

Analysis of the Internalisation of Tarekat Syadziliyah Values on Santri Pesantren Syaichona Moh. Cholil Bangkalan

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Abstract

The purpose of this study is to analyse the moral preservation efforts of Pondok Pesantren Syaichona Moh. Cholil Bangkalan in educating students through the teachings of Tarekat Syadziliyah. Pondok Pesantren Syaichona Moh. Cholil Bangkalan has a uniqueness in its method; namely, all students who are still teenagers actively follow the amaliyah of Tarekat Syadziliyah. The research method used is a qualitative approach with the type of case study, which describes how the internalisation of Tarekat Syadziliyah values affects the moral formation of santri. Research data were obtained through interviews, observations, and collection of documentation data related to the research subject. Data validity test was conducted using the triangulation technique. The results of this study explain two main aspects—first, the morals of students developed at the Syaichona Moh. Cholil Bangkalan Islamic Boarding School include morals towards God, the Prophet Muhammad, personal morals, morals in the family, and state morals. Second, the internalisation of Tarekat Syadziliyah values in shaping the morals of santri is carried out through faith, amaliyah, scientific, moral, and social education. Through this approach, Syaichona Moh. Cholil Bangkalan Islamic Boarding School has succeeded in forming good santri morals and contributing to the formation of their character as individuals with noble morals.

Keyword: Internalisation, Tarekat Syadziliyah, Pesantren

Introduction

Pesantren, as an Islamic educational institution, has a long history in Indonesia and plays an essential role in shaping the character and morals of students and developing religious values in society. Pesantren is considered one of the oldest Islamic educational institutions in Indonesia and is based on Islamic teachings.¹ Pesantren is a sacred institution that provides education, teaching, and dissemination of Islamic spiritual knowledge.² Pesantren is the first educational institution in Indonesia to implement a comprehensive character development approach.³ Pesantren also aims to educate individuals who are beneficial to themselves and society.⁴ Teaching

¹ Muhammad R Arviansyah, "Eksistensi Pendidikan Pesantren Di Kota Palembang," *Jurnal Humanitas Katalisator Perubahan Dan Inovator Pendidikan* (2021).

² Muhamad A Manan and Mahmudi Bajuri, "Budaya Literasi Di Pesantren Salafiyah Syafi'iyah Sukorejo," *Jurnal Pendidikan Islam Indonesia* (2020).

³ Putri E N Izza and M F A Azizi, "Pesantren Sebagai Wadah Building Character Santri," *JDMP (Jurnal Dinamika Manajemen Pendidikan)* (2022); Resma Ulfah, Rusi R Aliyyah, and R S P Fauziyah, "Reward Dan Punishment Dalam Pembentukan Karakter Disiplin Santri," *Tadbir Muwabbid* (2018).

⁴ Mia Kurniati, Miftahus Surur, and Ahmad H Rasyidi, "Peran Kepemimpinan Kyai Dalam Mendidik Dan Membentuk Karakter Santri Yang Siap Mengabdikan Kepada Masyarakat," *Al-Bayan Jurnal Ilmu Al-Qur'an Dan Hadist* (2019).

and learning activities in pesantren are viewed as worship, and the entire environment is designed to enhance a sense of spirituality.⁵ Pesantren is also a model of character education in Indonesia.⁶ This approach focuses on developing students' character and emphasises the importance of religious morality⁷, one of which is through the teachings of market set in pesantren.

One of the Sufi orders taught in several pesantren, including Pondok Pesantren Syaichona Moh. Cholil Bangkalan, is the Syadziliyah Order. It is a Sufi sect that emphasises spiritual practices, meditation, and the development of deep faith. The teaching of Tarekat Syadziliyah became an essential aspect of education in this pesantren.

