

INTERNALIZATION OF ISLAMIC EDUCATION VALUES THROUGH THE PROGRAM *TAKHAŞŞUŞ QIRĀ'ATUL KUTUB*

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Abstract

This research aims to analyze the process of internalizing Islamic education values through the program *Takhaşşuş Qirā'atul Kutub*, including program implementation, educator strategies, impact on students, supporting and inhibiting factors. This research uses qualitative research methods with a case study approach to the program *Takhaşşuş Qirā'atul Kutub* in *Ma'had Zainul Umam* located on Jalan Lapangan Pasar 15 Dusun VI Bandar Setia, Kecamatan Percut Sei Tuan, Kabupaten Deli Serdang, Province of North Sumatra. Data collection techniques through observation, interviews, and documentation study. After that, data analysis is conducted through reduction, presentation, and conclusion drawing. Ensuring data validity using triangulation techniques. The research results show that the implementation of the program *Takhaşşuş Qirā'atul Kutub* is structured from the daily activities of the students to the yellow book-based teaching schedule, which includes the internalization of Islamic education values through strategies of exemplary behavior, habituation, advice, discipline, supervision, and intensive attention. The process of value internalization is carried out in three stages: transformation, transaction, and trans-internalization of values, thereby having a lasting impact on the students, covering aspects of faith, worship, and morals. The supporting factors are the consistent implementation of the program, quality educators, a conducive learning environment, a structured and systematic learning system, support from parents and the community, and the strong determination of each student to become a better individual. The inhibiting factors are the external environment and negative peers, the limited duration of the program, and the student's inability to fully control themselves well.

Keywords

Internalization, Values of Islamic Education, *Qirā'atul Kutub*.



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INTRODUCTION

Islamic religious education is fundamentally an effort to nurture and develop human potential to achieve a better life with the attainment of happiness in this world and the hereafter (Suparman et al., 2024). However, in reality, these educational efforts do not fully align with expectations and goals, resulting in significant moral degradation among students both in school and in the community, which can lead to criminal actions that violate the law. Therefore, in achieving the goals of education, the process should not only involve imparting knowledge but also be accompanied by the instillation of religious values within it (Hakim, 2022). Because education is a forum for instilling values, if there is no instilling of values in the forum, then education becomes a forum that is empty and devoid of substance (Muhlisin et al., 2012). The goal of internalizing Islamic educational values is to shape good character, which will guide students to become individuals with character and capable of balancing individual needs with social interests as a manifestation of the awareness of pious beings (Mahariah, 2023).

The effort to instill values requires Islamic educational institutions that can manifest religious values holistically with profound Islamic education (Maulindah et al., 2024). One of the supporting institutions considered relevant as an alternative religious education is Ma'had Zainul Umam. This Ma'had includes a non-formal educational institution that has a one-year program to deepen the understanding of Islamic religion comprehensively (*kaffah*) by studying classical books written by earlier scholars of the same school of thought *ahlus sunnah wal jama'ah*, known for the program *Takhasşuş Qirā'atul Kutub*. Understanding Islam through the program will help students develop a strong religious identity, overcome modern challenges with an accurate foundation, guide their behavior in accordance with Islamic teachings, enhance spirituality, and foster holistic intelligence in the students. (Khabiburrokhman, 2023). In addition, it is also hoped that the students will reach a stage of religious maturity, meaning they are able to understand and internalize the values of Islamic education, thereby making these values the foundation for their attitudes and behaviors (Alwi, 2014).

Internalization of Islamic education values through the program *Takhasşuş Qirā'atul Kutub* in Ma'had Zainul Umam is an important step in developing the religious understanding of the santri correctly, prioritizing the values of sincerity and manners, *tawaḍhu'*, *musyarokah*, and *khidmat*. Based on the results of initial observations and interviews with the students, it was found that the student's motivation and understanding of the grammar (*nahwu-shorof*) In this program is quite good because

they realize the importance of this ability to delve into the meanings of the texts of classical Islamic books. The motivation of the students is not only driven by academic obligations but also by a deep desire to thoroughly understand the teachings of Islam to avoid a distorted understanding of the religion that deviates from the Qur'an and Hadis, which leads to the rejection of all acts of worship performed. This often afflicts Muslims who are weak in faith and knowledge (Huda, 2024). Observation data also show a significant improvement in the student's ability to read and analyze the texts of classical Islamic books while participating in this program. They became more critical and reflective, able to connect theory with the practices they engage in daily, all of which contribute to strengthening their understanding of Islamic teachings.

