THE IMPLEMENTATION OF ISLAMIC EDUCATION
IN INTEGRATED ISLAMIC JUNIOR HIGH SCHOOL
AL-GHOZALI JEMBER

BY
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ISLAMIC EDUCATION PROGRAM
FACULTY OF TARBIYAH AND TEACHING TRAINING
STATE ISLAMIC UNIVERSITY
MAULANA MALIK IBRAHIM OF MALANG
2015

THE IMPLEMENTATION OF ISLAMIC EDUCATION IN INTEGRATED ISLAMIC JUNIOR HIGH SCHOOL AL-GHOZALI JEMBER

Presented to Faculty of Tarbiyah and 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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APPROVAL SHEET

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THESIS

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DEDICATION

Thanks to Allah SWT, and my prophet Muhammad SAW. This thesis special dedication for:

Mohammad Askin, S.TP, M.MT

Pray, love, ridho and your support is my strength in completing mission as great umma through this higher education.

Mr. Mohammad Lazim Baidhowi and Mrs. Muyas Saroh

Pray and ridho My father and mother is strength that always accompany my struggle.

All of my Family
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MOTTO

كُنتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِٱلْمَعْرُوفِ وَتَنْهَوْنَ عَنِ ٱلْمُنكَرِ

وَتُؤْمِنُونَ بِٱللَّهِ ۗ وَلَوْ ءَامَنَ أَهْلُ ٱلْكِتَبِ لَكَانَ خَيْرًا لَّهُم ۚ مِّنْهُمُ ٱلْمُؤْمِنُونَ

وَأَكْثَرُهُمُ ٱلْفَسِقُونَ [1]

"You are the best nation produced (as an example) for mankind. You enjoin what is right and forbid what is wrong and believe in Allah. If only the people of the scripture had believed, it would have been better or them are believers, but most of them are defiantly disobedient."

(QS. Ali Imron: 110)

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[1] Departemen Agama, *Al Qur'an dan Terjemahan*. (Bandung: Jumunatul Ali Art, 2005), page. 64

Dr. Abdul Malik Karim Amrullah, M.Pd.I
The Lecturer of Tarbiyah and Teaching Sciences Faculty
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ADVISOR OFFICIAL NOTE

Matter   : Skripsi of Safika Ulva Novia   Malang, June 15, 2015
Appendixes   : 4 (four) Exemplar

Dear,
Dean of Tarbiyah and Teaching Sciences Faculty
The State Islamic University of Maulana Malik Ibrahim
At
Malang

Assalamu'alaikum Wr. Wb.

After carrying out at several times for guidance, both in terms of content,
language and writing techniques, and after reading the following skripsi:

Name   : Safika Ulva Novia
Number of Student   : 11110147
Program   : Pendidikan Agama Islam
Title of Skripsi   : The Implementation of Islamic Education in Integrated
                         Islamic Junior High School Al-Ghozali Jember

As the advisor, we argue that this skripsi has been proposed and tested decent.
So, please tolerate presence.

Wassalamu'alaikum Wr. Wb.

                                                        Advisor,

                                        Dr. Abdul Malik Karim Amrullah, M.Pd.I
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CERTIFICATE OF SKRIPSI AUTHORSHIP

I certify that the skripsi I wrote to fulfill the requirement for Sarjana Pendidikan Islam (S.Pd.I) entitled *The Implementation of Islamic Education in Integrated Islamic Junior High School Al-Ghozali Jember* is truly my original work. It does not incorporate any materials previously written or published by another person, except those indicated in quotation 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, June 15, 2015

Safika Ulva Novia
11110147

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The writer hopes this skripsi can benefit us all. The writer also aware, that skripsi is far from perfects. Therefore, the authors would like to critics and suggestions as a guide in moving toward a better longer.

Malang, Juni 15, 2015

Writer

ARABIC - LATIN TRANSLITERATION GUIDANCE

Arabic-Latin transliterasi writing on this skripsi use transliteration guidance based on the decision Minister of Religious Affair and Minister of Education Affair RI No 158/1987 and No 0543 b/U/1987 the outline describe:

A. The Alphabets

ا	=	A	ز	=	z	ق	=	q
ب	=	B	س	=	s	ك	=	k
ت	=	T	ش	=	sy	ل	=	l
ث	=	Ts	ص	=	sh	م	=	m
ج	=	J	ض	=	dl	ن	=	n
ح	=	<u>H</u>	ط	=	th	و	=	w
خ	=	kh	ظ	=	zh	ه	=	h
د	=	D	ع	=	'	ء	=	,
ذ	=	dz	غ	=	gh	ي	=	y
ر	=	R	ف	=	f			

B. Length Vocal

Vocal (a) = â

Vocal (i) = î

Vocal (u) = û

C. Diphthong Vocal

أوْ	=	Aw
أيْ	=	Ay
أوْ	=	û
إيْ	=	î

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ABSTRACT

Ulva Novia, Safika. 2015. The Implementation of Islamic Education in Integrated Islamic Junior High School Al-Ghozali Jember. Thesis, Islamic Education Program, Tarbiyah and Teaching Science Faculty, the State Islamic University Maulana Malik Ibrahim Malang. Advisor: Dr. Abdul Malik Karim Amrullah, M.Pd.I

Islamic education is the efforts to prepare students become the aim of human being create, that is khalifah and servant of Allah. Al-Qur'an and Hadits is primary foundation and for Islamic education, and guidance of life. The goals of Islamic education are achieve the balances between souls, intelligence, and physical. So, needs an effort to implement the Islamic education to students.

The focus of study this research is: 1) describe the concept of Islamic education in Integrated Islamic Junior High School Al-Ghozali Jember, 2) describe the implementation of Islamic education through activity, culture, and daily environment in Integrated Islamic Junior High School Al-Ghozali Jember, 3) describe the evaluation of Islamic education in Integrated Islamic Junior High School Al-Ghozali Jember.

To achieve those goal, used qualitative research with case study method. Keys instrument is researcher, and technic to collecting data is observation, interview, and documentation. Data analysis with data reduction, verification, exposure the data and conclusion. Generally, this research does with planning process, collecting data, data analysis, and triangulation.

The result of research show that, 1) the concept of Islamic education in Integrated Islamic Junior High School Al-Ghozali Jember with formulate three aspect, that is tilawah, tazkiyah, and ta'limah and make a boarding as develop media to student. So, created hablumminallah (love to Allah), hablumminannas(relation among human), Maintaining Cleanliness, Neatness, and Beauty, uswatun hasanah (good role model), independent, discipline, and concern in studying, 2) the implementation of Islamic education through activity, culture, and daily environment in Integrated Islamic Junior High School Al-Ghozali Jember with conditioning for praying fardhu together, praying sunnah, fasting, dzikir. In addition, mandatory programs that is tahfidzil Qur'an, mentoring, and Islamic education learning in school and boarding, 3) evaluation process of Islamic education in Integrated Islamic Junior High School Al-Ghozali Jember use daily evaluation, monthly evaluation, and three month evaluation specially for Al-Qur'an learning.

Keyword: Islamic Education

ABSTRAK

Ulva Novia, Safika. 2015. Penerapan Pendidikan Islam di SMPIT Al-Ghozali Jember. Skripsi, Jurusan Pendidikan Agama Islam, Fakultas Ilmu Tarbiyah dan Keguruan, Universitas Islam Negeri (UIN) Maulana Malik Ibrahim Malang. Pembimbing Skripsi: Dr. Abdul Malik Karim Amrullah, M.Pd.I

Pendidikan Islam merupakan upaya yang dilakukan untuk mempersiapkan peserta didik untuk menjalankan tujuan diciptakannya manusia, yaitu menjadi khalifah dan hamba Allah. Al-Qur'an dan Hadits merupakan landasan utama dalam pendidikan Islam ini, karena dengan menjadikan Al-Qur'an dan Hadits sebagai pedoman hidup, maka peserta didik dapat mengetahui mengapa manusia diciptakan. Tujuan dari pendidikan Islam itu sendiri adalah untuk mencapai keseimbangan antara jiwa, akal pikiran, dan jasmani. Untuk mencapai tujuan pembentukan khalifah dan hamba Allah yang memiliki keseimbangan antara jiwa, akal pikiran, dan jasmani, maka diperlukan upaya penerapan pendidikan Islam kepada peserta didik.

Tujuan penelitian ini adalah untuk: 1) mendeskripsikan konsep pendidikan Islam yang dikembangkan di SMPIT Al-Ghozali Jember, 2) mendeskripsikan penerapan pendidikan Islam melalui aktivitas, budaya, dan lingkungan sehari-hari di SMPIT Al-Ghozali Jember, 3) mendeskripsikan evaluasi pendidikan Islam di SMPIT Al-Ghozali Jember.

Untuk mencapai tujuan di atas, digunakan pendekatan penelitian kualitatif dengan metode studi kasus. Instrumen kunci adalah peneliti sendiri, dan teknik yang pengumpulan data yang digunakan adalah observasi, wawancara, dan dokumentasi. Data dianalisis dengan cara mereduksi data, verifikasi, pemaparan data dan menarik kesimpulan. Dengan demikian, secara umum penelitian ini dilakukan dengan proses perencanaan, pengumpulan data, analisis data, dan triangulasi.

Hasil penelitian menunjukkan bahwa, 1) konsep pendidikan Islam yang di terapkan di SMPIT Al-Ghozali Jember dengan merumuskan tiga aspek, yaitu tilawah, tazkiyah, dan ta'limah dan menjadikan asrama sebagai media pengembangan peserta didik agar lebih maksimal, sehingga terbentuknya sikap hablumminallah, hablumminannas, dapat menjaga kebersihan dan kerapian, menjadi teladan yang baik, disiplin, dan fokus dalam pembelajaran, 2) penerapan pendidikan Islam melalui aktivitas, budaya, dan lingkungan sehari-hari di SMPIT Al-Ghozali Jember dengan pembiasaan sholat fardhu berjamaah, sholat sunnah, puasa, dzikir bersama. Selain itu, terdapat program wajib menghafal Al-Qur'an, mentoring, serta pembelajaran pendidikan Islam di sekolah dan asrama, 3) proses evaluasi pendidikan islam di SMPIT Al-Ghozali Jember menggunakan evaluasi harian, evaluasi bulanan, dan evaluasi per tiga bulan untuk pembelajaran Al-Qur'an.

Kata Kunci: Pendidikan Islam

مستخلص البحث

الفي نوفيا سنتيكا، 2015م، تطبيق التربية الإسلامية في المدرسة الثانوية الإسلامية المتكاملة "الغزالي" في جمبور، بحث العلمي، قسم تربية الإسلامية في كلية التربية، جامعة مولانا مالك إبراهيم الإسلامية الحكومية بمالانج. المشرف: الدكتور عبد المالك كريم أمر الله

الكلمات الأساسية : التربية الإسلامية

أن التربية الإسلامية هو محاولة الذي بذله في إعداد المتعلمين لتنفيذ الأهداف من خلق الإنسان، الذي أصبح الخليفة وعبيد الله . وأن القرآن والحديث هو الأساس الرئيسي في التربية الإسلامية، لأن بجعل القرآن والحديث كدليل للحياة ثم المتعلمين يمكن معرفة لماذا تم خلق الإنسان. أما الأهداف المرجوة من التعليم الإسلام نفسه هو تحقيق التوازن بين الروح، والعقل، والجسم . لتحقيق الأهداف من إقامة الخلافة وعبد الله الذين لديهم التوازن بين الروح والعقل والجسد، فمن الضروري محاولة تنفيذ التربية الإسلامية للطلاب.

وأما الأهداف المرجوة في هذا البحث وهي : (1) لوصف المفاهيم التربية الإسلامية المطورة في المدرسة الثانوية الإسلامية المتكاملة "الغزالي" في جمبور، (2) لوصف تطبيق التربية الإسلامية من خلال عمل، ثقافة وبيئة في كل يوم في المدرسة الثانوية الإسلامية المتكاملة "الغزالي" في جمبور، (3) لوصف تقويم التربية الإسلامية في المدرسة الثانوية الإسلامية المتكاملة "الغزالي" في جمبور.

لتحقق الأهداف المرجوة استخدامت الباحثة منهجا البحث بالنوع الكيفي بدراسة حالة. والأدوات الأساسية في هذا البحث هي الباحثة بنفسه، وأما الأسلوب لجمع البيانات المستخدمة

هي الملاحظة، المقابلة والوثائق. وتحلل البيانات بطريقة إنقاص البيانات، التحقق من بيانات التعرض واستخلاص النتائج وهكذا، كما أجرى البحث العام عن عملية التخطيط، وجمع البيانات، وتحليلها وتثليث.

وأما النتائج من هذا البحث تشير: أن (1) المفاهيم التربية الإسلامية المطبقة في المدرسة الثانوية الإسلامية المتكاملة "الغزالي" في جمبور وضع ثلاثة جوانب، وهي تلاوة، تعزية، تعلمة وجعل المعهد وسائل في تطوير الطلاب حتى تكوين السلوك الحبل من الله، الحبل من الناس ويمكن الحفاظ على نظافة وطهارة، يكون جيد سبيل المثال، والانضباط والتركيز في عمبية التعليمية. (2) تطبيق التربية الإسلامية من خلال عمل، ثقافة وبيئة في كل يوم في المدرسة الثانوية الإسلامية المتكاملة "الغزالي" في جمبور بعادة صلاة الفرض، صلاة السنة،ؤصوم وذكر إلى الله. غير أن هناك برنامج إلزامي لحفظ القرآن الكريم، والرصد، وتعلم التربية الإسلامية في المدارس والمعاهد. (3) عملية في تقويم التربية الإسلامية في المدرسة الثانوية الإسلامية المتكاملة "الغزالي" في جمبور. باستخدام التقويم اليومي، الشهري ومرة واحدة في كل ثلاثة أشهر للتعلم القرأن.

CHAPTER I

INTRODUCTION

A. The Context of Study

Many creation of Allah, but only one class creation of Allah who is perfect, have an intelligence, attitude and knowledge, sublime more than another beings, that is human being. Human being as creation of Allah has an aim on what they were created as stated in Quraan suraah Adh-Dhariyat verse 56,

وَمَا خَلَقْتُ ٱلْجِنَّ وَٱلْإِنسَ إِلَّا لِيَعْبُدُونِ ﴿٥٦﴾

(Wamaa kholaqtu aljinna wal insa illaa liya'buduuni)

I have only created Jinn and men, that they may serve me.[1]

In this case is clear that human being created to serve Allah. Their ways in serve Allah are obeying His command and avoiding the forbiddens. Human as sublimes beings, given the potential and skill to developed, that is based of morality to implements the function and the aims of Allah. So need to developed and guided through education.[2]

At this moment, Islamic education is a lesson in formal school and discussion about the theory of Islamic values like *Akidah Akhlak*, *Fikih*, Quraan Hadits, and Islamic History. There is no more application for reflect Islamic education's purpose. This case appears many problems, social aspect, politic, culture, economy, etc. Even though, the intellectual achievement increased in

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[1] Mushaf Al-Qur'an Terjemah,. page 523
[2] Muhmidayeli,. *Teori-teori Pengembangan Sumber Daya Manusia dalam Pendidikan,.*
(Bandung:Refika Aditama, 2014). page 35

International of science olympiad, but decrease in another aspect, important aspect, that is morality.[3]

> Morality is humanity symbol, because they are created for that. Psychological potential as intelligence, passion, desire and feeling guided to imagine, creativity and make a change they life to high morality.[4]

In Islam, what the aim of human created is the purpose of education. Ahmad tafsir says, education is effort that do by someone (educator) for someone (student) to maximum development positively.[5] This is a challenge of Islamic education, make Islamic education not only a lesson in school otherwise implemented in student's life, can be formed and habited in boarding school.

The term of Islamic education described as guidance or help given to student by adult people for maturity developments. Education is an effort done by someone or groups to influence in maturity or mental achievement. So, education is adult people's effort for children to guide soul, body and spiritual development for the maturity.[6]

Education is not effective if doing by parents, that's why school needed for the next education after family. Boarding school is one of school's program which has curriculum integrated by school's curriculum to helps parents as effectiveness place for formed and habited the implementation of Islamic education value.

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[3] Ulil Amri Syafri,. *Pendidikan Karakter berbasis Al-Qur'an,..* (Jakarta: RajaGrafindo Persada, 2012). page 1-2

[4] Muhmidayeli,. *Op, cit.* page 49

[5] Ahmad Tafsir,. *Ilmu Pendidikan dalam Perspektif Islam,.* (Bandung:Remaja Rosdakarya, 2010). page 28

[6] Ramayulis,. *Ilmu Pendidikan Islam,.* (Jakarta: Kalam Mulia, 2004). page 1

The concept of education which are offered to solve the individual character and the charater of the nation, it is only Islamic education 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 vice of headmaster of Integrated Islamic Junior High School Al-Ghozali Jember, Islamic education is one of the solution that could be implemented to guide human in restoring moral and manner. This is inspired from the educational pattern which was conducted by Rasulullah SAW when the educated his companion so he could create the grates generation of all mankind. Islamic Education process is based on QS. Al-Jum'ah verses 2-3:

هُوَ ٱلَّذِى بَعَثَ فِى ٱلْأُمِّيِّـۧنَ رَسُولًا مِّنْهُمْ يَتْلُواْ عَلَيْهِمْ ءَايَـٰتِهِۦ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ ٱلْكِتَـٰبَ وَٱلْحِكْمَةَ وَإِن كَانُواْ مِن قَبْلُ لَفِى ضَلَـٰلٍ مُّبِينٍ ﴿٢﴾ وَءَاخَرِينَ مِنْهُمْ لَمَّا يَلْحَقُواْ بِهِمْ ۚ وَهُوَ ٱلْعَزِيزُ ٱلْحَكِيمُ ﴿٣﴾

(Huwa alladzii ba'asa fii al ,ummiyyiina rosuulan mminhum yatluu 'alaihim ,aayaatihii wa yuzakkiihim wa yu'allimuhumu alkitaaba walhikmata wa in kaanuu min qoblu lafii zholaalin mmubiinin. Wa,aakhoriina minhum lammaa yalhakuu bihim, wahuwa al'aziizu alhakiimu)

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. And (to) others of them who have not yet joined them. And He is the Exalted in Might, the Wise.[7]

So, Islamic Education consists of three phases:

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[7] Mushaf Al-Qur'an Terjemah. page 553

a. *Tilawah*. It is the process to guide students to know and remembers Allah through His "verses" or "signs" in Quraan, 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* which make the Quraan as guide of life.

