

Method of Internalizing the Values of Moral Education of Pesma KH Mas Mansyur Student

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ABSTRACT

The development of science and technology has many negative impacts. The most dangerous impact is moral damage. Currently, pesantren is one of the choices of the community in improving morals through Islamic and religious learning. This study aims to identify the implementation of the internalization of moral education values and the obstacles to the internalization of moral education values at Pondok Pesma KH Mas Mansyur. This research is qualitative with data collection methods of observation, documentation, interviews. The data analysis technique starts from data collection as well as data reduction, data presentation, verification and conclusions. The results of the research on the process of internalizing moral education carried out on Pesma students through moral habituation towards themselves by instilling honesty, trustworthiness, patience, tawadhu, doing good (ihsan). in daily habits and building good interactions. The method of internalizing the value of moral education in Pesma is the training method, habituation method, exemplary method, advice method, independence method. The implementation of moral education in Pesma KH mas Mansyur is carried out by example, learning process, and association. The supporting factor is the support and positive encouragement from parents, friends and the board of care. While inhibiting factors include coming from oneself, such as students often going home every weekend. Mahasantri return from campus activities late at night. This causes activities at pesma to be missed. In addition, the bad habit of being lazy at home that is carried over to the pesantren makes it less than optimal in carrying out activities in the student pesantren well.

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INTRODUCTION

Islamic boarding schools are institutions that have existed in Indonesia for hundreds of years since the beginning of the arrival of Islam in Indonesia (Anugrah et al., 2022). Even when entering the third millennium, it has become one of the most important props for the life of the nation and state of the Indonesian nation (Hawi, 2017; Zulfa et al., 2021). Islamic boarding school is an Islamic educational institution institutionalized in Indonesia which is still in great demand, which is an Islamic education that is still traditional in the country of Indonesia. (Ballanie et al., 2023) A pesantren is basically a traditional Islamic education dormitory where students, namely santri, live together and study under the guidance of a teacher who is better known as Ustadz. In modern boarding schools today the teacher who teaches is better known as the board of care or the board of the pesantren (Saidaturrahmah, 2022).

The main purpose of pesantren education is not merely to enrich students' minds with explanations, but also to improve morals, train and heighten the spirit, appreciate spiritual values and teach honest and moral attitudes and behavior, and prepare students to be taught about religious ethics above other ethics (Sukari, 2022). Until now, pesantren is still the choice of many people in terms of Islamic and religious learning. (Syarnubi et al., n.d., 2019) With many assumptions that boarding schools are able to provide optimal education, both religious and general education, so that they are likely to form children into good, knowledgeable and moral individuals (Alwi, 2016). Pesantren is also known as a place of moral improvement where morals function to color in all aspects of life in addition to being a place to study. (Fitriyani et al., 2020) In the current period, there are many Islamic boarding schools that have complemented educational needs. (Harto, 2021) By maintaining the recitation system and also equipped with a formal form of learning by adopting the government curriculum, besides that, the advancement of science and technology experienced by humans today has not a few negative impacts on their attitude towards life and behavior (Hafidh et al., 2023). These various impacts not only plague humans as religious beings, but also as individual and social beings. One of the most dangerous negative impacts is that moral and moral damage becomes an inevitable result. (Masdul et al., 2022).

Pesma KH Mas Mansur or better known as Pondok Pesantren KH Mas Mansur is an educational institution affiliated with Surakarta Muhammadiyah university. Its existence is on campus 4 UMS located in one complex with the Faculty of General Medicine. A total of 280 UMS students from various fields of study currently live at the KH Mas Mansur Islamic Boarding School. Pesantren KH Mas Mansur opens acceptance of new students every year in conjunction with the opening of the New Academic Year at the University of Muhammadiyah Surakarta for semester 1 and semester 3. They live at Pesma KH Mas Mansur for two years or four semesters, For students who want to stay longer at Pesma they are required to contribute and be active as administrators, this is a mandatory requirement for a longer stay at Pesma KH Mas Mansur. Pesma KH Mas Mansur offers a religious atmosphere with a planned routine activity program from morning time to night time. Their class schedule has been adjusted to the college schedule so as not to clash with the KH Mas Mansur pesma activity schedule (Primawan et al., 2020).