The internalisation of tariqah values has a significant role in shaping the character and morals of santri.⁸ The process of internalising these values aims to make santri understand these values so that they can form humans with noble feelings.⁹ The internalisation of good deals through religious functions, one of which is *tarekat*, and conditioning the learning environment can also affect children's character.¹⁰

The internalisation of Tarekat values has a significant role in shaping the character and morals of santri. Good morals are one of the main goals of Islamic education, and the values of Tarekat Syadziliyah have great potential to influence the moral development of santri. Therefore, it is essential to examine how the values of Tarekat Syadziliyah are internalised and affect the morals of santri at Pondok Pesantren Syaichona Moh. Cholil Bangkalan.

Methods

This research uses a qualitative approach with a case study research type. This method emphasises interpretation, understanding, and context. Case studies will help describe the observed phenomenon in depth.

This research will be conducted at Syaichona Moh. Cholil Islamic Boarding School in Bangkalan, Demangan Village, Bangkalan District, Bangkalan Regency, East Java Province. The selection of this location is based on the participation of santri in Tarekat Syadziliyah activities in this pesantren.

The data sources in this research include (1). The caregiver of Syaichona Moh. Cholil Pesantren Bangkalan, who is also the Mursyid of Tarekat Syadziliyah in Bangkalan Regency. (2). Management of Syaichona Moh. Cholil Islamic Boarding School Bangkalan, and (3) Santri of Syaichona Moh. Cholil Islamic Boarding School Bangkalan.

In this study, data collection techniques used Observation¹¹ Interviews to obtain an in-

⁵ Juliani Prasetyaningrum et al., "Kesejahteraan Psikologis Santri Indonesia," *Profetika Jurnal Studi Islam* (2021).

⁶ M S Zuhriy, "Budaya Pesantren Dan Pendidikan Karakter Pada Pondok Pesantren Salaf," *Walisongo Jurnal Penelitian Sosial Keagamaan* (2011).

⁷ Zulfa Fahmy and Eva Mawaddatunnisa, "Interaksi Sosial Pada Novel Negeri Lima Menara Karya Ahmad Fuadi," *Jurnal Sastra Indonesia* (2020).

⁸ Ahmad Sanusi, Hamdanah Hamdanah, and Surawan Surawan, "Internalisasi Pendidikan Agama Bagi Remaja Melalui Majelis Ta'lim," *Al-Fikri Jurnal Studi Dan Penelitian Pendidikan Islam* (2021).

⁹ Tantan H Tantan and Asep Nursobah, "Internalisasi Nilai-Nilai Pendidikan Karakter Di Sekolah Pada Peserta Didik Jurusan TBSM Melalui Keteladanan Dan Pembiasaan Guru Pai," *Khazanah Pendidikan Islam* (2021).

¹⁰ Sri Dermawan, Euis Sunarti, and Tin Herawati, "Internalisasi Nilai Kebajikan Melalui Fungsi Keagamaan Dan Pengondisian Lingkungan Dan Dampaknya Terhadap Karakter Anak," *Jurnal Ilmu Keluarga Dan Konsumen* (2017); Muhamad Priyatna, "Pendidikan Karakter Berbasis Kearifan Lokal," *Edukasi Islami Jurnal Pendidikan Islam* (2017).

¹¹ Hasyim Hasanah, "TEKNIK-TEKNIK OBSERVASI (Sebuah Alternatif Metode Pengumpulan Data Kualitatif Ilmu-Ilmu Sosial)," *At-Taqaddum* 8, no. 1 (2017).

depth understanding of the culture of Tarekat Syadziliyah, activities, supporting factors, obstacles, and Documentation.

Data analysis techniques were carried out with three stages that took place simultaneously, namely data reduction, data presentation, and conclusion drawing/verification.¹² Data validity was tested using triangulation techniques.

Result and Discussion

Santri Morals Developed at Syaichona Moh. Cholil Islamic Boarding School Bangkalan

Syaichona Moh. Cholil Islamic Boarding School Bangkalan, being one of the institutions on the island of Madura, has a big responsibility to produce students who have good morals. The quality of graduates of an educational institution, such as a pesantren, is often judged by the morals of its students, both in speech and behaviour in the community.