Implementation of the program *Qirā'atul Kutub*, Both in madrasah and pesantren, the learning process will go well if the male and female teachers understand the right methods in teaching their students, especially in the study of the yellow book (Amal & Isnaini, 2023). The optimality of teaching can be achieved if the teaching process is carried out with quality, that is, effectively in achieving the goals (Subiyantoro & Ru'iyah, 2018). In this case, the teaching methods employed by educators often focus on methods *wetonan* or *bandongan*, namely, teaching conducted at specific times, either before or after the obligatory prayers, through the transmission of knowledge from the teacher to the student, meaning that the teacher reads the yellow book, translates, and provides explanations, then the students listen, take notes, and pay attention to the teacher's explanations (Chusna & Mohtarom, 2019). The method is a traditional one that is considered less effective for students because it makes them passive and less able to understand the values contained in the text if not involving active learning techniques.

In this case, the teaching method of the program *Takhaṣṣuṣ Qirā'atul Kutub* in Ma'had Zainul Umam involves a combination of *wetonan* or *bandongan* methods and active learning techniques such as *sorogan* (*muqrik*), group discussions, and question-and-answer sessions. This approach helps students to better internalize the values contained in the yellow book. The values of Islamic religious education that are internalized include the values of faith, worship, and ethics, which are meaningful for teaching obedience to Allah SWT and values that regulate human relationships, thereby building a personality foundation based on Islamic teachings (Zakiah & Rusdiana, 2014). The strategy of integrating the values from these texts is also practiced through routine activities at the ma'had, such as congregational prayers, study circles, daily practices, and social activities. These activities foster positive habits and strengthen the values of Islamic education in the daily lives of the students. The

results of the observation show that this method is effective in shaping the character of students who are noble and civilized in accordance with the educational goals at Ma'had Zainul Umam.

Research on the internalization of Islamic education values is not the first study, but there have been previous studies, including the following previous studies research (Ansori, 2022) This shows that the mandatory Diniyah program is effective in instilling Islamic values in students, as reflected in the improvement of their religious behavior and discipline. Then the research (Alnashr et al., 2022) Found that the habits and culture of the madrasah greatly influence the instillation of Islamic educational values in students, as seen in their daily attitudes and behavior. Next, the research (Nurjanah et al., 2023) concluded that the basic cadre training program of SSC (Salman Spiritual Camp) at Masjid Salman ITB successfully instilled Islamic values in the participants, as reflected in the increase in their religious commitment and spirituality. Research (Nur & Widodo, 2023) reveals that extracurricular activities at Pondok Pesantren Al-Ikhlas Taliwang Nusa Tenggara Barat are effective in instilling progressive Islamic values in the students, as reflected in their increased social and religious engagement. Finally, the research (Dhomiri & Nursikin, 2024) shows that extracurricular scout activities in schools can foster religious character in students, as evidenced by the increase in their obedience and discipline.

From the five previous studies, there are clear differences and novelties in the research, particularly in focus and scope. Previous research placed more emphasis on instilling Islamic educational values in students at formal educational institutions through various activities, programs, or extracurriculars at those schools. Meanwhile, this research focuses more on the students at the non-formal education ma'had from the adolescent to adult age levels through programs *Takhasşuş Qirā'atul Kutub*, which is one of the programs that are always studied in pesantren, but the difference is that the program is not only for learning to read classical texts but is more emphasized on understanding religion based on the works of past scholars, with a one-year learning period and the target of internalization is not limited to the age of a student. In addition, this research not only examines the process of internalizing Islamic education values through the program *Takhasşuş Qirā'atul Kutub*, the strategies implemented by educators, the impact, supporting, and inhibiting factors but also emphasizes the roles of educators and the efforts for the sustainability of value internalization. Thus, this research will offer a new perspective on internalizing and teaching Islamic education values in non-formal educational institutions.

Seeing the importance of internalizing Islamic education values from the phenomena and data described above, the author is interested in further examining and researching how the processes and strategies used in the internalization of Islamic education values through programs actually work *Takhaşşuş Qirā'atul Kutub* in Ma'had Zainul Umam thereby resulting in a positive impact and success from the internalization process. It is hoped that this research can provide recommendations for educators and educational institutions to implement more holistic programs oriented toward the development of Islamic educational values for students.

