45 telah menyiratkan bahwa Pendidikan Nasional Indonesia memang berlandaskan nilai ketauhidan. Oleh karena itu, pendidikan berbasis tauhid yang dikembangkan oleh SMP Ar-Rohmah Putri Boarding School mampu menjadi salah satu tawaran solusi pendidikan dalam rangka memperbaiki adab, karakter dan kepribadian peserta didik.

Fokus penelitian ini mengenai Implementasi pendidikan berbasis tauhid di Boarding School yang bertujuan untuk: (1) mendeskripsikan konsep pendidikan berbasis tauhid yang di kembangkan di SMP Ar-Rohmah Putri Boarding School Malang, (2) mendeskripsikan implementasi pendidikan berbasis tauhid dalam proses pembelajaran di SMP Ar-Rohmah Putri Boarding School Malang, (3) mendeskripsikan implementasi pendidikan berbasis tauhid melalui kegiatan sehari-hari, budaya dan lingkungan SMP Ar-Rohmah Putri Boarding School Malang.

Penelitian ini dilakukan dengan menggunakan pendekatan kualitatif deskriptif. Instrumen kunci adalah peneliti sendiri, dan metode pengumpulan data yang digunakan adalah observasi, wawancara, dan dokumentasi. Kemudian teknis analisis datanya mencakup empat komponen, yaitu pengumpulan data, reduksi data, penyajian data, dan penarikan kesimpulan. Pengecekan keabsahan data dengan menggunakan empat kriteria, yaitu kredibilitas, transferabilitas, dependabilitas, dan konfirmabilitas.

Hasil penelitian menunjukkan bahwa, (1) konsep pendidikan berbasis tauhid di SMP Ar-Rohmah Putri Boarding School Malang adalah pendidikan yang menekankan proses ta'dib (penanaman adab) yang bersumber dari Al-Qur'an dan Al-hadits, kemudian sistem nilai yang dikembangkan, seperti; membiasakan budaya *sami'na wa atho'na*, menjaga ukhuwah Islamiyah dan silaturahmi, selalu bekerja keras (*mujahadah*), belajar terus, membiasakan diri dalam perjuangan dan pengorbanan, berlaku ikhlas, melatih kejujuran, kemandirian dan ulet, berusaha menjadi teladan, senantiasa menjaga kebersihan, kerapian dan keindahan, budaya kedisiplinan serta inovatif dan kreatif, (2) implementasi pendidikan berbasis tauhid dalam proses pembelajaran melalui lima cara. *Pertama*, Mengintegrasikan konsep pendidikan berbasis tauhid ke dalam seluruh mata pelajaran dan langkah-langkah pembelajaran. *Kedua*, Mengintegrasikan ke dalam mata pelajaran diniyah. *Ketiga*, Hafalan Al-Qur'an dan Hadits. *Keempat*, Mengintegrasikan ke dalam berbagai peraturan, kebijakan, dan pembiasaan yang dipraktikkan secara langsung. *Kelima*, *Role model* atau teladan dari setiap individu, (3) Implementasi pendidikan berbasis tauhid dalam kegiatan, budaya dan lingkungan sehari-hari adalah dengan menjalani siklus dan daur hidup yang mampu membentuk karakter Islami melalui pembiasaan, pengkondisian dan aturan kedisiplinan yang berlaku.

Kata kunci : *Implementasi, Pendidikan Berbasis Tauhid, Boarding School.*

CHAPTER I

INTRODUCTION

A. The Context of Study

Education has always been acknowledged as the most important factor in improving human resources and the long term non financial investment which has to be prepared, managed, and developed to create clever and excellent individual. Indonesian Regulation No. 20 in 2003 stated about National Education System, article 1 act 1 stated that:

Education is a conscious and well planned act to actualize learning environment and learning process so students could actively develop their potential in order to have religious spirituality, self control, personality, intelligence, noble personality, and needed skill for themselves, society, and nation state.¹

While in article no. 3, it is stated that:

Indonesian education functions to develop skill, form well behaved character, and nation civilization which is noble in order to educate nation's existence, which is functioned to develop the potential of the students to be able to become a religious and faithful individual of The Almighty God, having noble character, physically healthy, knowledgeable, skillful, creative, independent, and become a democratic as well as responsible citizen.²

From statements above we could infer that: *first*, national education is derived from Indonesian culture. One of the characteristic of Indonesian people is religious. The life of the people are encouraged and based on religious values. The most basic value of religion is faith and unity of God. *Secondly*, national education is based on Pancasila and Undang-Undang Dasar 1945. It means that national education has to be based on The One and Almighty God (*Ilahun waahidun*). Education has to be based on tawheed because the value of The One

¹ Prof. Dr. H. Wina Sanjaya, M.Pd, *Kurikulum dan Pembelajaran*, (Jakarta:Kencana, 2010), page 154

² *Ibid.*, page 155

Almighty God in Pancasila covers all the other four values and could not be separated. The One Almighty God in Pancasila is interpreted in Pancasila by UUD 45 which is stated that the independence of Indonesia was acquired due to the blessing of The Almighty Allah. It is obvious that The One Almighty God refers to Allah *Iahun waahidun*. The term “Almighty” means the ultimate-incomparable – *laisa kamits lihi syaitun*³. Based on those statements, it is obvious that national education should be based on the values of tawheed.

Because of the magnificent objective, idealism, and future goal of this nation in education and civilization aspect, it is considered for Indonesian people to be able to open their eyes of the problem which is encountered by this nation. Moreover, the majority of the people in Indonesia are moslems. As a moslem, people should beware of all activities which is connected to The God, other people, and the universe.

The recent problem that needs special treatment is moral degradation. Is moral the main product of culture and religion? Another big question is “how is the moral and lifestyle of Indonesian?” While the majority of people in Indonesia are moslems.

Anarchic strike, free sex, drugs abuse, raping, thievery, persecution, and even corruption are the main problem that needs immediate solution. If we think about it deeply, those problems could be happened because the people of Indonesia, which are part mostly moslems, neglected the educational process and gave a cold shoulder to the problems faced by this nation. These need immediate solution.

³ Hendar Riyadi, *Tauhid Ilmu dan Implementasinya Dalam Pendidikan*, (Bandung: Nuansa, 2000), page 75

Based on the writer's conclusion, from some of the concept of education which are offered to solve the individual character and the character of the nation, it is only education based on tawheed that could guide human to the sacred way by being able to understand the natural tendency as one of The One Almighty God creation. While based on the founder of Ar-Rohmah Female Junior Islamic Boarding High School Hidayatullah Malang, education based on tawheed is one of the solutions that could be implemented to guide human in restoring moral and manner. This is inspired from the educational pattern which was conducted by Rasulullah PBUH when he educated his companion so he could create the greatest generation of all mankind. Education process based on tawheed is based on QS. Al Jum'ah verses 2-3:

هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِّنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ
 الْكِتَابَ وَالْحِكْمَةَ وَإِن كَانُوا مِن قَبْلُ لَفِي ضَلَالٍ مُّبِينٍ ﴿٢﴾ وَآخِرِينَ مِنْهُمْ لَمَّا
 يَلْحَقُوا بِهِمْ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿٣﴾

2. *It is He who has sent among the unlettered a Messenger for themselves reciting to them His verses and purifying them and teaching them the Book and wisdom – although they were before in clear error*
3. *And (to) others of them who have not yet joined them. And He is the Exalted in Might, the Wise.*

So education based on tawheed consists of three phases:

- a. *Tilawah.* It is the process to guide students to know Allah through His “verses” or “signs” in Al Quran, universe, or themselves. From this process, it is expected to be able to regain the consciousness of tawheed which is inferred in *laa ilaha illallaha*.

- b. *Tazkiyah*, the root of this word means “grow, develop, and clean”. This means that by knowing Allah, somebody could be purified from many sins that could ruin themselves and at the same time develop their good potentials. This human would be a well mannered human or *insan adabi*.
- c. *Ta’limah*. The principle of this phase is a process of gaining knowledge, that is a process to create a rational foundation on what to believe, what to do, and what to plan by teaching the values of Quran and Sunnah.

What have been explained above interests the writer to conduct a research on those factors, so the title of this research is “IMPLEMENTATION OF EDUCATION BASED ON TAWHEED IN BOARDING SCHOOL (Case Study of SMP Ar-Rohmah Putri Boarding School Malang).”

B. The Focus of Study

Based on the background of this research, the writer could identify the problems as the object of this research, that is:

1. How is the concept of education based on tawheed which is developed in SMP Ar-Rohmah Putri Boarding School Malang?
2. How is the implementation of education based on tawheed in the learning process in SMP Ar-Rohmah Putri Boarding School Malang?
3. How is the implementation of education based on tawheed through activities, culture, and environment of SMP Ar-Rohmah Putri Boarding School Malang?

C. The Objectives of Study

Based on the problem identification above, we could propose the purpose of this research are as follows:

1. To describe the concept of education based on tawheed which is developed in SMP Ar-Rohmah Putri Boarding School Malang.
2. To describe the implementation of education based on tawheed in the learning process in SMP Ar-Rohmah Putri Boarding School Malang.
3. To describe the implementation of education based on tawheed through daily activities, culture, and environment in SMP Ar-Rohmah Putri Boarding School Malang.

D. The Significances of Study

This research is expected to give constructive contribution to education institution. The detailed explanation of the usefulness of this research is as follows:

1. For Learning Institution

The result of this research is expected to give a positive contribution as well as the consideration for learning institution in education based on tawheed aspect in Boarding school. This research could be one of the media which is used as reference in the implementation of education based on tawheed.

2. Ministry of Religious Affair

This research is expected to give information to the administrator of national education especially to ministry of religious affair. It is related to its function to realize Indonesian as a whole human being which is stated

in Indonesia's regulation No. 20 in 2003, chapter II, act 3, stating that a whole human being of Indonesia is a human who holds faith and piety to The One Almighty God, noble, healthy, knowledgeable, skilful, creative, independent, democratic, and responsible. So it could be known in which part the strength and weakness of education institution is in order to develop IQ, EQ, and SQ. Moreover, it could be known about how to implement education based on tawheed which is already available in Indonesia so it could become an evaluation material and consideration for further regulation.

3. Development of Scientific Treasures

This research could contribute to the process of implementation of education based on tawheed as one of a method to realize a human which holds faith and piety toward The One Almighty God. Furthermore, it could be one of reference for further research.

4. For Society

As one reference and consideration in implementing process of education based on tawheed for the people in Malang City and as a document which could increase and complete scientific treasure.

5. For The Researcher

To improve knowledge in education based on tawheed in boarding school and moral teaching in increasing faith.

E. The Limitation of Study

The study of education based on tawheed is a vast study. In that case, to avoid misunderstanding this research is limited to:

1. Concept of education based on tawheed which is developed by SMP Ar-Rohmah Putri Boarding School Malang
2. Implementation of education based on tawheed in learning process of SMP Ar-Rohmah Putri Boarding School Malang
3. Implementation of education based on tawheed in activities, culture, and daily environment in SMP Ar-Rohmah Putri Boarding School Malang.

F. The Previous of Study

The previous conducted studies are as follows:

1. *Curriculum Management Based On Tawheed in Ar Rohmah Junior High Boarding School Malang*. Keywords: curriculum, tawheed, curriculum management. This research was conducted by Liya Mayasari in 2013. This research is conducted to know the planning, actuating, supporting factor, and obstacles of curriculum based on tawheed in Ar Rahmah Junior High Boarding School Malang, and the effort to overcome obstacles in curriculum management based on tawheed in Ar Rahmah Female Junior High Boarding School Malang.
2. *Revitalization of Education Based on Tawheed Values in Developing Character of Santri in Al Karomah Islamic Boarding School Telaga Ganding Sumenep*. Keywords: education based on tawheed values and santri's character. This research was written by Hanan in 2012. This research was conducted to discover: first, how is the character of santri in Al Karomah Islamic Boarding School? Secondly, How is the

implementation of education based on tawheed values in Al Karomah Islamic Boarding School?

3. Urgency of Tawheed Education in Forming Faith Quality of The People in Jeruk Village Binakal Sub-District Bondowoso Regency. Keywords: tawheed education, quality of faith, society. This research was conducted by Choirul, in 2011. This research was conducted to know: first, how is the urgency of tawheed education in forming the quality of faith in Jeruk Village? Secondly, what are the supporting factors and obstacles of urgency of tawheed education in forming the quality of faith of the society in Jeruk Village?

From those short explanation of the result of the previous research about the similar cases, so the position of the researcher lies on the implementation of education based on tawheed, by proposing a research of: **IMPLEMENTATION OF EDUCATION BASED ON TAWHEED IN BOARDING SCHOOL**

Table 1.1 The Differences of this Research with The Previous Research

No	Name and Year	Title	Result	Equation	Differences
1	Liya Mayasari, 2013	<i>Curriculum Management Based On Tawheed in Ar Rohmah Junior High Boarding School Malang</i>	1) curriculum management based on tawheed in Ar Rahmah Junior High Boarding School Malang which have been implemented by the ministry of education have resulted in two kinds of curriculum, those are Kurikulum Tingkat Satuan Pendidikan (KTSP) which is came from the ministry of education and <i>Dinniyah</i>	Location of Research	<i>Curriculum Management</i>

			<p>Curriculum which is originated from the school which is built upon education based on tawheed;</p> <p>2) the implementation of curriculum based on tawheed in Ar Ramah Female Junior High Boarding School Malang was implemented by emphasizing educational system of <i>pesantren</i> (Islamic boarding school) using two different time in KTSP and <i>dinniyah</i> curriculum;</p> <p>3) the valuation of curriculum based on tawheed in this school was conducted using system of manner valuation which is based on education based on tawheed</p> <p>4) the supporting factor in this school mostly come from inside the school especially in the available human resources, and</p> <p>5) the effort to overcome obstacles in curriculum management based on tawheed was conducted by developing, supervising, coordinating, motivating, giving example, and giving support in implementing curriculum based on tawheed.</p>		
2	Hanan (2012)	<i>Revitalization of Education Based on</i>	1) The characteristic of santri needs to be guided in a better way using	Revitalisasi Pendidikan berbasis	Membangun karakter santri

		<i>Tawheed Values in Developing Character of Santri in Al Karomah Islamic Boarding School Telaga Ganding Sumenep</i>	<p>tawheed education, education based on tawheed values which has to be maintained and developed in boarding school as well as in the family.</p> <p>2) Supporting factor in implementation of education based on tawheed values in character building is by giving example in tawheed which should be implemented in daily lives.</p> <p>3) Inhibiting factor in the implementation of education based on tawheed values are the lack of control from the people who has more religious knowledge and adults within family.</p>	Tauhid	
3	Choirul (2011)	Urgency of Tawheed Education in Forming Faith Quality of The People in Jeruk Village Binakal Sub-District Bondowoso Regency	<p>1) the characteristic of the santri should be guided to a better way using tawheed education. Education based on tawheed values in forming character is an education which should be maintained and developed in boarding school and family.</p> <p>2) Supporting factor in implementing education based on tawheed values in forming character is moral example of tawheed which should be implemented in daily lives.</p>	Urgency of Tawheed Education	Forming Faith Quality of The People

G. Operational Definition

To facilitate understanding and clarity about the direction of the writing of this thesis, the author lays out the definition provided in the title of the writing of this, namely:

Implementation is implementation; the application of.⁴

Education Based on Tawheed is an earnest and serious effort in developing, leading, guiding mind, soul, qalbu, heart, and spirit to know (*ma'rifat*) and love (*mahabbah*) Allah. And eradicate all traits, *af'al*, name, and negative substance by replacing with the positive (*fana'fillah*) and eternalizing it in a condition and space (*baqa'billah*).⁵

While based on the founder of Ar-Rohmah Female Junior Islamic Boarding High School Hidayatullah Malang, education based on tawheed is one of the solutions that could be implemented to guide human in restoring moral and manner. This is inspired from the educational pattern which was conducted by Rasulullah when he educated his companion so he could create the greatest generation of all mankind. Education process based on tawheed is based on QS. Al Jum'ah verses 2-3:

1. *Tilawah*. It is the process to guide students to know Allah through His “verses” or “signs” in Al Quran, universe, or themselves. From this process, it is expected to be able to regain the consciousness of tawheed which is inferred in *laa ilaha illallah*.

⁴ Tim Penyusun Kamus Pusat Bahasa, KBBI, (Jakarta: Balai Pustaka, 2003), page 427.

⁵ M. Hamdani B. DZ, *Pendidikan Ketuhanan dalam Islam*, (Surakarta: Muhammadiyah University Press, 2001), page. 10

2. *Tazkiyah*, the root of this word means “grow, develop, and clean”. This means that by knowing Allah, somebody could be purified from many sins that could ruin themselves and at the same time develop their good potentials. This human would be a well mannered human or *insan adabi*.
3. *Ta'limah*. The principle of this phase is a process of gaining knowledge, that is a process to create a rational foundation on what to believe, what to do, and what to plan by teaching the values of Quran and Sunnah.

Boarding School is a school where some or all people study and live during the school year with their fellow students and possibly teachers and/or administrators. The word 'boarding' is used in the sense of "bed and board," i.e., lodging and meals. Some boarding schools also have day students who attend the institution by day and return off-campus to their families in the evenings.⁶

H. The Systematic Discussion

In this research, the writer classifies the discussion into six chapters. Where, chapter by chapter has very significant relationship in order to make this research discussion easier to be read and understood. The systematic discussion of this mini thesis as follow:

CHAPTER I: is Introduction that includes: research context, problem formulation, research aim, research benefit, research scope and research limitation, previous research, operational definition and systematic discussion.

CHAPTER II: is Theory that discuss about: A. Education Based Tawheed (God's Unity) that consists of: 1. Definition of Education and Tawheed; and 2. Definition of Education Based Tawheed; B. Basic and Purpose of Education

⁶ http://en.wikipedia.org/wiki/Boarding_school which accessed on November, 25th 2013

Based Tawheed; C. The Importance of Tawheed Education; D. Basic of Tawheed as Fundamental Education.

CHAPTER III: is Research Method that includes the research approach and research type, researcher attendance, research location, data source, data collection, data analysis, and data validity checking.

CHAPTER IV: is chapter that explains about data and research findings. In this chapter, it consists of research object description and research result explanation.

CHAPTER V: is about discussion. In this chapter, the researcher will analyze data and discuss that obtained from the experiment. It meant to interpret the data from research result.

CHAPTER VI: is conclusion from all of discussion, both from the first, second, third, fourth, and fifth chapter. Thus in this sixth chapter, it contains of conclusions and constructive suggestions in order to make all of efforts that been conducted and the research result that been achieved can be better improved.

CHAPTER II

REVIEW OF LITERATURE

A. The Education Based on Tawheed

1. Definition of Education and Tawheed

In Bahasa Indonesia, the word education means pendidikan. The word pendidikan originated from *didik* or *mendidik*, which literally means bringing up and training.⁷ In Arabic, education is originated from ‘*allama* and *addaba*. The word ‘*allama* means teaching (delivering knowledge), telling, and educating. The words *addaba* is emphasizing on the meaning of training, improving, completing manner, and nobility.⁸

The word *pendidikan* is equivalent with the word education which also means guiding; as John Dewey stated that, “the word education means just a process of leading or bringing up”.⁹ This word is adopted in Bahasa Indonesia which has the meaning of leading skills, potentials, and natural character in a child to achieve maturity.

In Dictionary of Education, the word education has a meaning of an effort to help student to develop and improve knowledge, skill, value, attitude, and behavior which will be useful for their life.¹⁰

Muhammad Naquib Al Attas stated that “education is a process of instilling something into human being”, or in other words “Education is something progressively instilled into man.”¹¹

⁷ Muhibin Syah, M. Ed., Psikologi Pendidikan, Editor : Anang Solihin Wardan, PT. Remaja Rosdakarya, Bandung, 200, page 32.

⁸ *Ibid.*, page 461 and 1526

⁹ Dewey, Democracy and Education, (New York : The Masmillan Company, 1964), page 10

¹⁰ St. Vembriarto, dkk., Kamus Pendidikan, (Jakarta : Grasindo, 1994), page 47

Education also means influences which is usefull for someone's life. So education means carrying out life¹² or forming someone's lifestyle.

While education based on Al Ghazali is a process to treat human as a human since birth untill death through knowledge which is delivered by gradual learning process in which the process itself become the responsibility of both parents and society in order to devote oneself to Allah and became a perfect human being.¹³

The definition of education based on UU (regualation) RI no. 20 in 2003 which is stated in National Education System chapter I, article 1, act 1, is explained as follows:

Education is a concious and well planned effort to realize learning environtment and learning process so studetnts could actively develop their potential to gain spiritual, religious, self control, personality, nobility, and skill which is needed for themshelves, nation, and state.¹⁴

Thus, it could be concluded that the nature of education is human effort to help and guide their growth and development of fitrah (natural tendency of human) or potential in order to develop to the maximum point regarding of one's ideal.

The word tawheed is originated from a verb *wahhada*, which has the meaing of "believeing in one, stating, or acknowledging The One Almighty".¹⁵ It means that the faith of acknowledgement to The One

¹¹ Muhammad Naquib Al Attas, *The Concept of Education in Islam : a Framework for an Islamic Philosophy of Education*, (Kuala Lumpur : Art Printing works SDN. BHD Riong, 1980), page 13

¹² Shaleh Abdul Aziz, *At Tarbiyyah wa Thariq At Tadris*, (Lebanon : Daarul Ma'arif, 1979), page 13

¹³ Abidin Ibnu Rusn, *Pemikiran Al Ghazali tentang Pendidikan*, (Yogyakarta : Pustaka Pelajar, 1998), page 56

¹⁴ UU RI. Tentang Sistem Pendidikan Nasional, tahun 2003, page 3

¹⁵ Ahmad Warson Munawwir, op. cit., page 164

Almighty Allah, The Absolute. In the dictionary of religion it is explained that tawheed is:

Tawheed in believing in one God, a faith that asserts that God is One and Almighty, has no partner for Him, no litter and no begotten, God who created the universe and everything inside, He who maintain, take care, and destroy.¹⁶

Based on the statement of Muhammad Abduh, “the root of tawheed is a belief that Allah is one and no association for Him”.¹⁷

A belief of One God or One Allah is not only believing that Allah exists and creates the universe, but also believing Allah with all His certainty including His attributes, names, and *af'al*.¹⁸

Therefore, tawheed is a form of faith and expression that Allah is The One and Almighty God, The Holy of Holies, and including all His traits, names, and *af'al*.