The vision of Pesma KH Mas Mansur is to become a superior unit in fostering mahasantri, with the aim of producing graduates who are religious, intelligent, independent, and have global insight. The learning program in internalizing the value of moral education through Islamic Learning to mahasantri such as congregational prayers & tadarus Al-Quran, Tahfidz Al-Qur'an Muhadatsah & Conversation, Muhadoroh, Friday imam & khotib training, sacrificial animal slaughter training, Islamic & motivational studies, mahasantri creativity competitions- Life skills training etc. This has also been done by Mahmudin (2018) who examines the internalization of Islamic education values in pesantren which is also for students. This program aims to achieve Pesma's vision as a superior unit in fostering mahasantri who are religious, intelligent, independent, and have global insight (Shochfah, 2015). Thus the purpose of education in Pesma KH Mas Mansur is not merely to enrich Mahasantri's knowledge with explanations, but also to improve morals, train and heighten enthusiasm, appreciate spiritual and humanitarian values, teach honest and moral attitudes and behavior, and prepare graduating Mahasantri to have broad Islamic knowledge in addition to the knowledge they have received in campus (Nopianti, 2018). The purpose of pesantren education is not to pursue the interests of power, money and worldly glory, but to instill in them that learning is solely an obligation and devotion to Allah (Ahmad Zarkasyi, 2022). Based on the description above, the author wants to research about: "Methods of Internalizing the Values of Ahlak Education Mahasantri Pesma KH Mas Mansur The purpose of this research is: to identify the method of internalizing the values of moral education and analyze the supporting and inhibiting factors of internalizing the values of moral education at Pesma KH Mas Mansur.

RESEARCH METHOD

In connection with the type of research, this research includes qualitative research. This study seeks to describe and analyze the method of internalizing the values of moral education in the Pesma

KH Mas Mansyur environment. The approach that researchers take is a phenomenological approach, which intends to understand the phenomenon of what is experienced by research subjects such as behavior, motivation, action, etc., holistically and by means of descriptions in the form of words and language in a special natural context and by utilizing various natural methods (Rahmat, 2009).

Data collection is a systematic and standardized procedure for obtaining the necessary data. The data collection method is the most important step in research, because one of the main objectives of research is to get data. Without knowing the data collection techniques, it will be difficult for researchers to obtain data that meets the specified data standards (A. Fauzi, 2022).

The data collection process was conducted in the following ways. First, the observation method. The observation method is used to obtain information about human behavior in reality. With observation, researchers can get a clear picture of social life. (Sari et al., 2020) In outline, observation can be done through the participation of the observer as a participant or without the participation of the observer as a non-participant. Researchers used direct observation in this study (participant observation), namely the researcher is directly involved in the daily activities of the person (object) being observed or as a source of research data at Pesma KH Mas Mansyur (Mahmudah et al., 2021).

Second, the documentation method. Documentation is a record of events that have passed. Documents can be in the form of writings, pictures or monumental works of a person (Sudarsono, 2019). In this section, researchers will collect documents in the form of writings and images such as diaries, biographies, photos of regulations and policies in Pesma KH Mas Mansyur.

Third, the interview method. Interview is the process of obtaining information for research purposes by means of question and answer in a face-to-face situation between the questioner and the interviewee using an interview guide or interview guide (Rachmawati, 2007). To obtain data in this study, researchers used open interviews. Open interviews are free interviews, where researchers do not use interview guidelines that have been arranged systematically and completely for data collection (Fiantika et al., 2022). This is done to obtain answers that are not limited by the informant. The purpose of participant observation is recommended to socialize directly which aims to collect data and record or write everything that happens in the study (Susilarini, 2021).

RESEARCH RESULTS AND DISCUSSION

The Internalization method comes from the word *interen* or *internal* which can be interpreted in or as a process of "habituation" or instilling attitudes into a person which is through learning and guidance (Hamid, 2016). Meanwhile, the value of moral learning means something that can be used as an object or target to achieve goals that become the nature of the overall order consisting of two or more components that are interrelated with each other (Mukayanah, 2018). It is more clear that the process is created from value education in the true sense, namely the creation of an atmosphere, environment, and learning interactions that allow the process of socialization and internalization of values (Kisyanto, 2017).

The word *morals* in the Sufism dictionary is the plural of the word "Khuluk" where in Indonesian, *morals* are defined as behavior or morals. (Abidin, 2019). The definition of *morals* can be simplified as follows, the first is that moral actions are actions that have been firmly embedded in a person's soul, so that they have become his personality. So that with this trait can distinguish between himself and others (Afriyanto & Muhid, 2021). Second, moral actions are actions that arise within the person who does them without coercion or pressure from outside. Therefore, if there is someone who does an action but the action is done because of coercion, pressure or just wants to be seen as much better, then the action cannot be said to be the morals of the person doing it (Tohir, 2021). Third, namely moral actions are actions that are done in reality, and not because of pretense. Humans are creatures who are good at pretending or pretending, to find out the real action we can see whether it is often done or not.