METHOD

The type of this research is qualitative with a case study approach to the program *Takhaşşuş Qirā'atul Kutub* in Ma'had Zainul Umam located on Jalan Lapangan Pasar 15 Dusun VI Bandar Setia, Kecamatan Percut Sei Tuan, Kabupaten Deli Serdang, Province of North Sumatra. The data collected includes information on the process of internalizing Islamic education values through the program *Takhaşşuş Qirā'atul Kutub* in Ma'had Zainul Umam, obtained from research informants, namely the head of the ma'had, the male and female teachers who teach in the ma'had, as well as the students of Ma'had Zainul Umam. In addition, relevant documents, such as archives or program reports, were also used as supporting data sources.

Data collection techniques were carried out through observation, interviews, and document studies. Observation was conducted by directly observing the implementation of the program *Takhaşşuş Qirā'atul Kutub*, while in-depth interviews were conducted with the headmaster, teachers, and students to gather more detailed information. Documentation study involves the collection and analysis of supporting documents to strengthen the results of observations and interviews. Then, the data was analyzed using the Miles and Huberman method, which includes three stages: data reduction, data presentation, and conclusion drawing (Sugiyono, 2015). Data reduction is carried out by selecting and simplifying relevant information, data presentation is done in the form of narratives or tables to facilitate analysis, and conclusions are drawn based on research findings. The validity of the data is ensured through triangulation, which is the combination of various data collection techniques and data sources to ensure the validity and reliability of the research results (Abdussamad, 2021). In this case, the researcher also conducts a critical analysis of the phenomenon being studied by using relevant theories and comparing it with several related studies, thereby providing a more comprehensive view of the internalization of Islamic education values through

the program *Takhaşşuş Qirā'atul Kutub* in Ma'had Zainul Umam.

FINDINGS AND DISCUSSION

Finding

The internalization of Islamic educational values is not only part of the educational process but also serves as the foundation for the formation of individuals who are of integrity, faith, and piety. Therefore, the process requires an approach in the form of a strategy that not only touches on cognitive aspects but also emotional and spiritual ones, resulting in significant and sustainable impacts.

Ma'had Zainul Umam, as one of the non-formal Islamic educational institutions, has implemented the *Takhaşşuş Qirā'atul Kutub* program with a unique and integrated approach. This program emphasizes the importance of internalizing Islamic educational values, including the values of faith, worship, and morality. In addition, it is also based on five values that form the foundation of the ma'had, such as *ikhlaş*, *adab*, *tawađhu'*, *musyarokah*, and *khidmat* in the daily lives of the students.

Table 1. Internalization of Islamic Education Values Through the *Takhaşşuş Qirā'atul Kutub* Program at Ma'had Zainul Umam, Bandar Setia Village, Percut Sei Tuan District, Deli Serdang Regency

Program	Strategies	Impact	Supporting factors	Inhibiting factors
<i>Takhaşşuş Qirā'atul Kutub</i> , which is conducted using the yellow book learning system through the <i>wetonan</i> or <i>bandongan</i> method, <i>sorogan</i> , discussions, question and answer sessions, and regular evaluations of the value internalization process by educators	1. Direct examples from ustadz and ustadzah in life	a. The increasing understanding of Islamic religious knowledge among students, as well as their skills in reading and comprehending the texts of the Yellow book	- A strong commitment from the ma'had management to implement this program consistently	- The diversity of the initial abilities of students in understanding Arabic
	2. Habituation of Islamic educational values through routine activities such as congregational prayers, study circles, and Sunnah practices, as well as social activities	b. In terms of the value of faith, it impacts the establishment of a straight and strong faith in Allah SWT	- qualified educator	- The packed schedule of ma'had activities reduces the students' time for independent study.

3. Giving good advice in the form of motivation and taking wisdom	c. The value of worship impacts the improvement of the quality of the students' worship.	- A conducive and religious environment.	- Program duration limitations
4. Discipline in worship, attending gatherings and practicing Islamic values	d. From the perspective of moral values, it impacts the formation of the character of students who are noble and civilized	- A structured and systematic learning system	- Negative external environment and friends
5. Intensive supervision and attention to the moral values of students towards Allah and fellow humans.		- The active role of parents in supporting the educational process of students. - The strong determination of the students to become better individuals	- The personality of a student who has not yet maximized their self-control.

The *Takhasşuş Qirā'atul Kutub* program at Ma'had Zainul Umam is an effort to internalize the values of Islamic education through the study of classical texts (kitab kuning). This program uses an interactive approach in the form of teaching methods that actively involve the students during the learning process, such as wetonan or bandongan, sorogan, discussions, question and answer sessions, memorization, and regular evaluations, which enable the students to deeply understand the meanings within the classical texts.