2. The Definition of Education Based on Tawheed

Education based on tawheed could be simply defined as a guidance process to develop and stabilize the ability of human being to understand The Oneness of Allah. According this matter, Hamdani stated that:

It is an earnest and serious effort in developing, leading, guiding mind, soul, qalbu, heart, and spirit to know (*ma'rifat*) and love (*mahabbah*) Allah. And eradicate all traits, *af'al*, name, and negative substance by replacing with the positive (*fana'illah*) and eternalizing it in a condition and space (*baqa'billah*).¹⁹

¹⁶ M. Shodiq, *Kamus Istilah Agama*, (Jakarta : Bonafida Cipta Pratama, 1991), page 353

¹⁷ Syekh Muhammad Abduh, *Risalah At -Tauhid*, terj. H. Firdaus A. N., (Jakarta: Bulan Bintang, 1992), page 3

¹⁸ Zainuddin, *Ilmu Tauhid Lengkap*, (Jakarta : Rineka Cipta, 1992), page 1

¹⁹ M. Hmadani B. DZ, *Pendidikan Ketuhanan dalam Islam*, (Surakarta: Muhammadiyah University Press, 2001), page 10

It means that human could functions all instrumens which are given by Allah, brilliant mind to solve the secret of His creation, the heart to show the nature of the secrets, and beautiful physhical condition by appearing His right.²⁰

Education based on tawheed is meant to guide or develop human potential in knowing Allah. Chahib Thoha stated that “in order for student to be able to have and improve their gaith and taqwa to The One Almighty Allah so the the values inside them could sprout the growing of noble humanity values.”²¹

By this education based on tawheed, human could be not just a mere dehumanic human, but human as a servant of The God. Thus, affection, loving, giving for the needy, cautious of the deception of the world, and being oppressors could behave humbly (*zuhud*) and *wara'* etc. could grow within one's heart.

Thus, education based on tawheed has a meaning as an effort to show or actualize latent potential within every human, or as stated in Islamic term as fitrah. Believing in one religion is one of man's fitrah, so education based on tawheed is aimed to develop one's nature of religiosity as a human of tawheed.

In other words, education based on tawheed is an effort to change the behavior of human based on the teaching of tawheed in order to life through guidance, teaching, and training based on a faith of one and only Allah.

²⁰ *Opcit.*, page 10

²¹ M. Chahib Thoha, *Kapita Selektta Pendidikan Islam*, (Yogyakarta: Pustaka Pelajar, 1996), page 6

This corresponds with the teaching of Islam itself that believes in one Allah and submit one's self to Him. Allah is The One who manages life and human's life in all universes. He is the one who has the right to be obeyed and asked for help.²²

B. Groundwork and Purpose of Education Based On Tawheed

1. The Groundwork of Education Based On Tawheed

In a building groundwork is the fundamental of a building or a part which is the source of strength. Like a tree, it has roots as groundwork. The meaning of the groundwork of education is the views which become the foundation of all aspect in education. This is because education is an important part in life. The foundation of education which is discussed here is the highest values which became the point in society so it could be known how important the foundation of education as a foothold is.

Thus, in every effort, activity, and action conducted in order to achieve one's goal has to be had a strong fundamental to stand. Tawheed education as an effort to form *insan kamil* and should have a foundation in which all educational activities is oriented.

The fundamental of tawheed education is similar as Islamic education, because tawheed is one aspect in Islamic education, so the fundamental of this education is an Islamic way of life which is based on transcendentan and universal noble values from Al Qur'an and Hadist.

The fundamental of tawheed educaiton is explained as follows:

²² Zaky Mubarak Latif, dkk., *Akidah Islam*, UI Press, Yogyakarta, 1998, page 80

a) Al Qur'an

In Al Qur'an, there are many teachings on activities of tawheed education. For example, in surah Luqman verse 13, tells the story of Luqman who taught his son about tawheed²³:

وَإِذْ قَالَ لُقْمَانُ لِابْنِهِ وَهُوَ يَعِظُهُ يَا بُنَيَّ لَا تُشْرِكْ بِاللَّهِ إِنَّ الشِّرْكَ

لظُلْمٌ عَظِيمٌ ﴿١٣﴾

"Behold, Luqman said to His son by way of instruction: "O My son! join not In worship (others) with Allah. for false worship is indeed the highest wrong-doing."(QS. Luqman : 13)

The teaching from Luqman to his son is the fundamental of tawheed education which forbid shirk, because the fundamental of tawheed education is associated with a belief of one Allah and not believing other than Allah. This belief is embraced as a need (*fitrah*) and should be a truth believed within one's heart. Thus, tawheed education for students as a fundamental of life and fundamental of education should be given to avoid Allah's punishment.

Basically, every Prophet of Allah was sent to uphold tawheed. As stated in QS. An Biya' verse 25:

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ إِلَّا نُوحِيَ إِلَيْهِ أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدُونِ

"Not an apostle did we send before Thee without This inspiration sent by us to him: that there is no god but I; Therefore worship and serve Me." (QS. An Biya' :25)²⁴

²³ Mahmud Junus, *op. cit.*, page 371

²⁴ *opcit.*, page 292

This verse explains that every Prophet was sent from Allah to uphold tawheed. Their duty is to reveal human to believe in Allah by believing that no deity beside Allah.

The teaching of The Messengers of God is obviously have gone through educational process, that is by teaching tawheed. The purpose of educating tawheed in every human is to grow and develop the knowledge of human in understanding tawheed because every human has been provided by the nature of tawheed. As Allah says:

فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا فِطْرَتَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا لَا تَبْدِيلَ
لِخَلْقِ اللَّهِ ذَلِكَ الدِّينُ الْقَيِّمُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿٣٠﴾

“So set Thou Thy face steadily and truly to the faith: (establish) Allah’s handiwork according to the pattern on which He has made mankind: no change (let there be) In the work (wrought) by Allah, that is the standard religion: but Most among Mankind understand not. (QS. Ar Ruum : 30)”²⁵

The verse above emphasize that human was created by Allah and endowed with tawheed as fitrah. It is a natural tendency to accept and believe that Allah is One and Almighty, He who created the universe, the rules, and must be obeyed. Thus, to uphold this fitrah, it needs an effort to develop int within life by giving tawheed education, so that human will always remember and cling to God.

b) Hadiths

Haidths is the second foundation after Al-quran. Hadiths contains instruction to guide human and to build human as a whole or a muslim

²⁵ *opcit.*, page 325

who holds faith against Allah. This is the purpose of education proclaimed in Islam.

In the history of Islamic Education, The Prophet Muhammad had given a complete set of education in houses and mosques. One of his companion's house was used as a place to give the first education and that house was Arqam bin Abi Arqam's house in Mecca, while the mosque which was used as a place to learn Islam was Nabawi Mosque in Medina.

The learning activities conducted by The Prophet Muhammad and continued by His companion was a realization of his sunnah. The hadist correlated with tawheed based education²⁶ is:

عن أبي هريرة انه كان يقول قال رسول الله صلى الله عليه وسلم : ما من مولود الا يولد على الفطرة فأبواه يهودانه وينصرانه ويمجسانه. (رواه مسلم)

From Abu Huraira, Rasulullah said that “ No one except a child is born in state of fitrah (sacred), then the parents who make him Jews, Christians, and Zoroastrians. (HR. Muslim)

2. The Purpose of Education Based on Tawheed

An effort or activities should set an aim so that it could be managed to get expected achievements, and so does with education. An effort without an aim is meaningless. The meaning of aim based on Zakiah Daradjat is “an expected achievement after efforts or activities was completed.”²⁷

If education is regarded as an effort through gradual step by step process, the process will end when the final objective of the education has

²⁶ Muslim, *Shahih Muslim*, juz II, (Bairut : Darul Kutub, Al Alamiah, tt), page 458

²⁷ Zakiah Daradjat, dkk., *Ilmu Pendidikan Islam*, (Jakarta : Bumi Aksara, 1996), page 29

been accomplished. However, the purpose of education is not an static object, but it is a whole characteristic of a person regarding all aspect of his life.

General purpose of education based on Hasan Langgulung is desired and attempted changes by the educator to achieve.²⁸ If this opinion is analyzed, the main purpose of education is a clearly comunicated purpose of study, including behavior and spesific conditons which usually occurs during the learning process.

While the purpose education which is stated in Regulations No. 20 in 2003 article:

The function of educaiton in Indonesia is to develop skill, form well behaved character, and nation civilization which is noble in order to educate nation's existence, which is functioned to develop the potential of the students to be able to become a religious and faithful individual to The One Almighty God, having noble character, physically healthy, knowledgeable, skillful, creative, independent, and become a democratic as well as responsible citizen.²⁹

The purpose of education based on UU (regulation) of Education essentially is a manifestation of ideal values formed inside desired human person, which affects and implicates in outward behavior.

The purpose of education based on Al-Ghazali, as quoted by Abidin Ibnu Rusd is:

Education within its process should be aimed to submit oneself to Allah and human perfection, guide human to achieve one's life purpose which is blissfullness in life and hereafter, because the truly result of knowledge is to submit oneself fully to Allah, The God of Universe.³⁰

²⁸ Hasan Langgulung, *Manusia dan Pendidikan : Suatu Analisia psikologi, Filsafat dan Pendidikan*, (Jakarta : Pustaka al-Husna, 1986), page 59

²⁹ Prof. Dr. H. Wina Sanjaya, M.Pd, *Kurikulum dan Pembelajaran*, (Jakarta:Kencana, 2010), page 154-155

³⁰ Abidin Ibnu Rusn, *op. cit.*, page 57

While based on Abdul Fattah Jalal, the purpose of education is:

To create a human as a humble servant of Allah. Thus, an education should cover all aspects of human being, to be a human who devotes oneself to Allah, what it means by devoting oneself is to worship Allah.³¹

Specifically the purpose of tawheed education based on Chahib Thoha is to increase devotion to The One Almighty Allah and to internalize the value of divinity so it could inspire the birth of humanic ethical value.³²

The purpose of education based on those three statements above, basically has one purpose regarding to an education based on Islam. In this matter, Islam requires human learners to be able to realize their purpose of life as outlined by Allah.

The purpose of human life in Islam is to devote oneself to God. Tawheed education is an aspect of Islamic education that has an important contribution to achieve the purpose of Islamic Education. Zainuddin stated that, the purpose of tawheed education result could be formulated as follows:

1. So that human could gain inner satisfaction, safety and happiness of living in this world as desired. With tawheed embedded inside human soul, human will be able to follow Allah's order which can not be wrong so the purpose of desiring happiness could be achieved.
2. So that human could avoid the influence of misleading aqeedah (musyrik) which is merely the result of thought and culture.

³¹ Ahmad Tafsir, *Ilmu pendidikan dalam Perspektif Islam*, (Bandung : Rosda Karya, 2000), page 46

³² M. Chahib Thoha, *Kapita Selekta Pendidikan Islam*, (Yogyakarta : Pustaka Pelajar, 1996), page 72

3. So that human could avoid the influence of thoughts which fundamentally merely a theory of materialism such as capitalism, comunism, materialism, colonialism, etc.³³

Thus, the purpose of tawheed education is embedded tawheed inside every human's soul, so that it could be actualized in daily life based on Islamic views. In other words, the purpose of tawheed education is essentially to create tawheed human. Tawheed human means that a human who has tawheed inside their sould, which could be implemented in daily life through behavior basd on reality of humanity and reality of nature, or a human who could actualize divine values.

C. The Importance of Education Based on Tawheed

True faith is the thing that is most fundamental and primary in Islam. However still many amongst the public who have yet to understand, understand and appreciate will actually meaning and the fact of the Islamic tawheed required, so there are not a few of them have policies fall into the understanding of beliefs that confused or wrong in mengartikan. Muslims should understand and understand brochures under the Prophet peace be upon him.

True faith is the basis of Islamic civilization, Islamic civilization is the essence of Islam. While the essence teachings of Islam itself is tawheed, yaitu a affirmations or confession that Allah is Maha Esa, absolute and transcendental Creator as well as King and ruler of the universe.

³³ Zainuddin, *op. cit.*, page 8-9

Tawheed has very important implications in the system and structure of charity in Islam. With true faith, a muslim will make God as the ultimate end of the terminal and axiology policy of all the world's emerged activities.³⁴

In accordance with the opinion of the Amin Rais, the worldview tawheed oneness of God not only as believed by the monoteis, but also recognizes the Union of creation, the Union of humanity, the obligation of life, and the purpose of life, which is all that is derivasi from the divine Union ".³⁵

The formulation of the sentence thayyibah sentence is tawheed "Laa Ilaaha illallah", which means that there is no God but God. Laa Ilaaha sentence by saying Illallah, a man knows God's absolute and Almighty God as the creator. With this basic education then became a vital unity in human life because with basic human unity equip will always remember Allah. People are turning away from knowledge of tawheed will be lost because it will always follow the wrong thoughts that will lead into idolatry.

The experience of unity is a sacred experience, then this experience in human life will be a source of inspiration for the life of the soul and the education of humanity. This is due to tawheed will educate the human spirit for sincere in his entire life living only to Allah alone. The purpose of life is God and God's means, the expectation is that it will eventually bring the consequences of the construction of great character and be a holy man, honest, and firmly hold the mandate of God.

Education of unity is very important because it has relevance to the concept of monotheism itself. According to Jalaluddin grace, teaching monotheism became more important because several things, among others:

³⁴ Ismail Raji Al Faruqi, *Tauhid*, terj Rahman Astuti, (Bandung : Pustaka, 1995), page 3

³⁵ M. Amin Rais, *Cakrawala Islam antara Cita dan Fakta*, (Bandung : Mizan, 1991), page 18

1. The Unity underlying all human thought about the world, unity is weltanschauung
2. Automatically, the conceptualization of unity implies a concept of shirk which have tualisasi-implikai-social implications
3. Unity is the conception of Islam that could be disputed with secularism, humanism or existentialism.

Early emergence of humans until now still remains committed to freeing mankind from the attachment to fetter the independence essential to life and high, that all of that will be oriented on the recognition of the oneness of God. So, education of unity becomes very important, this is due to, among other things:

1. Tawheed will usher in a glorious position men to become more perfect with the inclusion of a human being who will enforce unity into heaven.
2. The existence of the phenomenon will increasingly lost the meaning of humanity that does not insist on possibly be lost altogether, it means damaging the unity building belonging to every human being.

In the second position, man will lose his true identity as ahsani taqwim. Therefore, the reconstruction of a human must always be supported and this is a requirement by doing internalization, familiarize and transformasi values of the highest divine unity through education.

The importance of the education of unity, according to Mar'ie Muhammad, caused unity has relevance in everyday life of people living.³⁶

³⁶ Mar'ie Muhammad, *Dengan Tauhid Kita Bangun Masyarakat yang Hanif*, (Jakarta : Al Azhar, 1996), page 10

Witness the man has achieved progress in various fields of science and technology of materials, amazing, but mankind is experiencing chronic mental illness and serious the grip of life lost. The human race seems to have experienced what is called a vacuum. Losing grip live cause of the human race does not have a direction and do not know for what life in this mortal world. Surely a misnomer even a tragedy, if mental illness and spiritually dangerous to infect those who declare themselves muslim.³⁷

Man who lost hand in spite of human life in the material but languished in mental and spritual. Mankind will easily mired in behaviour which is not mencerminkan humanitarian values, even they can behave meng-hancurkan human values. This is when the left then in turn will destroy the civilization of mankind.

Whereas the purpose of human life is simply to serve God. Served here has a broad meaning, not limited to running the tenets of Islam. This means running all commands and prohibitions of God consistently with full sincerity. Thus education of unity so important for human beings as well as the importance of the position and function of monotheism in Islam itself. So the magnitude of the influence of the unity of human life. Those who refuse will be live Dolors of monotheism in the world and the hereafter. Therefore education should be done as early as possible of unity, because every child has an innate bertuhan since before he was born in the world. Children should be built up to ketauhidannya development ketauhidannya the more perfect and become a man of unity who truly love God above all else.

³⁷ *Ibid.*, page 11

CHAPTER III

RESEARCH METHOD

A. The Approach and Type of Research

This study used a qualitative approach and descriptive form. This is because this study seeks describes reality without the need for data in the form of numbers (quantitative) and tried to describe a state and all its aspects in order to provide information to the researcher clearly.

In other words, the study said and interpret existing data, for example experienced a situation, a relationship, activities, views, or descry attitude about ongoing processes, influence at work, emerging disorder, descry trends, conflict are tapered and so on. Implementation of descriptive methods are not limited only to the collection and compilation of data, but includes the analysis and interpretation of the meaning of the data.³⁸

The characteristics of the descriptive method is: first, to focus on solving the problems that exist in the present, in the actual problems. Second, the data collected initially arranged, described and analysis (because this method is sometimes called the analytic method)³⁹. The type of research is a case study. case study is a study conducted intensive detail and depth to an organization, institution or certain symptoms.⁴⁰

Meanwhile, according to Deddy Mulyana, case study is a comprehensive description and explanation of the various aspects of an individual, a group, an

³⁸ Winamo Surakhmad, *Pengantar Penelitian Ilmiah Dasar Metode dan Teknik* (Bandung: Penerbit Tarsito, 1990), page 139

³⁹ Ibid., page 140

⁴⁰ Suharsimi Arikunto, *Prosedur Penelitian: Suatu Pendekatan Praktek* (Jakarta: Rineka Cipta, 2006), page 142

organization (community), a program, or a social situation.⁴¹ Therefore, the results of this study are expected to provide a complete description and well organized on certain components, so that can provide a valid research results.

In this kind of research perspectives and approaches above, then tried to explain the reality of this education implementation research based tauhid in SMP Ar-Rohmah Putri Boarding School in Malang, covering concepts and value systems are developed, implementation of education based tauhid in the learning process and daily activities, culture and environment of SMP Ar-Rohmah Putri Boarding School in Malang without the need for data in the form of numbers (quantitative). The exposure data derived from interviews, documentation, field notes, field observations and others.

B. The Site of Research

Institute of Islamic Education SMP Ar - Rohmah Putri Boarding School Malang addressed in Jambu 01 Highway Sumbersekar Dau Subdistric , Malang. Postal 65151 with Telephone number (0341) 532-088, phone number 0821-3909-7375 and email: psb@arrohmah-putri.com

C. Data and The Sources of Data

Data is the plural form of the word datum. Data are descriptions of a thing, it can be something that is known or considered or perceived. Or a fact that is illustrated by the figures, symbols, codes and others.⁴² The data collected in qualitative research include observational data, interviews, and documentation.⁴³

⁴¹ Deddy Mulyana, *Metodologi Penelitian Kualitatif*, (Bandung: Siswa Rosdakarya, 2004), page 201

⁴² Iqbal Hasan, *Analisis Penelitian Dengan Statistik*, (Jakarta: Bumi Aksara, 2004), page 19

⁴³ Basrowi dan Suwandi, *Memahami Penelitian Kualitatif*, (Jakarta: PT Rineka Cipta, 2009), page 188

The data in this study is a description, action, activity, behavior and notes that can be used as a basic study with regard to education implementation character in Islamic Boarding School SMP Ar-Rohmah Putri Hidayatullah Malang.

The data source is the subject of where the data was obtained.⁴⁴ Or subjects that could provide data in the form of words, actions and documents related to the research conducted. If research using questionnaires or interviews in data collection, the data source is called the respondent or informant, that is, those who respond or answer the research questions, both written and oral questions. When researchers use observation techniques, it can be a source of data objects, motion or process anything. When using the technique of documentation data source is a document or records that already exist. Then the source data in qualitative research is the words or actions, the rest is additional data in the form of documents and others.⁴⁵ Therefore, the type of data associated with this study are of two kinds, namely:

1. Primary Data

Data obtained from the source directly, observed and recorded directly, such as interviews, observation, and documentation with the relevant parties, especially the principal, vice of curriculum, vice of students affairs, the head of the dorm, dorm trustee, subject teachers in SMP Ar-Rohmah Putri Boarding School in Malang.

⁴⁴ Suharsimi Arikunto, *Prosedur Penelitian, Suatu Pendekatan dan Praktis*, (Bandung: Rosdakarya, 2006), page 79

⁴⁵ Lexy Moeleong, *Metode Penelitian Kualitatif*, (Bandung:Rosdakarya, 2007), page 157

2. Secondary Data

That is data obtained from existing data and have studied the relationship problems that includes existing literature. The selection of informants in this study conducted in a manner or snow sampling techniques, that is key informants will appoint someone who knows the issues that will be examined to complete the description, and the person appointed will appoint someone else if the information provided is inadequate.

D. Data Collection and Instrument

The collection of data is something that is very important in scientific research. Data collection is systematic and standard procedures to obtain the necessary data. In this study the methods used in collecting the data is as follows:

1. Observation Method

Observation method is a method of collecting data by observation and recording systematically the facts are investigated. According to Hadi Sutrisno, observation is a scientific method which is defined as the systematic observation and recording of the phenomena under investigation.⁴⁶

Implementation observation techniques can be done in several ways . Determination and selection of the method is highly dependent on the situation of the object to be observed the following⁴⁷:

⁴⁶ Sutrisno Hadi, *Metodelogi Reseach II* (Jakarta: Andi Ofset, 1991), page 136

⁴⁷ S. Margono, *Metodologi Penelitian Pendidikan* (Jakarta: PT Rineka Cipta, 2007), page 161-162

a. Participant observation and non-participant observation.

Participant observation is a process of inner observation made by the observer taking part in the lives of the people who will be observed. Observer act seriously as members of the group will be observed. In contrast, observers were simply doing pretending to participate in the life of the person who will be observed is called quasi participation. If observations do not participate in the life of the observed and the observer as a separate domicile, it is called non-participant observation. Things to note the observation, especially observation of participation are:

- 1) The recording must be done without the knowledge of the people who are being observed
- 2) Observer must foster good relationships (Good Rapport)
- 3) Observation of systematic and non- systematic observations.

b. Systematic Observation

Observation that systematic observation is systematically organized to determine, the factors that will be observed by category complete. Conversely observations made without first preparing and limiting framework that will be observed is called non-systematic observation.