The values of moral education in oneself are as follows. (Alimron et al., 2023) First, honesty. Etymologically *honest* is true. What is meant by *honesty* is to tell, to tell something truthfully, in accordance with the facts that occur. This notification is not only in speech, but also in action. Thus,

honesty is being true, both in word and deed. According to Al-Ghazali, perfect honesty is to eliminate the nature of *riya'* in oneself (Doly Hanani, 2016).

Second, trustworthiness. According to etymology, *amanat* is loyalty, sincerity, trust. Trust is the opposite of betrayal. As for the terminology, *amanah* is a personal trait and attitude that is loyal, honest, and sincere in carrying out a right entrusted to him, whether the right belongs to Allah (*haqullah*), or belongs to the servant (*haqul adam*). Therefore, it can also be mentioned that the mandate is to convey or carry out something that is assigned to us, both mandates from God and fellow humans, which mandates must be kept intact because the mandate must be intact and cannot be added or subtracted. The mandate can be in the form of work, words, and trust, because the real mandate is something that is heavy to bear, except for people who have the nature and attitude of trust (Febri Saputra Go, 2017).

Third, patience. Patience according to terminology is a state of soul that is firm, stable, and consistent in its stance. Patience can also be interpreted as steadfastness in facing trials, and can be done by *istiqomah* and continuously in obeying Allah. This means that one must be consistent in worship, such as prayer, jihad, *qona'ah*, and gratitude. (Yusuf, 2016). Patience is also needed in leaving sin, besides that a person must also always be patient when tested with calamities or misfortunes, because basically the world is a testing ground. Allah will test a person's faith, among others, by inflicting calamities, however, this does not mean that Allah does not love his servants, but simply to test the extent of the strength of his faith. Patience is the main goodness because it requires complete submission, and someone who combines patience with gratitude is someone who has wisdom (Halida, 2019).

Fourth, *tawadhu'*. Etymologically *tawadhu'* is to humble oneself, or to be humble. According to Al-Ghozali in his book *Ihya 'Ulumuddin* argues that every character and character has two ends and a middle between the two. The end that is more inclined to excess is called arrogance and arrogance, while the end that is inclined to deficiency is called humiliation and low self-esteem. The middle between the two traits is called *tawadhu'* or humble. Humble nature, can appreciate anyone he faces whether old, young, rich or poor. The attitude of *tawaduk* can give birth to the nature of peace of mind, and keep away from the nature of envy and spite that torments yourself and does not please others (Azahra, 2022).

Fifth, doing good (*Ihsan*). *Ihsan* in the context of action is doing good in terms of obedience to Allah. *Ihsan* is one of the praiseworthy actions starting from mutual respect, tolerance, help, and forgiveness. We also have the obligation of *ikhshan* in worship, namely by fulfilling all types of worship, such as prayer, fasting, zakat, hajj and so on in the right way in accordance with Islamic law that has been taught, namely by perfecting the conditions, pillars, sunnah and *adab-adab*. This will not be able to be fulfilled by someone if the implementation of worship is carried out properly, correctly with full awareness (Ruhaningsih, 2017)..

Analysis of research results in accordance with the methods used in the research, researchers will present the data in the results of observations, interview results, and documentation results regarding the internalization of moral education values. The method of internalizing moral education values in Pesma KH Mas Mansyur can be seen from the following table analysis:

No	Method	Scope and implementation
1	Practice and habituation method	Educating behavior with training and habituation is one way of educating by providing exercises against norms which can then familiarize (Munir et al., 2022) Mahasantri to do it with <i>istiqomah</i> In the process of Islamic Education at Pesma KH Mas Mansyur this method is applied to matters related to trustworthiness, trustworthiness and <i>amaliyah</i> worship. By practicing and habituation, gradually the Mahasantri will have <i>mahmudah</i> morals that have been embedded in themselves (Fitri, 2021).
2	Exemplary Method	Exemplary in education is part of several methods that are quite effective in preparing and forming morals towards students. An