The results of field data, Syaichona Moh. Cholil Bangkalan Islamic Boarding School develops various boarding activities that aim to shape the morals of students to be better. The morals set in this pesantren include:

1. Morals towards Allah SWT, which is emphasised on Gratitude and Taqwa. Gratitude is one form of morals towards Allah in the form of being grateful for His blessings. Santri is taught that gratitude is a way to get closer to Him and that gratitude creates a sense of love for Allah. In addition, gratitude can be shown by helping and thanking fellow humans and protecting the environment. Meanwhile, taqwa is the attitude of a servant who believes in Allah, which is manifested in obedience to His commands and avoiding His prohibitions. The students are taught that obedience to Allah through worship is one way to improve morals and maintain a good relationship with Him. Praying in congregation at the beginning of time is one of the acts of worship emphasised in the pesantren.
2. Morals towards the Prophet Muhammad. To implement this morality, the students are taught to follow the Islamic Shari'a brought by the Prophet Muhammad SAW. with love. They are also taught to emulate the Prophet's morals in various aspects of life, such as sunnah fasting, polite behaviour, and establishing sunnah prayers.
3. Personal morals. To implement these morals, students are encouraged to have an optimistic attitude towards Allah's provisions and tawadu' (humble) in all matters. Optimism involves a positive view of Allah's greatness, while tawadu' includes humble behaviour and not being arrogant.
4. Morals in the Family. In pesantren, brotherhood amongst the students is highly emphasised. They are taught to live in harmony with each other and maintain brotherhood like true brothers. Pesantren life creates a strong brotherhood among the santri, and they are reminded constantly to do good and serve the teachers who are their parents in the pesantren.

¹² Sugiyono, *Metode Penelitian Pendidikan Pendekatan Kuantitatif, Kualitatif, Dan R & D* (Bandung: Alfabeta, 2013); Feny Fiantika et al., *Metodologi Penelitian Kualitatif*, PT. Global Eksekutif Teknologi, 2022; Ibrahim, *Metodologi Penelitian Kualitatif*, Journal Equilibrium, 2015.

5. State morals. State morals are manifested in the form of:

a. Obeying the State Leader:

The results of data in the field also found that Pesantren emphasised the importance of love for the country and obedience to legitimate leaders according to Islamic teachings. The Qur'anic verse QS. An-Nisa: 59 is mentioned as a legal basis that guides citizens to obey leaders as long as those leaders obey Allah's commands. This is applied in the context of obedience to the president or leader of the country. Obeying the leader is considered a fundamental teaching in Islam and is considered part of worship.

b. Maintaining the Unity of the Republic of Indonesia (NKRI):

The teaching of *Sadziliyah tarkeat* in the Pesantren emphasises the importance of love for the homeland and the integrity of the Republic of Indonesia. Love for the country is considered a form of state morality, which includes the spirit of building and defending the country when threats occur. The development of the nation's ideology and national insight, including an understanding of Pancasila, the 1945 Constitution, NKRI, and *Bhinneka Tunggal Ika*, is applied as a way to form citizens' awareness of their rights and obligations in safeguarding the country. In this context, safeguarding NKRI is considered a "fixed price" and the best solution to achieve a sense of security and peace in the diversity of religions and beliefs.

c. Activities that Reflect State Morals:

The data results from observations and interviews stated that Islamic boarding schools or Islamic education institutions promote state morals through several activities, such as (1) Following school rules and flag ceremonies, (2) Socialisation of the four pillars of nationalism, which include Pancasila, the 1945 Constitution, NKRI, and Unity in Diversity, (3) Commemorating national holidays with ceremonies and other activities, (4) Following the rules and protocols implemented by the government, especially in the context of the Covid-19 pandemic.