From the several ways the observation techniques, researchers used participant observation. This observation techniques used by the author to collect all the data related to the study. in case of this

observation method is used to observe the terms related to the study:

- 1) The location or place of SMP Ar-Rohmah Putri Boarding School Malang
- 2) Actors involved of the education implementation in SMP Ar-Rohmah Putri Boarding School in Malang
- 3) The activity or activity education based tauhid in SMP Ar-Rohmah Putri Boarding School in Malang

2. Interview Method

Interviews are often also referred to as oral interviews or questionnaires, is a dialogue conducted by the interviewer to obtain information from interviewees.⁴⁸ In terms of its implementation, interviews distinguished by:⁴⁹

a. Inguided Interview

Where the interviewer is free to ask anything, but also considering the data that will be collected. In practice the interviewer does not bring guidelines what will be asked. The goodness of this method is that the respondents are not fully aware that he is being interviewed. Thus the atmosphere will be more relaxed because just a regular conversation. The weakness of this technique is the use of questioning sometimes less restrained.

⁴⁸ Suharsimi Arikunto, *Prosedur Penelitian suatu Pendekatan Praktik* (Jakarta: PT Rineka Cipta, 2006), page 155

⁴⁹ Lexy J. Moleong, *Metode Penelitian Kualitatif* (Bandung: PT Remaja Rosdakarya, 2007), page 156

b. Guided Interview

Interview conducted by interviewers with a complete and detailed list of questions as defined in the structured interview

c. Free guided interview

Combination of the free interview and guided interviews.

From the three types, the authors use the free guided Interview interviews, with the following considerations:

- 1) By the guided interview can be prepared in such a way that the necessary questions in order to review focuses only problem issues to be studied.
- 2) With the free interview is expected to create a more intimate feel of dialogue and open so it is expected that the data obtained is valid and profound. This method is used to obtain data on; how the implementation of education based tauhid in SMP Ar-Rohmah Putri Boarding School in Malang. These data were obtained by interview method, which in its implementation addressed to:
 - a) Principal SMP Ar-Rohmah Putri Malang
 - b) Vice curriculum SMP Ar-Rohmah Putri Malang
 - c) Vice Student SMP Ar-Rohmah Putri Malang
 - d) Head of boarding
 - e) Guardians Boarding
 - f) Teachers Subjects
 - g) Students SMP Ar-Rohmah Putri Malang

3. Documentation Method

Documentary method is a research method to obtain information by means of check and record the report documents. According Djumhur and Muhammad Surya, documentation method is a method of data collection that has been documented in books that have been written as, ledger personal books, certificates and so on.⁵⁰

In this study the method of documentation used to obtain data relating to: (1) A brief history of the founding of SMP Ar - Rohmah Putri Malang, (2) Vision and Mission, (3) Organizational Structure SMP Ar - Rohmah Putri Malang, (4) The state of Teachers and students SMP Ar - Rohmah Putri Malang, (5) State of Infrastructure that supports the implementation education based tauhid in the SMP Ar-Rohmah Putri Malang.

E. Data Analysis

In the qualitative assessment, the data obtained from various sources, using data collection techniques vary and performed continuously until data saturation. With the continuous observation of the resulting variation in the data is very high, so often have difficulty in doing the analysis.

According to Bogdan and Biklen in his book *Qualitative Research for Education: An Introduction to Theory and Methods*, as quoted by Prof. DR . Lexy J. Moleong, M.A.:

Qualitative data analysis is the effort made by working with the data, organize data, sorting it into manageable units, synthesis, looking for and find

⁵⁰ Djumhur, *Bimbingan Dan Penyuluhan di Sekolah* (Bandung: C.V Ilmu, 1975), page 64

patterns, discovering what is important and what is learned, and deciding what can be told to others.⁵¹

On the other hand, according to Seiddel cited by Moleong that qualitative data analysis process runs as follows:⁵²

- 1) Record the result in court records, the case was given the source code so that the data can still be traced,
- 2) Collect, selecting, classify, synthesis, making overview, and create the index,
- 3) Think, by way of making that category of data that has meaning, search for and find patterns and relationships, and make the findings public.

Once the data is collected, the next step is to analyze the data. Data analysis was performed at the time of data collection and after data collection. In this case the researchers used the descriptive research method.

According to Nana Sudjana, descriptive research is research that seeks to describe or depict an event, events that occur in the present.⁵³ Within the meaning of descriptive research is the basis of data accumulated by means of purely descriptive, no need to search for or explained interconnected, testing hypotheses, make predictions, or gain meaning or engagement, although the study aimed to find things that can include a descriptive method. Research of this kind is called with research trying to find the actual information that is

⁵¹ Lexy J. Moleong, *op.cit.*, page 48

⁵² Lexy J. Moleong, *op.cit.*, page 248

⁵³ Nana Sudjana, Ibrahim, *Penelitian dan Penelitian Pendidikan* (Bandung: Sinar Baru, 1989), page 64

detailed by describing the symptoms of the existing, as well as trying to define the problems or get justified circumstances and practices that are taking place.⁵⁴

In the data analysis the researcher describes and elaborates on the Implementation of Education Based tauhid in SMP Ar-Rohmah Putri Boarding School in Malang. In qualitative research data analysis performed during and after data collection. Therefore, researchers have been formulated:

a) Analysis during Data Collection

In this stage the researcher come to field to collect data from various sources. To facilitate the collecting data, the researcher establishes the following things: 1) Take note of the things that the principal only, 2) Directing the focus of the research questions, 3) Develop questions.

b) Analysis After Data Collection

Data already collected when the field was obtained from interviews, documentation, and observation is still a disheveled data have not been systematically arranged or terms in the research is still in the form of raw data. In this stage of the analysis done by organize, sort the data into a pattern, categories, so we get a clear description, detailed and systematic.

And the more details the steps used in analyzing research data have been obtained from various sources is not much different from the data analysis steps above, namely:

⁵⁴ Sumadi Suryabrata, Metode Penelitian (Jakarta: PT. Raja Grafindo, 1987), page 141

- 1) Record and analyze all results data obtained from various sources, from interviews, observation and documentation.
- 2) Collecting, sorting, synthesizing, making overview and classify the data according to the data needed to answer the problem formulation.
- 3) From the data that has been categorized, then researchers think to looking for meanings, relationships, and make general findings related to the formulation of the problem.

F. Checking the Validity of Data

This data taken through three steps, the steps are introduction, screening, and completing data that still incomplete. Data validity checking lots occur in the data screening step. Therefore, if there is irrelevant data and less meaningful data, thus it will conduct data screening once more in field to make the data has high validity.

In the qualitative research, commonly the terms of credibility, transferability, dependability, and conformability. Those terms are criteria that aimed to guarantee the trustworthiness (feasibility to be believed) for a research. Those terms are summary from data validity checking steps, which is part that very important from qualitative research.⁵⁵

In order to make this research feasible to be believed (trustworthiness) and can be accounted, the researcher conducts data checking technique as follows:

1. Credibility criteria

The researcher as main instrument in this research played many roles in determining and justifying data, data source, conclusion, and

⁵⁵ Lexy J. Moleong, *Metodologi Penelitian Kualitatif* (Bandung: PT Remaja Rosdakarya, 2007), page 324-325

other important things that have possibility to make prejudice or bias. To avoid those things, thus the obtained data is necessary to be tested its credibility.

To test data credibility in this research, the researcher uses triangulation technique of data source, method, and colleague discussion. Triangulation of data source conducted by comparing and checking the credibility of information both that obtained from one informant with the other informant. For example, compare the credibility data from current information that obtained from the guardian of SMP Ar-Rohmah Putri Boarding School Malang.

Triangulation method conducted by using some different methods to crosscheck the credibility for the obtained information. For example, observation method compared by interview method and then it will be checked again through relevant document with the information.

2. Transferability criteria

In the transferability criteria, the researcher tries to report the research result in detail that especially express anything that necessary (related to the implementation of education based tawheed in SMP Ar-Rohmah Putri) by the reader in order to make the obtained result can be understood by the reader holistically and comprehensively.

3. Dependability criteria

Dependability is criteria to assess the quality of research technique from its process side. The criteria used to keep the carefulness about missing possibility in conceptualization research plan, data collection,

finding interpretation and report of research result. Thus, all of this can be accounted scientifically. Therefore, it is needed the dependent auditor as expert consultant in this research.

4. Conformability criteria

Conformability or certainty is necessary to know the objectivity of obtained data. It depends on the agreement from many people and the completeness of other supporting data to this research data. To determine data certainty, the researcher confirms the data with informants or other competent informant. The audit of this conformability conducted at the same time with dependability audit. The difference is on the assessment orientation. Conformability used to assess research result that supported by the existence material, especially related to the data explanation, research finding, and discussion of research result.

In order to get data conformability in this research, the researcher also complete the primary data with secondary data. Whereas, dependability audit used to assess research process, starts from data collection to the report that been well strcutured.⁵⁶

G. Stages of Research

1. Pre Phase Field

In this stage the researcher submit a proposal title and advance to the Faculty of Tarbiyah UIN Malang next set of subjects to be studied. Although still *pre phase field* stage, researchers have done a preliminary

⁵⁶ Hartono, *Bagaimana Menulis Tesis yang Baik*, (Malang; UMM Press), page 160

observation or initial assessment that aims to obtain an overview of the state of the field and gain certainty between thesis title with the reality on the field. Along with the things mentioned above, at the same time researchers conducted a literature study, reviewing reference material relevant to the title of the thesis.

2. Fieldwork Phase

In this phase the research do indeed. The first thing to do is file a research permit shall be accompanied by a proposal thesis to the institution concerned. Researchers have not been able to collect data but to wait for the license and the need to introduce themselves first to the subjects or informants and doing observations in the school environment. It was only after the researchers began collecting data, conducting interviews with informants, noting the particulars of the documents and record things that are being observed. Researchers trying to obtain as much information about the Implementation of Education based tauhid in SMP Ar-Rohmah Putri Boarding School in Malang and the things that are related. Before doing the interview the researcher prepare in advance a list of questions, but the questions that researchers can develop them if the answers of the informants is too short and direct these questions to focus research.

5. Analysis Data Phase

The data has been collected during the fieldwork is still the raw data, disheveled, and therefore need to be analyzed so that the data is neatly and systematically. In this phase researchers classify and organize data into a pattern so as to produce a clear description, detailed and systematic. As has

been explained in advance that the data analysis conducted during and after data collection. To check the validity of the data the researcher not only gain information from an informant alone, but also should obtain information from other informants as a comparison, so do not rule out the possibility of new data obtained.

CHAPTER IV RESEARCH FINDINGS

A. General Description of The Research Object

1. The History SMP Ar-Rohmah Putri Boarding School Malang

On 1988-1989, Ustadz Ir. Hamam was pointed to observe the branch of Hidayatullah Foundation in Malang. The first Location designated was in the region of Dinoyo, Jl. Watugilang. It was not far from Brawijaya University. At that time, there were no students because of its exploration time. Then, in 1989-1990, Ust. Ahmad Sholeh was pointed as the new descendant of the task. There are 15-20 students at that moment and has been housed in Sumbersekar, Dau. Ust. Salman, Ust. Lukman, and Ust. Farhan were the board of the foundation.

At the moment, Hidayatullah get a home loan located in Sumbersekar Dau as the secretariat and activity center from Mr. Mochtar Hashim. The house is now located on the north side of LPI Ar-Rohmah Putra, the opposite of UST. Ali Imron's house. However, the house has been renovated in such a way by the owner. Lately, Hidayatullah was trusted to manage *waqf* land 1,000 square meters, right beside the secretariat/activity centers. Then, it was build a new place of the orphanage. However, it did not have legal-formal letter of the *waqf*, notary deed, etc.. The letters of official establishment completed later on.

Then, Ust. Nurhadi was assigned in Malang to replace Ust. Ahmda Sholeh for 1990-1994. Meanwhile, Ust. Ahmad Sholeh was moved to Sumenep. Before that, Ust. Nurhadi was in Sumenep. It was kind of 'exchange'. There were 40 students at that time. The teachers at that time were Ust. M. Arifin, Ust. Zainullah Anwar, and Ust. Zaenal Musthofa.

Alhamdulillah, Ibu Hj. Siti Rohmah established masjid on the waqf land. She died in Makkah when she went on holy pilgrimate. Eventually, her name was taken by the committee of the foundation to be the name of the masjid, foundation, the orphanage, and educational instution which was going to establish, Ar-Rohmah. The first institution established was the orphanage listed on notary No. 448, dated on May, 30th 1990; Ust. Nurhadi's period of leadership. It was officially recognized with YPYPT (Yayasan Penyantun Yatim Piatu dan Terlantar) Ar-Rohmah. During its establishment moment, the students went to some educational institution outside the campus due to to the lack of the capacity of its own management.

The land of waqf was the start of the LPI Ar-Rohmah (boy). The land is now built Masjid Baitur Rohmah and Foundation Secretariat (front office0 LPI Ar Rohmah Putra including the facilities inside; language and computer laboratorium, guest house, foundation meeting room, and health center). On 2011, Masjid had been renovated and expanded to cover the increase of the society and students. Meanwhile, the front office was not change. The current land is now covered by masjid which was a guest house and the house of the leader previously.

After that, Ust. Nurhadi was assigned to Ngawi. To continue the his previous role, Ust. Ali Imron was assigned to Malang in November 1994 to the present. During the leadership of Ust. Ali Imron, the establishment of educational institutions in the Pesantren Hidayatullah Malang was initiated. It was signed by the establishment of the Islamic Education Foundation Ar-

Rohmah, notary listed on Faisal Abdullah Waber, SH; No.. 17, dated March 26, 1996.

In the academic year of 1996/1997, SMP Ar-Rohmah was established. One year later, senior high school level of education was built in the academic year 1997/1998. Both of them could only accept male students coming from various region of the country. Previously, there was another institutional education stood called Ma'had 'Aly. Yet, it did not work well. Junior-high school education level managed continues to grow and carve a lot of achievements in various fields, until now.

In 2011, LPI Ar-Rohmah of male class has occupied a land area of 3.5 hectares. The mosque reaches the capacity of 1.200 worshipers (two floors), 18 classrooms, 6 laboratories (languages and computers), 1 library, 45 local hostel, 1 dining room / kitchen common, sports field, canteen, laundry and livestock (chicken). There are 467 students under the guidance of 62 (teachers and caregivers), assisted by 41 employees of non-educational personnel. It has a new dormitory which now is under construction with a capacity of 120 students (12 local). It is targeted for completion prior to the academic year 2011/2012.

Until 2004, the Pesantren Hidayatullah Malang was only able to accept male students. At that year, the increase of responses and request by the society initiated the board to establish LPI Ar-Rohmah for female students. It was established on the purchase of square meters land supported by a number of donors through BMH. It was located approximately 700 meters on the southside of Al-Rohmah for male. This land was originally an orange orchard, so that in the early days can still be harvested by the students, caregivers and the visitors,

before it was finally dismantled. The earlier students educated were orphans covered by PPAS (Pusat Pendidikan Anak Sholeh) which is led by Ust. Moh. Arifin. At this time, the female students go to educational institutions outside the campus of Hidayatullah.

During 2005 to 2007, The board started to initiate educational institution. The first institution established was KB-TK (2005-2006). The first class of the school was using semi-permanent made by wood and bamboo. The principal was Ustdh. Komalasari. Structurally and organizationarily, KB-TA was under the supervision of MUSHIDA (Muslimat Hidayatullah). Nevertheless, the development and management were under the supervision of female LPI. When it was formally established, the number of the students reached maximum number because it was existed since 1999/2000.

Among the entire donators existed in this foundation, there were several people considered as fundamental side of this foundation. They were Aun Abdullah Baroh (Surabaya), Ayu (Sri Rahayu) Gatot and family (Malang), dr. Supriyadi (Malang-Nganjuk), Hj. Nadhifah Hakim (Malang), dan Hj. Dahniar (Malang). In 2007, LPI for female established SD Alam Ar-Rohmah and SMP Ar-Rohmah Putri “boarding School” in a time. Alhamdulillah, each of them was trusted to educate 32 students in two little classes, and 28 students in one class.

During this the moment of apprenticeship, the board involved are: UST. Moh. Arifin, Ust. Zaenal Musthofa, Ust. Mahzum Syuhadak, Ust. Nanang Noerpatria, Ust. Muh. Syuhud, Ust. Abdullah Warsito, Ust. Munir M. Fath (alm), Ust. Fahmi Ahmad, and UST. Alimin Mukhtar; then UST. Suhail Ahmad was taken from Surabaya to lead new elementary school and middle schools. In

2008, the UST. Imam Malik joined and led the elementary school which was previously headed by UST. Suhail Ahmad (the principal of junior high school). *Alhamdulillah*, the development of each school are growing exponentially.

To make the coordination and structure simpler, the board were divided into two; hardware team and software team. Tim hardware refers to those who ytake care of the physical facilities such as the land, building, furniture, and other's physical facilities. They also took care of another physical facilities such as financial management and entrepreneurship. On the other side, the software team took care of concept, curriculum, system and management of process, recruitment and guidance of the human resources, administration, public relation, and networking. Each team works altogether. Both of the team gathered together to synchronize the institution. They held it in mabit and meeting, sports, or sillaturahiim toward the donaturs and chiefs of the society.

Starts from 2009/2010, LPI Putri opened the Senior High School of Putri, which is a continuation of the Junior High School. Most of the students originally came from the high school level who had a willing to continue their academic career remained in the shade of Pesantren Hidayatullah Malang. Currently (2014), LPI Ar-Rohmah Putri has occupied a land area of 2.6 hectares, the masjid has a capacity of 100 worshipers 1, 43 classrooms, 4 labs (languages/computers), 1 library, 60 local dormitories, 1 dining room/kitchen, a sports field, cafeteria, and laundry. The total number of the students is 1,082; ranging from KB-TA levels, elementary, middle and high school; 264 under the guidance of a teacher/caregiver, assisted by 57 employees and non-educational personnel. They also had dormitory which is being built with a capacity of 450

students (45 spaces), 1 masjid with a capacity of 1,000 worshipers, and cafeteria/store. They targeted that the building will be completed before the new academic period of 2011/2012.

Furthermore, for the charitable efforts of BMH (Baitul Maa Hidayatullah), the management was controlled under BMH Centre coordinating with the Regional Parliament. The detail about BMH is not included here. Generally, BMH Malang also has been growing rapidly with the launch of a wide range of services programs. At first, as it is also the same with the entire Hidayatullah in Indonesia, BMH is part of the specific LPI/boarding school. It was separated and managed as Zakat Institutions in public, based on the Decree of the Minister of Religious Affairs No.. 538 of 2001.

2. Vision, Mission and Purpose of SMP Ar-Rohmah Putri Boarding School Malang

a. Vision

Manifesting smart and competitive Islamic Education Institution to create the generation who are able to bring the message of Allah as His men and khalifah.

b. Mission

Establishing the Islamic Education Institution in integral system in intellectual aspect, spiritual mental, and life skills in order to create muslim students in faith, smart, and independent.

c. Purpose

- 1) Educating students to be the men with *tsaqafah Islamiyah* understanding well as milestone of life

- 2) Guiding students to be men with a holy *syakhsyiyah Islamiyah*
- 3) Creating a true educational institution to build smart students in science and skills
- 4) Creating educational environment integrally connecting affective, cognitive, and psychomotor in Islamic education.

3. School Identity

School	: SMP Ar-Rohmah Putri "Boarding School"
School Statistics Number	: 202051808305
NPSN	: 20563769
Address	: Jl. Raya Jambu No. 1
Region	: Sumbersekar
Sub-district	: Dau
District	: Malang Post Code : 65151
Phone/Fax	: 0341 532088 / 0341 463442
Email	: smparohmahputrimalang@yahoo.com
Website	: http:// www.arohmah-putri.com
Year Established	: 2007
Accreditation Status	: A
Accreditation Year	: 2010
Foundation	: LPI Ar Rohmah Putri Malang
Land	: 24.000 m ²
School Model	: Boarding
Principal	: Rully Cahyo Nufanto, M.KPd.
Principal phone number	: +6285749198933/ +6281331434924

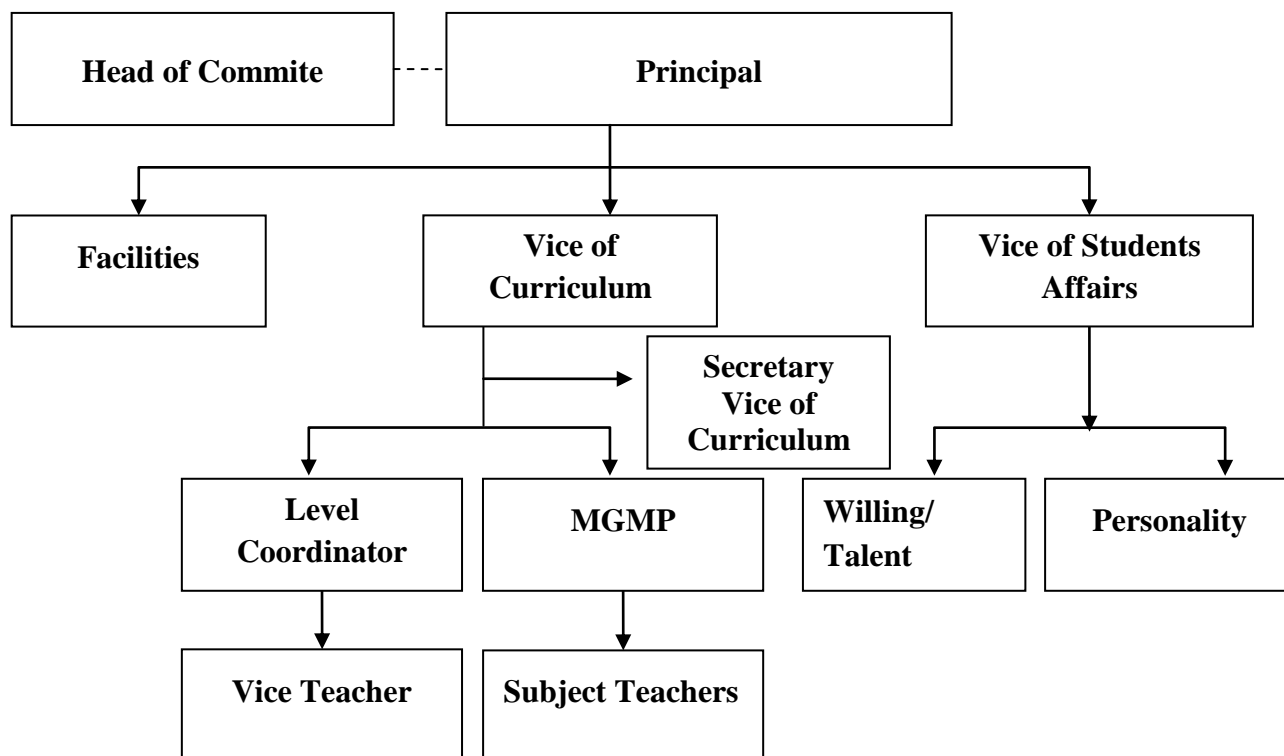
4. The Data of Student

During academic year of 2013/2014, the students of SMP Ar-Rohmah Putri “Boarding School” reach the number of 590 described as follow:

Table 4.1 The amount of students in Class as its group and gender in the year of 2013 – 2014

No	grade	2013-2014			
		Group	M	F	total
1.	VII	8		226	226
2.	VIII	8		213	213
3.	IX	7		151	151
Total					590

5. SMP Ar-Rohmah Putri Boarding School⁵⁷ Organizational Structure



Picture 4.1 SMP Ar-Rohmah Putri Boarding School Organizational Structure

⁵⁷ Principal : Rully Cahyo Nufanto, M.KPd.
 Facilities coordinator : Salim Rahmatullah, S.Pd.
 Curriculum coordinator : Ita Permatasari, S.Pd.
 Students coordinator : Siti Kudoifah, S.Pd.

