

Internalization of Moral Values in the Book of 'Idhoh An Nasyiin to Santri at Madrasah Aliyah Mu'addalah Islamic College Pondok Tremas Pacitan East Java Academic Year 2024/2025

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ABSTRACT

The internalization of moral values in classical book learning is only theoretical, whereas moral internalization should be done not only theoretically but also practically. Character formation must be done systematically and continuously. The objectives of this Indonesian study are: 1) to determine the process of internalizing moral values in the book 'Idhoh An Nasyiin for male students in class X at Madrasah Aliyah Mu'addalah Islamic Boarding School Tremas Pacitan, East Java, in the 2024/2025 academic year. 2) To identify the inhibiting and supporting factors in the process of internalizing moral values in the book 'Idhoh An Nasyiin for male students in class X at Madrasah Aliyah Mu'addalah Islamic Boarding School Tremas Pacitan, East Java, in the 2024/2025 academic year. This study employs a qualitative descriptive approach. The research was conducted at Madrasah Aliyah Mu'addalah Islamic Boarding School Tremas Pacitan, East Java, from November to May 2025. The subjects of this study are the Ustadz (teachers) and students of MA Mu'addalah Islamic Boarding School Tremas Pacitan. The informants of this study are from MA Mu'addalah Islamic Boarding School Tremas Pacitan. Data collection methods used are observation, interviews, and documentation. Data validity techniques use source triangulation and method triangulation. Data analysis techniques involve three steps: data reduction, data presentation, and drawing conclusions. The results of this study indicate that the process of internalizing moral values in the book Idhoh An Nasyiin to class X students at Madrasah Aliyah Mu'addalah Islamic College Pondok Tremas Pacitan requires a long time and starts from exemplary role models, advice, and habituation from teachers. Supporting factors for the internalization of moral values include teacher exemplary, student interest, and the relevance of the material to daily life. Meanwhile, the inhibiting factors include the lack of maximum teacher explanation due to busyness and the lack of santri interest in implementing the values that have been taught.

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INTRODUCTION

Moral values are a fundamental aspect of individual character formation, especially for students in Islamic boarding schools. The internalization program of the yellow book (kitab kuning) not only successfully introduces moral values to students but also significantly contributes to shaping noble character and morals. Learning the yellow book provides students with a better understanding of Islamic teachings. The internalization of the yellow book is a strategic step in creating a young generation that excels not only academically but also has spiritual depth and a personality in accordance with Islamic teachings (Rosyidah.et.al, 2024). Young generation seeking knowledge in academic and spiritual fields can advance the nation's life (Mighfar, 2023).

In reality, the internalization of moral values in classical book learning is only studied theoretically. Yet, internalizing moral values should not only be done theoretically but also

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practically. Character formation must be done systematically and continuously, involving the aspects of "knowledge, feeling, loving, and acting". The form of internalization of moral values is through fundamental, instrumental, and practical values in Islamic boarding schools, as well as exemplary values obtained directly from the figures of kyai and ustadz/ustadzah who serve as role models (Chandra, 2020). The implication of learning the 'Idhoh An Nasyiin book has an impact on the competence and behavior change of the students (Saputra, 2023). With the realization of Islamic values, it can be embedded and have good morals in each individual student, and manifested in daily attitudes or behavior (Riskiyah & Muzammil, 2020)