Based on the results of observations and interviews, the implementation of the *Takhasşuş Qirā'atul Kutub* program at Ma'had Zainul Umam is very structured, meaning that every activity is scheduled daily, starting from the daily activities of the students from waking up until going back to sleep, as well as the learning schedule (*ta'lim*) which is conducted five times a day after the obligatory prayers, namely after the dawn prayer, during the forenoon, after the noon prayer, after the afternoon prayer, and after the evening prayer. This includes efforts to improve the personality of the students and instill time discipline so they can also be disciplined in worship through the habituation of scheduled positive activities.

This program not only studies *nahwu shorof* to understand how to read and interpret the texts of the Yellow Book but also prioritizes the understanding of religious knowledge (*Tafaquh fid-Dīn*). Therefore, in the implementation of this program, it is not limited to a single reference book but uses various classical books written by earlier scholars in Arabic without diacritics, such as the book *Tanwīrul-Qulūb*, *Fathul-Qarīb*, *Abī Jamrah*, *Tafsīr al-Jalālayn*, *Al-Ḥikam*, *Tuhfat as-Saniyyah*, *Kifāyat al-ʿAwām*, *Taqrīrāt Sadīdah*, *Ajwibah Ghāliyah*, *Ādāb fid-Dīn*, *Sīrah Nabawīyyah*, *Asmāʿullāh al-Ḥusnā*, *Tijān ad-Durārī*, *Safīnatun-Najāh*, *Kāshifat as-Sajā*, *Ādāb al-ʿĀlim wal-Mutaʿallim*, *Ayyuhā al-Walad*, *ʿAqīdah Ṭahāwīyyah*, *Al-Adhkār*, *Sabīlul-Muhtadīn*, *Jāmiʿuṣ-Ṣaghīr*, *Maṭlaʿul-Badrayn*, *Fawāʿidul-Mukhtārāh*, and *Fathul-Muʿīn* which all include subjects of *nahwu*, *fiqh*, *tauhid*, *tasawuf*, *tafsir*, *hadith*, *akhlak*, and *adab*. All of those books will be taught by the *ustadz/ustadzah* according to a schedule that has been arranged from Monday to Sunday.



Figure 1 and 2. Implementation of the *Takhasşuş Qirāʿatul Kutub* Program

Every activity of the students always strives for the internalization of Islamic educational values within the students, especially during the time of *taʿlim*, because the learning conducted not only provides understanding related to various branches of religious knowledge but also emphasizes the implementation of their understanding through actions that can be seen as a process of comprehension and practice, such as timely worship, active participation in the *taʿlim* process, and good character by prioritizing manners towards teachers, parents, friends, and the surrounding community.

Next, in this program, an evaluation system known as *imtiḥan* is implemented, both orally, in writing, and through direct practice, to assess the development and knowledge of the students. In the practice of the Islamic education values that have been instilled, evaluations are also conducted for mutual self-reflection, coordinated by the student supervisor using the *mudzakarah* method. Thus, the students will become more aware of the importance of studying diligently to deeply understand Islamic religious knowledge, making it easier to practice the values contained within it.

Discussion

The internalization of Islamic educational values through the *Takhaşşuş Qirā'atul Kutub* program at Ma'had Zainul Umam in Bandar Setia Village follows three important stages in its process, namely value transformation, value transaction, and value trans-internalization. Each stage plays a crucial role in ensuring the successful deep internalization of values within the students.

1. Value Transformation

The first stage, value transformation, is the initial phase where students receive information about good and bad values in Islam, conveyed through verbal communication from the teachers. This stage emphasizes the instillation of manners, morals, and basic understanding related to Islam, such as creed, worship, and social interactions in accordance with Islamic teachings. Based on the observation results, every day during the learning (*ta'lim*), the ustadz/ustadzah deliver material in the form of fiqh, tasawuf, akhlak, aqidah, tauhid, tafsir, and hadits. Through the interactive yellow book learning method, the students acquire knowledge that forms the foundation of their understanding of Islamic educational values. In Islamic education theory, this stage aligns with Idris's thinking, which states that value transformation focuses on verbal communication between educators and learners, serving to build an understanding of religious values (Idris, 2017). The learning conducted at Ma'had Zainul Umam illustrates that the students are not only provided with theoretical understanding but also equipped with the ability to apply those values in their daily lives. This reinforces the finding that the students, after participating in the *Takhaşşuş Qirā'atul Kutub* program, have a better understanding of aqidah, ibadah, adab, and akhlak, which they apply in their daily lives.

