



INTERNALIZATION OF ISLAMIC EDUCATION VALUES IN THE BOOK OF BIDAYAT AL HIDAYAH TO DEVELOP THE RELIGIOUS CHARACTER OF SANTRI

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ABSTRACT

Keywords:

Internalization,
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Background: *The Islamic boarding school as a place of education and study of Islamic sciences, is also a place for developing the character of students. One of these efforts is through internalizing the values of Islamic education in the book of Bidayat al Hidayah to develop the religious character of students*

Purpose: *The purpose of this study is to analyze the Program, Process, Evaluas, Supporting and inhibiting factors of the impact of internalizing Islamic educational values in the book of Bidayat al Hidayah to develop the religious character of students in Islamic boarding schools*

Method: *The method used in this study is the descriptive-analytical method*

Results: *The results showed that the internalization program of Islamic educational values in the book of Bidayat al Hidayah in Islamic boarding schools was carried out through creed formation programs, worship formation and moral formation. By indicators of having a wise attitude, courageous, maintaining self-chastity and fairness*

Conclusion: *Based on the results of the study, it can be concluded that the internalization program of Islamic educational values in the book of Bidayat al Hidayah consists of a creed formation program, a worship formation program and a moral formation program*

INTRODUCTION

As the oldest Islamic educational institution and an indigenous cultural product of the archipelago (indigenous), Islamic boarding schools have a solid foundation in Indonesian society (Haedari & Hanif, 2004). As a place of education and study of Islamic sciences, pesantren is also a place to develop the character or morals of students. So that pesantren graduates not only have intellectual values, but also hold tightly the character values embedded in the soul.

The importance of character building to achieve a safe, just, and prosperous national and state life cannot be underestimated. Therefore, attention from various sectors, including the community, family, and pesantren, is needed in shaping the character of students. These

three entities are considered as strategic environments that have a crucial role in shaping the personality of students so that they can develop themselves well (Erie, Kogan, & MacKenzie, 2011). Pesantren is a choice that deserves to be explored and taken as an example in implementing character building value education, especially in the midst of the challenges of moral degradation in society. For 24 hours, the education process is carried out thoroughly in the Islamic boarding school, both in the classroom, outside the classroom and the daily life of students. Kiai not only plays a role limited to transferring knowledge and skills, it also serves as an example or example for students. Pesantren always emphasizes that every student is able to integrate knowledge and charity (Ilham & Suyatno, 2020).

Education is the main focus in an effort to instill good character in individuals. In Indonesia, there are ongoing efforts to update the education curriculum. The development of this curriculum concept always follows the evolution of educational theory and practice, adjusting to changes in society (Hamid, 2017). Ilyas, Ismail, Zulfidar, Syarfuni, & Masrizal, (2022) emphasized the three roles of pesantren, namely the function of tarbiyah (education), religious function, and function social. Religiosity can be interpreted as related to religious aspects or things related to religion. In an implementative context, the dimension of religiosity can include the relationship of *hablum minallah*, *hablum minannas* and *hablum minal alam*.

Pesantren has the responsibility to form and educate students to have a strong character in religious aspects. This responsibility is in line with the mandate entrusted by parents to Islamic boarding schools. The efforts made by pesantren to realize the mandate are through the study of the book of turats. One of the turats books that became a study in several Islamic boarding schools is *Bidayat al Hidayah*, is the work of Imam Hujjatul Islam Abu Hamid Muhammad bin Muhammad al Ghazali ath Thusi.

Bidayat al Hidayah is one of the turats books that is rich in moral material and Sufism. Pesantren make this book as a means to teach students about the basic values of morality and Sufism. It is hoped that through the understanding and application of these values, students will be able to integrate the teachings of *Bidayat al Hidayah* in the daily lives of students in their environment.

Bidayat al Hidayah discusses various aspects, both vertical (*hablum minallah*) and horizontal (*hablum minannas*). Therefore, pesantren not only aim to teach theological aspects, but also about morality and social ethics. Thus, pesantren are not only institutions that teach religion, but also play an active role in shaping the character of students to be able to live a life with full religious awareness and social values.

In the opinion of Imam Malik bin Anas as quoted by (Shaïd & Shaikh, 2022)

مَنْ تَصَوَّفَ وَلَمْ يَتَفَقَّهْ فَزِنْدَقٌ، وَمَنْ تَفَقَّهَ وَلَمْ يَتَصَوَّفْ فَفَسَقٌ، وَمَنْ جَعَلَ بَيْنَهُمَا فَزِنْدَقٌ

"People who pursue Sufism without studying jurisprudence are considered zindic. Meanwhile, those who understand jurisprudence without delving into Sufism are called wicked. People who study both sciences are regarded as the right one or take the right path".

The process of internalizing the value of Islamic education contained in the book of *Bidayat al Hidayah* as an effort to develop the religious character of students is a journey

that requires time and various strategies by pesantren. Character building cannot be achieved instantly, but requires a careful and continuous process. Therefore, pesantren implement various programs as part of these internalization efforts.

The Islamic boarding school understands that learning the book of Bidayat al Hidayah is the main key in this process. Through this book, pesantren try to instill the noble values promoted by Imam Al-Ghazali. The coaching programs carried out are not only oriented towards academic aspects, but also include character building through strengthening creeds, worship training, and moral cultivation.