Description ————— command line
 - - - - - coordination line

6. Teacher and staff at SMP Ar-Rohmah Putri Boarding School Malang

The amount of teacher and staff dedicating their life in SMP Ar-Rohmah Putri Boarding School Dau, Malang academic year 2013/2014 are 37 described as follow⁵⁸:

Table 4.2 principal, Teacher, and Other Administration Staff in accordance to gender and level of the study

No	Classifications	gender		Education Level		
		M	F	D3	S1	S2
1	Principal	1				1
2	Teacher on Class **					
3	Subject Teacher :					
	1. Math		6		6	
	2. Bahasa Indonesia		6		6	
	3. Science **					
	4. Physics		3		3	
	5. Chemistry					
	6. Biology		3		3	
	7. Social Study**		4		4	
	8. Physical Education		2		2	
	9. Civic					
	10. History					
	11. Arts and Culture		2	1	1	
	12. Computer		2		2	
	13. English		5		5	
4	Teacher Local Subject & Diniyah :					
5	Administration staff and others					
	1.head of Administration	1			1	
	2.Administration Staff	2			2	
6	Gardener					
7	Night Guard					
8	Security					
9	Technician					
10	Laboran					
11	Librarian					
Total		4	33			

⁵⁸ The Data of teacher are available at the Secretariat of the LPI Ar-Rohmah on research taking place very limited time once, only data with regard to teachers based on gender, employment status, and education level. Data obtained from representatives of vice curriculum SMP Ar-Rohmah Putri Boarding School Malang

B. Research Findings

1. Concept and Education System based on Tauhid SMP Ar-Rohmah Putri Boarding School Malang

Every educational institution has various evaluation systems that are suited to the needs, characteristics and principle of the institution. Education based on Tauhid is one of the offers and great ideas of the Foundation Hidayatullah Islamic education as solutions in preparing future generations of Islam, a civilized and dignified. Therefore, concept and a clear identity in existence are needed.

Ustadz Ruli, The headmaster of SMP Ar-Rohmah Putri states:

“Konsep pendidikan berbasis tauhid jika diartikan secara umum adalah sebuah proses pendidikan yang mengembangkan nilai-nilai tauhid di sekolah. Apapun yang dilakukan di sekolah harus berangkat dari nilai-nilai tauhid itu sendiri.”⁵⁹

(The education concept of tauhid based is generally interpreted as a process of education that develops values of tauhid in school. Whatever is done in school should come from the values of tauhid).

That statement is then completed by Ustadz Alimin as the head of Diniyah Ar-Rohmah Putri as follow:

“Simpulan utama dari konsep pendidikan berbasis tauhid adalah lembaga ini ingin melaksanakan Islam secara utuh. Di dalam konsep hidayatullah, kami punya satu tujuan yakni ingin membangun dan menegakkan peradaban Islam, maksudnya peradaban Islam disini merupakan bentuk manifestasi iman dan mengupayakan nilai-nilai Islam bisa dikembangkan dalam berkeluarga, berbisnis, bermasyarakat bahkan di dalam konteks dunia pendidikan. Wujud pelaksanaannya seperti dalam pengelolaan SDM, model dan manajemen pembinaan, rekrutmen santri, bahkan rekrutmen guru juga dirujuk pada nilai-nilai Islam dan sedapat mungkin lembaga

⁵⁹ Interview with Ustadz Ruli Cahyo Nufanto (Head Master of SMP Ar-Rohmah Putri Boarding School Malang), Thrusday, 20 March 2014 time 08.45 s.d 10.15 am.

*ini mampu mewarnai seluruh aspek kehidupan dengan nilai-nilai Islam tersebut.*⁶⁰

(The main node of the concept of education based on tauhid is willing to implement Islam as a whole. Under the concept of Hidayatullah, we had one goal namely to establish and enforce Islamic civilization. Islamic civilization meant here is a manifestation of faith and pursue the values of Islam be able to develop in the context of a family, business, community and even in education. The implementation of that should be formed in human resource management, models and coaching management, recruitment of students, and teachers recruitment. Accordingly the whole aspect and institutions should refer to the Islamic values wherever possible).

This opinion is certainly in line with the opinions expressed by Ustadzah Ita as the Curriculum coordinator in SMP Ar-Rohmah Putri :

*“Konsep pertama yang ditawarkan oleh lembaga Pendidikan Islam ini adalah sebuah konsep dan cita-cita besar tentang peradaban Islam.”*⁶¹

("The first concept offered by institutions of Islamic education is a concept and great ideals of the Islamic civilization.")

Ustazah Khudaifa as the students coordinator added:

*Konsep pendidikan berbasis tauhid di lembaga ini memang erat kaitannya dengan istilah tauhid itu sendiri. Dimana Tauhid adalah hal-hal yang berkenaan dengan keesaan Allah atau proses mengesakan Allah SWT. Belajar di sini harus melalui proses Islamisasi ilmu. Hal terpenting lainnya, dengan pendidikan berbasis tauhid kami berharap mampu menambah keimanan anak dan siswa/ santri di sini memiliki adab yang baik. Selain itu, juga mampu menumbuhkan paradigma para siswa untuk bisa menjadi muslim yang kuat secara keilmuan.*⁶²

(The concept of education based on tauhid in this institution is closely related to the term of the Tauhid itself. Tauhid is the pattern of pertaining the oneness of Allah SWT or the process of it. The process studying here has to go through the process of Islamization of knowledge. Other important thing, with education based on tauhid, we hope that we are able to improve student's faith in order to have a good manner. In addition, it is also

⁶⁰ Interview with Ustadz Alimin Mukhtar (Head of Diniyah SMP Ar-Rohmah Putri Boarding School Malang), Friday, 28 March 2014

⁶¹ Interview with Ustadzah Ita Permata Sari, S.Pd (Vice Curriculum SMP Ar-Rohmah Putri Boarding School Malang) Tuesday, 25 February 2014 in Head Master Office

⁶² Interview with Ustadzah Siti Khudaifa (Vice Students Affairs of SMP Ar-Rohmah Putri Boarding School Malang), Thursday, 20 March 2014 time 11.00 s.d 13.00

expected that the students are able create students powerful paradigm as Muslim scientifically.)

The concept of education based on tawheed offered by SMP Ar-Rohmah Putri Boarding School Malang is education which leading the students, teachers and the whole citizens of school in order to teaching and learning activities as well as in every day life continues to believe Allah SWT is always looking and watching all of human being activities. A muslim must be intact and full in comply against of Islam lesson.

In this concept and the great principle must be based on a strong pillar to implement education based on tawheed in this institution. Students should have awareness as a servant of Al Khaliq, a creature from the Creator, and human position sense equipped by Allah SWT, exaggerated than others. The consequence of that is the existence of every individual who has an understanding that any kind activity is regulated by the All-Knowing, Allah SWT. This understanding is expected be able to create students with their strong faith foundation and deep paradigm of Islam.

With this culture, the daily behavior will reflect their day-to-day which is based on the values of faith of Tauhid as the appearance of necessity bound by the rules of the Creator. There are pillars - pillars of Tauhid based education, which then it will be developed system in which the value as a pillar among others.

a. *High Obedience (Sami'na wa atho'na)*

The implications of the strong faith and bound to the Shari'ah of Allah are high fidelity. This obedience can be understood as an inherent

belief in and devotion to something outside himself according to the rules of Allah SWT. Practically, the concept of obedience is manifested in everyday life such as worship, dress, behavior, teaching and learning, examination, including the obedience to the leader and boarding arrangements.

That statement is in line with what has already been stated by Ustadzah Ika Ayu Prispitasari described as follow:

Sami'na wa atho'na adalah sikap yang harus dilakukan oleh seseorang sebagai bentuk kesiapan untuk mau dipimpin oleh orang lain. Tak dipungkiri, kebanyakan orang sekarang ini sering sekali protes, banyak mengkritik tetapi tidak mampu memberikan solusi. Untuk itu, nilai ketaatan yang tinggi di sini maksudnya bentuk upaya lembaga ini dalam mendidik siswa agar mau dan siap untuk dipimpin dan patuh terhadap aturan yang berlaku.⁶³

(Sami'na wa aho'na is a kind of manner which have to be done by someone as the form of readiness to be led by others. Eventually, many people nowadays have the preferences to criticize and lack of solution. Therefore, the high value of obedience are meant to be one of the effort of educating students in order to be ready of being led and stand on the regulation stated.)

Then, Islamic Religion teacher, Ustadzah Indra Yuniarti adds:

Sami'na wa atho'na maksudnya taat atas ajaran Islam, ajaran Rasul dan taat kepada guru, baik guru akademik maupun guru diniyah, serta taat terhadap aturan-aturan yang berlaku di sini untuk mendidik anak-anak agar kembali kepada syari'at Islam.⁶⁴

(Sami'na wa atho'na meant above is the obedience of the Islam, The Prophet Muhammad, teacher, both academic teacher and diniyah teacher, and also the regulation stated by this institution. It is applied in line with the vision of this institution to make them straight to the syari'at of Islam.)

With this habit of *sami'na atho'na*, the institution educates the students as a greater effort of creating a close range to go back to Islam,

⁶³ Interview with Ustadzah Ika Ayu Prispitasari (English teacher of SMP Ar-Rohmah Putri Boarding School Malang), Saturday, 05 April 2014 time 09.00 s.d 10.00 am in Teacher Office

⁶⁴ Interview with Ustadzah Indra Yuniarti (Islamic Education teacher of SMP Ar-Rohmah Putri Boarding School Malang), Saturday, 05 April 2014 time 10.00 s.d 11.00 in the garden

Allah SWT, and the Prophet Muhammad and *Ulil Amri*. In addition, they should also put their obedience toward teacher and regulation in school offered.

b. *Ukhuwah Islamiyyah and silaturahmi*

The special nature of the Muslims is on its ownership of the spirit and values of the high Islamic brotherhood. These values will also be instilled in students as form of awareness as part of the Muslims who must forge through *ukhuwah Islamiyya* and *silaturahmi*.

The spirit of *Ukhuwah islamiyah* appeared in the spirit of the Islamic brotherhood mutual help in the truth way and *taqwa*. It also employs to forbid others to help one another in sin and crime, and encourage one another in righteousness and patience.

In daily activities, the culture of *ukhuwah islamiyah* and *silaturahmi* is always run by teachers and students of SMP Ar-Rohmah, such as exposure of one Islamic religion teacher briefly described as follow:

*Ukhuwah Islamiyah dan silaturahmi pada siswa ini bisa tercipta karena hubungan pertemanan siswa baik di ruang kelas maupun ruang asrama berbeda. Melalui hal tersebut, mau tidak mau antara satu siswa dengan siswa yang lain saling berinteraksi dan saling mengenal serta menjalin ukhuwah sesama muslim.*⁶⁵

(*Ukuhwah Islamiyah* on students can be created for student friendships both in the classroom and different dormitory as well. Through this thing, realized or not, the students could knows well and interacting *ukhuwah* each other)

Then, another teacher adds:

Ukhuwah islamiyah dan budaya silaturahmi ini akan terlihat ketika salah satu siswa di asrama ada yang sakit. Terbukti saat teman mereka rela membelikan makanan, membantu mengumpulkan tugas,

⁶⁵ Interview with Ustadzah Indra Yuniarti (Islamic Education teacher of SMP Ar-Rohmah Putri Boarding School Malang), saturday, 05 April 2014 time 10.00 s.d 11.00 am in the garden

memberikan motivasi dan menjaganya hingga benar-benar sembuh. Belum lagi dari pihak guru yang juga membudayakan ukhuwah Islamiyah dan silaturahmi ini. Biasanya jika ada guru yang tertimpa musibah, kita saling iuran dan datang untuk menjenguk orang tersebut atau ketika ada salah satu guru yang telat, maka kita akan menggantikan tugasnya hingga orang tersebut datang. Jadi dengan budaya ini, kami berusaha untuk saling menolong dan meringankan beban sesama.⁶⁶

(The culture of Ukhuwah Islamiyah and Silaturahmi will be seen when one of the students in the dormitory is suffering ill. Evidently, their friends have an awareness to buy food, help her to submit the duties, provide motivation and taking care of her until she is completely healed. It also can be witnessed on teacher environment. Usually, if there are teachers who have got ill, we mutually collect the aid and come to visit him or when there is one teacher that late, then we will take her up till the people come. With this culture, we strive to help each other and ease the burden of others.)

Through ukhuwah islamiyah and silaturahmi, this institution is expected to be able to help each other, ease the burden of others, complete others, and share the love among others.

c. *Hard Work (mujahadah dan sa'i)*

The students are expected to have a passion of work hard and unyielding spirit. This spirit needs to be fostered in early as an effort to educate the students so that they are ready to face the real life, challenges, obstacles, and all manner of life's problems that will be encountered in the future. This spirit is based on Prophet Muhammad Shirah where he praised the Companions that are always praised their hard work. So, should work ethic animating spirit of life of the students at this institution.

The efforts of the Implementation in real terms are indicated by the some indicators in accordance Ustadzah Ika Ayu described as follow:

⁶⁶ Interview with Ustadzah Ika Ayu Prispitasari (English teacher of SMP Ar-Rohmah Putri Boarding School Malang), Saturday, 05 April 2014 time 09.00 s.d 10.00 am in Teacher Office

Bentuk mujahadah guru maupun siswa yang ada di sini adalah berkerja dengan "all out" dimana kami bekerja sampai tingkat kepuasan tertinggi. Guru dan siswa berupaya dan berusaha sekeras-kerasnya untuk mencapai hasil maksimal. Guru selalu berpikir apa yang harus diberikan kepada murid agar murid di sini bisa punya prestasi akademik yang baik. Misalnya dengan memberikan bimbel pada malam hari. Kami selaku guru ya melakukan, meskipun terasa berat banyak kendala. Selain guru, siswa juga senantiasa bermujahadah dari sisi yang berbeda. Siswa SMP di sini saya ajarkan untuk senantiasa bisa memaksimalkan waktu dan usahanya untuk belajar dengan sebaik-baiknya. Pelajaran yang saya berikan mungkin membuat mereka mengeluh dan pusing. Tapi ketika mereka pusing dan merasa kesulitan, di sanalah tumbuh dan muncul sikap kerja keras.⁶⁷

(The form of Mujahadah of the teachers and students here is to work "all out" where we work to the highest level of satisfaction. Teachers and students strive and make great effort to achieve maximum results. Teachers always think what should be given to students so that students could achieve a good academic record. For example, by giving them lessons at night. We keep on struggling even in a big burden. In addition, students also always try to *mujahadah* from different sides. Here, my junior high school students taught to always be able to maximize the time and learn as well as possible. The lesson I gave may make them complain and confusing. But, when they are having trouble, that's where the growing and born the way of hard working.)

This notion is in line with the researcher observation when conducting classroom observations in Tahfidz. At that time, when it looks the student is determined to memorize verses of the Qur'an. One of the students decided to set themselves away from others just to get him concentrated so that he can memorize it quickly.⁶⁸

Mujahadah attitude is meant by being able to train teachers and students in the Ar-Rohmah to always earnest and unyielding in all activities. Precisely, this spirit must be kept and maintained at all times.

⁶⁷ Interview with Ustadzah Ika Ayu Prispitasari (English teacher of SMP Ar-Rohmah Putri Boarding School Malang), saturday, 05 April 2014 time 09.00 s.d 10.00 am in Teacher Office

⁶⁸ Observation on Wednesday, 02 April 2014 time 07.30-08.00 am in Tahfidz Class at Mushola SMP Ar-Rohmah Putri Boarding School Malang

d. Learning Continuously

As a Muslim, one compulsory act that cannot be left out is searching for knowledge, both science including fardhu'ain (a tsaqofah Islamiyah), and kifayah knowledge (knowledge of life). That is the first thing that is required of a Muslim to be a strong man in faith and high piety. The second one is the knowledge which then functioned as a way the advancement of material for him and also society. It is one form of khilafah task. Love and passion to get a knowledge. Therefore, the students should have the basic concepts of sufficient knowledge as a reference pillars. In knowledgeable terms, of tsaqofah Islam should be more being understood than others. So, the understanding of tsaqofah Islam in all aspects will be a good start and brilliant potential for interaction processes and corresponding changes in the social order of Islamic syari'at.

This concept of study is in the accordance of the following statement:

Budaya iqro' atau belajar terus ini merupakan aktivitas yang selalu dilakukan oleh siswa maupun guru yang ada di sini, baik membaca buku maupun membaca apa-apa yang ada di sekitar. Misalnya, siswa membaca gurunya, bagaimana cara ustadzah memakai baju, cara berbicara dan sebagainya. Belum lagi ketika ada kegiatan seperti training motivasi, hal ini juga sebagai sarana baik guru maupun siswa untuk belajar membaca interaksi.⁶⁹

(Iqro culture or “keep studying” is an activity that is always done by students and teachers here, either read the book or read anything around. For example, students closely take a look at the teacher, their dress, how to speak and so on. Not to mention when there are activities such as training motivation, it is a means of both teachers and students learning to read interaction.)

⁶⁹ Interview with Ustadzah Ika Ayu Prispitasari (English teacher of SMP Ar-Rohmah Putri Boarding School Malang), saturday, 05 April 2014 time 09.00 s.d 10.00 am in Teacher Office

If the process of “keep studying” is able to be understood both textually and contextually, the intellectual, emotional, and spiritual generations can be created.

e. Sincerity

As a Muslim, students should have character like the character of Rasul SAW. One of the characters that has exemplified by Rasulullah is sincerity. This attitude becomes one of the requirement of worship can be received by Allah SWT.

This attitude is so hard to be implemented because sincerity is invisible but it has high value. Sincerity only can be judged by people who do, angels records and of Allah SWT. One of teacher elaborated on cultivating this sincere value to students as follows:

Ikhlas itu seperti surat Al-Ikhlas, setiap penggalan ayatnya tidak tertulis kata ikhlas, namun surat ini bernama al-ikhlas. Sejatinya ikhlas ini letaknya ada di dalam hati. Tak ada satu orang pun yang dapat mengetahuinya kecuali Allah SWT Yang Maha Mengetahui. Untuk itu, peliharalah hati agar terhindar dari sikap riya'. Saya sering berpesan kepada murid untuk senantiasa ikhlas ketika mengikuti segala aktivitas yang ada di sini, seperti tidak boleh gampang menangis, meskipun jauh dari orang tua.⁷⁰

(Sincere as surah Al-Ikhlas, any partial verses not written words of sincere, but this surah named Al-Ikhlas. In fact, the location of sincere in the heart. No one else can know it except God Almighty. So that, keep the heart in order to avoid the attitude of riya'. I often given advise for students to always sincere while following all the activities that were here, like as should not be easily cry although far away from parents.)

Sincere is the result and the essence of faith. When a muslim have already sincere, so just only themself, the Angels of note taker and God

⁷⁰ Interview with Ustadzah Indra Yuniarti (Islamic Education teacher of SMP Ar-Rohmah Putri Boarding School Malang), saturday, 05 April 2014 time 10.00 s.d 11.00 am in the garden

Almighty who can know the form of sincerity. Someone who sincere will charity in the way of God either in the alone situation or together with the others. Either when he gets praise or censure. This is the indication between someone who is sincere or riya', as Ali bin Abi Thalib said, "Some one who riya' has several characteristics, namely that more lazy if alone and he will more diligent if in the presence of many people. He will more passionate in the charity (worship) if get praised and he will diminishing if get reproach.

Therefore, sincere attitude should be always trained continuously. there are benefits and the virtue of sincerity⁷¹, namely;

1. Sincerity will make life be calm and balance
2. Every deeds will be accepted by God
3. Can get the forgiveness, eliminating of the sin, and keeping away from the torment of hell fire
4. Lifting f the degrees and dignity by God
5. The prayer will be answered by God
6. Closer with God's help
7. Always in the protection of God
8. Getting shade from God on the day of resurrection
9. God will give guidance us so we dont get lost down the wrong path
10. God will build a house for people who are sincere in building the mosque

⁷¹ <https://sites.google.com/site/otoehkasela/ikhlas-menurut-islam> accessed on 04 April 2014

11. He will easy to forgive the mistakes of others
12. Can train of zuhud character (received all of the given by God).

f. Honesty

The characteristics should also be owned by the students are honest. To be honest is not only the norm in society but to be honest as a command of syara'. This character will create an image and perspective to the society that the students of the school have Islamic character. From this character so trust of society will appear, sympathy and cooperation based on honesty as a moral foundation in the community. Ustadz Alimin stated as follows :

Anak-anak di sini kami ajarkan tentang nilai kejujuran melalui ujian yang setiap tahun dilaksanakan. Kami menekankan bahwa ketika mereka ujian harus sesuai dengan kemampuan diri mereka sendiri, bukan dengan mencontek. Saat ini, mungkin pemerintah memberikan kesempatan kepada lembaga pendidikan dan guru untuk membantu siswanya dalam ujian nasional agar lulus sehingga rela memberikan kunci jawaban kepada murid. Tetapi berbeda dengan di Ar-Rohmah ini, kami menanamkan kepada siswa bahwa justru ujian merupakan saat yang tepat untuk menunjukkan kepada dirimu sendiri, orang tua dan masyarakat bahwa kejujuran lebih penting dibandingkan nilai yang bagus atau kelulusan itu sendiri. Sehingga Anak-anak tetap senang untuk berlaku jujur dan tidak merasa takut dengan ujian. Nilai kejujuran ini dilatih melalui try out.⁷²

(Kids here we teach about the value of honesty through the exam every year. We emphasize that when they test should match with the capabilities themselves, not by cheating. Currently, the Government may provide opportunities to educational institutions and teachers to help their students in the national exam in order to graduate so willingly give the answer keys to the students. But unlike in Ar-Rohmah, we impart to students that the exam is precisely the right time to show yourselves, parents and the community that honesty is more important than good grades or graduation itself. So the kids still love to be honest

⁷² Interview with Ustadz Alimin Mukhtar (Head of Diniyah SMP Ar-Rohmah Putri Boarding School Malang), Friday, 27 Maret 2014 in Head Master Office

and not feel afraid of exams. The value of honesty is trained through try outs.