From the above explanation, it can be seen that Syaichona Moh. Cholil Bangkalan Islamic Boarding School develops various aspects of morals in its students, including morals towards Allah, the Prophet, personal morals, and morals in the family. Santri is taught to be grateful, obey Allah, follow the teachings of the Prophet, have an optimistic attitude, *tawadu'*, and maintain brotherhood between students. The santri are educated to understand and apply the moral principles of the state, including obedience to state leaders and love for the homeland as an integral part of Islamic religious values. These morals are an integral part of the character building of santri in this pesantren.

Internalisation of Tarekat Syadziliyah Values in Shaping Santri's Morals at Syaichona Moh. Cholil Bangkalan Islamic Boarding School

Internalisation of Syadziliyah Order Values in Shaping Santri's Morals in Syaichona Moh. Cholil Bangkalan Islamic Boarding School focuses on five dimensions, including dimensions of faith education, *amaliyah* education, scientific education, moral education, and social education.

1. Faith Education:

The internalisation of Syadziliyah Order values in the dimension of faith education in Syaichona Moh. Cholil Bangkalan Islamic Boarding School has a central role in shaping the morals of the students. This approach is based on the concept of Islamic education based on increasing faith and understanding of religion in everyday life.

Every day, the students at the Syaichona Moh. Cholil Bangkalan Islamic Boarding School gather in the dawn lecture room. The dawn lecture is not just a morning prayer routine but also a place to strengthen the foundation of the santri's faith. When they attend the dawn lecture, they follow religious teachings and recitation of the holy verses of the Qur'an. These activities provide basic lessons on Islamic teachings and encourage santri to understand their religious principles

more deeply.

In addition, one of the critical moments of the week is the Friday Khutbah. This is an opportunity for santri to listen to a religious lecture delivered by an experienced caregiver or kiai. The Friday Khutbah is not only a means of providing religious material but also a motivation for life. In this khutbah, santri are given advice and guidance on how to live life in accordance with Islamic teachings and the values of Tarekat Syadziliyah. This khutbah becomes a forum to provide a deeper understanding of how to face the challenges of daily life with religious guidance as a guide.

Thus, in the dimension of faith education in Syaichona Moh. Cholil Bangkalan Islamic Boarding School, the focus is on forming the basics of solid faith in the students. Fajr lectures, Friday sermons, and da'wah efforts become essential instruments in efforts to strengthen and deepen their faith. This helps the santri to understand and live the values of Islam and the Syadziliyah Order and gives them guidance in facing the challenges of daily life. With this faith education, the boarding school tries to build a solid foundation to form quality santri morals.

2. Amaliyah Education:

The internalisation of Tarekat Syadziliyah values in the dimension of amaliyah education in Syaichona Moh. Cholil Bangkalan Islamic Boarding School has a profound impact in shaping the morals of santri. This amaliyah education not only shapes the santri into individuals who obey worship but also encourages them to live their daily lives in accordance with Islamic values and the teachings of Tarekat Syadziliyah.

Amaliyah education in this pesantren emphasises Islamic practices that are amali (practical) and have a direct impact on daily life. One crucial example is education about maintaining prayer times and performing congregational prayers at the beginning of time. Santri is taught to value time and the importance of committing acts of worship on time. They are told that performing congregational prayers at the beginning of time has a high value in Islam, and this will help them to build discipline in their daily lives.

Attending the mushalla five minutes before the adhan is one practice that reinforces these values. It is an act that shows the commitment and obedience of the santri in performing worship. In addition, when they gather in the mushalla, they are also taught to read the Qur'an before the call to prayer. This helps them to stay connected to the holy book and enhances their understanding of Islamic teachings.

Regular dhikr, such as the dhikr of Nafi Itsbat and the dhikr of Ism Dzati, are also an essential part of amaliyah education. Dhikr is a profound form of worship and serves to contemplate and remember Allah in all situations. Santris are taught to perform dhikr regularly, and this helps them maintain a strong spiritual connection and form better morals.