The main purpose of the Bidayat al Hidayah learning process is so that students can implement the values contained in it in their daily lives. The goal is that, through a deep understanding of the teachings of Imam Al-Ghazali, students can experience positive behavior changes in accordance with the educational values contained in them. Thus, Islamic boarding schools not only act as a place of religious education, but also as a comprehensive character-building forum for students, providing a strong ethical and moral foundation for them.

Pesantren face a number of challenges in carrying out the process of internalizing the value of Islamic education in the book, including problems such as differences in the level of motivation and understanding of students, lazy tendencies, non-compliance with the rules of Islamic boarding schools, lack of support from students' families, and differences in the innate character of students from their respective home backgrounds. In addition, the environmental factors of pesantren also play an important role in shaping the religious character of students.

Minhajut Thalibin Islamic Boarding School, for example, has the characteristic of being in the village of the Subang pantura area, where the pesantren blends closely with the surrounding community. Meanwhile, Nurul Anwar Mubtadiin Islamic boarding school is located in the mountainous area of southern Subang. Even though they do not directly interact with the community, students still keep in touch with schoolmates outside the pesantren. On the other hand, Pesantren Al Mushlih Karawang is located in an area adjacent to industrial and urban areas.

Overcoming these challenges requires a differentiated approach, pesantren need to understand the uniqueness and dynamics of each environment. Efforts to internalize religious values must be adjusted to the characteristics and social context of each pesantren. Thus, pesantren can overcome these obstacles more effectively, opening up space for the development of a more holistic religious character of students.

Based on the above background, the author concludes that the internalization program of Islamic educational values in the book of Bidayat al Hidayah as a step to develop the religious character of students is considered less than optimal. Therefore, a more in-depth study is needed to evaluate the implementation of the internalization of the value of Islamic education. The author believes that this research will provide more comprehensive insights regarding the effectiveness of the program being carried out.

In this framework, the author argues it is necessary to conduct research entitled "Internalization of Islamic Education Values in the Book of Bidayat al Hidayah to Develop Santri Religious Character (Study at Minhajut Thalibin Islamic Boarding School Subang, Nurul Anwar Mubtadiin Subang, and Al Mushlih Karawang)." This research is expected

to provide a more comprehensive picture of the extent to which the values of Islamic education from the book of *Bidayat al Hidayah* are internalized in developing the religious character of students in the three pesantren.

Through more in-depth research, it is hoped that findings will emerge that can be the basis for these pesantren in increasing the effectiveness of the internalization program of Islamic educational values. Thus, this research is expected to make a positive contribution to the development of curriculum and teaching methods to achieve the goals of pesantren in forming a strong and sustainable religious character for its students.

RESEARCH METHODS

This research adopts a qualitative approach, focused on the problem that is happening, namely the process of internalizing the values of Islamic education contained in the book of *Bidayat al Hidayah* as a means to shape the religious character of students in Islamic boarding schools. The choice of this approach is based on the need for researchers to present the results of their research in the form of descriptive data, which is expressed through written or spoken words from individuals involved in the Islamic boarding school environment that is the focus of research (Sugiyono, 2020).

The method used in this study is the descriptive-analytical method. In this study, the descriptive method provides an appropriate analysis by explaining the program, process, evaluation, supporting and inhibiting factors as well as the impact of internalizing Islamic educational values in the book of *Bidayat al Hidayah* MUJIBBURRAHMAN, (2014) to develop the religious character of students at Minhajut Thalibin Subang Islamic boarding schools, Nurul Anwar Mubtadiin Subang and Al Mushlih Karawang.

RESULTS AND DISCUSSION

1. Program of Internalization of Islamic Education Values in Kitab *Bidayat al Hidayah*

Kitab *Bidayat al Hidayah* generally contains three values of Islamic education, namely: *First*, creed education; emptying the heart, fearing Allah, surrendering to Allah by tawhid, knowing Allah. *Second*, worship education; *Khusyu*, praying in congregation, seeking useful knowledge, worship, dhikr and fasting. *Third*, moral education; keeping a look, covering the disgrace of others, ghibah, hasud, ujub (Sahudi, 2023)

The teaching of the value of creed guides man to believe in the existence of God as the Creator of nature. Allah is considered to always watch and record all human actions in this world.

وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ ۖ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ

And when my servants ask you about me, then (answer), that I am near. I grant the request of those who pray when he asks Me, then let them fulfill (My commandments) and let them have faith in Me, that they may always be in righteousness. (QS. Al-Baqarah:186)

According to the explanation of Al-Attas (2016), creed actually refers to absolute surrender to Allah SWT, which is also known as "*aslama*". Hamka defines it more simply as tawhid, which is a belief that must be maintained, honed, and made as a purpose in life (Harahap & Ridwan, 2016).

The teachings of worship values guide people to always do all their actions with sincerity in order to achieve the pleasure of Allah. The application of these worship values will create individuals who are just, honest, and willing to give help to others.

A number of aspects of character building can be improved through routine habits in daily life, such as integrity, religiosity, tolerance, collaboration, help, and other aspects. This process of habituation involves not only understanding the concept of knowledge (*knowing*), but also the extent to which we implement it in everyday life, so that the behavior becomes an integral part of our character. Al-Ghazali argued that the development of morality could be achieved through education and training. The method of character education can be divided into two, namely hard effort (*mujahadah*) and the practice of implementing good actions (*amal shaleh*). This method can be applied in various ways, such as the use of stories (*hikayat*), teachers as examples of examples in behavior (*uswah hasanah*), and giving sanctions and rewards when violations occur. These three elements are very important in shaping religious character through habituation, exemplary examples, and the application of rules with a reward and punishment system (Prasetya & Cholily, 2021).