The problem of student delinquency in Islamic boarding schools makes the internalization of moral values urgent. Forms of delinquency are grouped into three: mild delinquency, such as being late to the mosque and bringing prohibited items, wearing uneducational clothing or showing a certain community; moderate delinquency, such as smoking, leaving the boarding school without permission, and ghasab; and severe delinquency, such as stealing and homosexuality (Abidin, et.al., 2023). Student delinquency is also influenced by various factors, both internal and external. Internal factors include personal characteristics of students such as lack of understanding of religious values, lack of supervision, and lack of social and emotional competence. External factors include the environment outside the boarding school, interaction with peers, family influence, and socioeconomic conditions. To address student delinquency, Islamic boarding schools must internalize moral values to students. Boarding schools should provide strong moral education and stricter supervision of student behavior. Families should also be active in supervising and nurturing student character. With good implementation of regulations, strong religious education, strict supervision, and good collaboration between boarding schools, families, and students, it is expected that student delinquency can be minimized. This will create a conducive environment for character and moral formation, so that Islamic boarding schools can continue to function as effective educational institutions in shaping a noble generation (Al Qodli & Haryanto, 2024).

The delivery method in learning the 'Idhoh An Nasyiin book uses classical or lecture methods (Adib, 2021). The learning process should be accompanied by moral internalization methods for maximum results (A'yunin & Muhid, 2022). Internalization methods include recitation, exemplary, and habituation (Panjalu, et.al, 2022). The internalization process of moral values in Islamic boarding schools involves three stages: introduction, acceptance, and integration. The process involves providing educational materials and moral formation methods. Supporting factors include positive support from parents and peers, while inhibiting factors include students often going home, missing activities, and bad habits at home affecting their performance in the boarding school (Umami & Amrulloh, 2017). The result is the formation of expected morals, including responsibility, independence, social spirit, and more (Husni, et. Al, 2023).

Internalization of moral values can be done through the 'Idhoh An Nasyiin book study program (Imam & Arini, 2019). By mastering this knowledge, students can explore the book and internalize noble morals like independence, discipline, respect for teachers, simplicity, and togetherness. The internalization process is gradual, not instant (Ramdhani & Waluyo, 2019).

The process of internalizing moral values in students involves various methods, including exemplary behavior, habituation, motivation, guidance, and punishment to enhance understanding. Dorm supervisors should set a good example in all aspects. Therefore, they must consistently demonstrate positive attitudes in daily life. All supervisors should participate in instilling moral values so students feel cared for and more active in boarding activities (Maulana, et.al, 2024).

There's a unique approach at Perguruan Islam Pondok Tremas Pacitan. The learning model is classical-based, with two paths: students with elementary school equivalent degrees take the Isti'dad class (1 year), Tsanawiyah class (3 years), then Aliyah class (3 years); while junior high school

equivalent graduates take the Mumtaz class (1-2 years), then Aliyah class (3 years) (Mukodi & Burhanuddin, 2015).

The subjects taught at class X Madrasah Aliyah Mu'adallah Perguruan Islam Pondok Tremas Pacitan include Fiqih, Akhlak, Tauhid, Ilmu Hadits, Tafsir, Ushul Fiqh, Hadits, Qowaid Al Fiqhiyyah, Ilmu Tafsir, Bahasa Arab, Balaghah, Nahwu, and Tarikh Islam. Specifically, Fiqih uses the Fiqih Manhaji book, Akhlak uses Idhoh An nasyiin, Tauhid uses Khusnul Khamidiyah, Ilmu Hadist uses Manhaj Dzawinnadzhor, Tafsir uses Tafsir Ayatul Ahkam, Ushul Fiqh uses Al Bahan, Hadist uses Inayatussaniyah, Qowaid Al Fiqhiyaah uses Fara'idul Bahiyah, Ilmu tafsir uses Al Irfan, Bahasa Arab uses Durusul lughah, Balaghah uses Qowaid Al Lughoh Al arobiyah, Nahwu uses Alfiah ibn Malik, and Tarikh Islam uses Dawlah Umawiyah. This research focuses on the internalization of moral values in learning the Idhoh An-Nasyiin book. The book, written by Syekh Musthafa Al-Ghalayaini, is a key reference in building students' moral awareness, containing advice to shape morals according to Islamic teachings. The internalization of moral values in this book is highly relevant to the needs of modern student moral education.