This writer proved by myself while doing the observation on SMP Ar-Rohmah Putri, when there are eight students who were make circle in the near of teacher office. Five students stand and the rest sit on the stairs. All of it was fun chatting except one student who was busy with paper and pen in hand. It turns out the bespectacled one student currently working on about try out of English language. Her friends have collected these tasks initially, but these students are still struggling hard and training their honesty not cheating with her friends. There's no question that it is very difficult to make the student tapping a pencil holes to try out the problem. When the author approached and asked, are working on what? The students replied gently, "is working on a matter of try out English ustadzah". A friend there who asked, "uh, number 11 the answer what? Because the answer is so difficult". "hmm, I haven't been to number 11, ohya, we should not cheat each other. Come on do it yourself to practice honesty, "said student used glasses. Then she is last return to the hose and because a few minutes later she put together the answers to the teacher. In contrast to the bespectacled student takes a few minutes to answer these questions, but it was clear that the students were working on try out without cheating. But, it reminds each other in goodness to always be honest.⁷³

⁷³ Observation on Thursday, 27 April 2014 in the near of Teacher Office SMP Ar-Rohmah Putri

Honesty is a form of balance between information, news and reality. Some kind of honesty that must be continually trained in life; be honest in intention and wills; honestly in the speech; honestly in determination and promise; honest in deed; honestly in fear and hope even to be honest in the sense of love and tawwakal.

g. Independence and Ductile

Students are equipped with the passion and determination to have independence in his life. It means that in the facing of all the problems of life is emphasized with their own strengths and resources, Independent attitude is the basis for a person to succeed in life. This in accordance with the following statement:

Sistem boarding yang ada di sini memang di arahkan untuk mencetak generasi yang mandiri. Dimana segala aktivitas harus mampu dilakukan oleh siswa dengan tidak bergantung kepada orang lain karena di sini mereka jauh dari orang tua. Ketika terbentur oleh masalah mereka harus berusaha menyelesaikan masalah tersebut dengan kuat dan mandiri.⁷⁴

(The existing boarding system here is indeed in the directing to print independent generation. Where all activities should be able to do by the students by not relying to others because here they are far away from the parents. When banged by a problem they should be trying to solve the problem with strong and independent.)

Kemandirian ini juga dilatih dalam pembiasaan di asrama. Siswa harus menyiapkan seluruh kebutuhan dirinya sendiri, seperti merapikan tempat tidur, mencuci baju, menyetrika dan sebagainya.⁷⁵

(Independence is also trained in conditioning in the dormitory. Students must prepare the entire needs of herself, such as smoothing bed clothes, ironing, washing and so on.)

⁷⁴ Interview with Ustadzah Akmalatus Saidah (Indonesian Language teacher of SMP Ar-Rohmah Putri Boarding School Malang) on Saturday, 05 April 2014 in the Teacher Office

⁷⁵ Interview with Ustadzah Indra Yuniarti (Islamic Education Teacher of SMP Ar-Rohmah Putri Boarding School Malang), on Saturday, 05 April 2014 time 10.00 s.d 11.00 am in the garden

Independent private is a personal dare, want to learn and practice based on life experience. Someone look at, try and feel themselves certain things to do, for example; students with the awareness of his own want to learn appropriate to the schedule he/her set; students with their own accord practice appropriate capabilities, such as technology, and so on.⁷⁶ Cultivating an attitude of self-especially the junior high school students is not easy . However , it turns tawheed based on education in SMP Ar – Rohmah Putri strongly support the creation of an independent attitude.

h. Be a role Model (Uswatun Hasanah)

When someone entering in the community, then what is needed is istiqomah and the example. So for students, by istiqomah and implement the law of God and implement it in the daily life it will give a positive image to the public.

These exemplary needs to be invested to the students, because they are elements of society that in fact has a sufficient understanding of Islam, and has been educated to become uswah for the community.

Allah SWT had commanded Rasulullah SAW to repair the moral of human being in the Q.S Al Ahzab 21:

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ

الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا

⁷⁶ <http://binham.wordpress.com/2012/04/14/ciri-ciri-pribadi-mandiri/> accessed on 04 April 2014

“Indeed In the Messenger of Allah a beautiful pattern (of conduct) for any one whose hope is In Allah and the final Day, and who engages much In the Praise of Allah. (Al-Ahzab: 21)

That also teaches to the moslem who love Rasulullah SAW in order to make him as the good example for others. SMP Ar Rohmah also try to cultivate these values for both teacher and students as follows:

Siswa di sini cenderung mencontoh apa-apa yang dilakukan oleh ustadzahnya. Sedangkan, adik kelas cenderung mengikuti kakak kelasnya. Untuk itu, guru di sini harus mencontohkan kepada seluruh siswa tentang sopan santun, cara berpakaian yang baik sesuai dengan syariat Islam, berjilbab harus menutup dada, berkata harus lembut dan tidak keras apalagi berteriak. Hal-hal seperti ini harus diawali dari guru-gurunya yang kemudian akan ditiru dan dicontoh oleh siswa.⁷⁷

(Students here tend to follow the example of anything done by the ustadzah. Meanwhile, the younger students tend follows the older students. So that, teachers here must exemplify to students all over the about manners, how to dress well in accordance with the Islamic Shari'a, should close the veiled breast, said to be soft and not hard scream. Things like this should be initiated from the teachers who would then be imitated and emulated by the students.

Proses penanaman adab yang ada di sini membuat saya belajar untuk menjadi teladan yang baik bagi orang lain. Ketika sedang mengikuti reuni dengan teman SD, mereka semua mengatakan bahwa saya sangat berubah dibandingkan zaman SD dulu. Sekarang Nabila lebih beradab, lebih sopan ketika berbicara, lebih menghargai waktu dan pengetahuan tentang agamanya juga lebih banyak.⁷⁸

(The process of cultivation of the adab here is made me learn to be a good role model for others. When you're following a reunion with elementary friends, they all say that I am greatly changed compared to elementary times. Nabila now more civilized, more polite when talking, more appreciative of the time and knowledge about hre religion is also more.)

Sebagai kakak kelas, kami juga senantiasa memberi teladan lewat cara berbahasa, jadi di sini bahasa sehari-hari yang digunakan adalah bahasa Inggris dan Bahasa Arab, tidak boleh menggunakan bahasa

⁷⁷ Interview with Ustadzah Indra Yuniarti (Islamic Education Teacher of SMP Ar-Rohmah Putri Boarding School Malang), on Saturday, 05 April 2014 time 10.00 s.d 11.00 am in the garden

⁷⁸ Interview with Nurani Zulfa Zakiyah (Student grade VII of SMP Ar-Rohmah Putri Boarding School Malang), on 26 Maret 2014 time 15.00 s.d 16.00 am in the Class

*daerah sehingga kami berusaha untuk menerapkan bahasa tersebut dalam setiap percakapan.*⁷⁹

(As a older sister class, we also always give example by the way of speaking, so here the vernacular language was used Arabic and English language. It should not use local languages so that we try to implement the was Arabic and English language in any conversation.)

Actually being a role model is the duty of every individual. With the spirit to become a model for yourself or for others will increase the goodness in said, behave, and act in everyday life. Be a role model, meaning that someone must be prepared to be imitated, emulated by many people. Hence, as the parents, teachers, and students must continue to train and prepare as early as possible in order to be ready to be a role model for others. Well be exemplary physical or non-physical, either at home, school and community environments.

i. Maintain Cleanliness, Neatness, and beauty

Students should be given early awareness and understanding of the obligation to maintain cleanliness, maintaining neatness, and set the environment to keep it beautiful. Thus, the students will get a reward from Allah. On the other hand gets healthy blessing and public sympathy for being able to maintain the cleanliness and tidiness. This is similar with the narrative of some informants that the implementation of education based on tauhweed in SMP Ar-Rohmah also entrust the value system to always maintain the cleanliness, neatness and beauty, as follows :

Proses implementasi pendidikan berbasis tauhid di sini sangat mendukung siswa/guru untuk bersama-sama menjaga kebersihan,

⁷⁹ Interview with Elanda Naziha (Student grade IX SMP Ar-Rohmah Putri Boarding School Malang), on 26 Maret 2014 time 15.00 s.d 16.00 am in the Class

kerapihan dan keindahan. Misalnya di kelas sebelum guru memulai pelajaran, kami bersama-sama membersihkan kelas dari sampah yang berserakan. Di kelas juga memiliki jadwal piket kebersihan masing-masing, kemudian disediakan tempat sampah untuk melatih membuang sampah pada tempatnya.⁸⁰

(Process implementation of education based on tawheed here is very supportive of student/teacher to jointly maintain the cleanliness, neatness and beauty. For example in class before teachers starting the lesson, we clean the classroom together from scattered trash. In the class also has a scheduled picket cleanliness respectively, then provided the bins to train dispose of waste in trash.)

Untuk melatih diri dalam menjaga kebersihan, kerapihan dan keindahan, di asrama kami dituntut untuk mampu merapikan kasur sendiri, mencuci baju sendiri, merapikan lemari dan kamar dengan bersama-sama teman satu kamar.⁸¹

(To train themselves in maintaining cleanliness, neatness and beauty, in our dorm is required to able to tidy up its own mattress, washing our own clothes, tidying of cupboards and rooms with friends together in one room.)

God Almighty is very fond of cleanliness, neatness and beauty.

Therefore, as Muslims must constantly strive to keep cleanliness, neatness and beauty both personally as well as the environment that continually close and loved by Allah SWT.

j. Discipline

One of the key to the success of the Rasulullah and the companions in Medina community is to educate the Companions of the Rasul discipline. The Apostle gives an example of character - role model with a noble character by keeping promises, honest and discipline. For the students from the beginning to be educated to possess high discipline, punctual and always sticking to the contract made . Discipline will

⁸⁰ Interview with Ustadzah Indra Yuniarti (Islamic Education teacher of SMP Ar-Rohmah Putri Boarding School Malang), saturday, 05 April 2014 time 10.00 s.d 11.00 am in the garden

⁸¹ Interview with Hafiah Imamah (Student grade IX SMP Ar-Rohmah Putri Boarding School Malang), on 26 Maret 2014 time 15.00 s.d 16.00 am in the Class

bring students on work and optimal result. In the managerial understood that discipline is the beginning of a success. This is in line with the following statement:

Kedisiplinan yang paling ditegakkan di sini adalah tentang sholat tepat waktu, ketika murothal dan asmaul husna sudah berkumandang di masjid, menandakan kita harus bergegas mengambil air wudhu dan melaksanakan sholat berjamaah di masjid atau di asrama. Kemudian, disiplin dalam menggunakan jilbab yang menutup dada, longgar dan tidak transparan. Bi'ah yang berlaku di sini, tidak boleh memakai bahasa Indonesia dalam percakapan. Jika ketahuan menggunakan bahasa Indonesia, maka kita akan dihukum (pertama berupa peringatan, kedua menghafalkan mufrodhat dan terakhir kerja sosial).⁸²

(The most discipline enforced here is about the prayer on time, when murothal and Asma al husna already rang in mosque, signifying we should hurry take water ablutions and carry out prayers in the mosque or in the dorm. Then, discipline in using the veil that cover the chest, loose and not transparent. Bi'ah that applies here, should not be put on Indonesia language in conversation. If caught using a language of Indonesia, then we will be punished (first is getting the form of a warning, the second is memorize mufrodhat and the last is social work.)

Di sini, dilarang menggunakan HP (Handphone). Ini salah satu bentuk kedisiplinan agar ketika kita fokus dalam belajar.⁸³

(Here, do not use HP (Mobile). This is one form of discipline so that when we focus in learning process.)

Guna menegakkan kedisiplinan, di asrama ada Mahkamah yang bertindak untuk menilai dan membantu siswa dalam berlaku disiplin. Mahkamah ini terbagi dalam OPH, Mahkamah Ibadah, dan lain-lain guna mencatat pelanggaran-pelanggaran yang telah dilakukan siswa.⁸⁴

(In order to enforce discipline, in a dorm there is a Court action to assess and assist students in applicable discipline. This Court divided into OPH, the Court Service, and others to record the violations that have been committed students.)

⁸² Interview with Elanda Naziha (Student grade IX SMP Ar-Rohmah Putri Boarding School Malang), on 26 Maret 2014 time 15.00 s.d 16.00 am in the Class

⁸³ Interview with Hafiah Imamah (Student grade IX SMP Ar-Rohmah Putri Boarding School Malang), on 26 Maret 2014 time 15.00 s.d 16.00 am in the Class

⁸⁴ Interview with Ustadzah Siti Khudaiifa (Vice Students Affairs of SMP Ar-Rohmah Putri Boarding School Malang), Thursday, 20 March 2014 time 11.00 s.d 13.00 am in the Class

Discipline is in order. Learn to apply the discipline that is trying to make one's life more regularly. Discipline is the conditions that created and formed through the process of a series of behaviors that indicate the values of obedience, loyalty, and order. Discipline in the process of education is very necessary because it is not only to preserve the condition of an atmosphere of learning and teaching to run smoothly, but also to create a strong personal for each student.⁸⁵

If discipline is constantly trained continuously in the behaviour of individuals, groups, or communities against the rules, etiquette, and norms that apply, then it is going to grow a soul who always appreciate the time, aware of the discipline of personal, social, and national.

k. Innovative and Creative

Innovative is a an effort that has been done to find new something which has not been exist. While creative is an attempt to develop something that already exists into something else better. Innovative and creative attitude also instilled in students early, so that the students are able to create new works, and be able to develop existing technologies so as to have a value greater than the previous value.

As observers, the authors find some activity that indicates that an innovative and creative culture in LPI is already run well. In that morning, April 4, 2014 when the writer arrived on junior school of Ar - Rohmah, while waiting for the Mr. Indra, the authors decided to sit in the park near the security office. In the writer sitting next to the chair that

⁸⁵ <http://witaisma.wordpress.com/2013/05/19/a-pengertian-kedisiplinan-kedisiplinan-adalah-suatu-kondisi-yang/> accessed on 04 April 2014

there is a gazebo that is full mobbed seven junior high students were busy in working on a group assignment. At that time, the students were doing the English task that was telling story. Hearing student discussion is done it illustrates how innovative and smart they are. When collecting the data, the students composed and write sentences on green paper and decorated with flowers on the side. It's beautiful, innovative and creative.⁸⁶

"Creativity is the ability to think or perform an action that aims to find solutions to a condition or problems intelligently, different (out of the box), not the original, as well as the public, bring the right results and beneficial to everyone in the face of this earth" (inginhilangingatan, 2009). Whereas, "Innovative is someone business with the ability to leverage existing thoughts, imagination, a variety of stimulants, and the individual who surrounds them in generating new products, either for himself or his environment, so that his name was not detrimental to the innovative party but to benefit both parties."⁸⁷

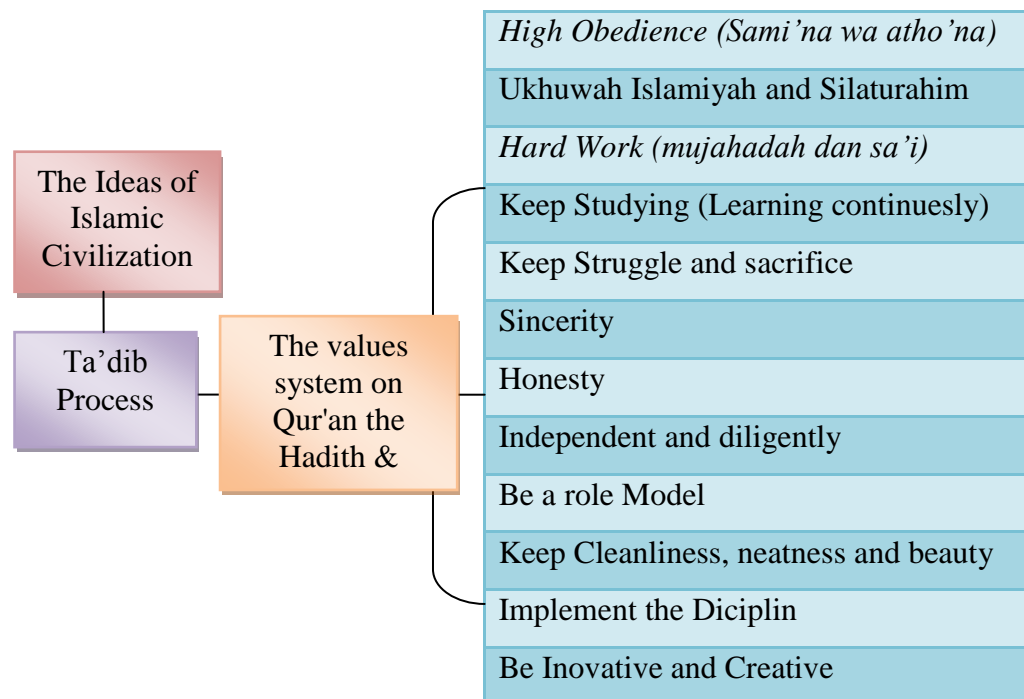
Familiarize students, teachers and schools in a cultured creative and innovative will further improve efforts in thinking, acting, find solutions and solve problems intelligently through fresh ideas that are able to provide benefits for personal, others and the environment.

Based on the results of the explanation above, it was found that the concept of implementation of education based on tawheed is a form of SMP Ar-Rohmah Putri Boarding School Malang noble ideals to build an Islamic

⁸⁶ Observation on Thursday, 03 April 2014 time 08.30-09.00 in Gazebo, School Garden of SMP Ar-Rohmah Putri Boarding School Malang

⁸⁷ <http://cahyadisandi.blogspot.com/2013/12/pengertian-kreatif-dan-inovaif.html> accessed on 04 April 2014

civilization through *ta'dib* process or etiquette cultivation. These ideals originated and derived from the doctrine and values of Islam that contained in the Al-Quran and Al-Hadith. Several systems are used as pillars value, as follows:



Picture 4.1 The Concept of Education Based on Tauhid in SMP Ar-Rohmah Putri Boarding School Malang

2. The Implementation of Education Based on Tawheed in The Learning Process at SMP Ar-Rohmah Putri Boarding School Malang

The basic concept and values system which used of pillars in the implementation of education based on tauhid was delevoped by SMP Ar-Rohmah Putri Boarding School in Malang is integrated such a way in the learning process. Although this institution did not has material or specific subjects concerning about education based on tauhid, however those values

directly or indirectly been inserted into all subject matter, as described by Ustadz Alimin Mukhtar as the head of Diniyah :

Untuk mata pelajaran Aqidah tetap ada dan diberikan kepada santri, kemudian ada saat-saat tertentu yang digunakan dalam pembinaan nilai-nilai tersebut diikat. Biasanya, anak-anak kami kumpulkan untuk diberi orientasi tauhid secara bersama-sama. Pembinaan tersebut dilaksanakan setiap pekan. Kami menyebutnya KBS (Kumpul Bareng Santri). Selain itu, kami juga menyediakan Buku muhasabah "My Choice", buku yang diberikan LPI Ar-rohmah guna memonitoring kegiatan harian siswa. Dengan buku tersebut, mampu melatih kejujuran siswa/santri.⁸⁸

(For subjects of Aqidah persists and given to students, then there are certain moments that are used in the construction of the bound values. Usually, the students we are collect to given the tawheed orientation together. The construction was performed every weekend. We call it the KBS (Get-togethers with Students). In addition, we also provide Book muhasabah "My Choice", a book given LPI Ar-rohmah to monitor daily activities of students. With the book, be able to train the honesty of students.)

The Tahweed values in SMP Ar-Rohmah's Putri is integrated into all subjects. Then integrated over with the public, such as curriculum subjects available in this institution. The charge that education is very important and since this charge is the highest priority in comparison methods. The method is a useful tool, but not the core of the actual content. Even education as ta'dib is a process that actually cannot be obtained except by a special method. As explained by the head of the SMP Ar-Rohmah Putri, there are some steps that need to be undertaken in the implementation of learning to give birth to a generation that civilized, as follows:

Beberapa nilai-nilai tauhid yang dibangun dan wajib punyai oleh setiap individu di lembaga ini, punya kaitan langsung dengan tahapan-tahapan seperti; tilawah, tazkiyah dan ta'limah. Dimana tilawah merupakan proses mengkaitkan sifat-sifat Allah ke dalam dirinya. Kemudian tazkiyah, yang berasal dari kata 'zaka', yang berarti 'bersih' merupakan proses dimana guru menyiapkan siswanya, membantu

⁸⁸ Interview with Ustadz Alimin Mukhtar (Head of Diniyah SMP Ar-Rohmah Putri Boarding School Malang), Friday, 28 March 2014 in the Head Master Office

membersihkan diri siswa dari hal-hal yang tidak baik seperti rasa iri, dengki. Setelah melalui proses tilawah dan tazkiyah barulah siswa siap masuk ke dalam tahapan ta'limah. Maksud ta'limah adalah proses pemberian ilmu. Melalui proses tilawah siswa mendapatkan jalan yang lurus, kemudian melalui tazkiyah, siswa mempunyai hati yang bersih dilanjutkan dengan pemberian ilmu. Dengan demikian, siswa akan menjadi muslim yang alim, arif sehingga siswa bisa pintar secara akademik dan tentunya juga memiliki adab yang baik.⁸⁹

(Some of the values of unity and must have built by every individual in this institution, have a direct relation with the stages such as; tilawah, tazkiyah and ta'limah. Where is the process of linking tilawah of the attributes of God into his. Then tazkiyah, derived from the word ' zaka ', which means ' clean ' is a process where teachers prepare their students, helps clean away students from things that are not as good as sense of envy. After going through the process of tilawah and tazkiyah that students are ready to enter into the stages of ta'limah. Meaning of ta'limah is the process of granting science. Through the process of tilawah students get the straight path, tazkiyah, then through the students to have a clean heart is continued with the awarding of the science. Thus, students will be a muslim who alim, wise so students could academically clever and certainly also have good adab.)