Construction of Faith

Religious development activities carried out by Islamic boarding schools Minhajut Thalibin, Nurul Anwar Muhtadiin and Al Mushlih are programmed regularly both daily, weekly, monthly and yearly. This creates a routine that is expected to develop the religious character of the students.

Ahmad Tafzir in Nur, (2021) suggests about the habituation method in learning, that internalization of a value can be achieved through continuous repetition techniques. The concept of frequency and review in *behaviorism* Noprianty & Karana, (2019) explains that behavior is the result of learning carried out (response) a person because he receives a stimulus, when the stimulus repeats and the response also repeats (frequency), then the new response will become a stimulus, for the next response so that a behavior occurs.

The habit of dhikr and praying to Allah SWT provides awareness of the importance of remembering and asking for help from Allah SWT. The attitude of humility by hoping for Allah's help is an expression of monotheism. The dhikr program is a process of internalizing the value of monotheism in students. Because by habitually making dhikr, the person actually draws closer to Allah SWT. While Allah SWT will always draw closer to the servant who draws closer to Him. The virtue of dhikr in the hadith narrated by Imam Muslim:

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ وَاللَّفْظُ لِي أَبِي كُرَيْبٍ قَالَ حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْعَمَشِ عَنْ أَبِي
وَسَلَّمَ يَقُولُ اللَّهُ عَزَّ وَجَلَّ أَنَا عِنْدَ ظَنِّ عَبْدِي وَأَنَا مَعَهُ صَالِحٌ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
يَذْكُرُنِي فَإِنْ ذَكَرْتَنِي فِي نَفْسِي وَإِنْ ذَكَرْتَنِي فِي مَلٍّ ذَكَرْتَهُ فِي مَلٍّ خَيْرٌ مِنْهُ وَإِنْ اقْتَرَبَ إِلَيَّ
شِبْرًا تَقَرَّبْتُ إِلَيْهِ ذِرَاعًا وَإِنْ اقْتَرَبَ إِلَيَّ ذِرَاعًا اقْتَرَبْتُ إِلَيْهِ بَاعًا وَإِنْ أَتَانِي يَمْشِي أَتَيْتُهُ هَرْوَلَةً

Abu Bakr ibn Abu Shaiba and Abu Kuraib relayed, and Abu Kuraib confirmed that Abu Mu'awiyah narrated from Al A'masy, from Abu Salih, from Abu Hurayrah, stating that the Prophet sallallahu 'alaihi wasallam said: "Allah 'azza wajalla said: 'To My servant is as he is prejudiced against Me, and I will be with him as long as he prays to Me. If he remembers Me in his heart, I will remember him in Me. If he remembers Me in a group, I will remember him in a better and nobler group. If he draws near to Me one inch, I will draw near to him one cubit. If he draws near to Me one cubit, I will draw near to him one fathom. If he comes to Me by walking, I will come to him by running.'"

The dhikr activities carried out every day by students together with kiai and ustadz in the form of *riyadhah*, *qiyam al lail* and *mujahadah* programs reflect the

internalization of the values of faith in Allah Almighty, His Messenger and the Holy Qur'an. The example of kiai and ustadz in dhikr and prayer activities makes students also more earnest in participating in congregational dhikr activities. The process of education through example is also one of the effective educational methods. Children will imitate the behavior of adults around them, so that when students see teachers and ustadz making dhikr, then they follow it.

Construction of Worship

The cultivation of worship values carried out by Minhajut Thalibin, Nurul Anwar Mubtadiin and Al Mushlih Islamic boarding schools to students has a significant impact on the character of the students themselves. Research by Fahham, (2020) shows that worship values instilled in pesantren result in positive attitude and behavior changes in children.

Although this change in attitude may not have reached a significant level instantly, slowly, students who previously may have tended to be active in negative things such as fighting or disturbing friends, can now channel their energy and desire through positive activities in pesantren. They no longer direct their energy to negative things, but find a healthy place through worship activities in the pesantren environment.

The change in attitude is also reflected in the polite behavior of students towards teachers, parents, and peers. Santri shows more respect in interacting with teachers and parents, as well as higher concern for fellow students and the environment around the pesantren (Hanan, 2021).

Worship formation through congregational prayers, tirakat and habituation of sunnah fasting carried out by Islamic boarding schools as part of efforts to develop the religious character of students.

The habituation of congregational prayer in Islamic boarding schools, in the perspective of the learning process, shows that students are motivated by *reinforcement*, namely attendance, notes, reprimands or even punishments when not disciplined in congregational prayers. Skinner in the *Law of Operant Conditioning* behavioral learning theory states that behaviors followed by reinforcement tend to increase the likelihood of being repeated (Hanan, 2021). Attendance and sanctions can increase the motivation of students to be more organized and punctual in carrying out congregational prayers.

Moral Construction Programme

In the context of moral development at Minhajut Thalibin Islamic boarding school, Nurul Anwar Mubtadiin Islamic boarding school, and Al Mushlih Islamic boarding school, moral development strategies use several interrelated approaches. The approach includes *Moral Knowing strategies*, *Moral Modeling*, *Moral Feeling and Loving*, *Moral Acting*, traditional strategies (advice), *punishment* strategies, and habituation strategies (*habituation*) to be an important foundation in achieving the goals of moral development of students. These seven strategies are applied to shape the character of students and strengthen religious values instilled in the pesantren environment.