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 Qur'an and Sunnah.

What have been explained above interest the writer to conduct a research on those factors, so the title of this research is "THE IMPLEMENTATION OF ISLAMIC EDUCATION IN INTEGRATED ISLAMIC JUNIOR HIGH SCHOOL AL-GHOZALI JEMBER".

B. The Focus of Study

Based on the context of study, the author could identify the focus of study this research:

1. How is the concept of Islamic education which developed in Integrated Islamic Junior High School Al-Ghozali Jember?

2. How is the implementation of Islamic education through activities, culture, and daily environment in Integrated Islamic Junior High School Al-Ghozali Jember?

3. How is the evaluation of Islamic education in Integrated Islamic Junior High School Al-Ghozali Jember?

C. The Objectives of Study

Based on the problem identification above, we could arrange the purpose of research, are follows:

1. To describe the concept of Islamic education that developed in Integrated Islamic Junior High School Al-Ghozali Jember.

2. To describe the implementation of Islamic education through the activities, culture, and daily environment in Integrated Islamic Junior High School Al-Ghozali Jember.

3. To explain the evaluation of Islamic education in Integrated Islamic Junior High School Al-Ghozali Jember.

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. Learning Institution

The result of this research is expected to give a positive contribution as well as the consideration for learning institution in Islamic education in Integrated Islamic Junior High School Al-Ghozali Jember. This research could

be one of the media which is used as reference in the implementation of Islamic education.

2. Ministry of Education Affair

This research is expected to give information to the administration 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, skillful, 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, SQ. Moreover, it could be known about how to implementation of Islamic education in boarding school for girl 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 Islamic education in Integrated Islamic Junior High School Al-Ghozali Jember 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. Society

As one reference and consideration in implementing process of Islamic education for the people in Jember city and as a document which could increase and complete scientific treasure.

5. Researcher

To improve knowledge about Islamic education in boarding school and teaching moral to faith increase.

E. The Limitation of Study

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

1. The Concept of Islamic education which is developed by Integrated Islamic Junior High School Al-Ghozali Jember.

2. The Implementation of Islamic education in activities, culture, and daily environment in Integrated Islamic Junior High School Al-Ghozali Jember.

3. The Evaluation of Islamic education in Integrated Islamic Junior High School Al-Ghozali Jember.

F. The Term of Study

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 carry out a plan or idea; the application of.[8]

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[8] Tim Penyusunan Kamus Pusat Bahasa, KBBI. (Jakarta: Balai Pustaka, 2003), page 427

Education is a conscious and well planned act to actualize learning environment and learning process so student 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.[9]Islamic education according to Ahmad tafsir is effort do by someone (educator) for someone (student) to develop the capabilities.[10]

Boarding school is a school where some or all people study and live during the school year with their fellow student and possibly teachers and/or administrator. The word 'boarding' is used in the sense of 'bed and board,' i.e. lodging and meals. Some boarding school also have Particular day that students attend by day and return off-campus to their families in the evening.[11]

G. The Previous of Study

The previous of study are, the implemetation of Islamic education to building attitude of student in Islamic boarding school Millinium Sidoarjo by Vivi Arinta that focus about the implemetation of Islamic education to building attitude of student. The other previous study is the application of Islamic education to building character of student, that focus sbout the application of Islamic education to building character of student, the efort that used PAI teacher to building characteristic of student, and the learning strategy/method by PAI teacher to building character of student. So, the previous conducted studies are as follows,

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[9] Wina Sanjaya,. *Kurikulum dan Pembelajaran.* (Jakarta: Kencana, 2010), page 154
[10] Ahmad Tafsir,. *Op, cit,.* page 28
[11] http://en.wikipedia.org/wiki/Boarding_school which access on October, 27th 2014

Table 1.1. The Previous research

	Title	The Implementation of Islamic education to building attitude of student in Islamic boarding school millinium Sidoarjo.
1.	**Researches**	Vivi Arinta
	Years	2013
	Located	Islamic boarding school Milinium Sidoarjo
	The Focus of Study	1. Describe about the implementation of Islamic education to building attitude of student. 2. To know the building attitude of student by implementation of Islamic education.
	Title	The application of Islamic education to building character of student.
2.	**Researches**	Nurul Hidayati
	Years	2012
	Located	SMP Islam Ma'arif 02 Malang
	The focus of study	1. To know the application of school to created educational character of student. 2. To know the effort that used PAI teachers to building characteristic of student. 3. To know the learning strategy/method by PAI teacher to building character of student.

From the short explanation of this result of the previous research about the similar cases, so the position of the researcher lies on the implementation of Islamic education in Integrated Islamic Junior High School Al-Ghozali Jember.

Table 1.2. The differences of this research with previous research

No.	Researcher and research years	Similarity	Difference	Originality
1.	Vivi Arinta (2013)	The object of research is implementation of Islamic education.	Dependent Variable is to building attitude of student in Islamic boarding school Millinium Sidoarjo.	This research focus with implementation of Islamic education to building character of student.
2.	Nurul Hidayati (2012)	The object of research is application of Islamic education.	Dependent Variable is Building character of student in SMP Islam Ma'arif 02 Malang.	This research focus with application of Islamic education to building character of student.

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 thesis as follow:

Chapter I is Introduction that includes: the context of study, the focus of study, the objectives of study, the significances of study, the term of study, the previous of study, and the systematic discussion.

Chapter II is study of literature that discuss about the definition of Islamic education, Basic and purpose of Islamic education, and the characteristic of Islamic education.

Chapter III is the method of research that discuss about the approach and the type of research, the site of research, the data and the source of data, data collection and instrument, data analysis, checking the validity of data, and stage of research.

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 chapter about discussion, 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 conclussion

BAB II

STUDY OF LITERATURES

A. The Islamic Education

1. The Definition of Education

Education refers to Indonesian word *didik* with prefix '*pe*' and suffix '*kan*' the meaning is act (thing, manner, etc). Education originated from Greece '*paedagogie*' that is guiding who give to child. This term is translated into English "*education*" means developing or guiding. In Arabic this term usually translated with '*tarbiyah*' it is mean education.[1]

> 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.[2]

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.

> Education in Indonesia 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.[3]

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[1] Ramayulis,. *Op, cit*. page 1
[2] Wina Sanjaya,. *Kurikulum dan Pembelajaran*. (Jakarta: Kencana, 2010) page 154
[3] *Ibid,*. page 155

2. The Definition of Islamic Education

Islamic education could be simply defined as a guidance process to develop and stabilize the ability of human being to understand The Oneones of Allah. According this matter, Hamdani stated that:

> It is an earnes 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 subtance by replacing with the positive (*Fana'fillah)* and eternalizing it in a condition and space (*baqa'billah).[4]*

It is mean that human could function 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 physical condition by appearing His right.[5]

Islam, in 'Islamic education' show the identity of education, that is education based on Islam. According the educational figure, Zakiya Derajat in Abdul Madjid and Dian Andayani's books about "*pendidikan agama islam berbasis kompetensi*" said, Islamic education is the effort to build and guide the students to understanding Islamic values comprehensive, inspire the goal, and finally practice and make Islam as the way of life.[6]

> Islamic education is education science based on Islam. Islam is the name of religion by prophet Muhammad SAW. Islam is teaching about human life. This teach formulated by Al-Qur'an, hadits and common science. So, Islamic education is education based on Al-Qur'an, hadits, and common science.[7]

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[4] M. Hamdani B. DZ, *Pendidikan KeTuhanan dalam Islam, (*Surakarta: Muhammadiyah University Press, 2001), Page 10

[5] M. Chabib Thoha, *Kapita Selekta Pendidikan Islam, (*Yogyakarta: Pustaka belajar, 1996), page 6

[6] Abd. Madjid dan Dian Andayani, *Pendidikan Agama Islam Berbasis Kompetensi.* (Bandung:Rosdakarya, 2005). Page 130

[7] Ahmad Tafsir, *Ilmu Pendidikan dalam Perspektif Islam*, (Bandung: PT. Remaja Rosdakarya, 2010), page 12

According An-Nahlawy in Ulil Amri Syafri's book, the characteristic of education based on Quraan is, Islamic education must have three aspect; *first,* personal education consist of faith to Allah and *akidah*. It is to prepare itself to receive Islamic values. *Second,* loving goodness and hold on the Islam principle every condition. *Third,* educational of social environment consist of loving the truth and practice, patient and hold on face the threat.[8]

By this Islamic education, human could be not just a meredehumanic human, but human as a servant of the God. Thus, affection, loving, giving for the needy, cautious of the deception of the worland and being oppressor could behave humbly (*zuhud)* and wara' could grow within one's heart.

B. The Foundation of Islamic Education

The foundamental of Isamic education is an Islamic way of life which is based on transcendentan and universal noble values from Al-Qur'an and Hadits.

Based on Islam, human being is creation of Allah who will be the leader on the world, like in Quraan suraah Al-Baqarah verse 30,

وَإِذْ قَالَ رَبُّكَ لِلْمَلَـٰٓئِكَةِ إِنِّى جَاعِلٌ فِى ٱلْأَرْضِ خَلِيفَةً ۖ قَالُوٓا۟ أَتَجْعَلُ فِيهَا مَن يُفْسِدُ فِيهَا وَيَسْفِكُ ٱلدِّمَآءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ ۖ قَالَ إِنِّىٓ أَعْلَمُ مَا لَا تَعْلَمُونَ ۝

(Wa idz qoola robbuka lilmalaa,ikati innii jaa'ilun fi al,ardli kholiifatan, qooluu ,ataj'alu fiihaa man yufsidu fiihaa wa yasfiku addimaa,a wa na<u>h</u>nu nusabbi<u>h</u>u bi<u>h</u>amdika wa nuqoddisu laka, qoola innii ,a'lamu maa laa ta'lamuuna)

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[8] Ulil Amri Syafri, *Op, cit,*. Hal. 36

14

Behold, thy Lord said to the angels: "I will create a vicegerent on earth. "They said:"Wilt Thou place therein one who will make mischief therein and shed blood?-whilst we do celebrate Thy praises and glorify Thy holy (name)? "He said."I know what ye know not".[9]

In this verse explained that "...I know what ye know not", it is mean, Me (Allah) know that the aim of human being created has a bigger goodness more than it is damage.[10] Knowledge of the aim of human being creation is important to arrange the goal of education for human being.[11]

After knowing about the essential of human being created, author arranged the goal of Islamic education for human being. Islam wants to educate human being so able to realize the goal of their life as commanded by Allah. The goal of human being creation based on Qur'an is serve Allah. It known from suraah Adh-Dhariyat verse 56,[12]

$$ وَمَا خَلَقْتُ ٱلْجِنَّ وَٱلْإِنسَ إِلَّا لِيَعْبُدُونِ ﴿٥٦﴾ $$

(Wamaa kholaqtu aljinna wal insa illaa liya'buduuni)

I have only created Jin and men, that they may serve Me.

The meaning of this verse is Allah create their servant to serve Him. Nothing the allies, Whoever doing His command, Allah will give a perfect reply. Whoever disobeyed of Him, Allah will give a torment seriously.[13]

The aim of education is more important than facilities. The facilities of education must change but the aim of education is not change.[14]

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[9] Mushaf Al-Qur'an Terjemah. page 6

[10] Syaikh Shafiyyurrahman al-Mubarakfuri,. *Shahih Tafsir Ibnu Katsir jilid 1,.* (Jakarta: Pustaka Ibnu Katsir, 2013) page 200

[11] Ahmad Tafsir, *Op. Cit,.* page 34

[12] *Ibid,.* page 47

[13] Syaikh Shafiyyurrahman al-mubarakfuri,. *Shahih Tafsir Ibnu Katsir jilid 8,.*(Jakarta: Pustaka Ibnu Katsir, 2013) page 555

Hadits is the second foundation after Quraan. Hadits contains instruction to guide human and to build human a whole or a mosleem who hold faith againts 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 this companion's 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 hadits corelation with Islamic education is:

> From Abu Huraira, Rasulullah said that "no one except a child is born in state of fitrah (sacred), then the parent who make him jews, Christian, and Zoroastrian".[15] (HR. Muslim)

C. The Purpose of Islamic Education

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 a aim is meaningless. The meaning of aim based on Zakiyah Daradjat is "an expected achievement after efforts or activities was complete".[16]

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 been

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[14] *Ibid,.* page 12

[15] Muslim, *Shahih Muslim,* Juz II, (Bairut: Darul Kutub, Al-Alamiyah, tt), page 48

[16] Zakiyah Daradjat, *Ilmu Pendidikan Islam,* (Jakarta: Bumi Aksara, 1996), page 29

accomplished. However, the purpose of education is not a 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 desire and attempted changes by the educator to achieve.[17] If this opinion is analyzed, the main purpose of education is a clearly communicated purpose of study, including behavior and specific conditions which usually occurs during the learning process. While the purpose of education which is stated in Regulations No. 20 in 2003 article:

> The function of education 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 student to be able to become a religious and faithful individual knowledgeable, skillful, creative, independent, and become a democratic as well as responsible citizen.[18]

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 it is process should be aimed to submit oneself to Allah and human perfection, guide man to achieve one's life purpose which is blissfulness in life and hereafter, because the truly result of knowledge is to submit oneself fully to Allah, The God of Universe.[19]

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

> To create human being as a humble to serve Allah. Thus, an education should covers all aspect of human being, to be a human who devote oneself to Allah, what it means by devoting oneself is to worship Allah.[20]

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[17] Hasan Langgulung, *Manusia dan Pendidikan: Suatu Analisa Psikologi, Filsafat dan Pendidikan,* (Jakarta: Pustaka Al-Husna, 1986), page 59
[18] Wina Sanjaya, *Kurikulum dan Pembelajaran,* (Jakarta: Kencana, 2010), page 154-155
[19] Abidin Ibnu Rusd, *Op. cit.,* page 57
[20] Ahmad Tafsir, *Op. cit.,* page 46

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. Islamic education has an important contribution to achieve the purpose of Islamic education. Zainuddin stated that, the purpose of Islamic education result could be formulated as follows:

a.   The human could again inner satisfaction, safety and happiness of living in this world as desired. With Islamic education embedded inside human soul, human will be able to follow Allah's order which can't be wrong so the purpose of desiring happiness could be achieved.

b.   The human could avoid the influence of misleading aqeedah (musyrik) which is merely the result of thought and culture.

c.   The human could avoid the influence of thoughts which fundamentally merely a theory of materialism such as capitalism, communism, colonialism, etc.

Thus, the purpose of Islamic education is inside every human's soul, so that it could be actualized in daily life. In other word, the purpose of Islamic education is essentially to create Muslim character.

D. The Componens of Islamic Education

1. Curriculum

Curriculum is one of componens of education. Curriculum is tools to achieve the aim of education, and the guidance of teaching and learning. Curriculum is dynamics, and curriculums are change according time, knowledge, student intelligence level, culture, and environment need.[21]

Curriculum is consisting about some learning study. Learning study is culture collection and positive experience to deliver for student, student must learn and understand all learning study, the learning study is teach in school and the aim of curriculum is get a diploma.

On learning about curriculum, show about some of concept of curriculum, that is follows[22]:

a. Ideal curriculum, which is expectation curriculum.

b. Real curriculum or actual curriculum, that is real activity have do in teaching and learning process.

c. Hidden curriculum, that is all about something which students positive affect when teaching and learning process.

d. Curriculum and learning, curriculum show about the generally program and learning is reality.

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[21] Zainal Arifin,. *Konsep dan model pengembangan kurikulum*,. (Bandung:Remaja Rosdakarya,2013) page 2

[22] *Ibid*,. page 7

2. Teachers

The teacher is primary component of education, education is about teacher and student. Both of them have human interaction, that if the subject of education. In teaching and learning process, teacher is key to determine the learning quality, which is cognitive, affective, and psychomotor.

a. The meaning of teacher

Teacher is people which teach. Teacher is someone or else that give an affect for student treatment, so the student will be grow and get a potential development.[23]

So, the teacher as people as teacher have explained in UU Sisdiknas No. 20 years 2003, teacher is professional human resource that have a job to planning, doing the teaching and learning process, scoring the result of teaching and learning, doing a guidance and treatment, and doing a research and environment devotion, especially for teacher and college.

b. Teacher competence

Teacher is human resource which prepared to professional teaching of student, so in nation educational system context, the teacher must have a competence to manifest the aim of nation educational system.

The competence of teacher appropriate UU Sisdiknas years 2003, it is follows[24]:

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[23] Fatah Yasin,. *Dimensi-dimensi Pendidikan,*. (UIN Malang Press, 2008) page 68
[24] *Ibid,*. page 73-77

1. Pedagogy competence

   Pedagogy competence is teacher competence to manage the student teaching and learning.

2. Professional competence

   Professional competence is teacher competence to understand the material of teaching and learning deeply.

3. Personality competence

   Personality competence is competence that has in teacher characteristic, that are stable, maturity, and good role model for student.

c. Task and the responsibility of teacher

   Djamarah (2003: 43-48) explain about the task and responsibility of teacher, that is follows[25]:

1. Corrector, teachers can differences about true values and bad values. The correction can do comprehensive begin affective until psychomotor.