It is clear that the concept of education based on tauhid and great ideas on Islamic civilization which was built by the Institute emphasizes that education is the ta'dib process that should be planned, implemented, and evaluated technically.

⁸⁹ Interview with Ustadz Ruli Cahyo Nufanto (Head Master of SMP Ar-Rohmah Putri Boarding School Malang), Thrusday, 20 March 2014 time 08.45 s.d 10.15 am

Table 4.3 Tilawah, Tazkiyah, dan Ta'limah Method in the Implementation of Education Based on Tawheed

Method	Definition	The implementation of Education Based on Tawheed
Tilawah	Tilawah is a process to understand the phenomenon in the world. The students sent to understand the range as a creation of God Almighty. Recital approach covers the recite the revelations of Allah to look natural phenomenon as His sentence.	<ol style="list-style-type: none"> 1. Rendered an arithmetic, language education, reading and writing, as well as other knowledge, from one step to the next step in the scope and wider region. 2. the form of recital have indications tafakkur (thinking) and tadzakur (berdzikir), while its application is the creation of scholarly groups, academic coaching members, competition with a platform of Islamic morals, and scholarly activities of others, such as review, seminars and so on.
Tazkiyah	The purpose of tazkiyah is pure heart. This approach covers purify themselves with disabled amar ma'ruf nahi and wrong (proactive and reactive actions). This approach is intended to preserve the cleanliness of the environment, maintaining and developing good moral character, reject and avoid the moral reprehensible, has action in safeguarding the purity of their range. An indicator of how this approach is the thing that, psychic and social	<ol style="list-style-type: none"> 1. In this context the students treated do not get a lie, consume non-halal food, introduced how grateful, be patient, sincere, and diligently 2. In the daily activity, students always dzikir, shoum sunnah, pray together (sholat jam'ah). 3. Application form of this approach is the availability of sanitation movement, minorities usrah, riyadhah religion, talk, tabligh, preservation of the spread of Islam, open leadership, exemplary education and expansion of control social.
Ta'limah	Ta'limah is the teaching process of the Holly book (Al-Qur'an) to explain the law of halal and haram. Including the supply process	<ol style="list-style-type: none"> 1. Learning the Qur'an under the guidance of experts, following the monitoring of the Islamic review, discussion groups, reading

	and transfer knowledge into students	Islamic literature and following the Islamic creativity contest. 2. Study of appeal between the institution of education, review or research between institution, and so on.
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As the process in the teaching and learning process is described below:

a. Learning Plan

1) Setting of Learning Burden and Time's Allocation

a) Setting of Learning Burden

Setting of learning burden in SMP Ar-Rohmah Putri was adapted to the conditions of the school. This thing did considering SMP Ar-Rohmah Putri is Islamic boarding school that have longer learning time than the others. Setting of learning burden will shown in the following table:

Table 4.4 Setting of Learning Burden

Class	Learing Unit (minutes)	Number of learning hours per week	Effective week per academic year	Learning hours/ hours per year
VII	40	49	34 – 38	1666 – 1862
VIII	40	49	34– 38	1666 – 1862
IX	40	49	34 – 38	1666 – 1862

Table 4.5 Setting of Time's Allocation

Setting of Time's Allocation			
Time	VII – IX Grade		
	Monday– Friday	Saturday	Sunday
03.15 – 04.00	Pray Tahajud	Pray Tahajud	Pray Tahajud
04.00 – 04.15	Take a rest	Take a rest	Take a rest
04.15 – 04.45	Pray Shubuh + Wirid	Pray Shubuh + Wirid	Pray Shubuh + Wirid

04.45 – 05.30	Diniyah Lesson	Diniyah Lesson	New Spirit ⁹⁰ for IX grade
05.30 – 06.00	Campus picket	Campus picket	Campus picket
06.00 – 07.00	Take a bath, Mufrodat & take a breakfast	Take a bath, Mufrodat & take a breakfast	Take a bath, Mufrodat & take a breakfast
07.00 – 07.40	First Lesson	MPD	Rihlah ⁹¹
07.40 – 08.20	Second Lesson	MPD	-
08.20 – 08.40	Reading Time ⁹²	Osis Program	-
08.40 – 09.20	Third Lesson	-	-
09.20 – 10.00	Fourth Lesson	-	-
10.20 – 11.00	Fifth Lesson	-	-
11.00 – 11.40	Sixth Lesson	-	-
11.40 – 12.00	Pray Dhuhur	Pray Dhuhur	Pray Dhuhur
12.00 – 13.00	Take a rest and eat	Take a rest and eat	Take a rest and eat
13.00 – 14.15	Diniyah	-	-
14.15 – 15.00	Private Time	Private Time	Private Time
15.00 – 16.15	Cleaning of Self & Environment	Cleaning of Self & Environment	Cleaning of Self & Environment
16.15 – 17.20	Diniyah Lesson	New Spirit for VIII grade	New Spirit for IX grade
17.20 – 17.30	Preparation for pray	Preparation for pray	Preparation for pray
17.30 – 17.50	Pray Magrib	Pray Magrib	Pray Magrib
17.50 – 19.20	Dinner, Pray Isya, Wirid	Dinner, Pray Isya, Wirid	Dinner, Pray Isya, Wirid
19.20 – 21.30	Private Time/ Autonomous study	Muhadharah	
21.00 – 03.00	Take a rest	Take a rest	Take a rest

b) Setting of Activity and Student Learning Time

- (1) Regular. Regular learning time is generally determined by the school as the table above.
- (2) Additional hour. This additional hour is within the scope of the school hour. This additional hour used to remedial,

⁹⁰ New Spirit : activities to keep and raise the motivation of students in the face of daily living issues

⁹¹ Reading time : special time is provided for students to read a book you like. The Program aims to foster a culture of reading in students. The school can also work closely with libraries around the City/County Library or when it is reasonably library owned by the schools has not been adequately

⁹² Rihlah : activities that are free, such as recreation and educative outbound, tadabbur, race etc..

enrichment, or acceleration. Remedial, enrichment or acceleration did by subject teachers and coordinated with Vice of Headmaster in Curriculum Affairs.

- (3) Incidental. Learning activities that sometimes necessary to support learning in schools, teachers earned the incentives out of work hours. Incentive setting did by the school finance.

2) The Policy of Integrated Learning KTSP SMP Ar-Rohmah Putri Boarding School Malang

The curriculum which used by this school the curriculum that released by the Ministry of National Education ie Education Unit Level Curriculum (KTSP) and Diniyyah Curriculum by Pesantren Hidayatullah.

a) Education Unit Level Curriculum (KTSP)

The formulation of minimum standards that must be mastered by the students is:

- (1) Science
- (2) Social Subject
- (3) Mathematics
- (4) Indonesian Language
- (5) English Language
- (6) Sports
- (7) Technology and Information
- (8) Islamic Religion

(9) Citizenship Education

b) Diniyah Curriculum

Education based on Tauhid curriculum that develops diniyah subject with learning materials:

- (1) Al-Qur'an
- (2) Sirah Nabawiyah/Tarikh
- (3) Hadits
- (4) Fiqh
- (5) Aqidah
- (6) Islamic Etiquette
- (7) Arabic Language

Ustad Ruli said:

Kurikulum yang digunakan di lembaga ini adalah kurikulum umum, diniyah dan keasramaan. Dimana Kurikulum umum merupakan kurikulum dari diknas yang bentuknya seperti yang ada di sekolah pada umumnya mengajarkan bidang studi yang sudah ditetapkan. Kurikulum diniyah merupakan kurikulum yang memberikan pemahaman tentang agama secara mendalam kepada para santri, kemudian maksud diberikannya kurikulum asrama lebih kepada pembentukan karakter dan cara bagaimana santri berinteraksi di lingkungan pesantren dan punya karakter pesantren yang kuat. Ketiga komponen tersebut dikolaborasikan dan saling bersinergis untuk melakukan kegiatan yang bermuara pada nilai-nilai tauhid dalam setiap bentuk pendidikan yang ada di sini.⁹³

(The curriculum used in these institutions is a common curriculum, boarding and diniyah. Where the General Curriculum is a curriculum of the Ministry of national education as it exists in schools generally teach a predefined area of study. The diniyah curriculum is a curriculum provide insight into the deeply religious to the students, then the intention there is boarding curriculum is gave more to the

⁹³ Interview with Ustadz Ruli Cahyo Nufanto (Head Master of SMP Ar-Rohmah Putri Boarding School Malang), Thrusday, 20 March 2014 time 08.45 s.d 10.15 am.

establishment of character and the way how students interact in a boarding environment and have a strong Islamic character. The third component is working in close collaboration and mutual synergistic to do activities that boils down to tawheed values in any form of education here.)

As Vice of Headmaster in Academic Affairs, ustadzah Ita said:

Implementasi pendidikan berbasis tauhid di sini berjalan bersama-sama dan saling integral dengan kurikulum umum. Pagi sampai siang dilaksanakan pembelajaran secara akademik sebagai bentuk implementasi kurikulum umum. Dan sore harinya baru dilaksanakan kegiatan diniyah yang menunjang pengetahuan keagamaan siswa/santri sebagai proses implementasi pendidikan berbasis tauhid. Perbedaan mendasar antara kurikulum umum dengan kurikulum pendidikan berbasis tauhid di sini adalah dalam segi penanaman adabnya⁹⁴

(The implementation of education based on tawheed in here goes together with the integral and mutually the general curriculum. Morning until noon implemented learning academically as a form of implementation of the general curriculum. And the afternoon recently carried out diniyah activities that support religious knowledge of students as a process implementation of education based on tawheed. The fundamental difference between a general education curriculum with curriculum of education based on tawheed here is in the process of adab cultivation for students.)

b. The Implementation of Learning Process

The concept of education based on Tauhid in SMP Ar-Rohmah Putri Malang stressed that education is process of ta'dib. Education as ta'dib is an educational process that not only teach the knowledge from the book but also attitudes, manners, politeness, kindness and dedication or prepare a person become *insan kamil* (ready to receive the gift of God Almighty).

⁹⁴ Interview with Ustadzah Ita Permata Sari, S.Pd (Vice Curriculum SMP Ar-Rohmah Putri Boarding School Malang) Tuesday, 25 February 2014 in Head Master Office

The success of education is determined by the relationship of affection and love between teacher and student, both when teaching and learning, or while establishing social relationships. These relationships ensure the students to feel safe and secure alongside with the teacher. Based on that, the Head of Diniyah said:

Hal terpenting yang harus diperhatikan dalam implementasi pendidikan berbasis tauhid melalui proses pembelajaran ini adalah Sumber Daya Manusianya yakni guru atau pengajar. Inti yang terpenting lagi dari seorang guru adalah ruh atau nilai yang diyakini oleh guru tersebut.⁹⁵

(The most important things to look for in the implementation of the education based on tawheed through this learning process Human Resources wisely is the teachers. The most important core of a teacher is the spirit or value which is believed by the teacher.)

In order to support the quality of teachers in the school, the SMP Ar-Rohmah Putri give a written policy regarding the courtesy that must be exist in the learning process, such as:

1) The Etiquette Teacher when Teaching

In accordance with the word of God contained in QS. At-Tawbah verse 128:

لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنْفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ
حَرِيصٌ عَلَيْكُمْ بِالْمُؤْمِنِينَ رَءُوفٌ رَّحِيمٌ ﴿١٢٨﴾

Now hath come unto you an Messenger from amongst yourselves: it grieves Him that ye should perish: ardently anxious is He over you: to the believers is He Most kind and Merciful. (QS. At-Taubah : 128)

There are several courtesy of a teacher which exemplified by the Prophet:

⁹⁵ Interview with Ustadz Alimin Mukhtar (Head of Diniyah SMP Ar-Rohmah Putri Boarding School Malang), Friday, 28 March 2014

a) The Meek

The teacher is the one who shows the way to get closer to Allah SWT. If the goal of teacher is to teach his students closer to the God, then he should unify themselves with their hearts, feel what happened to them or identify with them, with ties of love. And if some humans leads to the same destination, they would mutual assistance in achieving that goal.

b) Affection

The success of education is determined by the relationship of affection and love between teacher and students, when teaching or in social relationships. These relationships ensure the students to feel safe and secure alongside with the teacher. When the students are treated with gentleness and affection by his teacher, he will feel confident and peaceful alongside with. This feeling what will support the achievement with ease.

c) Being a Role Model

The teacher is a person who imitated and copied by the students. Therefore, the glorious of the soul and the ability to understand other people should be the main character of them. This view is based on the premise that teachers should develop their social relationship with the noble spirit of mutual respect, appreciate and tolerance.

The teacher is a major milestone in the process of learning both in the classroom and outside the classroom, whether directly or indirectly. Therefore, a good teacher is a teacher who constantly keep studying to improve the quality of knowledge and never stopped teachings and giving an examples to their students. On the other side the teacher should become civilized figure, so the students in the Ar-Rohmah Putri is also required to have a moral grandeur and good courtesy.

2) The Etiquette of Students when Studying

If the teacher has carried out courtesy and teaching well, then the students also carry out his duties of courtesy and learning. Only by this way, the learning process can take place effectively, full of blessing and guidance of Allah SWT. Therefore, the students should pay attention to courtesy and duties, such as:

- a) Istiqomah. Learning is worship, because the goal is to get closer to Allah SWT. Because it is a worship, such as prayer, so achievement of knowledge is never be precious without purifying the hearts of dirt and vices. Cleaning behavior and soul of dirt or anything that can deflect someone from their goal is called the istoqomah.
- b) Tuma'ninah. Tuma'ninah is peace of mind, unhurried. Hurry only cover damage the clarity of mind and concentration. Concentration is important, because knowledge never delivered to someone who have restlessness in their heart. Divided thoughts to many cases like rivers which the water

are divided. Partially absorbed into the ground, some evaporates into the air, so that the farmers do not get the rest. So, tuma'ninah means focusing on knowledge and reduces the world affairs.

- c) Trust and respectful to teachers. To the teacher, he should behave like a barren land that get heavy rain. The whole ground was absorbing and with all its potential, he received the rain. Many signal that delivered to the students from the teachers should be follow by the students, keep the secret, respected to them, giving equal reward to his charity and so on. If the the students no longer trust and respect to the teacher, so educational process essentially is no longer to be continued. Therefore, obedience of the students to the teacher is a sublimity and should be pursued by every students.

3) Class Management

- a) On the first month, or at the time of preparation, the students are grouped into several groups or classes (for example, group / class VII A, VII B, and so on) based on the results of tests the ability of the students at the beginning of the new admissions. This also applies to Diniyah lesson.
- b) After a 3-month period is completed, the results of the students are evaluated and the students are grouped into several classes based on their achievement of the ability for 3 months.

- c) Learning room are divided and given a name: Fatimah; Khadijah, Aisha, Hafsa, Khansah and so on.
- d) Learning model that used is Teacher Centrum model. It means, the center of this model is the teacher, not the classroom. In the process of learning, each class or group came or follow the teacher instruction. The teacher can teach anywhere, as long as the condition is conducive to teaching and learning activities.
- e) On the day when the teacher teaches, he or she begin to teaches from the first until hour with a various group of the students or alternated classes.
- f) Teacher centrum learning model used for 4 days and the rest of week is used to public lecturer. Saturday is used to extracurricular activity.

4) The Principles of Learning

- a) The Closeness Relations. There is a close relationship between students and teachers. Teachers know exactly the condition of each students specifically help them if they have a problem and also guide him. This is called the real fun learning.
- b) Cultivate Etiquette. Grouping the students based on their levels and teacher centrum learning models will teach the students about the concept of etiquette. Which is he must understand and acknowledge that each person is blessed by

God with the abilities and talents of different levels. And to the people who are smarter than them, he should be able tawadhu and respect.

- c) Fair. Each students has different talents and abilities. Students learn according to their ability. Grouping the students by their ability level, so the students who are able to quickly mastering a competency can be facilitated well, while the students who are not comparable with them can be handled intensely. It will make it easier for teachers and students in teaching and learning activity.
- d) Learn thoroughly. Students will learn about higher competence if he has not mastered the competencies earlier. This is to avoid confusion and slowness of students in learning process. This process is evolutionary, but the results are revolutionary.

5) The Methods and Activities in the Classroom

Several methods that considered appropriate in study are:

a) Giving Task Method

This method give an opportunity to the students to carry out tasks based on the direct instructions that have been prepared by the teacher. By this method, students can receive the real experience and implement their knowledge completely. Tasks can be assigned in groups or individually.

b) Project Method

Project methods provides the opportunity for students to use the natural surroundings or their daily activity as discussion material through a variety of activities.

c) Study Tour Method

In this method, the students directly organized to visit many kinds of lesson object as discussion material around the students life.

d) Role Playing Method

Through the game to portray the characters or objects around the child can develop the imagination (imagination) and appreciation towards the discussion material.

e) Demonstration Method

This method is how the students can demonstrating / modeling an object or process of an events.

f) Sociodramas Method

Sociodramas method is the way of portray some role in a particular story that requires integration among the characters. This method prioritize the development of the expression ability.

6) Time or Schedule Management

- a) Teacher centrum learning model used for 4 days. The lesson hour is followed the daily lessons. Students go home at 11:40.

- b) Daily schedule subject must include the learning time and place to avoid the students confusion in finding the teachers.
- c) For Citizenship Education, given by a public lecture.

7) Textbook

- a) Textbooks is supporting the student to learn, not the only source of learning. Teachers should be able to create modules and worksheets that sourced from some similar textbooks or other book references.
- b) Textbooks are not placed in a class or take to dorm, except the library books.
- c) The purpose of this policy is to train the self-reliance and self-responsibility of the students.

8) Mentoring

- a) Special programs for students that integrates in the learning process of remedial, enrichment and acceleration.
- b) This activities is carried out within hours of the school by subject teachers.

c. Learning Evaluation

In the learning evaluation, Diniyah or school teacher have their own evaluation system. The result of each evaluation will be poured into a written report, as follows:

- 1) Learning Report
 - a) Daily Evaluation

Self-assessment tool for students, and also as student progress reports for parents.

b) Progress Report

Monitoring the progress of students' ability for parents and teachers.

c) Reading Record Book

(1) For students of VII grade as monitoring the development of students' reading ability with a target; at least 1 Indonesian book and 1 book English or Arabic per week.

(2) For students of VIII and IX grade as monitoring the development of students' reading ability and also their capabilities to write a summary of book. The target is at least 1 Indonesian book and 1 book English or Arabic per week.

(3) This program is part of a language lesson (Indonesian, English, Arabic).

d) Etiquette Report

(1) The students development report about learning etiquette in the school

(2) As a summary for homeroom teacher towards the daily activities of students.

(3) Shared to the parents in the end of semester.

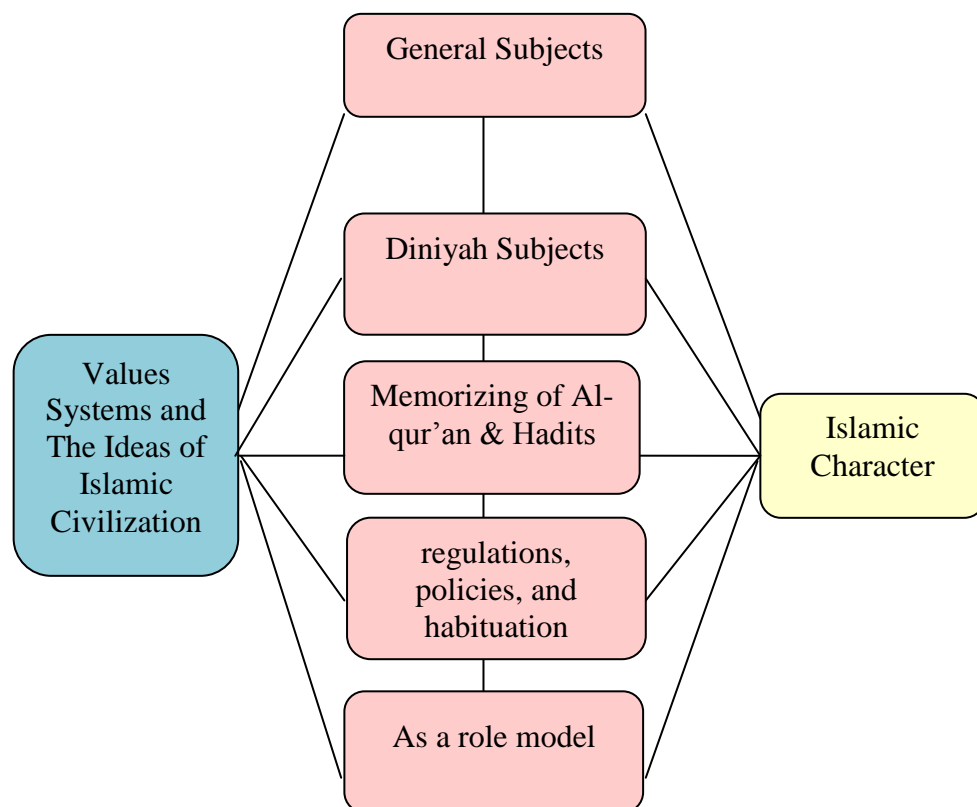
e) Assembly

(1) The students development report in concrete activities.

- (2) As a tool to develop the students' self-confidence.
 - (3) Assembly held at least once per semester.
 - (4) As a art and creativity event which are shown the potential and competencies of students.
- f) Hand Book Creative Writing
- (1) The students development report of writing skills for one year.
 - (2) The collection of the best papers of students, both individually or all students in the classroom.
 - (3) Portfolio
 - (4) The students development report in one semester/one year.
 - (5) Represents a collection of students works for each subject were assessed by the teacher and the students themselves.
- g) Subject Report
- The students development report in every subject or lesson in one semester.
- h) Middle and Final Semester Report
- The students development report in every subject or lesson by the middle and end of the semester.