The 'Idhoh An Nasyiin book shapes one's moral framework. Students are expected to practice the moral values contained in the book, such as honesty, courage, simplicity, and responsibility. These values aim to form a generation that is not only intellectually smart but also has high morality in social life. Based on this, the researcher is interested in conducting research focusing on "Internalization of Moral Values in the Idhoh An Nasyiin Book for Students at Perguruan Islam Pondok Tremas Pacitan, East Java, Academic Year 2024/2025"..

METHODS

This research uses a descriptive qualitative approach. It was conducted at Madrasah Aliyah Mu'adallah Perguruan Islam Pondok Tremas Pacitan, East Java, from November to May 2025. The subjects are Ustadz and students of MA Mu'adallah Perguruan Islam Pondok Tremas Pacitan. The informants are from MA Mu'adallah Perguruan Islam Pondok Tremas Pacitan. Data collection methods include observation, interviews, and documentation (Sugiyono, 2021). Data validity techniques use source triangulation and method triangulation. Data analysis involves three steps: data reduction, data presentation, and conclusion drawing (Miles & Huberman, 2019).

RESULTS AND DISCUSSION

Results

Description Internalization of moral values in the book 'Idhoh An Nasyiin to Class X Students at Madrasah Aliyah Mu'adallah Islamic College Pondok Tremas Pacitan

The internalization of moral values in the 'Idhoh An Nasyiin book for class X male students at Madrasah Aliyah Mu'adallah Perguruan Islam Pondok Tremas Pacitan was observed in the first quarter, covering Muqodimmah, Al-Iqdaam (courage), and As Sabr. The study session was held in the mosque. Findings show that before the session, students recited tawasul Masyayikh with the ustadz leading. The ustadz instructed students to note four undesirable traits in their books: sum'ah (seeking praise), ujub (self-pride), takabbur (arrogance), and hasud (envy). During the translation process, the ustadz paused to address students placing their books on the floor, reminding them it's disrespectful to knowledge.

Muqaddimah

Findings show that the ustadz explained a part of the *Muqaddimah* material. One of the paragraphs explained by the ustadz is as follows:

فَهِيَ جَعْبَةٌ عَيْرٌ، وَكَئَانَةُ عِظَاتٍ يَدْرَأُ بِمَا النَّاسِيَةُ عَنْ نَفْسِهِ جُبُوشٌ، الْخُمُولُ وَكَتَائِبِ الصَّعَةِ، وَيَذْفَعُ مَا يَنْتَابُهَا مِنْ عَوَادِي الْأَمْرَاضِ
الْإِجْتِمَاعِيَّةِ وَطَوَارِي الْأَسْقَامِ الزَّمْنِيَّةِ

"These advices (in the *Idhoh An Nasyiin* book) are filled with lessons and suggestions that can be used by young generations to protect themselves from attacks that cause weakness and setbacks, and to reject the dangers of social diseases and negative influences of the times."

The Muqaddimah material is explained with relevant examples, where the statement "social diseases and negative influences of the times" is illustrated by the ustadz with examples like excessive gaming, using foul language, and getting easily angered. This helps students easily understand what's being taught.

This is reinforced by an interview with the ustadz stating that:

"To internalize the values in the *Idhoh An Nasyiin* book, moral values take a long time. It starts with the teacher setting a good example, so students can follow what the teacher does. Example is more important than just words. So, the implementation starts with the teacher's example, then instilling moral values in daily life during the learning process."

So, it can be concluded that the internalization of moral values in the *Idhoh An Nasyiin* book involves the ustadz explaining the Muqaddimah material with relevant examples, making it easy for students to understand.