2. Inspiratory, the teacher must be a inspiratory/figure for student learning, the guidance of good learning, and solve a problems.

3. Informatory, the teacher must give information about science development and technology.

4. Organizer, the teacher must have a competence to manage the academic activity.

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[25] A. Fatah Yasin,. *Dimensi-dimensi Pendidikan Islam,.* (UIN Malang Press, 2008) page 82

5. Motivator, the teacher must have a competence to support the student for active learning.

6. Initiator, the teacher must have a good idea for education and learning.

7. Facilitator, the teachers give a facility for easy learning.

8. Guide, the teacher must have a competence to guiding the student.

9. Demonstrator, the teacher can demonstrate the material of learning.

10. Management of class, the teacher must have a competence to manage a class.

11. Mediator, the teacher must have a competence to be a functional media as communication tools for interactive process.

12. Supervisor, the teacher must have a competence to critic scoring about learning process.

13. Evaluator, the teacher must be a good evaluator.

3. Cost and tools

School is need a cost, this cost for procurement tools, the salary of teacher and employee, and tool maintenance. For institution that has a school, infestation in education has another meaning. With education, the institution can disseminate idea as a true, can educate the agent of organization.

Muslim in Indonesia generally, have a *dakwah* program, to disseminate Islam. School is *dakwah* media. To increase the quality of school need a term, this are follows[26]: first, understanding an educational modern theory,

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[26] Ahmad Tafsir,. Page 98

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that is Islamic theory. The second is the availability cost. One of source of availability of cost for Islamic education is *wakaf, wakaf* is come from *amal* of treasure result. For generally meaning, the tools of education are all of that used teacher and student in learning process. Like school building, laboratory tools, curriculum, method, and educational administration.[27]

School building has great learning rooms, give an opportunity for student to learn better. The kind of tools in all school is same, the differences is the aim of curriculum addition.

E. The Important of Islamic Education

The Islamic education is the thing that is most fundamental and primary in Islam. However still many among the public who have yet to understand, understand and appreciate will actually meaning and the fact of the Islamic education required, so there are not a few in meaning. Muslims should understand and understand brochures under the Prophet peace is upon him.

The experience of unity is a sacred experience. 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 Islamic education will educate the human spirit for sincere in his entire life living only to Allah. 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.

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[27] Ahmad Tafsir,. Page 90

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

a. The unity underlying all human thought about the world

b. Automatically, the conceptualization of unity implies a concept of shirk which have actualization-implication-social implications

c. Unity is the conception of Islam that could be disputed with secularism, humanism or existentialism.

The second position, human 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 transformation 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.[28] 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 human race does not have a direction and do not know for what life in this mortal world. Surely a misnomer even a

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[28] Mar'ie Muhammad,. *Dengan Tauhid Kita Bangun Masyarakat yang Hanif., (*Jakarta: Al-Azhar, 1996), page 10

24

tragedy, if mental illness and spiritually dangerous to infect those who declare themselves muslim.[29]

Human that 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 face humanistic values, even they can behave destroy 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 Islam values. 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 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 a God since before he was born in the world. Children should be build up to tawheed development, so more perfect and become a man of unity who truly love God above all else.[30]

F. The Model of Islamic education in Integrated Islamic School

Integrated Islamic School is school that implement the concept of Islamic education based on Al-Qur'an and As Sunnah. Integrated term in Integrated Islamic School is *taukid* (amplifier) from Islam. The meaning is Islam that comprehensive, and integral.

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[29] Ibid., page 11
[30] *Ibid.,* page 11

Integrated Islamic School combining the method of learning, alignment expect the development of learning process that varieties. Integrated Islamic School is Islamic School that integrative organize between values and Islamic teaching with curriculum, used effective learning and cooperative between teacher, parents, and environment.[31]

1. The Characteristic of Islamic education of Integrated Islamic School

   The Islamic education in Integrated Islamic School has a characteristic, which are follows[32]:

   a. Islam is Philosophy foundation

   b. Integration of Islamic values in curriculum

   c. Apply and develop learning method to achieve optimization teaching and learning process

   d. Priority is *Qudwah Hasanah* (good model) to build the student

   e. Habit a *solih* (good) environment in school

   f. Involve the parents and community to support the achieve of Islamic education goals.

   g. Give priority to *ukhuwah* (relation) values in daily interaction

   h. Build a culture, cleanliness, neatness, and beauty.

   i. All of process in school activity is oriented by quality

   j. Build the professionalism culture in teacher and staff

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[31] JSIT Indonesia,. *Standart Mutu-Kekhasan Sekolah Islam Terpadu,.* (2014) page 5
[32] *Ibid,.* page 6

2. The Strategy Concept

   The strategy concept of Islamic education by Integrated Islamic School for teaching and learning that is follows[33]:

   a.   Apply *Robbaniyah* paradigm in learning

   b.   Used mosque as the central of activity

   c.   Formulate the programs of learning

   Islamic education in Integrated Islamic School has a characteristic, strategy concept that different with other Islamic school. The operational principle of Integrated Islamic school is learning system that the student is central of Islamic education. Learning with doing, develop social competence, intuits development, imaginative, faith of Allah, problem solving agent, student creativity development, teamwork, and solidarity.[34]

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[33] JSIT Indonesia,. *Standar Mutu-Kekhasan Sekolah Islam Terpadu,.* (2014) page 46
[34] *Ibid,.* page 45

CHAPTER III

THE METHOD OF RESEARCH

A. The Approach and Type of Research

This study used a qualitative approach and descriptive analysis. According to Bogdan and Taylor, qualitative approach is research procedure that result descriptive data like words, and spoken from object and behavior of object.[1] This is because this study seeks describes reality and tried to describe a state and all its aspects in order to provide information to the researcher clearly.

The characteristic of the descriptive method are: *first,* to focus on solving the problem that exist in the present, in the actual problems. *Second,* the data collected initially arranged, describe and analysis (because this method is sometimes called the analytic method).[2] The type of research is case study, case study a study conducted intensive, detail and depth about organization, institution or certain symptoms.[3]

In this kind of research perspectives and approaches above, the tried to explain the reality of this implementation of Islamic education in Integrated Islamic Junior High School Al-Ghozali Jember, covering concepts and value systems are developed, implementation of Islamic education in the daily activities, culture and environment in Integrated Islamic Junior High School Al-Ghozali Jember. The exposure data derived from interviews, documentation, field notes, field observations and others.

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[1] Lexy J. Moleong,. *Metode Penelitian Kualitatif.* (Bandung: Rosda Karya, 2002). Page 3

[2] Winamo Surakhmad,. *Pengantar Penelitian Ilmiah Dasar Metode dan Teknik.* (Bandung:Tarsito, 1990), page 139

[3] Suharsimi Arikunto, *Prosedur Penelitian Suatu Pendekatan Praktek*. (Jakarta: Rineka Citra, 2002). Page 115

B. The Site of Research

Institute of Integrated Islamic Junior High School Al-Ghozali Jember addressed in Kaliurang 175, Tegalgede, Sumbersari, Jember. Postal 68121 with telephone number (0331) 326392.

C. Data and The Source of Data

Data is a something it takes as a support to solve the focus of research. The data of qualitative research is word, behavior, and the others are second data like document, etc. Words and behavior the object are observed or interviewed is a primary data and recorded by report or video/audio recorder, take a picture or film.[4]

The data in this study is a description, action, activity, behavior and notes that can be used as a basic study with regard to Islamic education implementation in Integrated Islamic Junior High School Al-Ghozali Jember.

The data source is the subject of where the data was obtained.[5] Or subjects that could provide data in the form of word, 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 question, both written and oral questions. When researcher 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 action, the rest is additional data in the form of documents

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[4] Nasution,. *Metode Penelitian Naturalistik Kualitatif.* (Bandung: Tarsito, 1998), Page 112
[5] Suharsimi Arikunto, *Op, cit.* page 79

and others.[6] Therefore, the type of data associated with this study is two kinds, namely:

1. Primary Data

Primary data is data based on information directly about a problem as a focus of research. This primary data is more used and one of qualitative research criteria. Data is found from open interview and depth with oriented on question list. According Moleong, words or spoken and human being behavior are primary data on research.[7]

Data obtained from the source directly, observed and recorded directly, such as interviews, observation, and documentation with the relevant parties, especially the head of Institution, the principal of school, the vice principal of curriculum, chief of boarding school, and student of Integrated Islamic Junior High School Al-Ghozali Jember.

2. Secondary Data

Secondary data is a data to complete primary data based on research activity. Secondary data is documents like notes. Moleong in his book about qualitative research method said that source of data and the other important source are written source like biography of school, profile, documents, archives, evaluation, daily report, etc. Beside of that, picture and statistical data include as a secondary data.[8]

That is data obtained from existing data and have studied the relationship problem that includes existing literature. The selection of informants in this

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[6] Lexy J Moelong, *Op, cit,*. Page 157
[7] Suharsimi Arikunto. *Op, cit.* page 112.
[8] *Op. cit*. page 113-116.

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 procedure to obtain the necessary data. In this study the method used in collecting the data is as follows:

1. Observation Method

Observation method is a method that using as observer and report systematically about phenomenon observed.[9] The observation in this research is looking at event, movement or process.[10]

According Parsudi Suparlan in Hamid Patilima's book *Metode Penelitian Kualitatif,* observation of collecting data technique is require researcher include in social environment to look and understanding the phenomenon, appropriate with understanding meaning by citizen observed.[11]

a. Participant observation and non-participant observation

According Lexy J. Moelong say, the position of researcher in qualitative research is planner, implementer, data collector, analysis, interpretation data and finally to report the result of research.**[12]**

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[9] Lexy J, Moelong. *Op, cit.* page 112
[10] Suharsimi Arikunto. *Op, cit.* page 189
[11] Hamid Patilima, *Metode Penelitian Kualitatif.* (Bandung: Alfabeta, 2005). page 67
[12] Lexy J. Moelong,. *Op, cit,.* page 12

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

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, researcher 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 term related to the study:

1. The location or place of Integrated Islamic Junior High School Al-Ghozali Jember.

2. The Actors involved of the Islamic education implementation in Integrated Islamic Junior High School Al-Ghozali Jember.

3. The activity of Islamic education in Integrated Islamic Junior High School Al-Ghozali Jember.

2. Interview Method

Interview method is a dialogue from interviewer to get information from interviewee.[13] According Deddy Mulyana in his book *Metodologi Penelitian Kualitatif,* interview method is a technique to collect data and information. Interview is a form of communication between two persons or more, involve anyone who want get information from the others with giving a question based on special purpose.[14]

Interview activity more deeply if use interview guidelines with a list of question to ask the informant. The guidelines help interviewer, collecting data and information and then based on the improvisation researcher in object of research.[15]

a. In guided Interview

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 they are being interviewed. Thus the atmosphere will be

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[13] *Ibid,*. page 202

[14] Deddy Mulyana. *Metodologi Penelitian Kualitatif*. (Bandung: Remaja Rosdakarya, 2003) page. 180

[15] Hamid Patilima. *Op, cit. page* 7

more relaxed because just a regular conversation. The weakness of this technique is the use of questioning sometimes less directions.

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

Free guided interview is combination of the free interview and guided interviews. From the three types, the authors use the free guided interview. Interview with the following considerations:

1.   By the guide 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 Islamic education in Integrated Islamic Junior High School Al-Ghozali Jember. These data were obtained by interview method, which in its implementation addressed to:

a. The headmaster of Integrated Islamic Junior High School Al-Ghozali Jember.

b. The vice headmaster of academic Integrated Islamic Junior High School Al-Ghozali Jember.

c. The chief of boarding in Integrated Islamic Junior High School Al-Ghozali Jember.

d. The student in Integrated Islamic Junior High School Al-Ghozali Jember.

3. Documentation Method

Documentation method is a method to looking for a variable data about notes, transcript, book, newspaper, magazine, *notulen*, meeting, *leger*, agenda.[16]

In this study the method of documentation used to obtain data relating to: a) a brief history of the founding of Integrated Islamic Junior High School Al-Ghozali Jember, b) vision and mission, c) organizational structure of Integrated Islamic Junior High School Al-Ghozali Jember, d) the state and students Integrated Islamic Junior High School Al-Ghozali Jember, f) State of infrastructure that support the implementation of Islamic education in Integrated Islamic Junior High School Al-Ghozali Jember.

E. Data Analysis

Analysis data in this qualitative research will be done before observe, place of research, and after the collecting data. Nasution (1988) in Sugiyono's book *Metode Penelitian Kuantitatif, Kualitatif, dan R & D* say that analysis begin since arrange and explain the focus of research, before research until writing a result of research report.[17]

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[16] *Op, cit. page* 88
[17] Sugiyono. *Metode Penelitian Kuantitatif, Kualitatif, R&D.* (Bandung: Alfabeta, 2011). Page 245

But the fact, analysis steps of qualitative data since of collecting data process and after finished collecting data. At the time of interview, the researcher has analysis to answer of interviewee. Miles and Huberman (1984), explained that activity in analysis of qualitative data have done interactive and continuously.[18]

In the qualitative assessment, the data obtain 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 Bagdan and Biklen in his book Qualitative Research for Education: An Introduction to Theory and Methods, as quoted by Prof. DR. Lexy J. Moelong, 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 patterns, discovering what is important and what is learned, and deciding what can be told to others.[19]

On the other hand, according to Seiddel cited by Moelong that qualitative data analysis process runs as follows.[20]

1) Record the result court records, the case was given the source code so that the data can still be traced,

2) Collect, selecting classify, synthesis, making interview, and create the index,

3) Think, by way of making that category of data that has meaning, search for and find patterns and relationship, and make the findings public.

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[18] *Ibid, page* 246
[19] Lexy J. Moelong, *Op, cit,* page 48
[20] Lexy J. Moelong, *Op, cit,* page 248

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 researcher 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.[21] 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 detailed by describing the symptoms of the existing, as well as trying to define the problem or get justified circumstance and practices that are taking place.[22]

In the data analysis the researcher describes and elaborates on the implementation of Islamic Education in Integrated Islamic Junior High School Al-Ghozali Jember. In qualitative research data analysis performed during and after data collection. Therefore, the researcher have formulated:

a. **Analysis during data collection**

In this stage the researcher come to field to collect data from various sources. To facilitate to collecting data, the researcher establishes the following

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[21] Nana Sudjana, Ibrahim. *Penelitian dan Penelitian Pendidikan.* (Bandung: Sinar baru, 1989), page 64

[22] Sumadi Suryabrata, *Metode Penelitian.* (Jakarta: PT Raja Grafindo, 1987) page 141

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 collected when the field was obtained from interviews, documentation, and observation is still a disheveled data have not been systematically arranged or terms in this 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 step used in analyzing research data have been obtained from various sources is not much different from the data analysis steps above, namely:

1. Record and analyze all result data obtained from various sources, from interviews, observation, and documentation.

2. Collecting, sorting, synthesizing, making overviews and classify the data according to the data needed to answer the problem formulation.

3. From the data that has been categorized, the researcher think to looking for meaning, relationship, and make general findings related to the formulation of the problem.

F. Checking the Validity of Data

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.[23]

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

To test data credibility in this research, the researcher uses triangulation. Triangulation in credibility test is refers to as a check of data from several sources manner and time. So, there are triangulation source, collect data technique and time.[24] 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 Integrated Islamic Junior High School Al-Ghozali Jember.

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 Islamic education in Integrated Islamic Junior High School

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[23] Lexy J. Moelong, *Op, cit.* page 324-325
[24] *Ibid,.* page 273

Al-Ghozali) 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 of 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, start from data collection to the report that been well structured.[25]

G. Stage of Research

To do qualitative research, the stages that must have by researcher to find a data by qualitative research process, according Moelong this stages is pre research, research, and post research.[26]

1. Pre Phase Field

In this stage the researcher submit a proposal title and advance to the Faculty of Tarbiyah and Teaching Sciences UIN Maulana Malik Ibrahim Malang next set of subjects to be studied. Although pre phase field stage, researcher has done a preliminary observation or initial assessment that aims to obtained and overview of the state of the field and gain certainty between thesis title with the reality on the field. Along with the things mention 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 researcher began collecting data, conducting interviews with informants, noting the particulars

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[25] Hartono, *Bagaimana Menulis Tesis yang Baik,* (Malang: UMM Press), page 160
[26] Lexy J. Moelong,. *Op, cit,.* page 127

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of the documents and record things that are being observed. Researcher trying to obtain as much information about the implementation of Islamic education in Integrated Islamic Junior High School Al-Ghozali Jember and the things that the related. Before doing the interview the researcher prepare in advance a list of questions, but the questions that researcher can develop them if the answers of the informants is too short and direct these questions to focus research.

3. 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 researcher classify and organize data into a pattern so as to produce a clear description, detailed and systematic. As has been explained in advance 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.

Table 3.2. Timetable of Research

No	Activities	BULAN																								
		Oct 2014				Nop 2014				Dec 2014	Jan 2015	Peb 2015	Mar 2015				Apr 2015				Mei 2015				Jun 2015	
		1	2	3	4	1	2	3	4				1	2	3	4	1	2	3	4	1	2	3	4	1	2
1	**First Stage: The preparation of Research Idea**																									
	a. Preparation of research idea	Y	Y	Y	Y	Y																				
	b. Research idea exam						Y																			
	c. Research idea revision							Y																		
2	**Second Stage: Writing a Research Report**																									
	a. Preparation of Research												Y	Y	Y											
	b. Collect Data												Y	Y	Y	Y	Y	Y	Y		Y	Y	Y			
	c. Analysis and Processing of Data																Y	Y	Y		Y	Y	Y			
	d. Writing a Research Report												Y	Y	Y	Y	Y	Y	Y		Y	Y	Y			
	e. Consultation															Y							Y			
3	**Third Stages: Final Report**																									
	a. Last Consultation																							Y		
	b. Report Revision																							Y		
	c. Report examination																									Y

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CHAPTER IV

RESEARCH FINDINGS

A. **General Description of The Research Object**

1. **The History of Integrated Islamic Junior High School Al-Ghozali Jember**

The Integrated Islamic Junior High School Al-Ghozali was established in 2006 by Ustadz Khoirul Hadi, Lc as one of Islamic figure in Jember. Before established this school, Ustadz Khoirul found Integrated Islamic Elementary School under Al-Ihlas foundation, and he thought about its necessity for a school advanced. Because the Integrated Islamic Junior High School Al-Ghozali needs human resources for its operational, then he established a foundation that was Al-Ghozali.