According the results of the exposure above can be known that the implementation of Education Based on Tauhid in the learning process was through five ways, namely: *First*, it is taught through the process of integrating the general subjects and the steps of planning, implementation and evaluation of learning. *Second*, integrate into Diniyah subjects as

strengthening and deepening of religious knowledge for the students. *Third*, memorizing the Holly Quran and Hadith. It is that will provide a direct or indirect impact for students. *Fourth*, integrate into a variety of regulations, policies, and habituation that practiced directly by teachers and students. *Fifth*, a role model or an example of each individual. As defined in the following scheme:



Picture 4.2 The Implementation of Education Based on Tauhid in the Learning Process at SMP Ar-Rohmah Putri Boarding School Malang

3. The Implementation of Education Based on Tauhid in Activity, Culture and Environment in SMP Ar-Rohmah Putri Boarding School Malang

Besides the implementation of tawheed-based Education through academic activities, learning process and extracurricular activities, there are other important things that can support the success of instilling the concept, *manhaj*,

tawheed values and an etiquette to the students. That's way is with guidance through the activities, culture and school environment, Diniyah and dormitory.

Ustadz Alimin as Headmaster of Diniyah said:

Ada 5 siklus yang sebenarnya secara tidak tertulis telah dijalankan oleh sistem ini untuk menginternalisasikan nilai-nilai tauhid dan penanaman adab kepada siswa/santri disini, yaitu:

- a. *Siswa diajarkan supaya tahu.*
- b. *Dilatih untuk bisa melakukan.*
- c. *Menciptakan lingkungan yang mencerdaskan.*
Sebagai contoh, membiasakan hidup bersih. Untuk bisa membiasakan hidup bersih, salah satunya membuang sampah pada tempatnya. Lingkungan yang mencerdaskan artinya lingkungan harus menyediakan sarana yang mendorong terciptanya lingkungan bersih tersebut. Sekolah harus memperhatikan ketersediaan kotak sampah. Selain itu, seperti pembiasaan sholat qiyamul lail. Lingkungan yang cerdas harus ditata untuk memudahkan siswa melaksanakan sholat qiyamul lail. Misalnya dengan mengatur jarak asrama ke mushola/masjid, menyediakan kamar mandi dan tempat wudhu yang memadai.
- d. *Siswa/santri harus didampingi. Maka, setiap kamar harus ada wali asrama yang mendampingi dan menilai perkembangan siswa.*
- e. *Dievaluasi.*⁹⁶

(Actually, there are 5 cycle are not written have been run by this system to internalize the values of unity and the cultivation of literature to students/students here, namely:

- a. Students are taught in order to know
- b. Trained to be able to do
- c. Create an environment that educate
For example, getting used to living clean. To be able to get used to living clean, one of them throw away trash in its place. The intellectual environment which means that the environment should provide a means of encouraging the creation of a clean environment. The school should pay attention to the availability of the litter box. In addition, such conditioning pray qiyaam. Intelligent environments should be laid out to make it easy for students to carry out prayers qiyaam. For example, by setting the

⁹⁶ Interview with Ustadz Alimin Mukhtar (Head of Diniyah SMP Ar-Rohmah Putri Boarding School Malang), Friday, 28 March 2014

praying room/dormitory quarters mosque, provide bathroom and ablution are adequate.

- d. The existence of mentoring. Then, each room there should be a guardian to supervise the dormitories and assess the development of the students.
- e. Evaluating System.)

And then added by Ustadz Ruli:

Pada hakikatnya santri/siswa memiliki 'daur hidup' yang secara terus menerus menjadi kebiasaan di sini. Secara detail daur ini terdapat dalam jadwal keseharian siswa sejak bangun tidur hingga mau tidur lagi. Satu hal yang pasti, di asrama, kami membiasakan siswa dan guru untuk disiplin terhadap waktu sholat. Jika waktu sholat itu menjelang, 15 menit sebelum waktu sholat. Sudah diputarkan Murotal dan Asmaul Husna guna mengingatkan semua warga di sini untuk bersiap-siap sholat. Selain itu, adapula pembiasaan untuk siswa harus berani beramar ma'ruf nahi munkar. Jika ada siswa yang melakukan hal yang tidak sesuai dengan syariat Islam di lingkungan sekolah maupun asrama. Guru dan siswa harus berkerjasama dan saling mengingatkan. Terlebih guru memiliki otoritas untuk membuat siswa menjadi baik, meski membiarkan siswa bebas berekspresi namun harus dalam kerangka yang syar'i.⁹⁷

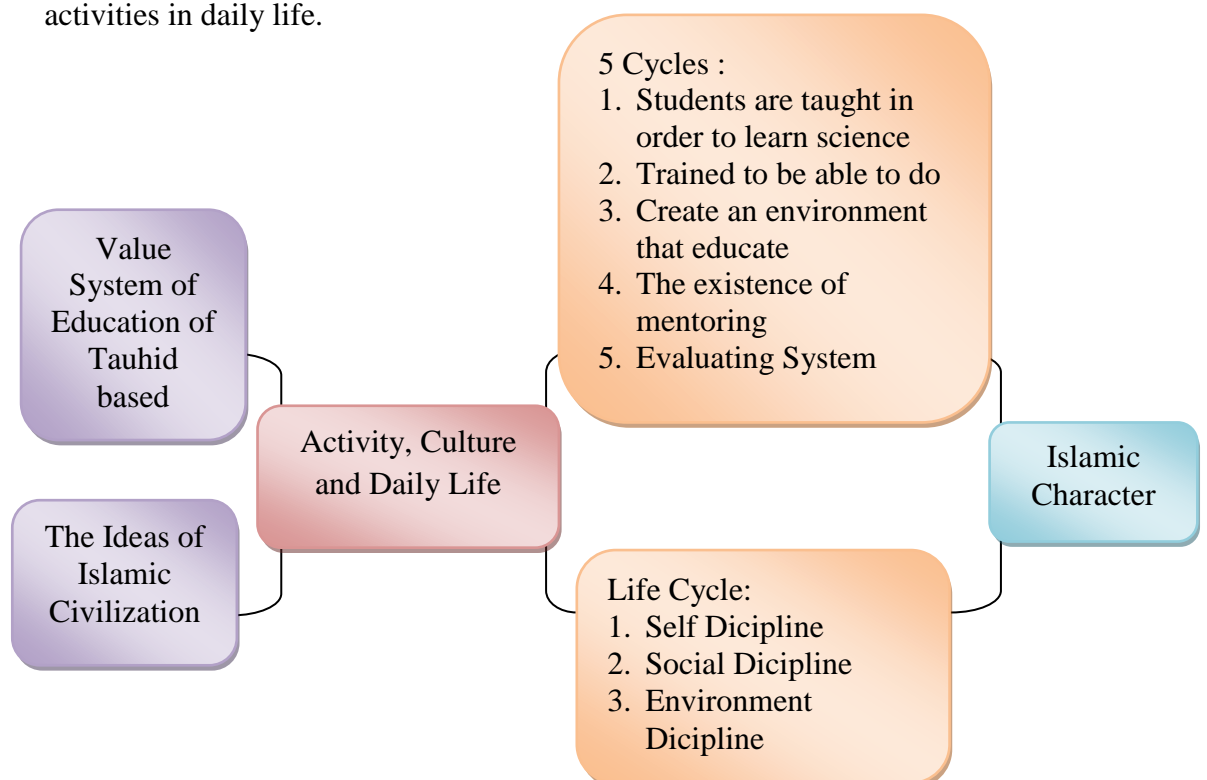
(In fact students/students have the ' life cycle ' that continuously became a habit here. In detail this cycle is contained in the schedule of daily life of the students since waking up to going to bed again. One thing is for sure, in the dorm, we get used to the discipline of students and teachers with respect to time. If the prayers ahead of the time, 15 minutes before prayer time. Already played Murotal and Asma al Husna in order to remind all citizens here to get ready. In addition, there should be for students brave conditioning do amar ma'ruf nahi munkar. If there are students who do not comply with Islamic jurisprudence in the neighborhood school and dormitory. Teachers and students must be mutual cooperation and mutual reminding. First, the teacher has the authority to make students become good, despite letting students free expression but it should be within the framework of the legitimate.)

Through a life cycle that is performed daily and continuously, it can be cultivate a sense of love and bring students to the Islamic culture. Where all activity are covered by tawheed values that help the growth of a true Moslem character to the students. The habituation and conditioning pattern also given not

⁹⁷ Interview with Ustadz Ruli Cahyo Nufanto (Head Master of SMP Ar-Rohmah Putri Boarding School Malang), Thrusday, 20 March 2014 time 08.45 s.d 10.15 am

only through routine forms of worship associated vertically (*hablum minallah*) but also an activity that can improve the emotional closeness and social relationships horizontally (*hablum minannaas*). All activities in design and developed to improve discipline in private, social and environmental.

According the results of the exposure above can be known that The Implementation of Education based on tauheed in Activity, Culture and Daily Life in SMP Ar-Rohmah Putri Boarding School Malang is through the process of creating, conditioning and habituating the students to establish a civilized person through the life cycle continuously. Through this continuous habituation, it can be a causes the Islamic character of students will grow and getting evolve even the students become more organized and disciplined in carrying out activities in daily life.



Picture 4.3 The Implementation of Education Based on Tauhid in Activity, Culture and Daily Life in SMP Ar-Rohmah Putri Boarding School Malang

CHAPTER V

DISCUSSION

In Chapter IV has presented data and research findings. Thus , in this chapter the findings will be analyzed to reconstruct the concept based on empirical information. As for the parts that are discussed in this chapter are adapted to the research focus include: (a) The concept of education tauhid based and value systems developed SMP Ar-Rohmah Putri Boarding School Malang, (b) education implementation based of tauhid in the learning process, and (c) education implementation based of tauhid in the activity, culture and the everyday environment in Boarding School.

A. The Concept of Education Based on Tauhid and Value Systems developed in SMP Ar-Rohmah Putri Boarding School Malang

Based on the research findings in Chapter IV, the concept and value system that was developed in SMP ar-Rohmah Putri Boarding School Dau based education tauhid is education that emphasizes the process of planting manners as crystallized form of Islamic civilization in the future. This concept emerged , dug and sourced from Al - Quran and Al - Hadis , which incubate value system as a fundamental pillar to stay true to the values of tauhid, such as familiarize sami'na wa atho'na cultur, keeping the ukhuwah Islamic and friendship, always working hard (Mujahadah), continued learning, training struggles and sacrifices, apply sincere, practicing honesty, self-reliance and perseverance, trying to be a role model, always maintain the cleanliness, neatness and beauty, discipline culture as well as innovative and creative.

B. The Implementation of Education Based on Tauhid in the Learning Process at SMP Ar-Rohmah Putri Boarding School Malang

As described in the research findings, implementation of education based tauhid in the learning process is done through a five way. First, it is taught through the process of integrating the concept of education based tauhid into all subjects and learning steps. Second, integrate into diniyah subjects as strengthening and deepening of religious knowledge for the students. Third, memorizing the Quran and Hadist that will provide a direct or indirect impact to the student. Fourth, integrate into a variety of regulations, policies, and habituation are practiced directly by teachers and students. Fifth, a role model or an example of each individual, both in charge of education (teacher) at the school and the students themselves.

Although education based Tauhid is not is given to the special subject , but this education based tauhid is directly integrated into every subject available in SMP Ar-Rohmah Putri Boarding School in Malang. The process of planning, implementation and evaluation of learning are summarized in two curriculum the KTSP and diniyah curricula has offered a curriculum that is able to completing the needs of students in balancing the needs of the world (both academic and development potential and talent) and the provision Hereafter (religiously knowledge). The curriculum not only to guide the teaching program in the classroom and outside the classroom, but also covers all aspects of the lives of the students and teachers, both in performing his duties as a servant and caliph of God and continue to build relationships vertically (hamblum minallah) but also establish a good relationship and

harmony with fellow human horizontally (*hamblum Minnan naas*). The curriculum has also been set up all the activities of students in the classroom, in the dorms, in the mosques, in the cafeteria, on the sports field and in the surrounding environment.

Life cycle adjust discipline in the form of habituation, reprimand, commands, prohibitions and recommended gradually and continuously practiced both within the school and dormitory, as the discipline of praying five times a day, wearing a uniform, entered the classroom manners, to comply with learning manners, in preparation for independent learning, establish a good relationship of fraternity among fellow students and wisely optimize the potential, skills and talents to improve the quality of self and spread the benefits to others.

C. Implementation of Education Based on Tawheed in Activities, Culture and Environment in SMP Ar-Rohmah Putri Boarding School Malang

The value system was developed as an education pillar based tauhid to meet the ideals of the Islamic civilization is also implemented in daily activities, culture and environment. In writing already exists in the daily activity schedule students (see Table 2.2 Allocation of study time setting) However , in addition there is also a system that is not written but have become internalized in the culture and daily life. It is like a cycle and the cycle of life lived by the students continuously. Among the cycle; 1) Students are taught in order to learn science. 2) Trained to be able to do. 3) Create an environment that educate. 4) The existence of mentoring, and 5) evaluating system.

CHAPTER VI

CLOSSING

A. Conclusions

1. The concept of education based on tauhid is an education that emphasizes the process ta'dib (planting adab). Where the great purpose that carried the Islamic civilization . Then the system is developed which refer to the values of tauhid, cultural familiarize sami'na wa atho'na, keeping the Islamic ukhuwah and friendship, hard work (Mujahadah), always learning (culture iqra'), get used to struggle and sacrifice, applying the sincerity, practicing honesty, self reliance and perseverance, trying to be a role model, always maintain the cleanliness, neatness and beauty, cultivate discipline and always innovative and creative.
2. Implementation of education based on tauhid in the learning process is done through a five way. *First*, the integration of the concept of tauhid based education into all subjects and learning steps. *Second*, Integrate into diniyah subjects. *Third*, memorizing the Al-Quran and Hadits. *Fourth*, Integrating into the various regulations, policies, and habituation are practiced directly. *Fifth*, Role models or exemplary of each individual.
3. Implementation Education Based on Tauhid Activities, Culture and Environment in SMP Ar-Rohmah Putri Boarding School Malang is like a cycle and the cycle of life lived by the students continuously. It is capable of forming Islamic character through habituating, conditioning, and applying the discipline rules.

B. Suggestions

Based on the conclusions above , it is recommended to :

1. SMP Ar - Rohmah Putri Boarding School Malang in order to continuously improve systems, human resources and innovative educational program that is able to support the implementation process based education monotheism become better.
2. To the Islamic School, Institute of Islamic Education, Boarding School and others Islamic School in order to follow the lead of junior Ar – Rohmah Putri Boarding School in general curriculum and implementing based tauhid curriculum mutually that integrated with one another and in the process of planting good culture .
3. The government, especially the Ministry of Religious policy makers can be better facilitate the implementation educational activities process based tauhid in academic and non academic.
4. Other researchers are willing and able to perform a more in depth study, even complete a comprehensive review of the implementation education based tauhid in Islam school, Institute of Islamic Education, Boarding School and at another boarding school.

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INTERVIEW GUIDANCE

1. Bagaimana konsep pendidikan berbasis tauhid yang dikembangkan oleh SMP Ar-Rohmah Putri Boarding School Malang?
2. Nilai-nilai tauhid apa saja yang dikembangkan di SMP Ar-Rohmah Putri?
3. Apa dasar hukum implementasi pendidikan berbasis tauhid di SMP Ar-Rohmah?
4. Bagaimana bentuk implementasi pendidikan berbasis tauhid dalam proses pembelajaran di kelas?
5. Bagaimana langkah-langkah pembelajaran yang dilakukan oleh guru dalam meningkatkan pemahaman tentang tauhid?
6. Apakah SMP AR-Rohmah Putri Boarding School ini memberikan materi pelajaran khusus untuk mendidik nilai-nilai tauhid tersebut kepada para murid?
7. Siapa yang bertanggung jawab atas implementasi pendidikan berbasis tauhid secara umum?
8. Apa saja yang dilakukan oleh SMP AR-Rohmah Putri Boarding School dalam rangka menginternalisasikan nilai-nilai tauhid selain dalam proses pembelajaran?
9. Bagaimana implementasi pendidikan berbasis tauhid dalam kegiatan, budaya dan lingkungan sehari-hari di Boarding School?
10. Kendala apa saja yang dihadapi dalam implementasi pendidikan tauhid di lingkungan sekolah, asrama maupun di lingkungan?
11. Bagaimana tingkat keberhasilan proses implementasi pendidikan berbasis tauhid di SMP Ar-Rohmah Putri?
12. Apa peran dan pengaruh yang diberikan dari proses implementasi pendidikan berbasis tauhid ini?

CATATAN LAPANGAN

Hari/Tanggal : Jum'at/ 28 Maret 2014
 Waktu : 13.00 s.d 15.00 WIB
 Metode : Wawancara
 Informan : Alimin Mukhtar
 Jabatan : Kepala Diniyah
 Tempat : Kantor Kepala Sekolah LPI Ar-Rohmah Putri

No	Fokus Penelitian	Hasil Wawancara	Substansi
1	F1	<p>P: Bagaimana konsep pendidikan berbasis tauhid yang dikembangkan oleh Islamic Boarding School SMP Ar-Rohmah Puteri?</p> <p>I: Simpul utama dari konsep pendidikan berbasis tauhid adalah kita ingin melaksanakan Islam secara utuh. Di dalam konsep hidayatullah kita punya satu tujuan yakni ingin membangun dan menegakkan peradaban Islam, maksudnya peradaban Islam disini merupakan bentuk manifestasi iman dan mengupayakan nilai-nilai Islam bisa dikembangkan dalam berkeluarga, berbisnis, bermasyarakat bahkan di dalam konteks dunia pendidikan. Wujud pelaksanaannya seperti dalam pengelolaan SDM, model dan manajemen pembinaan, rekrutmen santri, bahkan rekrutmen guru juga dirujuk pada nilai-nilai Islam dan sedapat mungkin lembaga ini mampu mewarnai seluruh aspek kehidupan dengan nilai-nilai Islam tersebut.</p>	
2	F2	<p>P: Nilai-nilai tauhid apa saja yang dikembangkan di Islamic Boarding School SMP Ar-Rohmah Putri?</p> <p>I: Jadi sebenarnya ketika seseorang itu bertauhid, maka artinya seseorang itu akan mengabdikan kepada Allah SWT secara utuh dan tidak akan menyekutukan Allah dengan suatu apapun. Sama halnya dengan penyelenggaraan pendidikan yang ada di Ar-Rohmah ini, kami menyelenggarakan pendidikan bukan untuk motif yang bertentangan dengan pengabdian kepada Allah. Lembaga ini didirikan bukan untuk bisnis. Di samping itu, tidak ada motif untuk gagah-gagahan. Program yang diselenggarakan di sini juga tidak asal beda</p>	

		<p>dengan yang lain. Jikalau pun berbeda namun konsep yang dibangun dan dikembangkan tetap mengikuti “apa maunya Allah”. Konsep dan nilai tauhid adalah segala konsep yang merujuk kepada Allah SWT. Dengan tetap mengikuti “maunya Allah”, santri harus belajar menempatkan seluruh kegiatan hidupnya sesuai dengan maunya Allah seperti saatnya mengaji ya mengaji, waktunya sholat ya sholat, ketika pulang sekolah di jemput oleh muhrimnya. Ya kami selalu mengupayakan nilai-nilai tersebut mampu dimaknai dan diikuti dengan baik oleh para santri yang ada di sini.</p> <p>Contoh lain misalnya, saat ini banyak lembaga pendidikan yang secara beramai-ramai menuruti apa yang dibutuhkan dan dituntut oleh masyarakat. Jika lembaga pendidikan dengan mudah mengekor kepada kebutuhan masyarakat, hal ini akan membuat lembaga pendidikan tersebut mudah terombang-ambing. Berbeda dengan LPI Ar-Rohmah, mau seribu kali masyarakat berubah dan menuntut, kami tidak akan mengikuti maunya manusia. Kami akan tetap mengikuti maunya Allah SWT.</p>	
3	F3	<p>P: Apa dasar hukum implementasi pendidikan berbasis tauhid di LPI Ar-Rohmah?</p> <p>I: Nilai-nilai tauhid di gali dan diperoleh dari Al-Qur’an dan As-Sunnah. Kami juga belajar dari kisah masa yang lalu. Dahulu, Islam pernah berjaya karena SDM luar biasa bagusnya. Kami berpikir, Mengapa negara kita yang mayoritas adalah orang Islam justru tidak bisa melahirkan generasi yang berkualitas dan sanggup melahirkan kejaayan Islam kembali? Saat ini, kita sering mendapati banyak orang Muslim yang tidak merujuk kepada Islam, yang mendidik tidak merujuk pada konsep pendidikan Islam. Saat ini ada kajian Psikologi Islam, filsafat Islam segala macam ada label Islam. Namun, nyatanya tidak Islami juga. Bahkan Teori pendidikan Islam yang berkembang saat ini hanya sebatas labelisasi Islam yang tidak matang, membuat produk gagal.</p> <p>Coba kita pikirkan bersama, mestinya ketika</p>	

		<p>seseorang belajar Fiqh katakanlah selama 20 tahun seharusnya dia mampu menjadi mujtahid. Tapi, banyak orang yang belajar agama selama bertahun-tahun, tetap saja awam dalam hal agama. Akhirnya, Indonesia ini tidak punya ulama dan ketika ada masalah, masyarakat bingung bertanya dan merujuk kepada siapa sehingga masyarakat lebih memilih merujuk kepada koran, internet bahkan politikus. Harusnya pendidikan Islam mampu melahirkan kader Islam. Bukan justru melahirkan generasi yang sesat dan menyesatkan.</p> <p>Ada 3 komponen penting sebagai penunjang implementasi nilai-nilai tauhid, yaitu: Al-Qur'an, Hadits dan Bahasa Arab.</p> <p>Dengan belajar bahasa Arab seseorang akan lebih mudah memahami dan mengerti Al-Qur'an dan Al-Hadits. Banyak orang yang hidupnya tidak Qur'ani, ironis sekali. Ketika seseorang akan belajar dan mendalami Al-qur'an dan hadits hendaknya dia mengerti dan bisa berbahasa Arab. Untuk lebih mencintai Al-Qur'an, lembaga ini mulai merintis kelas tahfidz, sejak awal sudah kita usahakan namun terkait SDM dan beberapa kendala maka kelas tahfidz baru bisa dijalankan tahun ini.</p> <p>Kami yakini bahwa dengan hafalan qur'an dan hadits yang memadai sangat memungkinkan seseorang untuk menjadi ulama' dan cendikiawan di negeri ini. Ketika mereka menulis di koran atau buku, konsepnya jelas dan tidak membuat bingung para pembacanya.</p>	
4	F4	<p>P: Bagaimana bentuk implementasi pendidikan berbasis tauhid dalam proses pembelajaran di kelas?</p> <p>I: Hal terpenting yang harus diperhatikan dalam implementasi pendidikan berbasis tauhid melalui proses pembelajaran ini adalah Sumber Daya Manusianya yakni guru atau pengajar. Inti yang terpenting lagi dari seorang guru adalah ruh atau nilai yang diyakini oleh guru tersebut. Oleh karena itu, ketika rekrutmen guru selain melakukan seleksi secara administratif, kami juga melakukan wawancara terkait konsep adab baik fisik</p>	