The *Moral Knowing strategy* is realized through the study program of the book of *Bidayat al Hidayah*. The emphasis on value clarification helps students understand the meaning of the values they encounter in everyday life, for example through recitation and discussion. This approach helps students understand the effectiveness of the values they learn and makes them wise in making decisions.

Moral Modelling *Strategy* refers to the example shown by kiai, ustadz and administrators of Islamic boarding schools. They become role models who are used as the main reference by students in shaping their character. The teacher's example in various daily activities influences the behavior of students and helps shape their character.

The Moral Feeling and Loving *strategy* is concerned with love and compassion for good values. Santri is invited to feel the benefits of good behavior and develop feelings of love for that kindness. Through this approach, students are invited to perform good actions based on their own awareness, love, and freedom.

The Moral Acting *strategy* involves direct action taken by students after they understand good values. Acts of kindness based on knowledge, awareness, love, and positive feelings will shape the character of students. Good actions that are carried out consistently will strengthen the character embedded in students.

Traditional Strategy (advice) involves providing direct guidance to the animals related to good and bad values. Kiai and ustadz provide advice, input, and direction to the santri to lead to values recognized by society and religion. In this approach, the santri is asked to reflect and realize the meaning of the values of goodness that should be the basis of their lives..

Punishment *strategies* rely on punishment as part of education. Penalties are imposed in an effort to enforce rules, declare mistakes, sensitize violators, and abandon negative behavior. The punishment given must be fair and aimed at educating, not just punishing.

The habituation *strategy* involves the formation of good habits in students. Santri is accustomed to disciplined behavior, praying before studying, dressing neatly, and others. These positive habits are instilled through an *action approach* and help students practice these values in their daily lives.

By combining these seven strategies, Minhajut Thalibin Islamic boarding school, Nurul Anwar Mubtadiin Islamic boarding school, and Al Mushlih Islamic boarding school are able to create a holistic and immersive learning environment. Kiai and ustadz not only act as givers of knowledge, but also as role models who inspire and guide students in understanding, feeling, and practicing good values. With this comprehensive approach, pesantren are able to form a generation of noble and responsible morals in the midst of society.

Over time, these habits became an inseparable part of themselves, creating a character, disposition, character, morals, and personality that was in harmony with Islamic values. The importance of this process is reflected in the harmony between the character of the santri and the teachings of Islam, which are not only understood theoretically, but also applied in everyday actions, creating tangible manifestations of their religious beliefs and practices.

Research by Azhar, Wuradji, & Siswoyo, (2015) confirms the central role of pesantren in shaping the character of individuals, creating communities that are reflected in their daily attitudes, behaviors, and actions. Thus, internalization of Islamic values in the lives of students is one of the fundamental aspects in education and character building in pesantren

2. The Process of Internalizing Islamic Education Values in the Book of *Bidayat al Hidayah*

According to Mashuri & Fanani, (2021) the internalization process consists of three stages that reflect the development of internalization, namely the value transformation stage, the value transaction stage, and the value transinternalization stage. Internalization of educational values to develop the religious character of students

in Minhajut Thalibin, Nurul Anwar Mubtadiin, and Al Mushlih Islamic boarding schools has several stages. *First*, involving the role of kiai or ustadz in conveying values to students, is the first step in forming a strong character among students. In this stage, the kiai or ustadz acts as a mentor and guide, conveying to the students about the values that are considered good and which should be avoided. Communication in this stage is generally verbal, with the kiai or ustadz providing direction, advice, and understanding of the importance of these values.

Second, in the second stage of value internalization, there is a focus on two-way communication involving kiai or ustadz and santri in mutual interaction. It aims to strengthen the understanding and application of these values in everyday life. In Islamic boarding schools, this interaction process also involves kiai or ustadz who provide real examples in the practice of religious values, so that students respond in the same way, namely by accepting and practicing these values in their lives.

The second stage in the process of internalizing religious values in Islamic boarding schools, which involves two-way communication between kiai or ustadz and santri, is a very important step in shaping religious character. In this stage, there is mutual interaction that allows students to deepen their understanding of the religious values taught. Santri not only receives knowledge about these values, but also plays an active role in discussing, asking, and responding to these values. This strengthens their understanding and allows the kiai or ustadz to assess the extent to which the students have understood and applied these values in daily life.

Third, the importance of applying values in everyday life is also a focus in both contexts. This reflects a holistic approach in the formation of religious character, where values are not only used as theoretical knowledge, but also applied in concrete actions to form good attitudes and personalities.

Furthermore, the importance of applying religious values in daily life is also a major focus in religious character education. Education is not only about acquiring theoretical knowledge about religious values, but also about how those values are applied in concrete actions. By providing concrete examples and involving students in the practice of religious values, kiai or ustadz help students see the relevance of these values in their lives. This helps students internalize these values and make them an integral part of their personality. Thus, the process of internalizing religious values in Islamic boarding schools includes not only the imparting of knowledge, but also the transformation into better and more religious individuals in daily actions.

The findings at the Minhajut Thalibin, Nurul Anwar Mubtadiin, and Al Mushlih Islamic boarding schools related to Islamic education planning in shaping the religious character of students can be analyzed by referring to Hudson's planning theory, especially with a focus on *incremental* planning models. The incremental planning model in this context has several advantages that are closer to the needs of Islamic boarding schools in internalizing Islamic educational values.