		educator is absolutely an example and role model for his students, which is a form of speech, action or material and spiritual. (Syarnubi, 2019) Although students have great potential to be able to do good traits and receive the basics of good and correct education, students will be far from positive and commendable realities if they see immoral education firsthand. (Syarnubi, 2020) As with other methods, of course the exemplary method has several advantages, namely: exemplary methods can make it easier for educators to evaluate the results of the learning and teaching process that has been carried out (Syarnubi Syarnubi, 2016); exemplary methods will make it easier for students to practice and apply the knowledge they have learned; exemplary methods can create harmonious relationships between students and educators; with exemplary methods the educational goals to be achieved will be more focused and well achieved, exemplary methods can also encourage educators to always do good because they realize that they will be emulated by their students (Muslimin, 2020).
3	Exhortation Method	In the KH Mas Mansyur pesma, the caregiver plays a very important role in this matter. Like giving advice about the goodness and truth that must be done by the students. Advising about crafts when doing charity, namely to be able to always perform congregational prayers, and read the Qur'an after prayer. Advising about motivation in doing good, namely to always be diligent in memorizing memorization, and not forgetting to always (muraja'ah) repeat lessons. (Febriyanti et al., 2022) Advising about sins or dangers that will arise from prohibitions for themselves and others, such as the prohibition (menggosob) of borrowing goods without asking permission from the owner, which sometimes occurs among students. In addition to peer caregivers, they can also give advice to fellow friends, such as not to ghosob items that do not belong to them and always carry out picket according to their schedule (Sutinah, 2019).
4	Independence Method	Through independence is something that is done at Pesantren KH Mas Mansyur, where with independence, students can carry out behavior to take and implement decisions on what should be done. (M. Fauzi et al., 2023) Such as the process of taking and implementing students who usually take place in the pesantren environment, such as decisions that are daily routines. (Nurahman et al., 2021) Regarding the habits of students who are daily routines, it shows that students are more capable and brave in making and implementing decisions independently, such as in terms of financial management, monthly shopping, washing clothes, and so on (Fajarwatiningtyas et al., 2021).

Supporting and inhibiting factors for the method of internalizing the values of moral education at Pesma KH Mas Mansyur In the process of internalizing the values of moral education, of course, it cannot be separated from various factors, both supporting and inhibiting those in Pesma KH Mas Mansyur. (Ali & Syarnubi, 2020).

No.	Supporting Factors	No.	Inhibiting Factors
1.	External Supporting Factors Family	1.	External inhibiting factors Family

	<p>As the board of Pesma KH Mas Mansyur has said: "that one of the supporting factors for the internalization of moral education values is parents. (Syarnubi, Martina, 2019) Parents who always provide support and positive expectations can help children in the process of internalizing children in pesantren." In this case, the family background of the students can also affect the formation of their personality, that parents who have made it a habit to provide religious values since childhood also greatly help children in accepting all coaching activities to improve the habituation of the moral education values they have received. (Sutarmizi & Syarnubi, 2022) Ustadz / Ustadzah In the teaching and learning process, educators not only provide material about learning but also educate the morals of the students, therefore the Ustadz / Ustadzah and the board of care provide good examples to the students directly in the teaching and learning process in the majlis and outside the majlis. Such as getting used to always being present and on time in the teaching and learning process (Ardilla et al., 2022)</p>		<p>Family can be one of the factors that can affect all the psychology and behavior of children, because the family is the first educational process that children get. If from the beginning the family does not familiarize or provide knowledge about things related to religion, morals, then the internalization process that will be carried out by children will not be optimal. Pesma Care Council KH Mas Mansyur said: "With the bad habits that exist at home, before entering the cottage, can also be an inhibiting factor". Children who have just received educational values at the boarding school more or less need to understand what they just knew. In addition, the habits of parents when communicating with children also affect, if parents communicate poorly, such as the manner of speaking either when reprimanding or advising not in a good and correct way can also affect children's bad habits</p>
2.	<p>Environment.</p> <p>Based on the results of observations and interviews that the environment of Pesma KH Mas Mansyur is very supportive in internalizing the values of moral education, this is because based on the location of Pesma KH Mas Mansyur close to the village and campus environment so that the environment in Pesma KH Mas Mansyur is also well</p>	2.	<p>Information media</p> <p>This media is one of the main needs that can be an inhibiting factor in the process of internalizing the values of moral education in mahasantri. As with computers, the internet, and cellphones, there needs to be limits on their use and filtering of the information contained therein. If it cannot be utilized properly and correctly, it can influence students into negative things. (Baderan & Arif, 2019).</p>