		<p>maupun non-fisik. Jika dalam wawancara tersebut calon guru menyatakan siap, misalnya terkait adab cara berpakaian, bersedia mengikuti pembinaan, menyesuaikan jam kerja, bahkan menerima perihal gaji. Maka akan kami pertimbangkan menjadi guru di sini. Katakanlah ada calon guru yang berislamnya masih baru, mau dari universitas mana saja tetapi punya kemauan dan punya komitmen untuk menjadi lebih baik, mau ikut ngaji dan pembinaan di sini. InsyaAllah tetap kami terima.</p> <p>Pembinaan untuk guru, biasanya dilakukan pada hari jum'at siang. Pengalaman selama ini, jika guru tidak mengikuti pembinaan maka guru tersebut akan tertinggal banyak informasi. Pembinaan harus terus diikuti, kalau bisa guru tidak boleh izin apalagi absen. Hal ini sangat penting terutama dalam mengisi kebutuhan rohani sang guru. Dari sisi kebutuhan rohani kita sama-sama merasakan bahwa manusia hidup membutuhkan kekompakan. Apalagi guru-guru di sini dari latar belakang yang beraneka ragam untuk itu membutuhkan berinteraksi dengan guru lain untuk bisa saling memotivasi, berinteraksi, bahkan menceritakan dan berbagi visi, misi hidup ke depan. Apabila guru sudah tertata maka otomatis siswa/santri juga akan mudah terbina.</p>	
5	F5	<p>P: Bagaimana langkah-langkah pembelajaran yang dilakukan oleh guru dalam meningkatkan pemahaman tentang tauhid?</p> <p>I: Sistematis implementasi pendidikan berbasis tauhid ini kami korelasikan dengan kisah perjalanan hidup Rasulullah. Kita semua tahu bahwa Rasulullah menerima wahyu secara bertahap. Wahyu pertama yang turun adalah Al-Alaq. Setelah Al-Alaq, turun QS. Al-Muzammil, kemudian Al Muddatsir disusul dengan surat Al-Fatihah. Manhaj ini kami jadikan sebagai kurikulum. Merenungkan ayat-ayat Allah.</p> <p>Mengacu pada pengalaman, apabila ruhiyahnya kendor. Apabila sholat wajib dan sholat sunnahnya bermasalah maka akan ada masalah yang bermunculan seperti nilai akademik jatuh, bermasalah dengan guru,</p>	

		<p>termasuk bermasalah dengan teman.</p> <p>Sistem boarding ini mungkin menyebabkan tingkat kejenuhan juga tinggi, tempat sama, pengajar sama, tapi justru kami melatih agar siswa di sini punya daya tahan.</p> <p>Untuk itu kami mencanangkan apa yang disingkat dengan ITIBA, yaitu, Ilmu, Ta'dib. Ibadah. Beramar ma'ruf nahi munkar. Al wara' wal bara'.</p> <p>Lima hrsebutal t menjadi design pembinaan guru dan murid yang ada di Ar-Rohmah.</p> <p>Jika nilai anak jatuh maka langsung tanya ke asrama. Sholatnya gak bagus, maka adab dengan gurunya gak bagus. Guru juga, jika ibadah kita gak bagus, mungkin dihinggapi rasa malas, motif mengajarnya pun akan salah. Sebagai alat diagnosa dan dikembalikan ke manhaj.</p>	
6	F6	<p>P : Apakah Islamic Boarding School ini memberikan materi pelajaran khusus untuk mendidik nilai-nilai tauhid tersebut kepada para murid?</p> <p>I: Pelajaran Akidah tetap ada, namun ada saat pembinaan nilai-nilai tersebut diikat. Anak-anak kita kumpulkan untuk diberi orientasi tauhid secara bersama-sama. Pembinaan setiap minggu KBS (Kumpul Bareng Santri). Buku muhasabah "My Choice", buku yang diberikan LPI Ar-rohmah guna memonitoring kegiatan siswa.</p>	
7	F10	<p>P: Bagaimana bentuk implementasi pendidikan tauhid dalam kegiatan, budaya dan lingkungan sehari-hari di Boarding School.?</p> <p>I: Ilmu tauhid berbeda dengan tauhid sebagai nilai. Cara menyisipkan pendidikan tauhid sebagai nilai bukan sebagai pelajaran. Misalnya dalam penataan lingkungan.</p> <p>Anak-anak jauh dari luar jawa, kalimantan, sulawesi, masih ada sikap Mbok-mbokan "manja sama orang tua", kemanjaan tersebut mencerminkan bentuk pasrahnya tidak kepada Allah justru kepada orang tua. Dengan berada di asrama, anak belajar untuk mengatasi masalahnya sendiri. Jika menunggu orang tua prosesnya akan lama. Caranya dengan banyak</p>	

		<p>berdoa, memperbaiki ibadah. Hal tersebut menumbuhkan kemandirian siswa. Misalnya, anak putri takut keluar kamar.</p> <p>Nilai kejujuran, anak-anak setiap tahun menjalani ujian, karena di sini diajarkan berlaku jujur, maka ketika mengerjakan ujian sesuai dengan kemampuan sendiri. Saat ini, mungkin Pemerintah memberikan kesempatan kepada lembaga pendidikan dan guru untuk membantu siswanya dalam ujian nasional agar lulus sehingga rela memberikan kunci jawaban kepada murid. Tetapi berbeda dengan di Ar-Rohmah ini, kami menanamkan kepada siswa bahwa justru ujian merupakan saat yang tepat untuk menunjukkan kepada dirimu sendiri, orang tua dan masyarakat bahwa kejujuran lebih penting dibandingkan nilai yang bagus atau kelulusan itu sendiri. Sehingga Anak-anak tetap senang untuk berlaku jujur dan tidak merasa takut dengan ujian. Nilai kejujuran ini dilatih melalui try out.</p>	
8	F9	<p>P: Apa saja yang dilakukan oleh Islamic Boarding School ini dalam rangka menginternalisasikan nilai-nilai tauhid selain dalam proses pembelajaran?</p> <p>I: Ada 5 siklus.</p> <ol style="list-style-type: none"> 1. Diajarkan supaya tahu. 2. Dilatih untuk bisa melakukan 3. Lingkungan yang mencerdaskan. Misalnya hidup bersih. Salah satunya membuang sampah pada tempat. Lingkungan yang mencerdaskan artinya lingkungan harus menyediakan Seperti pembiasaan sholat qiyamul lail. Lingkungan yang cerdas ditata untuk jarak asrama ke 4 kamar mandi untuk 24 orang dan beberapa kran air di setiap kamarnya. Lingkungan ditata sedemikian rupa. Anak diharuskan untuk memakai seragam, namun ada beberapa siswa yang belum bisa mencuci. Seragam diperbolehkan untuk dilaundry tetapi tidak untuk baju sehari-hari. Kebijakan harus dibuat logis. 4. Anak-anak harus didampingi. Maka setiap kamar ada wali asrama. 5. Dievaluasi. 	

9	F8	<p>P: Siapa penanggung jawab implementasi pendidikan berbasis tauhid secara umum?</p> <p>I: Penanggung jawab secara penuh diserahkan kepada Forum. Forum di komandani oleh satu koordinator. Dalam rapat kepala sekolah, waka. Kepala asrama, BK. Rapat biasanya hari rabu setiap minggu. Jum'at ke empat ada konferensi kasus dikelola oleh BK akan ditunjukkan oleh konselor dan ada sumbang saran untuk dikomunikasikan orang tua atau ditangani oleh pihak sekolah sendiri.</p> <p>Untuk ke bawah. Kepala sekolah akan menyampai-kan ke bawah.</p> <p>Dan untuk ke atas. Akan dibawa ke yayasan di Malang. Kepala Yayasan, Sekretaris Yayasan, Bendahara, unsur yang ada di kampus. Kepala dapur, kepala maintanance. Keputusan tertinggi. Kemudian melakukan Rapat direksi untuk mengkomunikasikan semuanya.</p>	
10	F11	<p>P: Kendala apa saja yang dihadapi dalam implementasi pendidikan tauhid di sekolah, asrama maupun di lingkungan?</p> <p>I: Kendala paling besar adalah adanya pergantian guru, terutama guru putri. Misalnya dikarenakan menikah, hamil. Solusinya mencari guru yang baru lagi, dibina lagi.</p> <p>Santri kendalanya adalah lemahnya motivasi dan niat yang tidak tulus. Motivasinya ke pondok karena dipaksa orang tua, daripada di sekolah. Sengaja melanggar agar dapat dikeluarkan. Mengupayakan agar niatan tetap terjaga. Terkadang Orang tua punya tujuan yang salah. Menganggap anak dimasukan ke sekolah asrama karena berpikir bahwa daripada bikin repot di rumah.</p>	
11	F11	<p>P: Bagaimana tingkat keberhasilan proses implementasi pendidikan berbasis tauhid?</p> <p>I: Ukurannya nanti ketika sudah keluar menjadi alumni. Ada kesempatan untuk konsultaasi. Wali santri akan mendapatkan laporan dari wali asrama, sikap, perilaku, kegiatan. Justru biasanya orang tua yang akan secara pribadi. Ada rapot asrama, my choice.</p>	

12	F12	<p>P : Apa peran dan pengaruh yang diberikan dari proses implementasi pendidikan berbasis tauhid ini?</p> <p>I: Diadakannya agenda Qurban, baksos setiap tahun merupakan bagian dari kegiatan dakwah hidayatulloh yang tersebar di seluruh malang raya ada 52 titik. Pengaturan. 20% anggaran di dalam sistem untuk beasiswa. Bagi yang tidak mampu bisa mengajukan keringanan.</p>	
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CATATAN LAPANGAN

Hari/Tanggal : Kamis/ 20 Maret 2014
 Waktu : 08.45 s.d 10.15 WIB
 Metode : Wawancara
 Informan : Ruli Cahyo Nufanto
 Jabatan : Kepala SMP Ar-Rohmah Putri
 Tempat : Ruang Kepala Sekolah dan Kesekretariatan

No	Fokus Penelitian	Hasil Wawancara	Substansi
1	F1	<p>P: Bagaimana konsep pendidikan berbasis tauhid yang dikembangkan oleh Islamic Boarding School SMP Ar-Rohmah Puteri?</p> <p>I: Konsep pendidikan berbasis tauhid yang diartikan secara umum adalah proses pendidikan yang mengembangkan nilai-nilai tauhid di sekolah. Apapun yang kita lakukan di sekolah berangkat dari nilai-nilai tauhid itu sendiri. Ada beberapa tahapan yang harus kita lalui, yaitu : tilawah, tazkiah, dan ta'limah. Tiga tahapan ini secara sistem akan kami kuatkan di dalam lembaga, yang lembaga ini tawarkan adalah sebuah sistem pendidikan yang dimana di dalamnya menggunakan kurikulum umum, diniyah dan keasramaan. Ketiga komponen tersebut dikolaborasikan dan saling bersinergis dalam segala bentuk pendidikan.</p> <p>Kurikulum yang digunakan adalah kurikulum umum, diniyah dan keasramaan. Kurikulum umum itu bersumber dari diknas dan seperti sekolah pada umumnya yang mengajarkan bidang studi yang sudah ditetapkan. Kurikulum diniyah : paham tentang agama dan asrama : lebih kepada pembentukan karakter berinteraksi di lingkungan pesantren dan punya karakter pesantren yang kuat. Ketiga komponen tersebut dikolaborasikan dan saling bersinergis untuk melakukan kegiatan yang bermuara pada nilai-nilai tauhid tersebut dalam setiap bentuk pendidikan.</p> <p>Beberapa nilai-nilai tauhid yang kita bangun dan wajib dipunyai punya kaitan langsung dengan tahapan-tahapan yang harus kita lalui, dikembangkan, seperti tilawah :</p>	

		<p>Mengkaitkan sifat-sifat Allah kedalam dirinya, dari awal kita sudah menyediakan shiratal mustaqim. Adab jalan untuk mendapatkan ilmu.</p> <p>Di sini mensyaratkan anak untuk punya adab. Proses tilawah ini mensyaratkan ada 2, kedekatan antara pendidik dan siswa. Keteladanan. Bagi seorang pendidik adalah alat peraga yang paling efektif. Tidak akan ada sesuatu yang bermakna tanpa ada keteladanan.</p> <p>Tazkiyah itu berasal dari kata “Zaka” : bersih, menyiapkan Membersihkan diri siswa dari hal-hal yang tidak baik seperti iri, dengki. Sesuatu yang tidak baik Mencegah. Sikap yang baik Istilah kalau dalam satu orang yang melakukan kesalahan secara Proses tarbiyah Mempertegas halal dan haram, posisi sudah baligh. Beban tersebut menjadi beban sendiri yang harus dipertanggung jawabkan. Menyingkirkan segala beban dan belenggu. Beban tersebut merupakan masalah. Pembelajaran yang menyenangkan kalau di sini adalah pembelajaran yang ikhlas.</p> <p>Taklim Proses pemberian ilmu. Jadi, akan menjadi seorang muslim yang alim, arif dan segala sikap Jalan yang lurus dan Hati yang bersih. Takdib, adab yang baik Seseorang yang Ilmu Secara akademik pintar tapi</p>	
2		<p>P: Nilai-nilai tauhid apa saja yang dikembangkan di Islamic Boarding School SMP Ar-Rohmah Putri?</p> <p>I: Karakter Islami Tujuan awal lembaga ini tidak bisa dipisahkan dari tujuan pesantren hidayatulloh. Pesantren hidayatulloh membangun sebagai peradaban Islam. Al-Qur’an dan sunnah menjadi tuntunan.</p>	

3		<p>P: Apa dasar hukum implementasi pendidikan berbasis tauhid di LPI Ar-Rohmah?</p> <p>I: Al-Qur'an dan As-Sunnah yang terangkum dalam Tahapan pendidikan berbasis tauhid</p> <ol style="list-style-type: none"> 1. Tilawah 2. Tazkiyah 3. Ta'limah <p>Ketiga hal tersebut terangkum dalam sebuah sistem.</p>	
4		<p>P: Bagaimana bentuk implementasi pendidikan berbasis tauhid dalam proses pembelajaran di kelas?</p> <p>I: Ilmu itu tidak netral, dipengaruhi oleh ideologi. Ilmu yang berkembang tidak bisa dipisahkan dari pengaruh. Referensi Naquib Al-Attas. Education is adab.</p> <p>Konsep. Pertama kali dikenalkan dengan islam dan tauhid sebelum proses pembelajaran. Jika ilmu itu bertentangan dengan Islam maka guru harus menjelaskan hal tersebut.</p> <p>Guru harus punya keyakinan dalam diri untuk siap memasukkan nilai-nilai tauhid dalam proses pembelajaran.</p>	
5		<p>P: Bagaimana langkah-langkah pembelajaran yang dilakukan oleh guru dalam meningkatkan pemahaman tentang tauhid?</p> <p>I: Saya ambil contoh, dalam proses pembelajaran IPS. Dalam beberapa tingkatan berbicara dengan sejarah mengenai peninggalan-peninggalan. Seharusnya peninggalan tersebut memberikan motivasi kepada siswa. Mislanya Guru IPS, Sejarah yang ditulis di buku di jelaskan dalam kerangka Islam : kejadian, pemikiran, termotivasi bukan karena megahnya bangunan tetapi pemikiran yang ditinggalkan.</p>	
6		<p>P : Apakah Islamic Boarding School ini memberikan materi pelajaran khusus untuk mendidik nilai-nilai tauhid tersebut kepada para murid?</p> <p>I: Secara umum, pendidikan berbasis tauhid ini tidak diberikan dalam materi pelajaran khusus</p>	

		namun sudah terangkum dalam setiap mata pelajaran yang ada di sekolah maupun diniyah.	
7		<p>P: Bagaimana bentuk implementasi pendidikan tauhid dalam kegiatan, budaya dan lingkungan sehari-hari di Boarding School.?</p> <p>I: Anak-anak harus memiliki adab. Anak-anak harus berani beramar ma'ruf nahi munkar. Jika anak-anak melakukan hal yang tidak sesuai dengan syari'at Islam, maka guru memiliki otoritas untuk membuat anak menjadi baik, membiarkan anak berekspresi namun dalam kerangka syar'i. Guru juga berhak memberikan point kepada siswa yang kurang sopan dan catatan khusus.</p> <p>Interaksi siswa dengan guru harus sopan. Guru merupakan profesi yang sangat berat. Guru harus menjadi teladan dan dekat dengan muridnya.</p> <p>Daur hidup anak-anak yang menjadi kebiasaan di sini. Di asrama, jam sekolah itu waktu sholat. Jika waktu sholat itu menjelang, 15 menit sebelum waktu sholat. Mendisiplinkan. Mungkin rugi karena banyak memotong jam pelajaran sekian jam. Namun tidak masalah, karena di sini anak bisa dikondisikan. Bisa membentuk karakter anak setiap saat. Proses ini mampu membuat anak disiplin dalam waktu sholat. Semua kegiatan ini dikondisikan.</p>	
8		<p>P: Apa saja yang dilakukan oleh Islamic Boarding School ini dalam rangka menginternalisasikan nilai-nilai tauhid selain dalam proses pembelajaran?</p> <p>I: Melalui pembiasaan. Sub sistem organisasi anak, kelas tahfidz kegiatan mingguan tasmi'ah. Mereka saling menyimak dan khataman di luar. Anak-anak aktifitas dipengaruhi oleh komunitasnya. Akademik kegiatan KBM dan diniyah. Outing satu semester sekali. Formal dan MPD. Rihlah dan rekreasi di kelas 9.</p>	
9		P: Siapa penanggung jawab implementasi pendidikan berbasis tauhid secara umum?	

		<p>I: Guru, sekolah, orang tua. Ketiga pilar ini memiliki peran untuk menunjang keberhasilan siswa.</p>	
10		<p>P: Kendala apa saja yang dihadapi dalam implementasi pendidikan tauhid di sekolah, asrama maupun di lingkungan?</p> <p>I: Guru harus memiliki standar. Ustadzah selaku ibu yang dijalani oleh orang belum pernah menjadi ibu, maka hal tersebut juga menjadi kendala. Untuk itu perlu ada pembinaan mengenai manhaj hidayatulloh. Orang tua biar se- visi dengan kita, harus dibina sebelum masuk. Waktu UTS mereka kita minta untuk ambil raport dan kita bina sebanyak 4 kali meskipun belum bisa mengcover semua.</p>	
11		<p>P : Apa peran dan pengaruh yang diberikan dari proses implementasi pendidikan berbasis tauhid ini?</p> <p>I: Ending mengenalkan Allah – ma’rifatullah. Biasanya orang sudah mengenal Allah akan berlaku sesuai dengan fitrah, beradab (menempatkan sesuatu pada tempatnya). Dan mendidik orang untuk menjadi adil. Adil mendekatkan taqwa kemudian taqwa menuntunkan kepada kebahagiaan.</p>	

DOCUMENTATION



Picture 1. School building of SMP Ar-Rohmah Putri Boarding School



Picture 2. Dormitory of SMP Ar-Rohmah Putri Boarding School



Picture 3. Teaching and Learning Activity in the Class of Grade VII¹



Picture 4. Mentoring Activities from Teacher to students in the outside of instruction

¹ Class of Al-Gebra, material is Islamic Education (Watching video of Rasullullah Hijrah to Medina)



Picture 5. Independent study of students at the Gazebo



Picture 6. Diniyah Lesson in the afternoon



Picture 7. Praying Together in the Dormitory



Picture 8. Culture Of Cleanliness (Washing Dishes)

**THE STATE ISLAMIC UNIVERSITY OF
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Title of Thesis : Implementation of Education Based Tawheed in Boarding School (Case Study of SMP Ar-Rohmah Putri Boarding School Malang)

No	Date of Consultation	Consultation Material	Signature
1	25 November 2013	Proposal Consultation	1.
2	23 December 2013	Proposal Consultation	2.
3	20 January 2014	Proposal Revision	3
4	25 February 2014	Chapter I-III	4.
5	14 March 2014	Chapter IV	5.
6	20 March 2014	Chapter V-VI	6.
7	27 March 2014	All Chapter	7.
8	04 April 2014	All Chapter	8.

Acknowledged by,
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Education

1998 – 2004 : SDN 1 Pringsewu – Lampung
2004 – 2007 : SMPN 1 Pringsewu – Lampung
2007 – 2010 : SMAN 1 Pringsewu – Lampung
2010 – 2014 : UIN Maulana Malik Ibrahim Malang

Awards and Certificate

Type of Awards	Organizer	Year
Runner up “Drawing Poster”	Satlantas Polres Tanggamus	2004
The Winner of Speech Contest	Masjid Jami’ Shobari	2005
National Jamboree	KAKWARNAS of Boy Scouts	2006
The Winner of LCC UUD ‘45	Department of Education	2008
Runner up of “Jurnalistic”	Tulang Bawang University	2009
The Winner of Reading Poetry	STKIP Muhammadiyah Pswu	2009
The Winner of MSQ	Ummu Salamah Dormitory	2010
Runner up of Musabaqah Syarhil Kitab	Ummu Salamah Dormitory UIN Maliki Malang	2011
Runner up of Badminton competition	Islamic Education Department UIN Maliki Malang	2010
Runner up of IEDC “Debate Competition”	The Humanity dan Culture Department of UIN MALIKI	2012
Runner up “Debate Competition”	UIN MALIKI Malang	2012
The Winner “Writing Opinion”	KAMMI UIN MALIKI Malang	2012
Thai-Indonesian Student Friendship in Phuket	Asean Youth Friendship Networking	2013

Organization

The Name of Organization	Mandate	Year
OSIS SMAN 1 Pringsewu	Treasure	2008-2009
HMJ PAI UIN Maliki	Intellectuality Department	2011-2012
LDK At-Tarbiyah UIN Maliki	Secretary	2012-2013
AICS UIN Maliki Malang	Co. Networking	2012-2013
KAMMI	Staff Research and Development	2012-2013
Inspiring Youth Educators	Co. Research and Development	2013-2014