Al Iqdam

Findings from observing the *Idhoh An Nasyiin* book study session on *Al Iqdam* show that the ustadz explained the *Al Iqdam* material. Some paragraphs explained by the ustadz are as follows:

خَلَقَ اللهُ الْإِنْسَانَ لِيَكُونَ عَامِلًا لِمَا يُحْيِيهِ، سَاعيًا فِي مَنَاقِبِ الْأَرْضِ مُتَّقِعًا بِخَيْرَاتِهَا، ذَائِبًا فِيهَا يَعُودُ عَلَيْهِ وَعَلَى مَجْمُوعِ الْأُمَّةِ
بِالْخَيْرِ الْحَمِّ، وَلَا يَكُونُ ذَلِكَ إِلَّا بِالْإِقْدَامِ وَبِذَلِّ الْجُهْدِ. إِنَّ السَّلْفَ الصَّالِحَ لَمْ يَبْلُغْ تِلْكَ الْعِظَمَةَ الْهَائِلَةَ، وَلَمْ يَنْدَلِ تِلْكَ الْعَقَبَاتِ الصَّعْبَةَ
الْمُرْتَقَى وَلَمْ يَصِلْ إِلَى مَا يُطَاطَأُ عِنْدَ ذِكْرِهِ كُلُّ رَأْسٍ إِلَّا بِالْإِقْدَامِ وَإِشَارَةِ الْهَمَةِ. وَإِنَّ الْخَلْفَ لَمْ يَتَأَخَّرْ عَنْ هَذِهِ الْمُرْتَبَةِ، وَلَمْ يُفْصِرْ عَنْ تِلْكَ
الْعَايَةِ، إِلَّا بَعْدَ أَنْ تَفَاعَسَ عَنِ الْعَمَلِ النَّافِعِ وَأَحْجَمَ عَنِ الْأَخْذِ بِشَتَاتِ الْحَزْمِ

"Allah created humans to work for things that support their lives, to strive across the earth, seeking resources that benefit themselves and others. This can't be achieved without courage and sacrifice. The virtuous people of the past achieved greatness, overcame obstacles, and reached admirable levels only through bravery and noble aspirations. Meanwhile, people today seem left behind, unable to match the achievements of the past, because they lack the courage to move forward, take useful actions, and face challenges to achieve their goals"

Findings from observing the *Idhoh An Nasyiin* book study session on *Al Iqdam* show that the ustadz explained the *Al Iqdam* material with relevant examples. Ustadz Rida' gave an example of when a student is asked by the teacher to answer a question, and they answer based on their own conviction, that's a form of courage to move forward.

This is reinforced by an interview with the ustadz stating that:

"To internalize the values in the *Idhoh An Nasyiin* book, moral values certainly take a long time. It starts with setting an example, as example is more important than just words. So, the implementation starts with the teacher's example, then instilling moral values in daily life during the learning process."

So, it can be concluded that the internalization of moral values in the 'Idhoh An Nasyiin book, chapter Al Iqdam, is done by providing relevant examples during the learning process.

As Shabru

Findings from observing the 'Idhoh An Nasyiin book study session on Al Iqdam show that the ustadz explained the Al Iqdam material. Some paragraphs explained by the ustadz are as follows:

فَكُنْ أَيُّهَا النَّاسِيُّ، ذَا نَفْسٍ عَاقِلَةٍ صَابِرَةٍ وَ ذَلِكَ بِتَعْوِيدِهَا أَكْتِسَابَ الْفَضَائِلِ ، وَنَبْذَ الرَّدَائِلِ وَالتَّحَلِّيَ بِالْكَمَالَاتِ الْإِنْسَانِيَّةِ ، وَالتَّجَمُّلَ بِحُلَى الرُّجُولِيَّةِ، وَذَلِكَ يَسِيرٌ عَلَى مَنْ هَدَاهُ اللَّهُ النَّزْوَعِ إِلَى الْفَضِيلَةِ ، فَتَزَعُ عَنْهُ رِذَاءَ الرَّذِيلَةِ فَلَمْ يُعْطِ النَّفْسَ الصَّامِتَةَ هُوَهَا وَلَمْ يَسْلُبْ النَّفْسَ النَّاطِقَةَ مَنَاهَا ، فَخَرَجَ بِذَلِكَ مِنْ مَرْتَعِ الْحَيَوَانِيَّةِ إِلَى بِنْتَةِ الْإِنْسَانِيَّةِ وَاللَّهُ بِجُزِي الصَّابِرِينَ عَلَى تَهْدِيبِ النَّفْسِ ، وَ يَرْفَعُهُمْ إِلَى مَقَامِ الْمُتَهَدِّبِينَ . عَنْ مَنْزِلِ اللَّبْسِ فَأَلَى الصَّبْرِ عَلَى تَهْدِيبِ نَفْسِكُمْ أَدْعَاؤُكُمْ؛ فَإِنَّ عَاقِبَةَ ذَلِكَ نَجَاحُ الدَّارِينَ وَسَعَادَةُ الْحَيَاتِيِّينَ ، وَالْفَوْزُ بِالْحُسْنِيِّينَ