First, the *incremental planning model* is based on the experience of kiai and asatidz as key policy makers in Islamic boarding schools. In Islamic education, the role of kiai and asatidz as spiritual leaders and educators is very important. The incremental model allows them to plan and make decisions based on their practical experience in developing the religious character of students. This allows them to be more flexible in adapting their approach to education according to the realities on the ground.

Second, *incremental planning models* tend to be simpler and don't require a lot of information and data. In Islamic boarding school environments that may have limited resources, this model is more feasible in terms of efficiency. This means that Islamic boarding schools can more quickly make decisions and implement Islamic education

programs without having to be constrained too much by bureaucracy or complicated data collection.

Thus, the *incremental planning model in Hudson's* theory seems to be more in line with the needs of Islamic boarding schools in internalizing Islamic educational values to shape the religious character of students. This is because this model accommodates the practical experience of spiritual leaders and allows flexibility in responding to the needs of students as well as because it is simple and does not require many resources. However, keep in mind that each Islamic boarding school has a unique context, and the appropriate planning approach must be tailored to the needs and goals of each Islamic boarding school.

The process of internalizing the values of Islamic education in Minhajut Thalibin, Nurul Anwar Muhtadiin, and Al Mushlih Islamic boarding schools is carried out through an intensive approach around the clock. In this context, the character education schedule that lasts for 24 hours simultaneously reflects the commitment to internalize the values of Islamic education in the daily lives of students.

The development of the religious character of students is the main focus, where every aspect of the behavior and actions of students is monitored and assessed in line with Islamic character values. If there is behavior that is considered inappropriate or does not reflect religious character, corrective action is taken immediately. This approach creates an educational environment that supports the continuous development of students' religious character.

In this overall context, the development of the religious character of students is not only part of the formal curriculum, but also becomes a culture and lifestyle that is reflected in every daily activity of students. This approach aims to make students understand, internalize, and implement the values of Islamic religious character in all aspects of their lives, both inside and outside the Islamic boarding school.

Minhajut Thalibin, Nurul Anwar Muhtadiin, and Al Mushlih Islamic boarding schools also implement an integral curriculum system that combines theoretical and practical aspects in the education of students' religious characters. The system is well-designed and includes three essential elements: nurturing, mentoring, and learning, which are mutually supportive and integrated.

Although the character education curriculum does not specifically cover all types of characters, the three Islamic boarding schools prioritize a number of character values that are considered appropriate to the needs of students. These chosen character values are seen as the core of religious character education, and their application includes a number of other character values. This reflects their awareness of the importance of focusing on certain aspects that are considered key in the formation of religious character.

In this context, although not all types of characters are taught explicitly, the character values chosen become the main guidelines for students in living their daily lives. The internalization of these values is summarized in three character values that are prioritized, thus allowing a more focused and in-depth approach in the formation of the religious character of students.

Minhajut Thalibin, Nurul Anwar Muhtadiin, and Al Mushlih Islamic boarding schools also internalize the values of independence and responsibility as an important part of student character education, in addition to religious values. These two character values become integral elements in all activities in pesantren and are included in the pesantren education curriculum.

Students are taught to be independent and responsible for themselves and the environment. This is so that they can optimize their individual potential and not depend

entirely on others. Daily activities such as preparing personal needs and cleaning rooms and the pesantren environment are part of habituating the character of independence and responsibility.

In addition to independence, the character value of responsibility is also emphasized in the three Islamic boarding schools. Santri is taught to understand that the obligations and duties carried out must be carried out responsibly. Compulsory activities in pesantren, such as congregational prayers and community service, become a means of learning the character of responsibility. Santri is expected to be responsible for themselves and also towards fellow students.

Examples of activities that promote a sense of responsibility include carrying out the obligation to pray in congregation, leadership training, nurturing students, and being involved in the management of student organizations. All of this helps students understand the true meaning of responsibility and how to apply it in their daily lives, both in their religious and social aspects. In this way, pesantren produce students who are not only strong in religious character but also have independence and high responsibility in their lives.

3. Evaluation of the Internalization of Islamic Education Values in the Book of *Bidayat al Hidayah*

The purpose and role of evaluation in the context of Islamic education follows the evaluation system established by Allah Almighty in the Qur'an and explained in the Sunnah, as was done by the Holy Prophet (saw) in providing guidance for Islamic treatises. The overall purpose and role of evaluation in Islamic education includes the following aspects: First, to test, as reflected in the Qur'anic verse that tests the ability of the individual of faith in facing the various tests of life.

وَلَلْبَلَاءُ لَكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِّنَ الْمَالِ وَالنَّفْسِ وَالثَّمَرَاتِ وَبِ شَرِّ الصَّبْرِينَ

And indeed We will give you a trial, with a little fear, hunger, lack of wealth, soul and fruit. And give good tidings to those who are patient (Q.S. Al-Baqarah: 155)

Second, to understand, as reflected in the Qur'anic verse which shows the extent or how well the implementation of the revelation that the Prophet (peace be upon him) taught to his people:

قَالَ الَّذِي عِنْدَهُ عِلْمٌ مِّنَ الْكِتَابِ أَنَا آتِيكَ بِهِ قَبْلَ أَنْ يَرْتَدَّ إِلَيْكَ طَرْفُكَ فَلَمَّا رآهُ مُسْتَقِرًّا عِنْدَهُ قَالَ هَذَا مِنِّي وَكَفَرَ
فَأَن رَّبِّي غَنِيٌّ كَرِيمٌ يُّبَيِّنُ لِي آيَاتِهِ لِيَتْلُوَنَ أَمْ أَكْفُرُ وَمَنْ شَكَرَ فَإِنَّمَا يَشْكُرُ لِنَفْسِهِ فَظُلُّ رَبِّي

Said a man who had knowledge from the Bible: "I will bring the throne to you before your eyes blink." So when Solomon saw the throne before him, he said: "It is my Lord's gift to try me whether I am grateful or deny (His favor). And whoever is grateful is indeed grateful for himself and whoever disobeys, then verily my Lord is rich and glorious". (Q.S. Al-Naml: 40)

Third, to establish a classification or level, as illustrated in the Qur'anic verse describing the classification or level of Islamic life or one's faith, such as Allah's assessment of Prophet Abraham (as). who was willing to slaughter Ismail (as), his much-loved son.