Ustadz Khoirul Hadi as founder is not alone. Ustadz Mahfudi Husodo, that businessman in Jember, helped an established the process as single donor of Al-Ghozali foundation. Then *Lembaga Amil Zakat*, Rizki, helped to develop this school. This cooperation last until now.

Al-Ghozali foundation has human resources from Jember University Lectures like Mr. Didik, Mr. Marianto, and Mr. Habib as foundation executive board in Al-Ghozali for the first. nowadays, the chief of Al-Ghozali foundation is Mr. Suwardi who comes from Jember University. The majority of educators come from Jember University, that is from Faculty of Education.

In 2007, the Integrated Islamic Junior High School Al-Ghozali received its student from received the first nine students from the its educators.

While the Boarding on Integrated Islamic Junior High School Al-Ghozali was established with the school as home stay for the students out of town. furthermore, it is developed to be Islamic Boarding that has a curriculum based on *JSIT* (Islamic Integrated School Association). Education in boarding focuses on student's Islamic training.

In 2012 up to now, Al-Ghozali foundation join with Ibnu Katsir Tahfidzul Qur'an Islamic boarding to develops the curriculum of Islamic education and tahfidzul Qur'an.Integrated Islamic Junior High School Al-Ghozali Jember is educational institution that integrated Islamic values with science to create the generation that has spirituality, intelectual, and social independent. Those strong characters are expected to be a role model.

2. Vision, Mission, and Purpose of Integrated Islamic Junior High School Al-Ghazali Jember

a. Vision

Create an Islamic character, scientific habits, and life skill.

b. Mission

1) Optimize spiritual skill and intellectuality for the student in the future life.

2) An academic Training skill for the advance education.

3) Upgrade a life skill adapted with the circumstances.

c. Purpose

1) Having a deep Tauhid

2) Having a good attitude

3) Having strong interaction with Al-Qur'an (10 juz Memorizing Qur'an at Minimum)

4) Having an academic achievement

5) Having a leadership

6) Have a self-management

7) Discipline and good behavior

8) Independent and social concern

9) Have an Arabic and English skill

10) Accepted in qualified school

3. School Identity

School	: SMP Islam Terpadu Al-Ghozali Jember
School Statistic Number	: 421.3/2371/413/2009
NPSN	: 20556102 / 202052430298
Address	: Jl. Kaliurang 175
Region	: Tegalgede
Sub-district	: Sumbersari
District	: Jember
Phone/Fax	: 0331-326392
Email	: smpit.alghozali@gmail.com
Website	: www.smpitalghozali.sch.id
Year Established	: 2007
Accreditation Status	: -
Accreditation Year	: -

Foundation : Al-Ghozali

Land : 1205 m^2

School Model : Boarding

Principal : Sudiyanto, S. Pd.

Principal Phone Number : 081252790860

4. **The Data of Student**

During academic year of 2014-2015, the students of Integrated Islamic Junior High School Al-Ghozali Jember have 137 students, described as follow:

Table 4.1. The Table of Students Data[1]

No	Grade	Group	2014-2015		
			M	F	Total
1	7A	Class 7	35	0	35
2	7B	Kelas 7	0	31	31
3	8A	Kelas 8	25	0	25
4	8B	Kelas 8	0	22	22
5	9	Kelas 9	15	9	24
Total			75	62	137

The devision of class divided by gender, it is important to make a student confident and focus. In addition, it is distinguish with another general school with Integrated Islamic School association.

5. **Organizational Structures of Integrated Islamic Junior High School Al-Ghozali Jember**

The organizational structure of Integrated Islamic Junior High School Al-Ghozali Jember during academic years 2014-2015, describe as follow:

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[1] The data of student available at the secretariat of Integrated Islamic Junior High School Al-Ghozali Jember.

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┌──────────────────┐              ┌──────────────────┐
│  The Head of     │─────────────▶│    Principal     │
│  institution     │              │                  │
└──────────────────┘              └──────────────────┘
                                            │
                                            ▼
                                  ┌──────────────────┐
                                  │ Vice of Principal │
                                  └──────────────────┘
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Student Executive Board Departement	Boarding Department	Counseling Department	Al-Qur'an Department

Rumah Qur'an putra   *Rumah Qur'an putri 1*

Rumah Qur'an putri 2

Rumah Qur'an putri 3
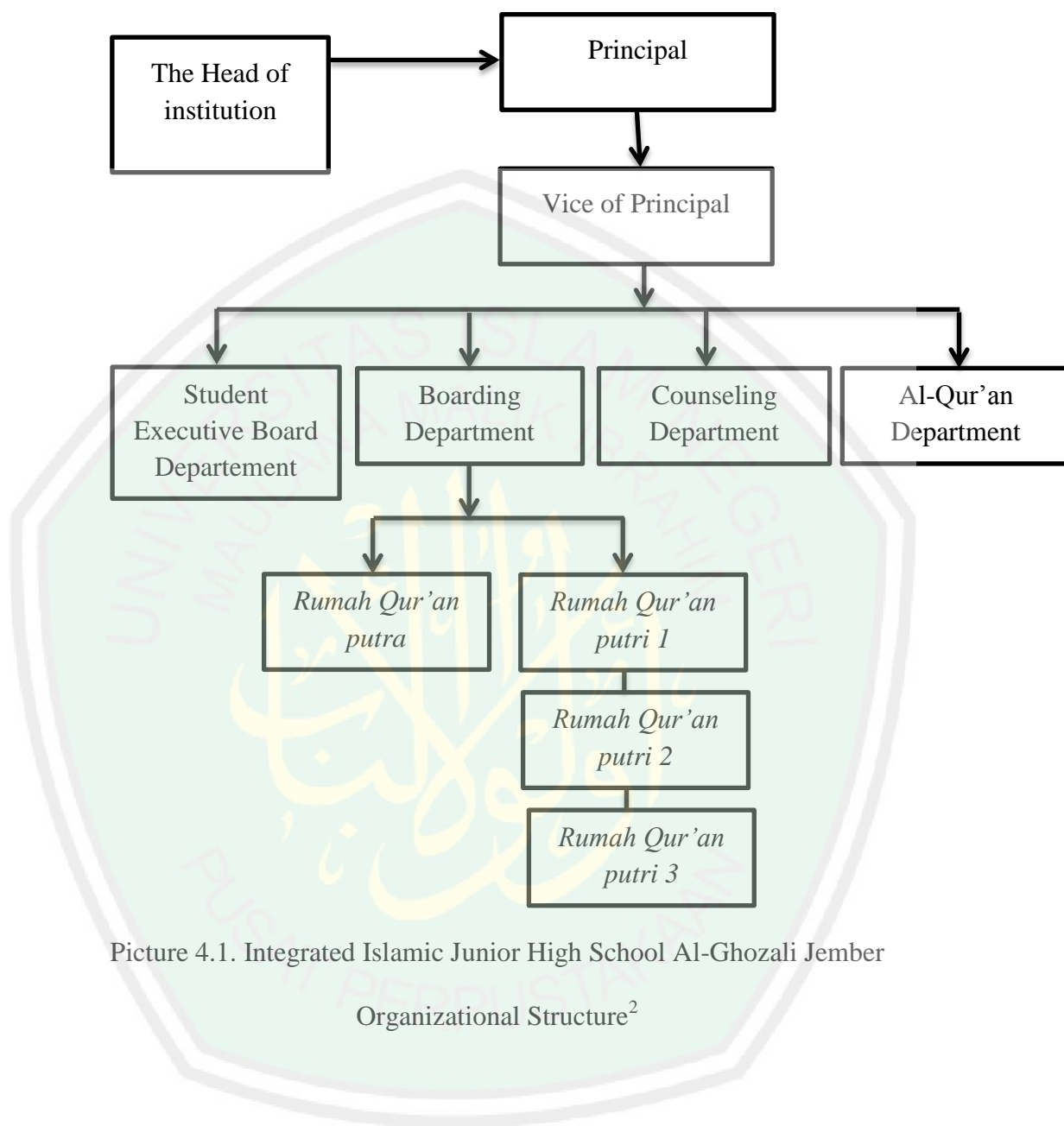
Picture 4.1. Integrated Islamic Junior High School Al-Ghozali Jember

Organizational Structure[2]

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[2] Principal (Sudiyanto, S.Pd), Chief of Student board (Ismail Zulqqornain, S.HI), Student Executive Board Departement (Kukuh A. P, S.Pd), Boarding Department (Firdausi N. A), Counseling Department (Afifah, S. Psi), Al-Qur'an Department (Aisyah, S.Pdi)

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6. Teacher and Staff

The amount of teacher and staff dedicating their life in Integrated Islamic Junior High School Al-Ghozali Jember, academic year 2014-2015 are 26 described as follow:

Table 4.2. The Teacher and Staff Database[3]

No	Classifications	Gender		Education Level		
		M	F	D1	D3	S1
1	Principal	1				✓
2	Counseling		1			✓
3	Teacher on Class					
	a. Math	1	1			✓
	b. Indonesian		1			✓
	c. Science	1	1			✓
	d. Islamic Studies	1				✓
	e. Social	1				✓
	f. English		1			✓
	g. Art		1			✓
	h. Civic	1				✓
	i. IT	1				✓
4	Teacher on Diniyah	2	3			✓
5	Teacher on Qur'an Class	5	1			✓
6	Administration Staff	1	1			✓
7	Gardener					
8	Security					
9	Technisian					
10	Librarian					
11	Laboran					
	Total	15	11			

The teacher of Integrated Islamic Junior High School is derived from Ibnu Katsir Islamic Boarding for Qur'an subject study. While the chief of boarding derived from the teacher of Diniyah.

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[3] The data of teacher and staff available at the secretariat of Integrated Islamic Junior High School Al-Ghozali Jember.

B. Research Finding

1. Concept and Education System of Islamic Education in Integrated Islamic Junior High School Al-Ghozali Jember

Islam has universal values. Education in Islamic perspective cannot be disengaged of the fact and purpose of human creation. Education in Islamic Perspective means effort in preparing human conciousness, ability, and responsibility to run human creation's mission. Allah has clearly stated that mission in Al Baqarah : 30

وَإِذْ قَالَ رَبُّكَ لِلْمَلَٰٓئِكَةِ إِنِّى جَاعِلٌ فِى ٱلْأَرْضِ خَلِيفَةً ۖ قَالُوٓاْ أَتَجْعَلُ فِيهَا مَن يُفْسِدُ فِيهَا وَيَسْفِكُ ٱلدِّمَآءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ ۖ قَالَ إِنِّىٓ أَعْلَمُ مَا لَا تَعْلَمُونَ ﴿٣٠﴾

(Wa idz qoola robbuka lilmalaa,ikati innii jaa'ilun fi al,ardli kholiifatan, qooluu ,ataj'alu fiihaa man yufsidu fiihaa wa yasfiku addimaa,a wa na<u>hnu</u> nusabbi<u>hu</u> bi<u>h</u>amdika wa nuqoddisu laka, qoola innii ,a'lamu maa laa ta'lamuuna)

Behold, thy Lord said to the angels: "I will create a vicegerent on earth. "They said:"Wilt Thou place therein one who will make mischief therein and shed blood?-whilst we do celebrate Thy praises and glorify Thy holy (name)? "He said."I know what ye know not".[4]

Integrated Islamic School is institution implement islamic education concept based on Qur'an and Sunnah. Islamic education is one offers a great ideas of the foundation Integrated Islamic School Asosiation as solution in preparing civilized and dignified future generations of Islam. Therefore, its concept and a clear identity in existence are needed. Ustadz Sudiyanto, the

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[4] Mushaf Al-Qur'an Terjemah. page 6

headmaster of Integrated Islamic Boarding Junior High School Al-Ghozali

states, that:

Pendidikan Islam di SMPIT Al-Ghozali menyesuaikan dengan kurikulum JSIT yang mengimplementasikan konsep pendidikan Islam berlandaskan Al-Qur'an dan As Sunnah dan lebih menekankan pada tilawah, tazkiyah, dan ta'limah. Namun tetap menggunakan kurikulum kemendikbud. Sekolah SMPIT Al-Ghozali Jember mengkombinasikan keduanya .[5]
(Islamic education in Islamic Boarding Integrated Junior High School Al-Ghozali Jember adjusts to Islamic Integrated School Network Curriculum that implement an Islamic education relied on Al-Qur'an and As Sunnah such as *tilawah,tazkiyah,* and *ta'limah.* But for the formal school, it uses a curriculum from Ministry of Educational Affair, so we combine both of them).

The integrated Islamic Junior High School Al-Ghozali Jember is part of Ministry of Educational Affair that combines Islamic education like *Tilawah, Tazkiyah, and Ta'limah.* The Islamic Studies normally is formal study at School which lasts for two hours in a week. whereas, it is different with Islamic education in Boarding that last for all day long.

Pendidikan itu cenderung pada upaya pembinaan pribadi, sikap mental dan akhlak anak didik. Sehingga pendidikan Islam itu adalah pembentukan pribadi muslim yang taat, berilmu pengetahuan dan beramal sholeh. Jadi pendidikan Islam adalah usaha sadar dari pendidikan terhadap perkembangan fisik dan psikis anak didik sesuai dengan ajaran Islam menuju terbentuknya kepribadian muslim yang utuh.[6]
(Education tends to construct individual development, mental attitude, and student character. While, Islamic Education builds muslim religiously that have good intellectual and deed. Those show that Islamic education is an effort towards students in both physical and psychological development according to Islamic line regarding to its purpose in constructing comprehensive muslim personality).

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[5] Interview with ustadz sudiyanto (Headmaster of Integrated Islamic Boarding Junior High School Al-Ghozali Jember), Monday, 30 March 2015 time 10.00-12.00 AM in the office.
[6] Interview with ustadz Ismail (vice of Headmaster, Kepesantrenan Departement) Monday, 6 April 2015 time 10.00-11.00 AM in front of Mosque

Islamic education strives for forming islamic value besides construct student's intelligence and good deed. The statement is then completed by Ustadz Ismail as the vice of headmaster, Boarding Department of Integrated Islamic Junior High School Al-Ghozali as follow:

Asrama disini sebagai media pengembangan pendidikan Islam. Salah satunya adalah mengembangkan potensi anak melalui tahfidzul Qur'an di asrama dan ada mentoring pekanan yang dibimbing oleh pendamping akademik.[7]
(Islamic boarding becomes media development of Islamic education. One of them is develop students potential on *Tahfizil Qur'an* and Mentoring every week by academic guide)

Islamic education plays out as media to develop student's potential and matured with mentoring, as the primary steps for Islamic educational evaluation guided by Academic advisor, and Al Qur'an guiding as well. These ways rely on Al-Alaq :1-5

$$ اقْرَأْ بِٱسْمِ رَبِّكَ ٱلَّذِى خَلَقَ ۝ خَلَقَ ٱلْإِنسَـٰنَ مِنْ عَلَقٍ ۝ اقْرَأْ وَرَبُّكَ ٱلْأَكْرَمُ ۝ ٱلَّذِى عَلَّمَ بِٱلْقَلَمِ ۝ عَلَّمَ ٱلْإِنسَـٰنَ مَا لَمْ يَعْلَمْ ۝ $$

(,Iqro' bismi robbika alladzii kholaqo. kholaqo al,insaana min 'alaqin. ,iqro, wa robbuka al,akrom. Alladzii 'allama bilqolam. 'allama al,insaana maa lam ya'lam)
Recite in the name of your Lord who created. Created man from a clinging substance. Recite, and your Lord is the most Generous. Who taught by the pen. Taught man that which he knew not.

The concept and the great principle must be based on a strong pillar to implement Islamic Education in this institution. The student must implement *Tilawah, Tazkiyah* and *Ta'limah* in their daily activities.

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[7] Interview with ustadz Ismail (Vice of Headmaster, Kepesantrenan Departement), Monday, 6 April 2015 time 10.00-11.00 AM in front of Mosque.

Through this custom, student's daily behaviour will reflect their daily activities. some pillars of Islamic education which then will be systematically developed the value as a pillar among others.

a. *Hablumminallah*

The Islamic education is teach to believe and love to Allah. Many ways can be conducted to create loving to Allah, one of them is accustom the students to always put Allah in any works and activites. That statement is in line with statement of Ustadz Ismail as Educational Religion's teacher.

> *Pendidikan itu ya tidak hanya membekali siswa pengetahuan. Apalagi pendidikan Islam, siswa tidak seharusnya Cuma diberikan pengetahuan mengenai Allah saja, melainkan juga dengan membiasakan siswa untuk mengenal Allah. Untuk di KBM kan jelas, itu sesuai dengan Kemendikbud mengenai pembelajaran Agamanya. Nah untuk program pendidikan Islam sendiri, ya dengan kegiatan di asrama itu.[8]*
> (Education is not merely supply intelectual and science to the students. Islam adjusts students to know more about Allah and its ways to get closer to Him. It is in line towards education Affair's curriculum while the islamic programs are fully conducted by activities in boarding.)