2. Value Transaction

In the second stage of value transactions, namely internalization, is carried out through reciprocal interactions between students and educators. The ustadz not only conveys theory through lectures but also demonstrates real practices as examples for the students. Haningsih stated that value transactions lead to the cognitive enhancement of students regarding Islamic values through two-way communication (Haningsih, 2022). In this case, the verbal interaction between the teacher and the students is reinforced by the actions taken by the educator. For example, at Ma'had Zainul Umam, the ustadz teaches fiqh and ethics by explaining the correct way to perform worship and good morals. After that, they also practice what has been taught to the students. Thus, the students gain direct experience that connects theoretical knowledge with the practices they must undertake

in their daily lives. This approach creates a strong bond between the knowledge taught and the attitudes and behaviors that must be applied by the students. This emphasizes the importance of educators' exemplary behavior in realizing effective reciprocal communication in the process of value internalization.

3. The Transinternalization of Values

The third stage, the trans-internalization of values, is even deeper because it involves the educator's personality. This transinternalization is not only through verbal communication but also through attitudes and actions that reflect the values that have been taught. Haningsih explained that this stage involves personality communication that actively influences both educators and students (Haningsih, 2022). At Ma'had Zainul Umam, the ustadz and ustadzah serve as role models in this regard. Students who live with the educators will imitate their character and behavior, both in worship, manners, and interactions with others. The researchers' observations indicate that this process of transinternalization occurs daily because the students live in the same environment as the teachers. The good character and habits demonstrated by the educators naturally influence the behavior of the students. This aligns with the view that successful internalization of values does not only depend on theoretical teaching, but more on the direct practice carried out by educators as role models.

The Educator's Strategy in Internalizing Islamic Educational Values Through the *Takhasşuş Qirā'atul Kutub* Program at Ma'had Zainul Umam

In the *takhasşuş* program, there are four components that form the basis for the implementation of the program to achieve specific educational goals, namely program objectives, program content, program organization, and *Takhasşuş* program strategies (Husni & Rohman, 2023). Therefore, in the effort to internalize values through the *takhasşuş* program, a strategic component is necessary, which is defined as a plan containing the design of methods and activities aimed at achieving educational goals (Muhajir Ansori, 2017). As Saifullah Idris stated, the success of value internalization is greatly determined by an educator who provides education to their students (Idris, 2017). Therefore, in this case, the strategy referred to involves the methods used by ustadz and ustadzah in internalizing Islamic educational values among students through the *takhasşuş qirā'atul kutub* program, thereby providing a positive impact that aligns with the goals of the educational process.

a. Exemplarity (*Uswatun Hasanah*)

Exemplarity in Arabic is called *uswah*, *iswah*, *qudwah*, or *qidwah*, which means a state of a person that can be imitated by others, whether in goodness or badness, and then paired with the adjective *hasanah*, which means good (Pratiwi et al., 2024). Therefore, *uswatun hasanah* is defined as a good example, like the Prophet Muhammad, who always set a good example for his companions through his words and actions, earning the title Al-amin due to his highly commendable character (Mustofa, 2019). The exemplary behavior of educators is one of the most effective strategies in internalizing Islamic educational values among students, as these values will not be instilled if they do not start from the teacher themselves, who guides their students towards the path of truth, just as the Prophet Muhammad served as a role model for Muslims.

Based on the results of in-depth interviews, the form of exemplary behavior in strengthening the values of faith can be done by setting an example of the most disciplined person in terms of worship because the strength of a person's faith can only be seen from their obedience in worship, thus strengthening the values of faith and worship among the students. Meanwhile, in strengthening moral values through the educator's personality, which is always polite, cultured, and full of etiquette, all of which are reflected in commendable morals. The form of exemplary behavior is realized by itself because if one often associates with people of good character, they will also transmit positive personality traits to those around them.