إِن هَذَا لَهُوَ قَدْ صدقت الرُّغْيَا إِنَّا كُنَّا نَحْنُ الْمُحْسِنِينَ وَنَدِينُهُ أَن يٰ-إِبْرَاهِيمَ فَلَمَّا اسْلَمَا وَتَلَّهُ لِلْحَبِيبِ وَقَدِينُهُ بِذِي عَظِي ۖ مِ الْبَلَاءِ وَالْمُحْسِنِينَ

When the two had surrendered and Ibrahim laid his son on (his) temple, (evidently the patience of both). And We called him, "O Abraham, verily you have justified the dream", verily We reward those who do good. Indeed, this is really a real test. And We ransomed the child with a great sacrifice. (Q.S. Al-Shaffat: 103-107)

Fourth, To assess the cognitive capacity and ability of human memory, as well as the understanding of the lessons that have been given, this can be compared with the

evaluation of the Prophet Adam (as), especially the knowledge of names (asma') that Allah Almighty taught him before the angels :

وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى الْمَلَائِكَةِ فَقَالَ أَنْبِئُونِي بِأَسْمَاءِ هَؤُلَاءِ إِنْ كُنْتُمْ صَادِقِينَ

And He taught Adam the names (of things) in their entirety, then presented them to the Angels and said: "Name me the names of these things if you are righteous" (Q.S. Al-Baqarah: 31)

Fifth, provide a form of reward or reward for those who behave well, and provide a form of punishment or torture for those who behave badly.

وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ حَيْرًا يَرَهُ

Whoever does good as heavy as a particle will surely see it. And whoever does evil as heavy as a particle will surely see (retribution) as well. (Q.S. Al-Zalzalah: 7-8)

In the Islamic perspective, educational evaluation is manifested as a process based on the teachings of the Qur'an and Al-Hadith. This reflects the importance of religious values in guiding and valuing education. Evaluation in this context is not just an academic measuring tool, but also includes the dimensions of Islamic morals, ethics, and values in education. Therefore, to improve the overall quality of the education system, it is important to develop an effective evaluation system that conforms to Islamic principles and covers broader aspects of education.

Value in Arabic is called *al-qimah* or *al-taqdir*, which means judgment or evaluation. In simple terms, in the context of education, educational evaluation in Arabic is often called *at-taqdir attarbiyah* which refers to assessment in the realm of education or assessment of everything related to educational activities. In the sense of the term, evaluation includes an action or process that is planned to determine the value of an object, where the instrument and its results are compared with certain standards to reach a conclusion (Mahirah, 2017: 82).

Evaluation of education in the Islamic view is a series of processes and steps prepared based on Islamic principles, with the aim of collecting data on the progress, growth, and development of students related to educational goals. The results of the evaluation can later be used as a basis for making decisions. The principles of educational evaluation in an Islamic perspective include reference to objectives, application of objectivity, a comprehensive approach, and continuous implementation (*istiqomah*). In general, the objectives and functions of educational evaluation in an Islamic perspective include testing, understanding, classifying, measuring, correcting, and delivering glad tidings (*tabsyir*), and delivering punishments or warnings (*iqab/nadir*).

The evaluation function according to Arifin (2009: 97) is indeed quite broad depending on which angle we look at it, if we look at it thoroughly, then students as students in pesantren also have their role in evaluation. Here are some evaluation functions in the context of pesantren:

- a. From a psychological point of view, students always need an understanding of the extent to which the activities they carry out are in accordance with the goals to be achieved in the learning process at pesantren.
- b. From a sociological perspective, the evaluation aims to assess whether students have sufficient ability to participate in society by bringing with them religious and moral values instilled in pesantren.
- c. In a didactic-methodical context, evaluation assists teachers (ustadz) in placing students at groups or learning levels that are in accordance with their individual abilities and potential, and also supports teachers in efforts to improve the learning process in pesantren.

- d. The evaluation also aims to assess the position of students in the group, whether they belong to the category of students who have a good understanding of Islamic teachings, are developing, or need more guidance.
- e. Evaluation helps in assessing the extent of students' readiness in pursuing their educational programs in pesantren, including religious and moral knowledge that has been instilled.
- f. Administratively, the evaluation provides reports to the parents of the students, the acting government authorities, the head of the pesantren, and the students themselves about their progress and development in the learning process and character development in the pesantren.

Thus, evaluation plays an important role in assisting students in their development in pesantren, both in terms of academics and aspects of social and religious life.

In the context of santri and pesantren, this deep understanding of affective characteristics helps kiai, ustadz and administrators of Islamic boarding schools to respond more sensitively to the feelings and emotions of students. By understanding that each student has a unique intensity, direction, and target feeling, Islamic boarding schools can create an environment that supports the emotional and spiritual growth of students. In addition, by taking into account individual needs, the formation of creed in Islamic boarding schools can be adjusted more effectively, allowing the development of a deeper and meaningful religious character for each student.