Drawing toward Allah will deliver human towards *muraqabatullah* (always feel watched by Allah) the manifestation in loving Allah. then, Ustadzah Zahra as the Wali Asrama added :

> *Di Asrama itu, siswa wajib melakukan sholat wajib secara berjamaah. Membiasakan sholat rowatib, dzikir pagi dan sore, puasa sunnah, dan kegiatan lain yang mendorong siswa untuk mengenal Allah. Karena kan dari mengenal itu, akhirnya mencintai Allah. Sedangkan untuk yang non asrama, sekolah yang mengatur dengan mewajibkan sholat dhuha dan dzikir bersama.[9]*
> (Students are accustomed to conduct concregation prayer, rawatib, routine dhikr, fasting sunnah, and another activities to encourage students

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[8] Interview with ustadz Ismail (Vice of Headmaster, Kepesantrenan Departement), Monday, 6 April 2015 time 10.00-11.00 AM in front of Mosque.
[9] Interview with Ustadzah Zahra (Islamic Boarding Guide), Tuesday, 21 April 2015 time 08.00-10.00 AM in loby of office

know Allah closer. This ends students to love Him. while for non-boarding, the academic organize to conduct Dhuha prayer and dhikr.)

b. *Hablumminannas*

Muslim owns the spirit and values of the high Islamic brotherhood. These values will also be instilled in student as form of awareness and a part of the Muslims with *hablumminannas* (relations among human).

In daily activities, the culture of *Hablumminannas* is always run by teacher and students of Integrated Islamic Junior High School Al-Ghozali Jember, such as exposure by Ustadzah Zahra as Islamic Boarding's Guide.

> *Siswa tentu harus memiliki hubungan yang seimbang antara hubungan vertical dan horizontal. Sehingga selain mencintai Allah, maka seluruh komponen sekolah harus mencintai sesama. Kami selalu membiasakan siswa untuk bersedekah sepanjang waktu, selain itu membangun persaudaraan dengan siswa lainnya dengan melakukan kegiatan bersama yang mengharuskan mereka berinteraksi seperti dzikir bersama itu.[10]*
> (Students surely own balance vertically and horizontally relationship. Beside loving to Allah, students are expected to love their fellow. We also accustome them to have alms. In addtion, they are encouraged to have activities that allow interactions among them).

One thing cannot be put aside of *hablumminannaas* is brotherhood. This interaction allows students to unite any characters. It is also clarified by ust. zahra,

> *Di asrama diajarkan untuk menyatukan berbagai macam karakter. Mereka harus dapat memahami karakter teman lainnya. Konflik pasti ada, namun bagaimana wali asrama membimbing mereka untuk menyelesaikan masalah mereka sendiri.[11]*
> (In boarding, students are encouraged to unite their characters. They suppose to understand their friends. Despite of conflict among them, it depends on how the teacher guide them to solve the problems).

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[10] Interview with Ustadzah Zahra (Islamic Boarding Guide), Tuesday, 21 April 2015 time 08.00-10.00 AM in loby of office
[11] Interview with Ustadzah Zahra (Islamic Boarding Guide), Tuesday, 21 April 2015 time 08.00-10.00 AM in loby of office

c. Maintaining Cleanliness, Neatness, and Beauty

Student should be given early awareness and understanding for the obligation to maintain cleanliness, neatness, and set the environment to keep beautiful. Thus, the student will get a reward from Allah.

Kita sering mendengar bahwa kebersihan itu sebagian dari iman. Oleh karena itu, di asrama ada kegiatan rutin mingguan untuk kebersihan dan kerapian lingkungan asrama. Ini di luar piket rutin harian siswa di asrama. Selain itu, setiap siswa wajib menjaga kebersihan dan kerapian barang pribadi masing-masing.[12]
(We regularly hear that cleanliness is next to godlines. Due to that, boarding department held weekly cleaning activities aroung boarding. Another than that, each student must keep their goods clean and tidy)

The objectives of this activity is to appear good-habbit awareness in islamic ways covering pray before and after eating, keep the body health, and keep the surrounding clean.

d. Independence

Student is equipped with the passion and determination to have independence in their life. It means that in facing of all the problems independent attitude is the basic for a person to gain success in life. This is in accordance with the following statement:

Nilai plus dari asrama adalah kemandirian. Siswa yang tinggal di asrama tentu berbeda dengan yang non asrama. Dengan mandiri, maka siswa akan terbiasa mengatur waktu mereka sendiri dan dengan mengatur waktu tersebut maka mereka bisa membuat planning belajar. Sehingga antara asrama dan non asrama memiliki perbedaan yang signifikan.[13]

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[12] Interview with ustadz Ismail (Vice of Headmaster, Kepesantrenan Departement), Monday, 6 April 2015 time 10.00-11.00 AM in front of Mosque
[13] Interview with ustadz Ismail (Vice of Headmaster, Kepesantrenan Departement), Monday, 6 April 2015 time 10.00-11.00 AM in front of Mosque

(The extra values of boarding school is about independence. Students who stay in boarding surely have significant differences with they who don't. This character appears student's awareness to manage their times).

e. *Uswatun Hasanah*

When people live in the community, they need *istiqomah* (commitment) and good role model. For student, as implementing *istiqomah* and good role model, they will have public positive image.

Guru merupakan uswatun hasanah bagi siswa, Alhamdulillah, guru di SMPIT ini tidak ada yang merokok. Sehingga siswa mendapat uswatun hasanah. Intinya semuanya ya kita mulai dari pihak guru, sebagai pihak yang paling dekat dengan siswa.[14]
(Teacher is a good model (*uswatun hasanah*) for students. *Alhamdulillah*, we have no smoker teacher that leads students to have *uswatun hasanah* (good role model). The point is about maintaining clloseness towards students).

Teacher is the first and main model to students at school for they are the closest person to students. Besides, students are organized to give good example towards their junior.

Sebagai siswa kelas 8, tentu saya harus bisa menjadi contoh yang baik bagi adek kelas maupun siswa lainnya. Karena di sekolah, saya wajib membimbing adek kelas dalam segala kegiatan sekolah.[15]
(As the 8th grader students, i must give good example to my juniors or another students. At school, it is compulsory for me to guide them in every scholl activities).

f. Discipline

Discipline is important to be practiced in education involving in Integrated Islamic Junior High School Al Ghozali Jember.

Untuk kedisplinan kita memiliki penawaran yaitu dengan menggunakan system point. Setiap anak yang melanggar kedisiplinan, maka poin

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[14] *Interview with ustadz Ismail (Vice of Headmaster, Kepesantrenan Departement), Monday, 6 April 2015 time 10.00-11.00 AM in front of Mosque*
[15] Interview with Vina (siswa kelas 8), Wednesday, 22 April 2015 time 08.30-09.00 AM in mosque

mereka akan berkurang yang nantinya akan menjadi PR di rapot akhlak. Begitu sebaliknya, ketika siswa dapat disiplin, maka mereka akan mendapatkan reward. Contoh kedisplinan itu, seperti tidak menggunakan HP baik di sekolah maupun di asrama, namun di asrama disediakan HP yang bisa digunakan siswa untuk menghubungi keluarga di rumah. *Selain itu disiplin dalam hal ibadah maupun yang terkait dengan sekolah.*[16]

(We offer credit point to practice discipline. Each student breaks the rule, their point will reduce that is recorded in report book. On the contrary, as the students have good discipline, they will get reward. The examples of its discipline are not using personal HP in school, rules about worship activities, and another rules at school).

g. Concern in studying

Concern in studying can be achieved while living at boarding. This has strong correlation with another boarding activities that force students to manage their time well.

Saya merasa lebih fokus, karena kegiatan yang fullday jadi saya tidak sempat memikirkan hal yang lain kecuali sekolah. Selain itu lebih produktif, sehingga semua kegiatan asrama dapat kami back up sendiri.[17]

(I get more focus for the crowded activities force me to think more about activities. then, i seem to be more productive that all boarding activities can be manage well by ourself)

SMPIT Al-Ghozali Jember membagi asrama menjadi dua kelompok dengan lokasi yang berbeda. Asrama untuk putra berada di area sekolah, sedangkan asrama putri berada di perumahan sekitar sekolah. Ini dimaksudkan untuk meminimalisir interaksi antara putera dan puteri sehingga peserta didik dapat fokus dengan belajar.[18]

(The integrated islamic Junior High School Al-Ghozali Jember devide the boarding become two groups with difference locations. The boys boarding in school area, while the girls boarding in around of school. It is mean to minimize students interaction between boy and girl. So, they are can focus studying)

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[16] Interview with ustadz Ismail (Vice of Headmaster, Kepesantrenan Departement), Monday, 6 April 2015 time 10.00-11.00 AM in front of Mosque

[17] Interview with Vina (8th graders students), Wednesday, April 22 2015 at 08.30-09.00 AM in mosque

[18] Observation in Boarding at Friday, April 24, 2015 07.00 WIB

Islamic education curriculum in Integrated Islamic Junior High School Al-Ghozali Jember adjust *JSIT* curriculum that oriented with Al-Qur'an and Haidts. On Al-Qur'an, the Islamic education purpose is the purpose of human being created that is as *Khalifah* and servant to Allah that have a worship obligation. But the study of Islamic religion in school use *KTSP* curruculum according education affair departement.

The integrated Islamic Junior High School Al-Ghozali Jember formulate Islamic education be three aspect, that is *Tilawah*, *Tazkiyah*, dan *Ta'limah*. The treatment is do in boarding. Boarding is a media to developt Islamic education in this school, so the student have Muslim character.

The impact of Islamic education is formulation of pillars, that is *hablumminallah*, *hablumminannas*, maintaining cleanliness, neatness and beauty, independent, *uswatun hasanah*, independence, dicipline, and concern in studying.

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┌──────────────────┐                              ┌──────────────────┐
│ The Concept of   │                              │  Hablumminallah  │
│ Islamic Education│                              └──────────────────┘
└──────────────────┘                              ┌──────────────────┐
         │                                        │ Hablumminannas   │
┌──────────────────┐     ┌──────────────────┐     └──────────────────┘
│ Learning Process │─────│  The Pillar of   │     ┌──────────────────┐
└──────────────────┘     │ Islamic Education│     │   Maintaining    │
                         └──────────────────┘     │   cleanliness,   │
                                                  │   neatness and   │
                                                  │      beauty      │
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                                                  │ Uswatun Hasanah  │
                                                  └──────────────────┘
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                                                  │   Independence   │
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                                                  │    Dicipline     │
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                                                  │   Concern in     │
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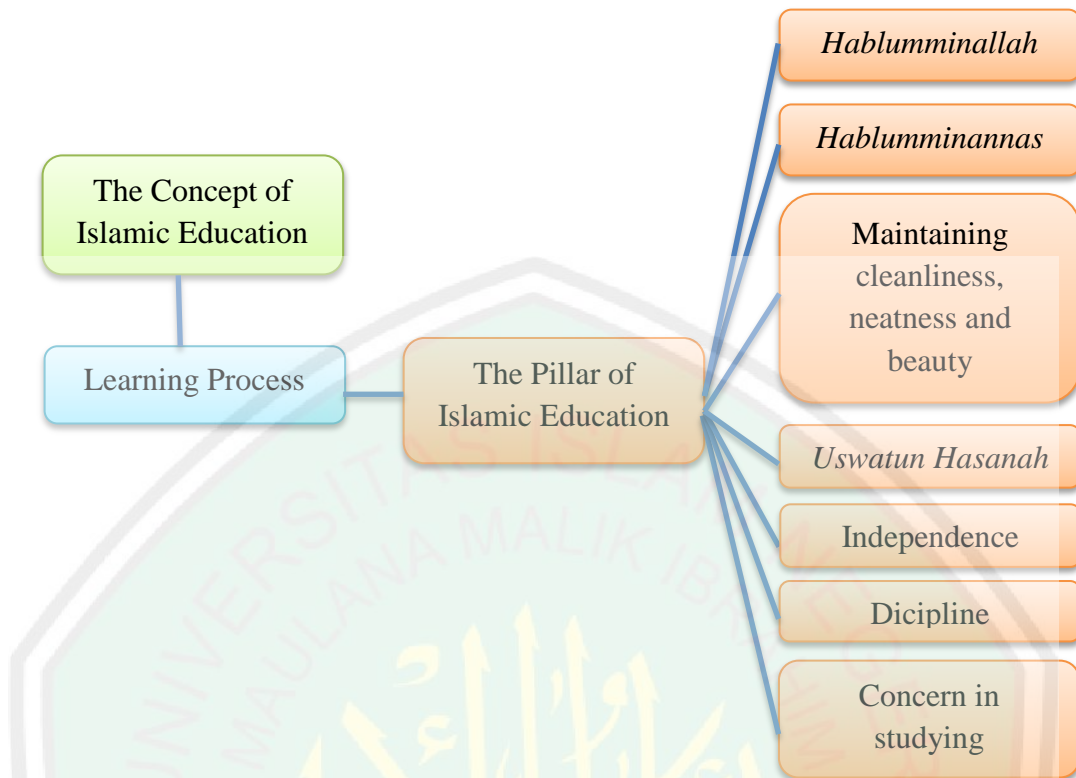
Picture 4.2 The Basic concept of Islamic Education

2. The Implementation of Islamic Education through the activities, culture, and daily environment in Integrated Islamic Junior High School Al-Ghozali Jember

The basic concept and values system which is used in the Implementation of Islamic education was developed by Integrated Islamic Junior High School Al-Ghozali Jember is integrated with learning process. Although this institution does not has material or specific subjects concerning about Islamic education, however those values directly include into all subjects, as described by Ustadz Ismail as Islamic Studies teacher.

Untuk mata pelajaran pendidikan agama, mendapatkan porsi sebagai mana yang telah ditentukan oleh kemendikbud yaitu dua jam pelajaran tiap pekannya. Nah, khusus untuk yang di asrama, ada tambahan pembelajaran. Salah satunya adalah kajian Al-Qur'an yang dilakukan di akhir pekan pada yaitu tasmi', tahsin dan tafsir. Jadi siswa disini selain diharuskan untuk membenahi cara baca juga belajar tafsir Al-Qur'an

karena kami meyakini bahwa Al-Qur'an memuat segala hal tentang kehidupan apalagi pendidikan.[19]
(Islamic studies obtains 2 hours credit a week as regular rules by Education Affair. in boarding, the subject is added with Al Qur'an studies hold on the weekend which covers *tasmi'*, *tahsin*, and *tafsir*. So students should correct their Arabic pronounciation, besides the also study tafsir of Qur'an for it covers all the way of life including education)

Islamic education is not sufficiently obtained in formal school for students should increase their religious affair, that practically it needs internalization of islamic education value in each student's life. Islamic Education conducts missions to construct muslim generations that own comprehensive and intergrative islam understanding.

a. **Learning Plan**

1) Setting of Learning

Setting of learning in Boarding of Integrated Islamic Junior High School Al-Ghozali Jember is adapted to the condition of the school. Below are the school itinerary of Integrated Islamic Junior High School Al-Ghozali Jember.

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[19] Interview with ustadz Ismail (Vice of Headmaster, Boarding Department), Monday, april 6th 2015 at 10.00-11.00 AM in front of Mosque

Table 4.3. Daily Schedule[20]

No	Time	Activities
1	03.30-04.00	Wake up and Qiyamullail
2	04.00-04.15	Fajr and Shubu Prayer preparation
3	04.15-04.45	Shubuh prayer and Adzkar Sobah
4	04.45-05.15	Tahfidz and Tilawah Al-Qur'an
5	05.15-05.30	Language Development
6	05.30-06.00	Physical Exercise (once a week)
7	06.00-06.45	Take a shower and have breakfast
8	06.45-07.00	Prepare to go to school
9	07.00-11.30	Teaching and Learning process
10	11.30-12.20	Break (Dhuhur prayer and having lunch)
11	12-20-13.00	Go Home
12	13.00-15.00	Break
13	15.00-15.30	Ashar Prayer and Adzkar Masa'
14	15.30-16.00	Tahfidz, Tartil, and Tahsin Qur'an
15	16.00-16.30	Physical Exercise
16	16.30-17.15	Take a shower and prepare to Magrib prayer
17	17.15-17.30	Tilawah Al-Qur'an, and Tausyiah
18	17.30-18.00	Maghrib prayer and Tilawah Al-Qur'an
19	18.00-18.45	Break and having dinner
20	18.45-19.00	Isya prayer preparation
21	19.00-19.30	Isya prayer
22	19.30-20.00	Memorizing Al-Qur'an
23	20.00-21.00	Studying
24	21.00-21.30	Break
25	21.30	Night Presence
26	22.00-03.30	Take a rest

b) Setting of Activity and Student Learning Time

1. Regular

It is a boarding regular process implemented at formal school that are Al Qur'an class and another worship activities such as Dhuha, dhuhur and Ashar prayer, and dzikr in the afternoon.

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[20] The daily schedule is available in boarding of Integrated Islamic Junior High School Al-Ghozali Jember

Kelas Al-Qur'an merupakan program unggulan dari sekolah ini, dari yang target awalnya 5 juz untuk kelulusan, saat ini menjai 10 juz. Dalam kelas Al-Qur'an terdapat kelas Tahfidz, Tartil, dan Tahsin. Pembagian kelas ini berdasarkan hasil tes masuk di awal sekolah.[21]

(Al Qur'an class is flagship program. Formerly, This program targets 5 juz to achieve the graduation which increases its target into 10 juz. This program covers Tahfidz, Tartil, and Tahsin. Students should follow some criterias at the enrolment test to involve in this class).

Al Qur'an class is divided into three phases of class, a) *Tahsin* Class, preparation class to study basics of Al-Qur'an, b) *Tartil* Class, *Tajwid* Correction Class, and c) *Tahfid* Class, to enhance *Tilawah* and Al-Qur'an Memorization.