In addition to dhikr, wirid and prayers recited after the five daily prayers are also taught to the santri. These wirid are prayers that help them ask Allah for help and guidance in living their daily lives. It helps them to understand the importance of tawakal (relying on Allah) in every aspect of their lives.

In this overall amaliyah education, the values of Tarekat Syadziliyah teach the santri to live their daily lives with awareness and obedience to Islamic teachings. They are taught not only to be obedient Muslims in worship, but also in their daily actions. In this way, amaliyah education in Syaichona Moh. Cholil Bangkalan Islamic Boarding School forms students into individuals who have strong morals and can live life with a full sense of responsibility to God and others.

3. Scientific Education:

Scientific education involves the study of classical Islamic books (kitab kuning) to internalise the values of Tarekat Syadziliyah in the dimension of scientific education in Pondok Pesantren Syaichona Moh. Cholil Bangkalan to shape the morals of santri through a deep understanding of Islamic teachings and the history of Tarekat Syadziliyah. This scientific education

creates a solid knowledge base and strengthens the commitment of santri to aqidah, shari'ah, and the principles of Tarekat Syadziliyah. Here is an in-depth narrative about this:

In this pesantren, scholarly education involves the study of classical Islamic books, often referred to as kitab kuning. These books are the precious scholarly legacy of the early scholars and contain profound Islamic teachings. Santris are required to study these books diligently. They read, understand and memorise the contents of the books. This process helps them to understand Islamic teachings in greater depth.

The santri do not undertake book studies independently. Instead, they conduct kitab studies under the direct guidance of experienced caregivers or teachers. This means that they not only understand the texts literally, but can also soak in the meaning and context of the teachings. Caregivers also play an important role in ensuring that santri understands how the teachings in the books relate to the values of Tarekat Syadziliyah.

The importance of understanding aqidah (belief), shari'ah (Islamic law), and the principles of Tarekat Syadziliyah is emphasised in this scientific education. Santri is taught to understand the basics of belief in Islam, such as tawhid (belief in one God), prophethood, and the last day. They also learn the laws of Islam and how to apply them in daily life, including aspects of worship, muamalah (world affairs), and morality.

One of the methods used in this scientific education process is bahtsul masa'il. Bahtsul masa'il is a discussion forum where santri can discuss various religious issues. They refer to the yellow books that are considered valid as a reference source. In this forum, they can debate, exchange thoughts, and understand different points of view. This helps them to develop a deeper understanding of Islam and the Syadziliyah Order, as well as making them more critical in their thinking.

This scientific education basically shapes the morals of the santri through a deep understanding of the teachings of Islam and the Syadziliyah Order. They do not just follow the teachings without a strong understanding, but can also explain and understand the philosophical and practical foundations of what they believe. In this way, the santri become individuals who are firm in their beliefs and moral behaviour in accordance with the values of Tarekat Syadziliyah.

4. Moral Education:

Internalisation of Tarekat Syadziliyah values in the dimension of moral education in Syaichona Moh. Cholil Bangkalan Islamic Boarding School aims to form good character and behaviour in the daily life of the students. Among them are in the following:

First, Character and Behaviour Formation. Moral education in this boarding school is an integral part of the character-building process of the santri. They are taught to be good individuals, moral, and have strong ethics. This includes aspects such as honesty, caring, discipline, and wisdom in behaviour. Santris are taught to equip themselves with positive values that will guide their daily actions.

Second, Involvement and Exemplification of Kiai and Caregivers. The involvement and example of kiai (spiritual leaders) and caregivers are significant in shaping the morals of santri. They not only act as educators but also as real examples of behaviour. The santri will be more easily inspired and practice the values they learn if they see kiai and caregivers practising them in everyday life. Through direct observation of kiai and caregivers, santri can see how the values of Tarekat Syadziliyah are applied in real life.

Third, *Wejangan* and Advice. *Wejangan* and advice from kiai and caregivers are essential tools in shaping the morals of the santri. Through *wejangan*, they are given motivation, guidance, and relevant advice in an effort to improve their behaviour and character. *Wejangan* is often based on Islamic teachings and the principles of the Syadziliyah Tarekat. This provides an in-depth look at how these values should be reflected in daily actions.