4. Supporting and Inhibiting Factors for the Internalization of Islamic Education Values in the Book of *Bidayat al Hidayah*

A process of education and learning cannot be separated from various factors that influence it. One factor that has an important role is learning infrastructure, which is a key element in achieving the goals of quality education. This means includes all devices used in the learning process, including books and information and communication technology. Facilities and infrastructure standards are national guidelines in the field of education that set minimum criteria for learning spaces, sports facilities, places of worship, libraries, play areas, places to create, and other learning resources, all of which play a very important role in supporting the learning process, including the use of information and communication technology (Nengsi, 2022).

Infrastructure, etymologically, refers to tools that do not directly play a role in achieving a goal. In the context of education, this includes locations or venues, school buildings, sports grounds, funds, and similar elements. On the other hand, means refer to the direct equipment used to achieve educational goals, such as classrooms, books, libraries, and laboratories. According to Ibrahim Bafadal, educational infrastructure includes all basic equipment that indirectly supports the implementation of the educational process in schools. Therefore, it can be concluded that educational infrastructure refers to facilities that indirectly support the implementation of the educational or teaching process, such as yards, parks, gardens, or roads to schools (Nengsi, 2022).

Wali santri has a significant role as an external supporting factor in the internalization program of Islamic education values at Minhajut Thalibin, Nurul Anwar Mubtadiin, and Al Mushlih Islamic boarding schools. First of all, guardians are responsible for the selection and decision to send their child to the pesantren. This decision reflects their commitment to providing their children with a strong religious and character education. Guardians play a major role in facilitating their children's access to pesantren education, including the fulfillment of necessary financial and logistical needs. This financial support is important to ensure the continuity of student

education and show the commitment of guardians to the values of Islamic education taught in pesantren.

In addition, guardians also play a role in providing moral and emotional support. They serve as places to talk, consult, and support their children's development religiously and characterfully. This moral support helps students maintain enthusiasm in facing the challenges of education in pesantren and strengthens their motivation to internalize Islamic values. Wali santri also has a role in overseeing the development of their children, ensuring that they apply the religious values taught in pesantren in their daily lives. Thus, wali santri becomes an important partner in pesantren's efforts to shape the religious character of santri and integrate Islamic values in their lives.

Exemplary education is a very effective tool in shaping the character and morals of students. Educators are very important role models for students, both in words, actions, nature, material, and religious aspects. Despite the great potential possessed by protégés to develop good qualities and receive a positive education, the reality can be different when they witness examples of less moral education.

The example of kiai and ustadz in Islamic boarding schools Minhajut Thalibin, Nurul Anwar Mubtadiin, and Al Mushlih has a central role as an internal supporting factor in the internalization program of Islamic educational values. Kiai and ustadz are authoritative figures who become role models for students in terms of religious knowledge, morals, and Islamic practices. They not only teach Islamic values through theoretical teaching but also through examples and concrete examples in daily behavior. This example is an effective means of transferring Islamic values to students. Santri sees and observes the way kiai and ustadz live their lives with full dedication, patience, and constancy in religion, which automatically inspires and encourages students to follow in their footsteps in internalizing the values of Islamic education.

In addition, kiai and ustadz also act as religious advisors and counselors for students. They assist students in understanding religious teachings, answering questions, and providing direction in dealing with moral dilemmas. In this role, kiai and ustadz not only provide theoretical knowledge but also help students apply Islamic values in daily life. The willingness of kiai and ustadz to listen and give wise advice creates a strong emotional and religious bond between them and the santri, which greatly supports the process of internalizing the values of Islamic education. Thus, the example and guidance of kiai and ustadz become important pillars in shaping the religious character of students and integrating Islamic values in their lives in pesantren.

In the Qur'an, the concept of exemplary is referred to as "*uswah*," where the person of the Prophet SAW is considered as the main example that can be used as an example to form a personality that has charity. As revealed in the Qur'an in Sura Al-Ahzab verse 21:

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِمَنْ كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا

Indeed, there has been in the Messenger of Allah a good example for you (that is) for those who hope for (the mercy) of Allah and (the coming) of the Day of Judgment and he mentions Allah a lot.

In addition, this verse also reminds us that remembering God is the key to living an exemplary life. On our journey to noble morals, remembering God and always being grateful for His love is the first step. This creates a strong religious consciousness and motivates individuals to always try to emulate the example of the Prophet (peace be upon him) in all aspects of life. By understanding and following the *uswah* of the Messenger of Allah, one can form a person who has charisma and get blessings in the world and hereafter.

Family influences can affect psychological and behavioral aspects of children. The family is the first educational institution faced by a child, and if from the beginning the family does not introduce or teach religious and moral values, then the process of internalizing these values will not be optimal. Education in childhood has a major role in character building; If children are allowed to engage in unpositive behavior, it can become a habit that is difficult to change. Therefore, as a family, it is very important to provide guidance and guidance to children in order to grow up with the right values.

The indiscipline of students became an internal inhibiting factor in the internalization program of Islamic education values at the Minhajut Thalibin, Nurul Anwar Mubtadiin, and Al Mushlih Islamic boarding schools. When students do not have discipline, they have difficulty in following the schedule and rules that have been set in the pesantren. This hinders efforts to form a strong religious character, because character education requires consistency and thoroughness in carrying out daily religious practices. Indiscipline can also interfere with the teaching and learning process, reduce the effectiveness of teaching by kiai and ustadz, and interfere with congregational life and other religious activities in pesantren.