2. Diniyah

Diniyah is a structured learning process conducted at out of formal school adjusted to daily program and attached in *Mutabaah Amal yaumi*. Below are some teaching and learning process conducted in Boarding.

a. Al Qur'an. Students are accustomed to love Al Qur'an by reciting, memorizing, and studying it deeper.

b. Hadits. Students are expected to comprehend and implement hadits in daily life as well memorize particular part of it.

c. Fiqh. Students are requested to study and implement fiqh to increase tolerance among muslims.

d. Aqidah. Students are insulted to always have faithful towards Allah by knowing Him deeper as well as getting closer to Him

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[21] Interview with Ustazah Asiyah (Al Qur'an Teacher) Friday, April 24 th 2015 at 08.00-09.00 AM in Head of Qur'an office

e. Arabic. Students applies Arabic along their daily interaction.

f. English. Students should implement English, besides Arabic, along their daily interaction.

c) Boarding Divisions

School separate boarding for male and female students. For male students, the boarding lies at school area, while for female, they are located on three different places. They lies in Rumah Qur'an Putri 1 at Kaliurang Street no. 06, *Rumah Qur'an putri* 2 at Griya Permata Kampus C10 Tegalgede, Sumbersari, Jember and the *Rumah Qur'an putri* 3 is just in the front of *Rumah Qur'an putri* 2.

d) Learning Method

Some methods applied in Integrated Islamic Junior High School Al - Ghozali Jember are as follows.

1. Memorizing Al Qur'an

This method is specified for tahfidzul Qur'an. Integrated Islamic Junior High School Al-Ghozali Jember adjusts 10 juz achieved in three years study. Besides students should memorize particular hadits.

Setoran hafalan Qur'an dilakukan setiap hari pada sore hari sekitar jam lima sore dan dilanjutkan setelah sholat maghrib, sampai selesai. Target hafalan peserta didik rata-rata setengah halaman setiap harinya, namun juga menyesuaikan dengan kemampuan peserta didik dalam menghafal.[22]
(Tahfidzil Qur'an is done everyday on evening after school about at 17.00 PM and continue after maghrib praying. The target of tahfidzil

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[22] Observation in Boarding at Monday, April 27, 2015 time 17.00 WIB

Qur'an average half of page on Qur'an, but adjust the student ability also to remembering Qur'an).

Picture 4.3 Tahfidzil Qur'an activity

2. Discussion

This Program is under controlled by boarding advisors.

3. Project

In the last session of study, students conduct project to observe particular things around the school.

e) Materials

students can access material in either library or internet laboratory by browsing internet to enrich knowledge.

f) Mentoring

Mentoring is particular program held once a week. In this program, the academic advisor guides 9-10 students. Students are free to set the topic to learn. Usually students learn the subject deeper as they find its difficulties in study or discuss about recent teenager issues.

Mentoring adalah perkumpulan yang bertujuan untuk berdiskusi, sharing, yang terdiri dari 9-10 siswa. Dalam mentoring juga ada kontrol amal yaumi seperti yang terdapat di asrama.[23]

(Mentoring has its objectives on discussion and sharing in group of 9-10 students. This program also has daily record as well as in the boarding).

Due to its specific program of Integrated Islamic Junior High School Al-Ghazali Jember, students must follow the program as its urgent objectives as stated by Ustazah Afifah, a Counseling Teacher,

Tujuan utama adalah mengcover kabar negatif mengenai Islam serta membiasakan anak-anak melakukan amalan-amalan wajib kemudian membiasakan amalan sunnah. Dari kebiasaan, maka akan terbentuk dengan sendirinya. Yang wajib sudah terlaksana dengan baik, kemudian ditambah dengan amalan sunnah.[24]

(The main objective of this program is to encounter negative issues of Islam and to accustom the students to conduct their fardhu and sunnah. It will increase their awareness to implement that fardhu and sunnah)

It is a reinforcement towards all they get from formal school. As Ustadz Ismail, Chief of Student Affair, stated about mentoring,

Seperti yang kita ketahui, bahwa pembelajaran tidak berhenti pada konsep, kemudian proses. Melainkan perlu adanya pengayaan melalui mentoring pekanan yang di damping oleh pendamping akademik. Setiap pendamping akademik memegang 9-10 siswa. Mentoring ini dilakukan untuk mengetahui perkembangan siswa yang lebih personal.[25]

(As we know that learning doesn't end within concept and process. it needs enrichment through mentoring conducted by academic advisor in a group of 9-10 students. This program allows teacher to know more personal about students)

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[23] Interview with Ustadzah Afifah (Guru BK), Thursday, April 23 th 2015 at 09.00-12.00 AM in BK office

[24] Interview with Ustadzah Afifah (Counseling teacher), Thursday, April 23 th 2015 on 09.00-12.00 AM in BK office

[25] Interview with ustadz Ismail (Vice of Headmaster, Boarding Department), Monday, April 6 th 2015 at 10.00-11.00 AM in front of Mosque

Table 4.4. Tilawah, Tazkiyah, and Ta'limah In the implementation of

Islamic education

Method	Definition	Implementation
Tilawah	The process of guiding students to know and remembers Allah through His "verses" or "signs" in Al-Qur'an, universe, or themselves. From this process, students are expected to be able to regain the consciousness of tawheed which is inferred in *laa ilaha illallaha* which make the Al-Qur'an as guide of life.	studying, memorizing, and Implementing Al-Qur'an. Implemented in Al Qur'an class and Program of Al Qur'an and Hadits.
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 as well develop their good potentials. This human would be a well mannered human or *insan adabi.*	Knowing and getting closer towards Allah through daily activities in boarding, school and daily activities. Implemented through daily worship such as *solat fardhu*, sunnah, dhikr, and fasting
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 Qur'an and Sunnah.	Ingrating knowledge with islamic principles. Implemented through discussion, group of study, and mentoring.

The Implementation of Islamic education through the activities, culture, and daily environment in Integrated Islamic Junior High School Al-Ghozali Jember can seen in school activity and boarding. School acticvity and boarding is partner to build the student be Muslim character.

In the school, student join at the class to learn about the study of Islamic religion and complete with Al-Qur'an class study and another activity like pray fardhu together dhuhur and asar, sunnah prayer like dhuha. The school habbit a dzikr together also like afternoon dzikr.

In the boarding, students continue Islamic education process with remember Al-Qur'an, discussion, and make a reseach project about surrounding environment.

Islamic education in school and boarding, strenged with *mentoring* every week. In this *mentoring* every week, student help to remember Hadits and discussion about teen problem through syariah Islamiyah point of view and student recovery from negative issues especially about Islam.

3. The Evaluation of Islamic Education in Integrated Islamic Junior High School Al-Ghozali Jember

Evaluation should be conducted in every education institution including Integrated Islamic Junior High School Al Ghozali Jember. This school has several evaluation systems implemented for Islamic education. The result of evaluation will be consideration point within student's report. The administered evaluation is relied on JSIT competence. The following points are the topic on what the education should achieve.

a. Prosperity of Aqidah

b. True Ibadah

c. Strong Akhlaq

d. Resistant to Temptation

e. Good in reading, memorizing, dan understanding Al-Qur'an

f. Knowledgeable

g. Skillfull

In the accordance of those competences, Integrated Islamic Junior High School Al-Ghozali Jember is formulate evaluation as follows.
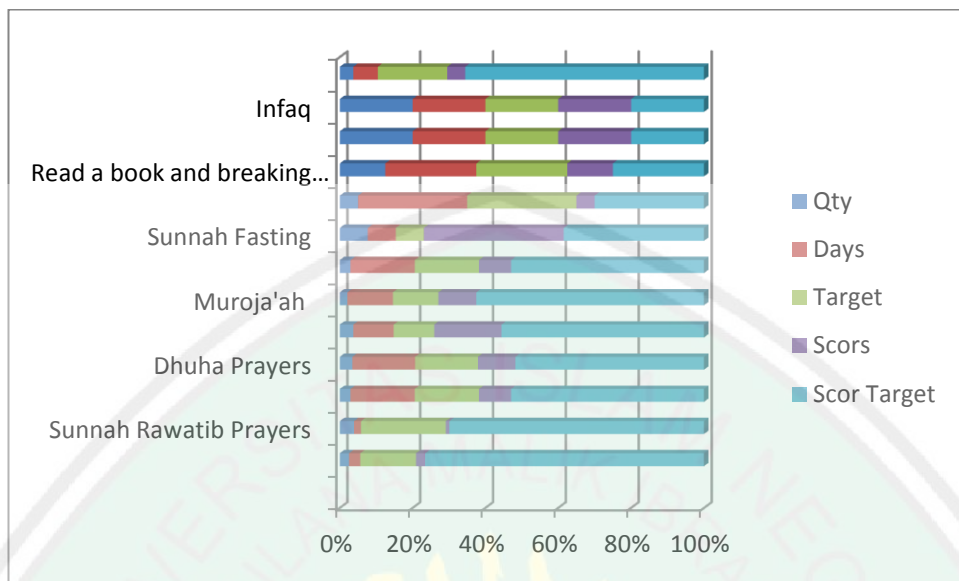
1. **Daily Evaluation**

Apply *Mutabaah amal yaumi*. *Mutabaah amal yaumi* is daily evaluation in the form of table that engage students, academic advisor and parents.

Table 4.5. The table of Daily Evaluation[26]

No	Amal	Qty	Days	Target	Scors	Scor Target
1	Pray Fardhu Together	5	6	30	5	**150**
2	Sunnah Rawatib Prayers	12	6	72	3	**216**
3	Dzikir	1	6	6	3	**18**
4	Dhuha Prayers	1	5	5	3	**15**
5	Qiyamul Lail	1	3	3	5	**15**
6	Muroja'ah	1	6	6	5	**30**
7	Tilawah Qur'an	1	6	6	3	**18**
8	Sunnah Fasting	1	1	1	5	**5**
9	Discussion	1	6	6	1	**6**
10	Read a book and breaking news	1	2	2	1	**2**
11	Riyadhoh	1	1	1	1	**1**
12	Infaq	1	1	1	1	**1**
	Scors	27	49	139	36	477

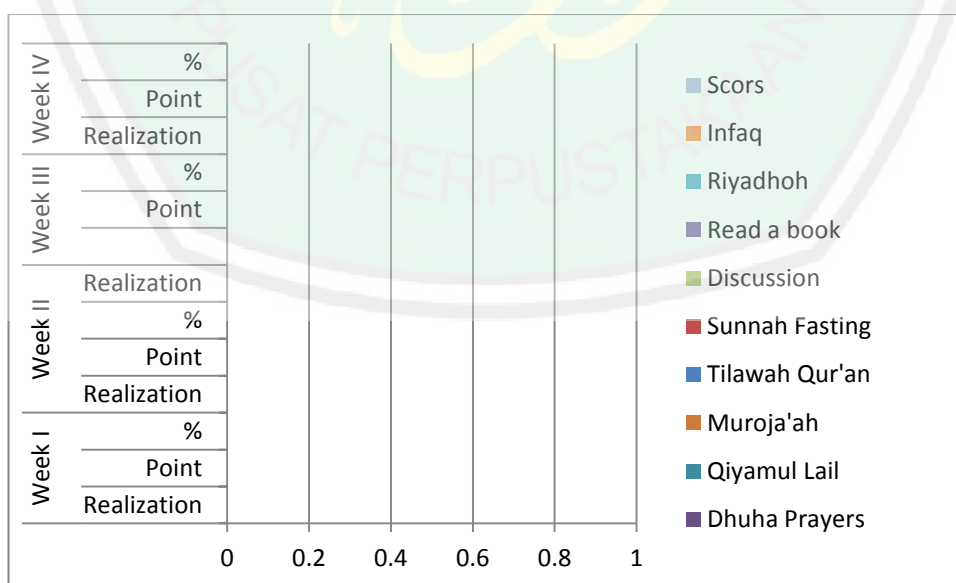[26] The table of daily evaluation available at Counseling database

Picture 4.3. The Daily Evaluation

2. Monthly evaluation

The Integrated Islamic Junior High School Al-Ghozali Jember applies the accumulation of *Mutabaah amal yaumi*. Its accumulation result will be processed by Counselor that will be recorded in report book.

Table 4.6. The table of Mountly Evaluation[27]

No	Amal	Week I			Week II			Week III			Week IV		
		Realization	Point	%	Realization	Point	%	Realization	Point	%	Realization	Point	%
1	Pray Fardhu Together		0	0%		0	0%		0	0%		0	0%
2	Rawatib Prayers		0	0%		0	0%	0	0	0%	0	0	0%
3	Dzikir		0	0%		0	0%	0	0	0%	0	0	0%
4	Dhuha Prayers		0	0%		0	0%	0	0	0%	0	0	0%
5	Qiyamul Lail		0	0%		0	0%	0	0	0%	0	0	0%
6	Muroja'ah		0	0%	0	0	0%	0	0	0%	0	0	0%
7	Tilawah Qur'an		0	0%	0	0	0%	0	0	0%	0	0	0%
8	Sunnah Fasting		0	0%	0	0	0%	0	0	0%	0	0	0%
9	Discussion		0	0%	0	0	0%	0	0	0%	0	0	0%
10	Read a book		0	0%	0	0	0%	0	0	0%	0	0	0%
11	Riyadhoh		0	0%		0	0%	0	0	0%	0	0	0%
12	Infaq		0	0%		0	0%	0	0	0%	0	0	0%
	Scors	0	0	0%	0	0	0%	0	0	0%	0	0	0%

Picture 4.4. Monthly Evaluation

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[27] The table of mountly evaluation available at Counseling database

70

3. Three months evaluation

The Integrated Islamic Junior High School Al-Ghozali Jember administers three months evaluation for Tilawah program to analyze the progress of Al Qur'an studies.

CHAPTER V

DISCUSSION

Chapter IV has presented data and research finding. Thus, this chapter will analyze finding research to reconstruct the concept based on empirical information. As for the parts that are discussed in this chapter which are adapted to the research focus include: a) The Concept and Islamic Education System of Integrated Islamic Junior High School Al-Ghozali Jember, b) The Implementation of Islamic Education through the activities, culture, and daily activities in Integrated Islamic Junior High School Al-Ghozali Jember, c) The Evaluation of Islamic Education in Integrated Islamic Junior High School Al-Ghozali Jember.

A. The Concept of Islamic Education in Integrated Islamic Junior High School Al-Ghozali Jember

Islamic education curriculum in Integrated Islamic Junior High School Al-Ghozali Jember adjust *JSIT* curriculum that based on Al-Qur'an and Haidts. In Al-Qur'an, the Islamic education purpose is the purpose of human being created that is as *Khalifah* and servant to Allah that have a worship obligation.

It is like explanation on QS. Al-Baqarah verse 30, human being is creation of Allah who will be the leader on the world, that is khalifah and the servant to Allah.

وَإِذْ قَالَ رَبُّكَ لِلْمَلَٰئِكَةِ إِنِّي جَاعِلٌ فِي ٱلْأَرْضِ خَلِيفَةً ۖ قَالُوٓا۟ أَتَجْعَلُ فِيهَا مَن

يُفْسِدُ فِيهَا وَيَسْفِكُ ٱلدِّمَآءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ ۖ قَالَ إِنِّىٓ أَعْلَمُ مَا

لَا تَعْلَمُونَ ۝

> (Wa idz qoola robbuka lilmalaa,ikati innii jaa'ilun fi al,ardli kholiifatan,
> qooluu ,ataj'alu fiihaa man yufsidu fiihaa wa yasfiku addimaa,a wa nahnu
> nusabbihu bihamdika wa nuqoddisu laka, qoola innii ,a'lamu maa laa
> ta'lamuuna)
> Behold, the Lord said to the angels: "I will create a vicegerent on earth.
> "They said:"Wilt Thou place therein one who will make mischief therein
> and shed blood?-whilst we do celebrate Thy praises and glorify Thy holy
> (name)? "He said."I know what ye know not".[1]

The integrated Islamic Junior High School Al-Ghozali Jember formulate
Islamic education be three aspect, that is Tilawah, Tazkiyah, dan Ta'limah. The
treatments is do in boarding. Boarding is a media to develop Islamic education in
this school, so the student have Muslim character.

Based on the research findings in chapter IV, the concept of Islamic
Education in Integrated Islamic Junior High School Al-Ghozali Jember adapted
system of JSIT (Integrated Islamic School Association). The system emphasizes
on building islamic personality based on Al-Qur'an and Hadits. The way of
education creates several basic islamic personalities such as *habblumminallah*
(loving to Allah), *habblumminannas* (loving to Fellow), Maintaining Cleanliness,
Neatness, Beauty, independents, *uswatun hasanah* (giving good model),
Discipline, and Concern in studying.

> It is an earnes 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 subtance by replacing with the

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[1] Mushaf Al-Qur'an Terjemah. page 6

positive (*Fana'fillah)* and eternalizing it in a condition and space (*baqa'billah).*[2]

B. The Implementation of Islamic Education through the daily activities and culture in Integrated Islamic Junior High School Al-Ghozali Jember

The Implementation of Islamic education through the daily activities and culture in Integrated Islamic Junior High School Al-Ghozali Jember can seen in school activity and boarding. School acticvity and boarding is partner to build the student be Muslim character.

In the school, student join at the class to learn about the study of Islamic religion and complete with Al-Qur'an class study and another activity like pray fardhu together dhuhur and asar, sunnah prayer like dhuha. The school habbit a dzikr together also like afternoon dzikr.

In the boarding, students continue Islamic education process with remember Al-Qur'an, discussion, and make a reseach project about surrounding environment.

Islamic education in school and boarding, strengthened with *mentoring* every week. In this *mentoring* every week, student help to remember Hadits and discussion about teen problem through syariah Islamiyah point of view and student recovery from negative issues especially about Islam.