"Oh, young generation, be people with clever and patient souls. This can be achieved by getting used to doing good things, avoiding bad things, adorning oneself with perfect human qualities, and acting manly. This is easy for those guided by Allah, fond of nobility, shedding all attributes of humiliation, not following foolish desires, and pursuing noble aspirations. Thus, one can escape an animal-like life and enter a normal moral environment. Allah will reward those who are patient in disciplining themselves and elevate their status, like those who receive guidance and are saved from an unclear position. I call on you all to be patient in disciplining yourselves, for it leads to happiness in this world and the hereafter."

Findings from observing the 'Idhoh An Nasyiin study session on As Shabru show a relevant example in the learning process. When the ustadz saw a student sleeping, he pointed at the student, who was then woken up by a friend. The ustadz asked the student about the material, but the student was confused. The ustadz explained and reminded that this is an example of impatience in seeking knowledge and its consequences, making it easier for students to understand the material. This is reinforced by an interview stating that:

"To internalize the values in the 'Idhoh An Nasyiin book, it starts with the teacher's example. Example is more important than just words, so the implementation starts with the teacher's example, then instilling moral values in daily life during the learning process."

So, it can be concluded that the internalization of moral values in the 'Idhoh An Nasyiin book, chapter As Shabru, is done by providing direct, relevant examples to students during the learning process.

Supporting and Inhibiting Factors of the Process of Internalizing Moral Values in the Book of 'Idhoh An Nasyiin for Class X Students at Madrasah Aliyah Mu'addalah Islamic College Pondok Tremas Pacitan

The findings show that the supporting and inhibiting factors for the internalization of moral values in the 'Idhoh An Nasyiin book for class X students at Madrasah Aliyah Mu'addalah Perguruan Islam Pondok Tremas Pacitan are as follows.

Supporting factors

- In the learning process, the teacher sets an example as in the 'Idhoh An Nasyiin book.
- Students are interested in learning, understanding, and practicing the values in the book.

- c. The teacher presents moral material relevant to daily life, making it easy for students to understand.

If these factors work together, implementing the values in the 'Idhoh An Nasyiin book can be achieved.

Inhibiting factors

- a. The teacher doesn't set a good example or provide maximal explanations due to various factors like busyness or other activities, causing a loss of control in interacting with students.
- b. Students lack interest in understanding and implementing the taught values.
- c. Peer associations don't support the internalization of moral values.

If these three factors occur in class, students will be hindered in internalizing the moral values in the 'Idhoh An Nasyiin book.

Discussion

The internalization of moral values in the 'Idhoh An Nasyiin book for class X students at Madrasah Aliyah Mu'addalah Perguruan Islam Pondok Tremas Pacitan involves the teacher leading students in *tawassul masyayikh* to appreciate and pray for their teachers, an internalization through habituation. The ustadz also asks students to write in their books the 4 traits to avoid: *Sum'ah* (love of praise), *'Ujub* (self-admiration), *Takabbur* (arrogance), and *Hasud* (envy), so they remember to avoid these behaviors, an internalization through advice. The ustadz also reminds students not to put their books on the floor, showing disrespect to knowledge, another internalization through advice. This aligns with other research showing moral internalization through modeling, rewards, punishment, habit-building, and indoctrination (Muhid, et. Al., 2018).