	<p>maintained cleanliness, because cleanliness must be maintained. Like the mutual cooperation activities every Friday, all students are required to follow and carry out scheduled tasks. This is also supervised by caregivers, ustadzah and administrators because maintaining environmental cleanliness is a form of internalization of one of the values of moral education (Nur'asiah et al., 2021).</p>		
3.	<p>Friends</p> <p>From the results of observations and interviews from the caregiver of Pesma KH Mas Mansyur said: friends and associations are one of the big factors in supporting the running of the internalization of moral education values, namely by associating with friends who can encourage us to do positive things. If someone is friends with a good individual then gradually that person will be carried well too. As with the existence of congregational prayer activities, it will indirectly make the students do it together. In addition, in interacting with fellow friends or seniors with polite conversation and speech. Facilities: The facilities in the KH Mas Mansyur pesma are sufficient to carry out the activities of the Mahasantri, where the KH Mas Mansyur pesma has facilities that support the internalization of moral education values, such as the availability of mosque facilities that can be used for many activities such as amaliyah activities, congregational prayers, learning al-Qur'an and</p>	3.	<p>Socialization</p> <p>Association is a process of interaction carried out by individuals with individuals, or by individuals with groups. (Syarnubi & Sutarmizi 2022) Humans are social creatures that cannot be separated from being together with other humans. Sociability has a great influence on the formation of individual personalities. (Syarnubi et al., 2023) With the association he does, more or less can reflect his personality, both positive and negative associations. Negative associations lead to more things that are not good, free, and irregular, and this can be a factor inhibiting the internalization of the values of moral education for students. (Yanti et al., 2021) Associations that can encourage us to do much better deeds that do not make us bad individuals (Saputra & Sa'dan, 2022).</p> <p>Internal factors</p> <p>From the results of interviews and observations of researchers at the KH Mas Mansyur pesma, the inhibiting factor is from within oneself, because the character of a person is different and from different backgrounds can also influence, so that in the coaching process carried out by educators sometimes it does not run optimally. With the Mahasantri who can understand and</p>

	<p>Islamic Learning in Pesma (Rini & Qomariyah, 2022).</p>	<p>do well the coaching and the Mahasantri who cannot do the habit to the maximum. With the existence of Mahasantri who can understand and do well with the coaching and there are Mahasantri who cannot do habituation to the maximum. In addition, there are other bad habits that can hinder the internalization process, as has been said by the caregiver of Pesma KH Mas Mansyur, the habit of often going home at night and the many activities of the Student Creativity Unit that are followed on campus, which can make students lag behind the activities in the dormitory. Being accustomed to lagging behind activities can trigger laziness within the individual (Primawan et al., 2020).</p>
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CONCLUSION

The method of internalizing moral education values in Pesma KH Mas Mansyur, such as moral habituation towards oneself is done by instilling politeness in daily habits, morals among fellow students can be done by building good interactions and based on mutual respect. (Sukirman et al., 2023) Apart from this, maintaining togetherness is something that the caregiver emphasizes for the Mahasantri, such as always praying together, working together and others, because basically actions that reflect one's morals will appear when interacting with other people. (Syarnubi Syarnubi, 2022) Apart from morals towards oneself, there are several habits carried out by mahasantri in the formation of morals, such as morals towards God by getting used to performing worship in accordance with sharia, and morals towards the universe by keeping the environment clean. (Arisca, 2020) The morals of the mahasantri pesma KH Mas Mansyur can be categorized as good. The indication can be seen from the habits or traditions carried out by the mahasantri in everyday life. (Misyuraidah et al., 2017) The process of internalizing the values of moral education in Pesma KH Mas Mansyur is carried out in two ways, namely: By providing moral education materials and moral formation methods. In addition to this, habituation of moral education values is also carried out, which by doing this can foster the morals of the mahasantri which is the implementation of moral education materials taught by educators to Pesma KH Mas Mansyur students. the second is with the habituation carried out by these mahasantri which then becomes a tradition. The tradition referred to here is behavior that has become a habit in daily life that is always carried out, practiced and preserved at Pesma KH Mas Mansyur, such as the habituation of congregational prayer, reading the Qur'an and cleaning the environment.

The supporting and inhibiting factors that influence the internalization of moral education values at the KH Mas Mansyur Pesma are as follows. Supporting factors: Parents, with positive support and encouragement from parents, can be a special motivation for Mahasantri. Apart from parents, friends also greatly influence the process of internalizing moral education values. Having friends who can provide examples of positive habits can lead other friends to do the same.. (Syarnubi Syarnubi, 2023) Inhibiting factors: Factors from oneself, such as the frequent return of mahasantri, this clearly really hinders the existing internalization process, because with the frequent return of many Mahasantri, there will be activities that are missed, there are many activities that mahasantri participate in outside of the boarding house, apart from that, bad habits at home that are very attached to the individual can also be an inhibiting factor, because the presence of bad habits that

are still attached to them when they are on campus can make them less than optimal in carrying out activities in the dormitory.

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