> 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.[3]

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[2] M. Hamdani B. DZ, *Pendidikan KeTuhanan dalam Islam, (*Surakarta: Muhammadiyah University Press, 2001), Page 10

[3] Wina Sanjaya,. *Kurikulum dan Pembelajaran.* (Jakarta: Kencana, 2010), page 154

According to the research result, The Implementation of Islamic Education through daily activites and culture in Integrated Islamic Junior High School Al-Ghozali Jember maintained some conclusions. First, integrate between developed islamic education concept and learning process. Second, internalize Islamic education in every boarding activities to expand student personality and Islamic knowledge. Third, deeply comprehend about Qur'an and Hadits as well as memorize them. Fourth, to establish Islamic values as the basic of habitual activities, policy, and regulations. Fifth, both teacher and students have responsibility to be good model.

C. The Evaluation of Islamic Education in Integrated Islamic Junior High School Al-Ghozali Jember

Evaluation must be a part of education to monitor if the system runs well or need some revisions. According to the research result stated in chapter four, it clearly showed that the Evaluation of Islamic Education in Integrated Islamic Junior High School Al-Ghozali Jember has three phase. first, it covers daily evaluation on essential points to create islamic personality in the form of *mutabaah amal yaumi*. Its function is to control students daily activities which involves teachers, students, and parents role. Second is the evaluation will go to monthly evaluation which represent daily evaluation. It is the counceling teacher monitoring in the consideration of *adab* report to be distributed to the students. The last evaluation is three-monthly evaluation for *tahfidz* class on the progress of Qur'an studies covering *tahsin* to *tartil*, or *tartil* to *tahfidz*.

The evaluation that applied in Integrated Islamic Junior High School Al-Ghozali Jember is, 1) Daily evaluation, 2) Monthly evaluation, 3) Three month evaluation. This evaluation steps involve the student, chief of boarding, academic guidence, counseling, and parents.

CHAPTER VI

CLOSSING

A. Conclussion

Based on research about the implementation of Islamic education in Integrated Islamic Junior High School Al-Ghozali Jember, the conclusion can be drawn:

1. The Concept of Islamic Education developed by Integrated Islamic Junior High School Al-Ghozali Jember adjusts to the *JSIT* curriculum that emphasizes on building islamic personality based on Qur'an and hadits. The way of education creates several basic islamic personalities such as *habblumminallah* (loving to Allah), *habblumminannas* (loving to Fellow), Maintaining Cleanliness, Neatness, Beauty, independent, *uswatun hasanah* (giving good model), Discipline, and Concern in studying.

2. The Implementation of Islamic Education through the daily activities and culture applied in Integrated Islamic Junior High School Al-Ghozali Jember passes five phases. the first is to integrate between islamic education and learning process. Second is to internalize islamic education in every boarding activities to expand student personality and islamic knowledge. Third, to deeply comprehend about Qur'an and Hadits as well as memorize them. Fourth, to establish islamic values as the basic of habitual activities, policy, and regulations. Fifth, both teacher and students have responsibility to be good model.

3. The evaluation of Islamic Education in Integrated Islamic Junior High School Al-Ghozali Jember covers three phases. The first is daily evaluation in the form of *mutabaah amal yaumi*. The second is monthly evaluation which represent daily evaluation. three-monthly evaluation for *tahfidz* class on grade promotion.

B. Suggestions

Based on the conclusions that had been presented, then in this occasion the author conveys some the suggestion are as follows:

1. The Integrated Islamic Junior High School Al-Ghozali Jember can redevelop the curriculum of islamic education applied. Islamic education means to be universal that needs specific indicators to determine if it build students islamic personality or not.

2. The government especially Education and Culture Affair should give high consideration towards developing schools, especially schools which set out character building as the prevention of morality degradation.

3. Other researchers are strongly wished to have willingness in conducting further research of related topic.

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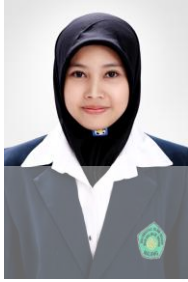
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- *Education Level:*
  - a. **Formal Education**
    1. MI Annidhom Kebunrejo Genteng Banyuwangi
    2. SMPN 1 Gambiran Banyuwangi
    3. SMAN 1 Gambiran Banyuwangi
  - b. **Non Formal Education**
    1. Pondok Pesantren Tamrinatul Wildan Genteng Banyuwangi
    2. Magistra Utama
    3. Ma'had Sunan Ampel Al-'Ali
- *Achievements :*
    1. Champion II Writing Contest "Hardiknas" all Banyuwangi
    2. Champion II Qiro'atil Qur'an all Gambiran Banyuwangi
    3. Champion III Contest "Karya Tulis Ilmiah" FITK UIN Malang
- *Jobs:*
    1. Anggota HUMAS KAMMI 2012
    2. Bendahara Umum KAMMI 2013
    3. Bendahara Umum KAMMI 2014
    4. Finance Accounting PT. Technomart Indonesian Distributor

INTERVIEW GUIDANCE

A. **The Headmaster of Integrated Islamic Junior High School Al-Ghozali Jember**

Source	
Title	
Time of Interview	
Location	
Time of InterviewWriting	

1. How does school apply Islamic Education ?

2. Which part of Islamic Education applied in Integrated Islamic Junior High School Al-Ghozali Jember?

3. What is Islamic Education?

B. **The Headmaster Vise of Academic**

Source	
Title	
Time of Interview	
Location	
Time of InterviewWriting	

1. What is Islamic Education?

2. What does the curriculum used by SMPIT Al Ghozali Jember?

3. How does the custom of Islamic education implementation in SMPIT Al-Ghozali Jember?

4. How does another thing strongly implemented in the correlation of hablum minallah?

5. How does the evaluation of Islamic education administered in di SMPIT Al-Ghozali?

6. What are the indicators of Islamic education?

7. How does the islamic education affect towards students?

8. How does the islamic education implemented?

9. What is the function of boarding ?

10. How does the religious lesson conducted?

C. The One of founder of Al-Ghozali Foundation

Source	
Title	
Time of Interview	
Location	
Time of InterviewWriting	

1. Who is the founder ofSMPIT Al-Ghozali Jember

D. The Chief of Boarding

Source	
Title	
Time of Interview	
Location	
Time of InterviewWriting	

1. How does the divisions of this boarding?

2. What is the duty of dorm companion?

3. What is the benefit of islamic education in boarding system?

4. What is the boarding activity related to islamic education?

E. The Chief of Qur'anic Class

Source	
Title	
Time of Interview	
Location	
Time of InterviewWriting	

1. How is Al Qur'an class conducted?

2. How about the class distribution?

3. How does the school run the evaluation?

F. The Guide and Counceling

Source	
Title	
Time of Interview	
Location	
Time of InterviewWriting	

1. What makes counseling in SMPIT Al-Ghozali difference with another

   school?

2. Does counseling teacher run Mentoring? What is mentoring?

3. What is its aimed to?

4. Who are the tutors?

G. The Student of SMPIT Al-Ghozali Jember

Source	
Title	
Time of Interview	
Location	
Time of InterviewWriting	

1. What kind of activities integrated in both boarding and school?

2. What are the regular activities in boarding?

3. What is your most favourite activity?

4. What benefits can you get during staying in boarding?

5. Do you join mentoring? What are its activities

OBSERVATION GUIDANCE

The Implementation of Islamic Education in Integrated Islamic Junior High School Al-Ghozali Jember

The Focus of Observation	
Time of Interview	
Location	
Time of InterviewWriting	

The Focus of Observation

1. The Boarding of School
2. The Activity of Diniyah Class
3. The Activity of Mentoring
4. The Activity of Qur'anic Class

OBSERVATION RESULT

The Implementation of Islamic Education in Integrated Islamic Junior High School Al-Ghozali Jember

The Focus of Observation	The Boarding of School
Time of Observation	Friday, April 24, 2015. 07.00 AM
Location	Boarding of School
Time of Observation Writing	07.30 AM

The Focus of Observation

The boarding of Integrated Islamic Junior High School Al-Ghozali Jember.

Observer Responses

The Integrated Islamic Junior High School Al-Ghozali Jember divide the boarding become two group with difference location. The boys boarding in the school area, while the girls boarding in about school. It is mean to minimize students. So, they are can focus studying.

The Focus of Observation	The Girls Boarding of School
Time of Observation	Monday, April 27, 2015. 05.00 PM
Location	Boarding of School
Time of Observation Writing	08.00 PM

The Focus of Observation

Diniyah activity in Integrated Islamic Junior High School Al-Ghozali Jember, that is Tahfidzil Qur'an and Murojaah.

Observer Responses

Tahfidzil Qur'an is done every day on evening about five PM o'clock and continue after Maghrib praying, until finish. The target of Tahfidzil Qur'an about half of page every day, but adjust students ability.

It is occur with Murojaah, at the same time students can repeat their memorizing with another students. This is doing every day, so they are don't forget they memorizing. Memorizing and Murojaah is compulsory every day by students. After memorizing and Murojaah, students can read an Al-Qur'an.

The Integrated Islamic Junior High School Al-Ghozali Jember emphasize Islamic education based on Al-Qur'an and Hadits and create an Islamic characteristic student.

The Focus of Observation	The Boarding of School
Time of Observation	Monday, April 27, 2015. 05.00 PM
Location	Boarding of School
Time of Observation Writing	10.00 PM

The Focus of Observation

Diniyah activity in Integrated Islamic Junior High School Al-Ghozali Jember, like praying together and read an Al-Qur'an, continue with discussion.

Observer Responses

The Integrated Islamic Junior High School Al-Ghozali Jember accustom their students to praying fardhu together, rowatib also. With invite the students to customs their God, expected be increase their loving to God.

Tilawah do every time, in Integrated Islamic Junior High School Al-Ghozali Jember have a motto to love Al-Qur'an. Beside tilawah, the students learn the meaning of Al-Qur'an also. Al-Qur'an is guidance of live for Muslim.

The students give an opportunity to learning together and discussion at eight PM, group of study divide based on student needs. On this opportunity, students can make their homeworks, repeat their study, or read the general books and review breaking news. So, students have variation learning.

The Focus of Observation	SMPIT Al-Ghozali Jember
Time of Observation	Saturday, May 2, 2015. 09.30 AM
Location	School
Time of Observation Writing	03.00 PM

The Focus of Observation

Jalasah rukhiyah activity, parts of mentoring.

Observer Responses

Jalasah rukhiyah activity is a strengthening media for students after mentoring every week. Jalasah rukhiyah is often deliver by Islamic study, expected the students can increase their loving to Allah Almighty. In addition, they can continue their mission as Khalifah and servant to Allah.

RESEARCH INSTRUMENTS

No	The Focus of Study	The Source of Data	The Technic of Collecting Data	Instruments
1.	The Concept of Islamic Education	• Headmaster • Headmaster Vise of Academic • Chief of Boarding Departements	Interview Documentation	Interview Guidance List of Document
2.	The Implementation of Islamic Education through the Activity, Culture, and Daily Environment	• Headmaster Vise of Academic • Chief of Boarding Departements • Counceling • Teacher of Islamic Study • Students	Interview Observation Documentation	Interview Guidance Observation Guidance List of Document
3.	The Evaluation of Islamic Education	• Headmaster Vise of Academic • Chief of Boarding Departements • Counceling • Teacher of Qur'anic Class • Students	Interview Observation Documentation	Interview Guidance Observation Guidance List of Document

THE RESULT OF INTERVIEW

A. The Headmaster of SMPIT Al-Ghozali Jember

Source	Ustadz. Sudiyanto
Title	Headmaster
Time of Interview	Monday, May 30, 2015. 10.00-11.00 AM
Location	The Office of Headmaster
Time of InterviewWriting	02.00 PM

1. How does school apply Islamic Education ?

2. Which part of Islamic Education applied in SMPIT Al-Ghozali?

3. What is Islamic Education?

Result !

Islamic education applied in SMPIT Al-Ghozali adjusts the JSIT curriculum which emphasizes on *tilawah*, *tazkiyah*, and *ta'limah*. Yet, it should be in the accordance to curriculum of Ministry of Education and Culture. Shortly, SMPIT Al-Ghozali combine both curriculums.

And I will give you a JSIT Guidance book for another question.

B. The Headmaster Vice of Academic in SMPIT Al-Ghozali Jember

Source	Ustadz. Ismail
Title	Headmaster Vice of Academic
Time of Interview	Monday, April 6, 2015. 10.00-12.00 AM
Location	The Front Office
Time of InterviewWriting	02.00 PM

1. What is Islamic Education?

2. What does the curriculum used by SMPIT Al Ghozali Jember?

3. How does the custom of Islamic education implementation in SMPIT Al-Ghozali Jember?

4. How does another thing strongly implemented in the correlation of hablum minallah?

5. How does the evaluation of Islamic education administered in di SMPIT Al-Ghozali?

6. What are the indicators of Islamic education?

7. How does the islamic education affect towards students?

8. How does the islamic education implemented?

9. What is the function of boarding ?

10. How does the religious lesson conducted?

Result!

1. Education does not merely about transferring knowledge to the students. moreover, islamic education should not inform only about Allah, but also teach student's accustom to get Allah closer. As the formal teaching and learning acitvity of religious lesson uses curriculum from the

government, the islamic education tends to comprehend it by boarding activities.

Education should tends to build self construction, mental, and student's behaviour. thus, islamic education will generate moslems with ideal characteristics such as loyal, intelligent, and generous. It can be concluded that islamic education is a conscious effort of education to the development of students' physical and psychological in accordance with Islam value towards the establishment of Muslim personality intact.

2. The curriculum applied by SMPIT Al-Ghozali is *Kurikulum 2006 (KTSP)*, which adjusts to the curiculum of ministry of education and culture. yet, this school also implements curriculum 2013 as JSIT instruct its member to apply it. The reflection of curriculum 2013 in the school are dhuha prayer congregation, mentoring, and *solat jama'ah* which are recorded in *mutabaah yaumiyah*. These activities will be more emphasize on student's islamic character.

3. The implementation of islamic education covers three aspects. firstly, it is daily activities. This evaluation control worship activities and boarding events that the points are attached in *mutabaah yaumiyah*. The Second is weekly evaluation that evaluate Qur'an class with some activities involved as tahfidzul Qur'an, tafsir, tahsin, and tasmi'. The thhird is monthly events such as muhadhoroh, to sharpen student's confidence, and student's islamic intelligence.

4. This school uses point system to maintain discipline. This way breaks the old habit in giving punishment where students accepted phisycal and psychological punishment. On the other hand, reward will be awarded to the model pupil. Besides, the school also teaches about well-behaved in the accordance to akhlaqul karimah, as a part of islamic education.

5. Daily evaluation will record about daily activities attached in mutabaah amal yaumi and controlled by dorm companion. While monthly evaluation will be representative of daily evaluation to be summarized in report book. Its percentage will be determined by counseling teacher, dorm companion and academic advisor.

6. it needs cooperation among students, parents, dorm companion, and academic advisorand to monitor the implementation of islamic education. The failures somehow are not from the students, but it possibly happens for they forgot to note on what they have achieved.

7. One of islamic boarding school effect is having independence. This personality leads student in having independence to manage time productively for the structured schedule. Form that point, students are able to arrange the time for study.

8. The application of islamic education is under control the dorms boarding as major student's activities are contraled in boarding. an effect of application islamic education is arousing student's leadership where they can actively participated in the school events in terms of organizing, conducting, and evaluating the program. This characteristics will awaken

student's sensitivity to be active in the events though they are not listed as its committee.

The steady cooperation among students is the effect of the stable unity established. having often interaction in both school and boarding establishes strong unity to work any program together.

Spare time creates negligent. Some students are just wasting their time without making positive activities. The programs in both boarding and school are arranged effectively in case to avoid student's spare time. Under guidance of the teacher, Students are expected to take their wings out to be good moslem.

9. Boarding takes main role to develop islamic education. One of the examples is fostering student's talent in tahfidzul Qur'an. While another part of developing talent is mentoring which is controlled by academic teacher.

Another part of boarding, independence, becomes its excess that differ from non-boarding school. Thus the output generated will be significantly different as the boarding students have big chance to manage the time productively.

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C. The One of Founder Al-Ghozali Foundation

Source	Ustadz. Askin
Title	Member of Al-Ghozali Foundation
Time of Interview	Monday, April 6, 2015. 06.00-07.00 PM
Location	Jl. Mastrip 17 Jember
Time of InterviewWriting	08.00 PM

1. Who is the founder ofSMPIT Al-Ghozali Jember

Result!

The founder of SMPIT Al-Ghozali,Ustadz Khoirul Hadi, established this school in 2007. He is alumnus of LIPIA. People around Jember recognise him well.

Formerly, he found Al Ihlas foundation that coverjuga sudah mendirikan yayasan, yaitu yayasan Al-Ihlas yang kemudian SDIT Harapan Ummat. Then he drew out the higher level than elementary school. Later he found integrated Junior high.

As the time elapsed, he still needed another supporting operational. Thus he found another foundation to support the school operational. Some persons are included into that institution be sides Mr. Khoirul Hadi such as Mr. Mhfudzi Husodo and Mrs. Ni'am (his wife) who really support the operational of the school.

Gradually, the financial of the school was stiil charged by LAZ (Amil Zakat Institution) of Rizki as it has a matter in financial. This continous up to now.

Another persons involved the process of school establishment . some of them are the lecturers from University of Jember like Pak Didik, Dr. Marianto, Pak Habib from University of Muhammdiyah. At present, the director of foundation is under control by Pak Suwardi, a lecturer of Politechnic of Jember.

The education staff are mostly graduated from University of Jember including the principal, Mr. Sudi. He has experienced to found another SDIT and SMPIT in wuluhan that settled its management. He then is requested to help Ma'had Ibnu Katsir in Jember to support the development of SMPIT Al-Ghozali.