b. Habituation

Habituation is a method that can be used to train children to think, behave, and act in accordance with Islamic teachings through positive activities that are repeated until they become habits (Muhajir Ansori, 2017). Therefore, in this case, the *Takhaṣṣuṣ Qirā'atul Kutub* program implements habituation with scheduled positive activities besides obligatory worship and the learning process (*ta'lim*), namely sunnah worship that becomes daily practices for every student and the teachers at the Ma'had, such as tahajjud prayers, dhuha prayers, reading the Al-Qur'an, dhikr with the guidebook titled "*Al-Aurod Az-Zainiyyatul Makkiyah*" by Sheikh Muhammad Nuruddin Marbu Albanjari Almakki. Other daily practices such as Asmaul Husna, Sayyidul Istighfar, Sholawatan, Sunnah Hajat prayer, Maulid, Burdah, serving, and mudzakah. The purpose of these habits, based on interview results, is as a form of effort as servants of Allah to strengthen faith, soften the heart, facilitate the study of Allah's

religious knowledge, and always be on the path that He approves. Through the habituation strategy, the personalities of the students can also be shaped through good deeds until they become ingrained in the students (Hariyoto, 2023). Thus, through the habituation of these positive activities, it is hoped that the values of Islamic education will be instilled in the students so that they can think, behave, and act in accordance with the teachings of Islam.

c. Advice

Giving advice is a form of reminder to do good and truth using a good approach so that it can touch the heart of someone who hears it to practice the knowledge that has been taught (Nurjanah et al., 2023). The results of the observations, supported by interviews with educators at the Ma'had, indicate that providing good advice is one of the methods for internalizing values among students in the form of motivation and deriving lessons from what the educators convey in instilling Islamic educational values in the students.

This strategy is implemented in every ta'lim, both at the beginning of the lesson to motivate the students and at the end as a form of reinforcing understanding by taking lessons from what has been conveyed by the teachers, done with love and gentle, kind language so that it can touch the hearts of the students to implement the values that have been instilled in their daily lives by reflecting the exemplary behavior of the Prophet Muhammad.

d. Discipline

Discipline aims to instill awareness in students so that they behave according to the prevailing rules, norms, and values, enabling them to guide themselves to become good individuals without external influence (Khairi et al., 2023). Forming the morals, character, and discipline of students in accordance with Islamic teachings is the responsibility of educators to implement disciplinary strategies in order to achieve these goals (Hasan et al., 2022). Based on the results of observation and document analysis, the educators at Ma'had Zainul Umam have implemented discipline strategies in all aspects, especially in worship times and learning activities, which are monitored through attendance of congregational prayers at the beginning of the time and attendance of ta'lim (learning activities). Through consistent and disciplined worship training, it can shape a sincere and obedient spirit, as well as foster a disciplined attitude in daily life (Sintasari et al., 2024).

In addition, it is also accompanied by a form of firmness and wisdom from educators towards students, as the implementation of disciplinary strategies in the form of firmness and wisdom will bring about positive changes that become ingrained in a person's character (Nurjanah et al., 2023). Santri who violate discipline rules will be punished in the form of additional practices that can foster awareness of their mistakes if they have poor morals. However, if it is related to worship and the process of instilling values during learning activities, it will be weighted with obligatory almsgiving, the value of which is based on the level of the mistake made.

e. Intensive Supervision and Attention

Based on the results of observations and interviews with educators, to understand the development of the attitudes and behaviors of students, supervision is carried out by reminding each other when students do not reflect the practice of Islamic educational values. As building a strong Islamic foundation in children must be done through education and guidance accompanied by attention and supervision from all aspects of the child's development (Maghfiroh, 2020). This strategy focuses on moral development, so the educators at Ma'had Zainul Umam pay attention to and supervise the moral behavior of the students, both in their worship of Allah and in their interactions with fellow human beings. The poor morals of every Muslim will lead to the decline of the nation. Therefore, supervision of the students' morals must be carried out to the fullest extent (Nurfahmi et al., 2022). The form of attention and supervision carried out includes all the behaviors of the students at the ma'had and its surrounding environment by reminding each other of goodness and preventing wrongdoing. However, when the students are outside the ma'had environment, supervision is carried out by their parents through intensive communication.

The Impact of the *Takhasşuş Qirā'atul Kutub* Program on the Islamic Values of Ma'had Zainul Umam Students

The abilities and knowledge of the santri before participating in this program, based on observations and interviews, were found to be like those of laypeople who did not have much knowledge of Islamic religious sciences. After undergoing the program, significant changes were observed, starting from their knowledge, the quality of their worship, and their behavior, which reflected the values of Islamic education in terms of faith, worship, and morals. Because the values and culture of life in the pesantren are in line with the basic values of the religion, which have a

positive impact on the students (Halim, 2023).