The internalization of moral values in the 'Idhoh An Nasyiin book involves the teacher providing direct, relevant examples during learning, making it easy for students to understand. This aligns with other research showing that teachers play a role in instilling moral values by creating a comfortable learning environment, building positive relationships, and managing the class with discipline. Relevant teaching methods and appreciation for good student behavior foster a conducive learning environment. However, challenges like students using harsh language, technology issues, and family backgrounds exist. Teachers address these by inserting moral messages in learning activities and maintaining appropriate language (Maulinda, et. Al. , 2025).

Learning planning at Pondok Tremas is managed by the Quality Assurance Institute. At the start of the academic year, teachers gather in MGMP groups to review similar subjects and are given guidelines in the form of a syllabus. This deliberation is done every year. The syllabus includes standard competencies, Basic Competencies (KD), Learning Materials, Learning Activities, Indicators, Assessment, Time Allocation, and Learning Resources. This contrasts with other research, where yellow book learning planning involves creating a lesson list formulated in teacher council meetings at the start of each semester. The material is left entirely to the teacher. However, there's a lack of long-term planning: written plans only cover schedules and teacher lists, without RPP and Syllabus. This is crucial; if material isn't covered, the mu'allim can refer to the syllabus (Khoiruddin & Ferisal, R. I., 2018).

The method and strategy for internalizing moral values in the 'Idhoh An Nasyiin book involve the teacher setting a good example. This aligns with other research showing that internalizing students' moral values through teacher example achieves the madrasah's vision and mission, creates a good and comfortable school environment, and enables school programs to run smoothly (Badruddin & Shidiq, 2022).

Evaluation of students is done at least at the end of the cawu (term) or semester, and sometimes during the learning process if time allows. This aligns with other research showing that evaluation for the integrated Islamic Education curriculum with madrasah diniyah through yellow book study can be done through formative assessment during learning or summative assessment at the end of the learning period (Rasyidi, et.al., 2022).

The supporting factors for internalizing moral values in the 'Idhoh An Nasyiin book for class X students at Madrasah Aliyah Mu'addalah Perguruan Islam Pondok Tremas Pacitan include: the teacher sets an example as in the book, students are interested in learning and practicing the values, and the teacher presents moral material relevant to daily life, making it easy for students to understand.

The inhibiting factors for internalizing moral values in the 'Idhoh An Nasyiin book for class X students at Madrasah Aliyah Mu'addalah Perguruan Islam Pondok Tremas Pacitan include: the teacher doesn't set a good example or provide maximal explanations due to various factors, students lack interest in understanding and implementing the taught values, and peer associations don't support the internalization process. This aligns with other research showing that supporting factors include leadership support, sufficient teacher resources, a school environment not too mixed with society, and adequate facilities. Inhibiting factors include some teachers lacking attention to moral internalization due to teaching and administrative burdens, students' heterogeneous backgrounds, large class sizes, and lack of parental support. The impact of internalizing moral values includes students being easily directed, more motivated to learn, achieving better, and creating a conducive school environment.

CONCLUSION

The internalization of moral values in the 'Idhoh An Nasyiin book for class X students at Madrasah Aliyah Mu'addalah Perguruan Islam Pondok Tremas Pacitan starts with exemplary behavior, advice, and habituation from teachers, so students can follow what their teachers do. This is shown through enthusiasm and patience in learning. Supporting factors include teachers providing role models and students' interest in learning and practicing the values, with teachers making the moral content relevant to daily life. Hindering factors include teachers not explaining maximally due to other busy schedules or activities, and students lacking interest in implementing the taught values.

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