The former students of this school are mainly from the colleagues of school founder under the trust. Due to the broader advertisement, the students are not coming from Jember but some towns outside Jember such as Bondowoso, Banyuwangi, Bima etc.

Boarding is new product of education institution. As the former build the SMPIT, the founder has been thnking of the boarding. nevertheless,the boarding was in small house apart of the main shool building due to lack of staffs and facilities.

however, the cooperation begun between the school and Ibnu Katsir foundation. This foundation is ma'had Ali concerned on tahfidzul Qur'an and dirodah Islamiyah. The plan to build boarding has been thinking of since the school established. It has been incarnated since that cooperation with Ma'had Ibnu Katsir. formerly, boarding was established to settle the students out of town but then it was developed into islamic boarding.

D. The Chief of Boarding in SMPIT Al-Ghozali Jember

Source	Ustadzah. Zahra
Title	The Chief of Boarding
Time of Interview	Tuesday, April 21, 2015. 08.00-10.00 AM
Location	The Mosque
Time of InterviewWriting	01.0 M

1. How does the divisions of this boarding?

2. What is the duty of dorm companion?

3. What is the benefit of islamic education in boarding system?

4. What is the boardin activity related to islamic education?

Result !

1. I am the chief of boarding for rumah Qur'an 1. Ustadzah Aisah is the dorm companion for rumah Qur'an 2. While the dorm companion for rumah Qur'an 3 is Ustadzah abidah.

2. The duty is monitoring and taking care students starts from wake up to go sleeping again. besides, we should control mutabaah yaumi of students. Every points in mutabaah yaumi has been targeted weekly and reported to counseling, academic advisor, and parents.

3. Students are accustomed to cover their body wearing suitable outfit such as wearing trouser though the skirt has already covered, maintaining interaction with the opposite sex, and maintaining well behaviour towards elder pople as well. those are the direct effects of islamic education in boarding. moreover students must be more dependent and discipline.

Students will be encouraged by another friends. A student will be motivated to do the same or more of their friends do such as encouraged to do tilawah, recite or murojaah together. it is impossible for them to do not do the same thing. That is the reason of the students will be more productive.

Henceforth boarding system teaches students to understand each other and unity the difference. It is about how we guide them to solve their matters.

4. Students must do congreagation prayer. Accustomed to conduct rawatib, morning and evening dzikr, fasting, and encourage students to conduct activity that makes them close to Allah that ends up them love to allah. For those who do not stay in the dormitory, school has arranged them to conduct dhuha and dzikr.

Students should have balance relationship between vertical and horizontal, love to Allah and care to others. We also accustomed students to sedekah, establish brotherhood, and conduct activity together such as dzikr jamaah.

E. The Student of SMPIT Al-Ghozali Jember

Source	Vina Nailil Afida
Title	8 Graders student
Time of Interview	Wednesday, April 22, 2015. 08.00-09.00 AM
Location	The Mosque
Time of InterviewWriting	01.0 AM

1. What kind of activities integrated in both boarding and school?

2. What are the regular activities in boarding?

3. What is your most favourite activity?

4. What benefits can you get during staying in boarding?

5. Do you join mentoring? What are its activities

Result !

1. Boarding has various activities uch as *muhadhoroh, mentoring, jalasah rukhiyah,* and *mabit*. We also have weekly events like english day, and hflah (performance) of Rumah Qur'an in the end of the semester.

2. The regular activity will be about memorizing qur'an in the morning, and evening. Students are requested to report the progress of their recitation everyday in the morning and evening. And we conduct joint reciting every Thursday night.

3. We organize some refreshments in Saturday night. One of them is watchng movie. The movie should be sensored by the dorms companion that continue on Sunday in training motivation.

4. mainly, increasing the recitation is the important thing. Then we are more focus in study, actively participate in school events such as haflah for we re the organizer. Besides we are more discipline and independent. In short, we taste to be *santri*.

5. yes. Mentorig is compulsory. Its activities are recitng hadits, discussing latest issues and etc depend on the necessities. We also have cooking practice. Mentoring also accustoms us to practice english along our interaction.

F. The Guidance and Counseling Teacher in SMPIT Al-Ghozali Jember

Source	Ustadzah. Afifah
Title	Guidance and Counceling Teacher
Time of Interview	Thursday, April 23, 2015. 09.00-12.00 AM
Location	The Front Office
Time of InterviewWriting	01.00 AM

1. What makes counseling in SMPIT Al-Ghozali differ with another school?

2. Does counseling teacher run Mentoring? What is mentoring?

3. What is its aimed to?

4. Who are the tutors?

Result !

1. There is no significant difference of counseling in this school and the others. A bit duty of counseling runs in this school monitors students to be coordinated with academic advisor in arranging adab report.

2. Mentoring means such a group of meeting to discuss and sharing about any topic has been determined. this group allows mutabaah yaumiyah to be evaluated as run in the boarding.

3. The main aim of mentoring is to cover negative issues related to Islam as well as to custom the students doing fard and sunnah. The habit then grows into necessites which makes students willingly to conduct them.

Counseling team, hereof, is given more opportunities in helping students go through their teens. This activity allows students to discuss teenagers problems in sharia or judge perspective. In short, mentoring reinforces students on information or knowledge they have got.

Mentor or murabbi comes from teenager's consultant agency that is youth association takes care on teenagers. This activity emerges to cover students from juvenile delinquency. School broadly opens another possible activites to overcome that.

G. The Chief of Qur'anic Class in SMPIT Al-Ghozali Jember

Source	Ustadzah. Asiyah
Title	Chief of Qur'anic Class
Time of Interview	Friday, April 24, 2015. 08.00-09.00 AM
Location	Mosque
Time of InterviewWriting	10.00M

1. How is Al Qur'an class conducted?

2. How about the class distribution?

3. How does the school run the evaluation?

Result !

1. Tahfidz is superior class owned by SMPIT Al-Ghozali. Students must complete 10 juz in three years, another 5 juz than the prevoius target.

2. There are some classified classes, tahfid, tartil, and tahsin. Tahsin is aimed to introduce on reciting Qur'an using its basic principles. Then tartil focuses on tajwid and mahraj correction. At last, tahfid intends on fluency. These classification will measure student's ability to select in Al Aur'an class.

   Another program will be about tasmi' for the students who have recites several juz of Al-Qur'an. The student goes to recite Qur'an on surah they have had in front of audiences.

3. Quarterly test is conducted for grade promotion of this class. In the end of the study, students will be certified on the recitation they have. All of its component, teacher and another teaching stuff, in Qur'an class take cooperation with ma'had Ibnu Katsir.

THE RESULT OF INTERVIEW

A. The Headmaster of SMPIT Al-Ghozali Jember

Source	Ustadz. Sudiyanto
Title	Headmaster
Time of Interview	Monday, May 30, 2015. 10.00-11.00 AM
Location	The Office of Headmaster
Time of InterviewWriting	02.00 PM

1. How does school apply Islamic Education ?

2. Which part of Islamic Education applied in SMPIT Al-Ghozali?

3. What is Islamic Education?

Result !

Islamic education applied in SMPIT Al-Ghozali adjusts the JSIT curriculum which emphasizes on *tilawah*, *tazkiyah*, and *ta'limah*. Yet, it should be in the accordance to curriculum of Ministry of Education and Culture. Shortly, SMPIT Al-Ghozali combine both curriculums.

And I will give you a JSIT Guidance book for another question.

B. The Headmaster Vice of Academic in SMPIT Al-Ghozali Jember

Source	Ustadz. Ismail
Title	Headmaster Vice of Academic
Time of Interview	Monday, April 6, 2015. 10.00-12.00 AM
Location	The Front Office
Time of InterviewWriting	02.00 PM

1. What is Islamic Education?

2. What does the curriculum used by SMPIT Al Ghozali Jember?

3. How does the custom of Islamic education implementation in SMPIT Al-Ghozali Jember?

4. How does another thing strongly implemented in the correlation of hablum minallah?

5. How does the evaluation of Islamic education administered in di SMPIT Al-Ghozali?

6. What are the indicators of Islamic education?

7. How does the islamic education affect towards students?

8. How does the islamic education implemented?

9. What is the function of boarding ?

10. How does the religious lesson conducted?

Result!

1. Education does not merely about transferring knowledge to the students. moreover, islamic education should not inform only about Allah, but also teach student's accustom to get Allah closer. As the formal teaching and learning acitvity of religious lesson uses curriculum from the

government, the islamic education tends to comprehend it by boarding activities.

Education should tends to build self construction, mental, and student's behaviour. thus, islamic education will generate moslems with ideal characteristics such as loyal, intelligent, and generous. It can be concluded that islamic education is a conscious effort of education to the development of students' physical and psychological in accordance with Islam value towards the establishment of Muslim personality intact.

2. The curriculum applied by SMPIT Al-Ghozali is *Kurikulum 2006 (KTSP)*, which adjusts to the curiculum of ministry of education and culture. yet, this school also implements curriculum 2013 as JSIT instruct its member to apply it. The reflection of curriculum 2013 in the school are dhuha prayer congregation, mentoring, and *solat jama'ah* which are recorded in *mutabaah yaumiyah*. These activities will be more emphasize on student's islamic character.

3. The implementation of islamic education covers three aspects. firstly, it is daily activities. This evaluation control worship activities and boarding events that the points are attached in *mutabaah yaumiyah*. The Second is weekly evaluation that evaluate Qur'an class with some activities involved as tahfidzul Qur'an, tafsir, tahsin, and tasmi'. The thhird is monthly events such as muhadhoroh, to sharpen student's confidence, and student's islamic intelligence.

4. This school uses point system to maintain discipline. This way breaks the old habit in giving punishment where students accepted phisycal and psychological punishment. On the other hand, reward will be awarded to the model pupil. Besides, the school also teaches about well-behaved in the accordance to akhlaqul karimah, as a part of islamic education.

5. Daily evaluation will record about daily activities attached in mutabaah amal yaumi and controlled by dorm companion. While monthly evaluation will be representative of daily evaluation to be summarized in report book. Its percentage will be determined by counseling teacher, dorm companion and academic advisor.

6. it needs cooperation among students, parents, dorm companion, and academic advisorand to monitor the implementation of islamic education. The failures somehow are not from the students, but it possibly happens for they forgot to note on what they have achieved.

7. One of islamic boarding school effect is having independence. This personality leads student in having independence to manage time productively for the structured schedule. Form that point, students are able to arrange the time for study.

8. The application of islamic education is under control the dorms boarding as major student's activities are contraled in boarding. an effect of application islamic education is arousing student's leadership where they can actively participated in the school events in terms of organizing, conducting, and evaluating the program. This characteristics will awaken

student's sensitivity to be active in the events though they are not listed as its committee.

The steady cooperation among students is the effect of the stable unity established. having often interaction in both school and boarding establishes strong unity to work any program together.

Spare time creates negligent. Some students are just wasting their time without making positive activities. The programs in both boarding and school are arranged effectively in case to avoid student's spare time. Under guidance of the teacher, Students are expected to take their wings out to be good moslem.

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Location	Jl. Mastrip 17 Jember
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Source	Ustadzah. Zahra
Title	The Chief of Boarding
Time of Interview	Tuesday, April 21, 2015. 08.00-10.00 AM
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E. The Student of SMPIT Al-Ghozali Jember

Source	Vina Nailil Afida
Title	8 Graders student
Time of Interview	Wednesday, April 22, 2015. 08.00-09.00 AM
Location	The Mosque
Time of InterviewWriting	01.0 AM

1. What kind of activities integrated in both boarding and school?

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3. What is your most favourite activity?

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5. Do you join mentoring? What are its activities

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Source	Ustadzah. Asiyah
Title	Chief of Qurʾanic Class
Time of Interview	Friday, April 24, 2015. 08.00-09.00 AM
Location	Mosque
Time of InterviewWriting	10.00M

1. How is Al Qurʾan class conducted?

2. How about the class distribution?

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DOCUMENTATION

The Implementation of Islamic Education in Integrated Islamic Junior High School Al-Ghozali Jember
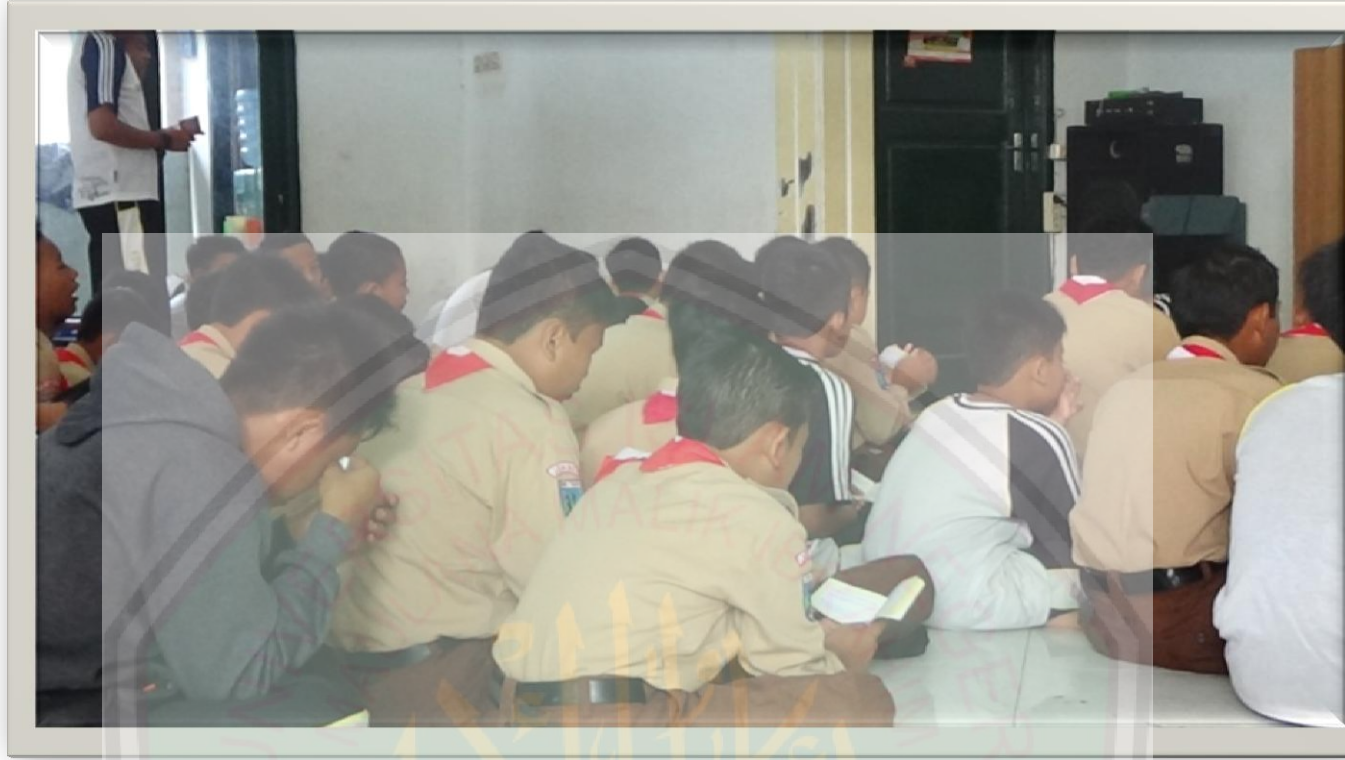
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Nomor   : Un.3.1/TL.00.1/2443/2014   14 November 2014
Sifat   : Penting
Lampiran : -
Hal   : **Izin Penelitian**

Kepada

Yth. Kepala SMPIT Al-Ghozali Jember

di

    Jember

Assalamu'alaikumWr. Wb.

Dengan hormat, dalam rangka menyelesaikan tugas akhir berupa penyusunan skripsi

mahasiswa Fakultas Ilmu Tarbiyah dan Keguruan (FITK) Universitas Islam Negeri

Maulana Malik Ibrahim Malang, kami mohon dengan hormat agar mahasiswa berikut:
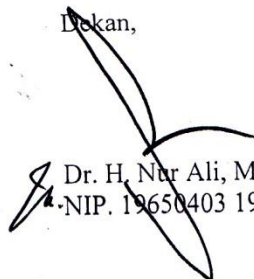
Nama   : Safika Ulva Novia
NIM   : 11110147
Jurusan   : Pendidikan Agama Islam (PAI)
Semester – Tahun Akademik   : Ganjil - 2014/2015
Judul Skripsi   : *The Implementation of Islamic Education in Boarding School for Girl SMPIT Al-Ghozali Jember*

diberi izin untuk melakukan penelitian di lembaga/instansi yang menjadi wewenang

Bapak/Ibu.

Demikian, atas perkenan dan kerjasama Bapak/Ibu yang baik disampaikan terima kasih.

Wassalamu'alaikum Wr. Wb.

Dekan,

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

Tembusan :
1. Yth. Ketua Jurusan PAI
2. Arsip

THE STATE ISLAMIC UNIVERSITY OF MAULANA MALIK IBRAHIM MALANG

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Number o Student	: 11110147
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Advisor	: Dr. Abdul Malik Karim Amrullah, M.Pd.I
Title of Skripsi	: The Implementation of Islamic Education in Integrated Islamic Junior High School Al-Ghozali Jember

No	Date of Consultation	Consultation Material	Signature
1	March 16, 2015	Proposal Consultation	
2	March 23, 2015	Proposal Consultation	
3	March 30, 2015	Proposal Consultation	
4	April 16, 2015	Instrument and Result	
5	April 20, 2015	Chapter IV	
6	Mei 11, 2015	Chapter V and IV	
7	Mei 25, 2015	All Chapter	
8	June 01, 2015	All Chapter	

Malang, June 15, 2015

Acknowledge by,
Dean

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