Impact is an influence that brings about both positive and negative consequences based on the type of program (Ansori, 2022). It can be interpreted that if a program contains positive Islamic activities, it will also yield positive results. This is in line with this program, which always strives for its students to continuously provide in-depth knowledge of Islamic teachings, accompanied by the process of internalizing the values contained within it through a positive program called *Takhaşşuş Qirā'atul Kutub*. This program continuously endeavors to make its students become *insan kamil*, or perfect human beings, who emulate the life of the Prophet Muhammad SAW by practicing Islamic teachings perfectly.

Therefore, the impact on the Islamic values of the students can be seen from three aspects of values, namely faith, worship, and morality. From the perspective of faith values, the change felt by the students is that a correct belief in Allah SWT has begun to be instilled in them, with their faith increasing so that they are not easily influenced by deviant teachings. This aligns with the goal of studying Islamic religious knowledge, especially the science of monotheism, to avoid the influence of beliefs that lead to misguidance due to changes in human thought, culture, and political objectives alone (Aris, 2022). This program always makes efforts to strengthen the faith of the students so that they become more pious to Allah and entrust all their affairs solely to Him with *tawakkul* through the study of *tauhid* and *tasawuf* texts. The success of internalizing the values of faith begins with fostering a sense of joy, obedience, compliance, and discipline in carrying out the commands of Allah SWT (Hanisa et al., 2023). Thus, changes are evident in the students as a reflection of individuals with correct beliefs based on observations and interviews, namely becoming, students who are more self-aware in their speech and actions to avoid causing apostasy or immorality, knowing the correct teachings and those that contradict Islamic law. In addition, they also realize the essence of themselves as servants of Allah who were created solely for worship, and the strength of a person's faith can be seen from their servitude or the quality of their worship.

In addition, it also affects the value of the students' worship, who have become better at understanding various branches of *fiqh*, especially the *fiqh* of worship, which improves the quality of the students' worship based on *fiqh* knowledge. Based on the observation results, the changes can be seen in the level of enthusiasm among the students in performing prayers on time and in the congregation, getting used to long practices with *dhikr* after prayers, feeling the pleasure in obligatory and *sunnah* prayers such as *Dhuha*, *Tahajjud*, and *Sunnah Hajat*, and getting accustomed

to performing sunnah practices every day. This is reinforced by the statement that by habituating children to obey in worship, worship will become a necessity rather than an obligation due to God's command because when duty becomes a necessity, it will always be performed willingly (Hakim, 2022). Furthermore, the essence of worship in Islam aims to cultivate noble character based on the Qur'an and Hadits (Mukti et al., 2022). So that it can have a positive impact on the aspect of worship values, it must be strengthened by instilling the meanings of faith, Islam, ihsan, sincere piety, gratitude, and patience (Astuti, 2022).

In terms of moral values, there have been significant improvements for the students because Ma'had Zainul Umam also applies the principle of prioritizing manners over knowledge, so the students become accustomed to behaving according to the manners taught. This habit becomes ingrained in the students, forming a character that always upholds good morals by prioritizing manners. This aligns with the goals of moral education, which aims to provide knowledge, understanding, and a strong will to practice good morals and avoid bad morals, both in relation to God, oneself, fellow humans, and even the surrounding natural environment (Ansori, 2022). The results of the observations and interviews concluded that there have been many changes in the moral dimensions of the students, namely becoming students who prioritize manners, act politely and courteously, are sincere in doing something, become humble students who always feel modest and do not feel arrogant, diligently serve sincerely, enjoy discussions, are not ashamed to show Islamic character, prefer knowledge gatherings, and can distinguish how to behave well with each group of people, whether they are older, younger, or the same age. The positive impact is not only felt during the program at the Ma'had but also continues to be ingrained in the students after they become alumni, as reinforced by the survey results from alumni who have completed the program.

It can be concluded that the internalization of values through the *Takhasşuş Qirā'atul Kutub* program has a positive impact on the students, both in terms of faith, worship, and morals, as well as the outcomes of the program, which include an increased understanding of Islamic religious knowledge that serves as a foundation for themselves and others. Additionally, they have acquired the skills to read and understand the text of the yellow book written in Arabic without diacritics. The knowledge and skills possessed by the students are the result of the educational role at the Ma'had, which equips them with the skills to face the challenges of the times (Sutrisna & Nursikin, 2023). The overall results found a positive impact on the students except for their skills in reading and translating the yellow book, which was caused by a weak understanding of nahwu short and a

body condition that easily tires due to a tight schedule, leaving little time for independent study with peers. The educators and students agree on this negative impact. This cannot be denied, considering the program duration is only one year with varying levels of student abilities.