Fourthly, Daily Life Order. Moral formation in Islamic boarding schools is not limited to

acts of worship alone but also relates to the order of daily life. The santri are taught to habituate good behaviour in various aspects of their lives, including in social interactions, speech etiquette, discipline, and time management. This creates an environment that supports the development of good morals in all aspects of their lives.

Through moral education that focuses on good character and behaviour, as well as through the involvement and example of kiai and caregivers, the santri at Pondok Pesantren Syaichona Moh. Cholil Bangkalan are encouraged to become individuals who have high morality and ethics.

5. Social Education:

The internalisation of the values of Tarekat Syadziliyah in the dimension of social education in Syaichona Moh. Cholil Bangkalan Islamic Boarding School is very important in shaping the attitude and behaviour of students towards fellow human beings in the form of:

First, Human Relationships. Social education in this pesantren emphasises the importance of relationships between fellow humans. The principle of *ukhuwah insaniyah*, or brotherhood among humans, is a strong foundation in this education. Santri is taught to treat fellow human beings with respect, justice, and compassion, not only to fellow students but also to the general public.

Second, Humanitarian and Social Activities. Pondok Pesantren organises various humanitarian and social activities as a means to teach humanitarian values. This includes programmes such as social services, visits to orphanages, helping the underprivileged, as well as participating in social activities aimed at improving the quality of life of the local community. Through involvement in these kinds of activities, santri learns to care, share, and become an agent of positive change in society.

Third, Increased Concern and Empathy. Through social and humanitarian activities, santri are expected to develop a high sense of concern for the conditions of fellow human beings. They are taught to feel the suffering and needs of others and respond to them with empathy. This helps in forming a caring and responsible personality in interacting with the broader community.

Fourthly, Loyalty and Spirit of Helping: The social education approach also includes the formation of values such as loyalty and a helping spirit. Santris are taught to support fellow students and the community in various situations. They learn that in *ukhuwah insaniyah*, everyone supports and helps each other in living their daily lives.

Through social education that focuses on the values of *ukhuwah insaniyah*, humanitarian activities, and the development of caring attitudes, santri at Pondok Pesantren Syaichona Moh. Cholil Bangkalan gained a deeper understanding of the importance of interacting with fellow humans positively and making a positive contribution to society. Thus, they become individuals who are more caring, empathetic, and responsible in their relationships with fellow humans.

Discussion

The moral development of santri in Indonesia is an essential aspect of Islamic education in pesantren. Santris are taught various morals and values that shape their character and guide their behaviour. These morals include gratitude and piety to Allah, following the laws and morals of the Prophet Muhammad, maintaining an optimistic and humble attitude (*tawadu'*), fostering brotherhood among students, and obeying the leaders of the country while upholding the integrity of the Republic of Indonesia.

The process of developing these morals and values in santri is facilitated through various methods and approaches in the pesantren environment. One of the approaches is the *Khidmah* tradition, which refers to the devotion and service given by santri to their Kyai (ulama).¹³ This

¹³ Aufa Abdillah and Erksam Maskuri, "The Khidmah Tradition of Santri Towards Kyai (The Review of 'Urf & Psychology)," *Nazhruna Jurnal Pendidikan Islam* (2022).

tradition helps build a strong personal and mental readiness in the santri to devote themselves to society.

Another important aspect is moral education and the internalisation of human values in pesantren. Pesantren, both salaf and modern, provide various facilities and instruments for the learning process, which contribute to the development of santri's moral character. The learning process in pesantren exposes santri to various ways in which they can acquire character values.¹⁴

Empowering santri is also an essential agenda in shaping their character. The pesantren environment provides representative values that aim to realise akhlakul karimah or ethical values.¹⁵ This empowerment process helps santri develop a sense of responsibility, self-discipline, and moral integrity.