In addition, indiscipline can also affect the social environment in pesantren. Undisciplined students tend to show negative behavior, such as disrespect for fellow students and violations of pesantren rules. This can undermine the strong social bonds that should exist in pesantren, where mutual support in practicing Islamic values is highly valued. This indiscipline can also set a bad example for other students, worsening the situation and affecting the formation of overall religious character. Therefore, it is important to address the problem of indiscipline dengan tindakan yang tepat guna memastikan bahwa program internalisasi nilai-nilai pendidikan Islam di pesantren dapat berjalan dengan baik dan efektif.

5. The Impact of Internalizing Islamic Education Values in the Book of *Bidayat al Hidayah* to Develop the Religious Character of Santri

In the context of the importance of obtaining *al-Hikmah* or wisdom in moral education, a person will become wise and intelligent in dealing with various very complex life problems. This includes his relationship with the creator (*al-khāliq*) and his interaction with his environment. Therefore, individuals will feel happiness through this wise attitude.

The impact seen on the students at the Minhajut Thalibin, Nurul Anwar Mubtadiin, and Al Mushlih Islamic boarding schools reflects the success in the internalization program of Islamic educational values aimed at forming a strong religious character. This is also consistent with the indicators of religious character described by Ibn Miskawaih, namely wisdom, courage, maintaining self-purity, and justice.

At the Minhajut Thalibin Islamic boarding school, the positive impacts seen include increasing understanding of Islamic teachings, increasing awareness of good morals, and increasing worship practices. With the application of character values such as humility and maintaining honesty, students here internalize the principles of wisdom and justice in their daily lives.

Meanwhile, at the Nurul Anwar Mubtadiin Islamic boarding school, students showed positive impacts such as increasing religious knowledge, responsibility, and courage in conveying the truth. This reflects efforts to develop religious character that includes courage and justice in accordance with the expected values of religious character.

The impact seen in the Al Mushlih Islamic boarding school includes religious observance, responsibility, and integrity. Santri here also shows patience and verbal

guarding, which is part of an effort to internalize religious character values such as wisdom and justice.

Overall, the internalization program of Islamic educational values in these three pesantren achieves its goal of shaping the religious character of students by focusing on values such as wisdom, courage, maintaining self-purity, and justice. The positive impact seen on students reflects the commitment of pesantren in giving birth to individuals who have strong character, good morals, and stick to Islamic teachings in their daily lives.

Although the internalization program of Islamic educational values in the Islamic boarding schools of Minhajut Thalibin, Nurul Anwar Muhtadiin, and Al Mushlih has produced a positive impact on the religious character of students, there are some weaknesses that exist in the implementation of the program.

The first weakness in the internalization program of Islamic educational values in the Islamic boarding schools of Minhajut Thalibin, Nurul Anwar Muhtadiin, and Al Mushlih is the non-uniformity in the impact seen on students. Each individual has different backgrounds, experiences, and beliefs. Therefore, some students may be more responsive to the program than others, and the degree of change in religious character may vary. This non-uniformity can create gaps in the development of religious character among students, and some students may still have less strong character despite attending this program. This can reduce the overall effectiveness of the program.

The second weakness is related to the evaluation and measurement of the impact of the program. Islamic boarding schools lack a comprehensive evaluation system or effective measurement methodology to objectively measure changes in the religious character of students. Without a good evaluation, pesantren have difficulty assessing the extent to which the program has succeeded in achieving its goals. A more systematic and transparent approach is needed to assess the impact of the program periodically, so that pesantren can identify areas that need improvement and continue to improve their effectiveness.

The third weakness is the challenge of maintaining consistency in the program. Although the program may be successful for some time, difficulties may arise in maintaining consistency and continuity in internalizing the values of Islamic education among students. Factors such as changes in teaching staff, changes in pesantren leadership, or changes in the social environment can interfere with the consistent implementation of the program. Consistency is key to establishing a strong religious character, and pesantren must strive to overcome this challenge.

In the face of these weaknesses, it is important for pesantren to continuously evaluate, improve, and adapt the program of internalizing the values of Islamic education. This will help improve the effectiveness of the program and achieve the goal of building the religious character of students more evenly and deeply.

CONCLUSION

The results of the discussion in the dissertation "Internalization of Islamic Education Values in the Book of Bidayat al Hidayah to Develop the Religious Character of Santri" resulted in conclusions, namely the internalization program of Islamic educational values in the book of Bidayat al Hidayah consisting of creed formation programs, worship formation programs and moral formation programs. The process of internalizing the values of Islamic education in the book of Bidayat al Hidayah is carried out in three stages, namely 1) Value transformation, 2) Value transactions, and 3) Value transinternalization. The evaluation of the internalization of Islamic educational values in the book of Bidayat al Hidayah is carried out using affective evaluation consisting of: 1) Direct observation in the

form of courts and roving 2) Reports of coaching activities, 3) Muhasabah jama'i (assessment between friends), and 4) Muhasabah nafsi (self-assessment). Supporting and Inhibiting Factors of internalization of Islamic educational values in the book of Bidayat al Hidayah consist of internal and external factors. The impact of internalizing the values of Islamic education in the book of Bidayat al Hidayah to develop the religious character of students is manifested in character; 1) Wisdom, 2) Courage, 3) Maintaining purity, and 4) Justice.

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