Supporting and Hindering Factors of Internalizing Islamic Education Values Through the *Takhaṣṣuṣ Qirā'atul Kutub* Program at Ma'had Zainul Umam

Supporting factors make the program more advanced and developed, while inhibiting factors serve as a means to understand the importance of optimizing the program's effectiveness in order to achieve the expected goals. (Rahmatullah & Aningdiya Kumara, 2022).

Based on the results of observations and interviews, several supporting factors in internalizing Islamic education values were found, including the following: a) Strong commitment from the Ma'had management to consistently implement this program, considering the importance of understanding the yellow book in shaping the character of students in accordance with Islamic teachings as preparation for life in this world and the hereafter. b) Quality educators who meet the essential criteria to be educators, characterized by being pious to Allah, knowledgeable, physically healthy, and possessing noble character (Nurjali & Imron Rosadi, 2021). It is known that the educators at the Ma'had have met these criteria with the added advantage of having a good educational background, making them qualified and worthy to teach, and can serve as role models in providing examples of the values internalized to the students. c) A conducive learning environment that is away from the hustle and bustle, creating a safe, calm, and religiously infused atmosphere, helps students to more easily absorb and internalize the Islamic teachings they study. d) A structured learning system designed with a systematic and gradual curriculum in accordance with the used texts. This helps students gradually build a strong foundation of knowledge so that the internalization of Islamic values can take place deeply and sustainably. e) Support from parents and the surrounding community who understand the added value provided by this program in shaping a generation of knowledgeable and morally upright youth in accordance with Islamic educational values. f) Then, from the internal factors of the students who have a strong determination to become better individuals.

The researcher also found several hindering factors that need to be addressed in the implementation of this program. *First*, the time constraints and packed schedule during the program, which lasts only one academic year, pose a challenge for students who do not yet have a basic understanding of *Nahwu Shorof* and have weak memorization skills. This will hinder them

from being able to read, understand the meanings, and grasp the values contained in the book, which requires a significant amount of time to comprehend deeply until completion. *Second*, the external environment with negative friends will hinder the students from applying the Islamic educational values that have been internalized in their daily lives. *Third*, the students' personalities are not yet optimal in controlling themselves well to avoid the temptation of temporary pleasures and the influence of foreign cultures. In addressing the factors that become obstacles, educators consistently continue to supervise, guide, and motivate so that these factors do not cause students to neglect their worship obligations and good morals.

In addition, there are ongoing efforts to strengthen the Islamic educational values that have been instilled in the students. Based on interviews and observations, educators do the following: 1) Giving advice and recommendations that encourage students to continue reviewing the knowledge they have learned at the Ma'had. 2) Inviting alumni to continue attending knowledge gatherings, especially those at Ma'had Zainul Umam for general studies, so that the educators' supervision continues. 3) Always pray for the students to become true Muslims who behave according to the Qur'an and Hadits and care for the community by continuously promoting good and preventing wrongdoing.

It can be concluded that the process of internalizing Islamic educational values is going well and has a positive impact on the students. This is reinforced by the students' statements that they have implemented Islamic educational values in their daily lives well, although not yet maximally, by practicing the knowledge that has been taught and striving to be good and beneficial people to others. The success of the internalization of these values becomes a capital contribution to society by creating a more positive and safe social environment through the Islamic character possessed by the students (Wasilah et al., 2023).

CONCLUSION

Based on the research results, it can be concluded that the *Takhasşuş Qirā'atul Kutub* program at Ma'had Zainul Umam has successfully internalized Islamic educational values to the students through three important stages: value transformation, value transaction, and value transinternalization, with a structured yellow book learning system and the implementation of appropriate strategies such as exemplary behavior, habituation, giving advice, discipline, supervision, and intensive attention. Thus, it has a positive impact on the students, such as an

increased understanding of Islamic religious knowledge, the ability to read and comprehend classical Islamic texts, and the enhancement of their faith, worship, and moral values. Supporting factors such as the commitment of the administrators in implementing the program, the quality of educators, a conducive learning environment, a structured and systematic learning system, as well as parental support, and the high motivation of the students to become better individuals play a significant role in the success of this program. However, there are several inhibiting factors, such as the limited duration of the program and the personal challenges faced by the students in controlling themselves against external influences. Overall, this program is effective in producing students who have a good understanding of religion and noble character by reflecting the values of Islamic education, although it still needs to maximize continuous efforts to overcome existing obstacles.

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