Santri character development is also supported by the implementation of character education in pesantren. This includes the use of authentic assessment models based on Santri's character, the creation of syllabus and guidebooks based on Santri's character, and the implementation of counselling that incorporates Islamic values.¹⁶ These efforts aim to provide a comprehensive and holistic approach to character development in santri.

In addition, the development of santri character is not limited to individual pesantren, but also influenced by pesantren traditions that have a significant influence in shaping the character of santri.¹⁷

In the context of internalising the values of Tarekat Syadziliyah in Pesantren, it is also confirmed by Mudlofar (2020) who stated that the values of Tarekat Syadziliyah are internalised through faith education, amaliah education, scientific education, moral education, and social education. These values are obtained through tarbiyah (education) framed by the teachings of the Syadziliyah Tarekat.¹⁸

Mudlofar asserts that the internalisation of Tarekat Syadziliyah values is a comprehensive process that includes faith education, practical education, scientific education, moral education, and social education. These aspects of education work together to instil the values and principles of the Tariqah in individuals so that they can live a life guided by the teachings of the Syadziliyah Tariqah.

Conclusion

The conclusions internalisation of tarekat syadziliyah values on Santri Pesantren Syaichona Moh. Cholil Bangkalan are:

First, the Development of Santri Morals. Santri are taught morals that include gratitude and piety to Allah, following the shari'a and morals of the Prophet Muhammad, an optimistic and tawadu' attitude, brotherhood among students, and obeying the country's leaders and maintaining

¹⁴ Saeful Anam et al., "The Moral Education and Internalization of Humanitarian Values in Pesantren: A Case Study From Indonesia," *Journal for the Education of Gifted Young Scientists* (2019).

¹⁵ Andries Kango, Dian A Perdana, and Sriyuni R Biya, "Developing Ethics for 'Santri' Empowerment: The Case of the Pesantren Al-Falah of Gorontalo, Indonesia," *Jurnal Pemberdayaan Masyarakat Media Pemikiran Dan Dakwah Pembangunan* (2021).

¹⁶ Baiq Y Rizkiwati and L Farid, "Pengembangan Model Asesmen Autentik Berbasis Karakter Santri Sebagai Upaya Penyiapan Generasi Unggul Dan Berdaya Saing," *Jpek (Jurnal Pendidikan Ekonomi Dan Kewirausahaan)* (2018); Nur Hidayat and Dian A Bujuri, "The Implementation of Character Education in Islamic Boarding School," *Lentera Pendidikan Jurnal Ilmu Tarbiyah Dan Keguruan* (2020); Najlatun Naqiyah, Diajeng R K Putri, and Dian Mutammima, "A Student Counseling Study: The Internalized of Islamic Value in Daily Life," *Bisma the Journal of Counseling* (2022).

¹⁷ Li Wang et al., "Dynamics of Islamic Education Institution Development Program in Facing the Era of Globalization Studies at the Darul Muta'allimin Islamic Boarding School in Tanah Merah Aceh Singkil," *Eduotec Journal of Education and Technology* (2023); M F Isbah, "Pesantren in the Changing Indonesian Context: History and Current Developments," *Qijis (Qudus International Journal of Islamic Studies)* (2020).

¹⁸ M Mudlofar, "Nilai-Nilai Tarbiyah Dalam Tarekat Syadziliyah," *Tasyri' Jurnal Tarbiyah-Syari'ah-Islamiyah* (2020).

the integrity of the Republic of Indonesia.

Second, Internalisation of Tarekat Syadziliyah Values. The internalisation of these values is done through faith, amaliyah, scientific, moral, and social education. In the dimension of faith, dawn lectures and Friday sermons are used to strengthen faith. In the amaliyah dimension, practices such as keeping prayer times, dhikr, and reciting wirid are taught. The scientific dimension involves the study of the yellow book and discussion of religious issues. Moral education is focussed on character building. The social approach involves relationships with fellow humans and humanitarian activities.

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