

The Effectiveness of Internalizing Moral Values through Qur'anic Learning at Children's Boarding School

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ABSTRACT

This study aims to analyze the process of internalizing moral values in learning the Qur'an at the Nurul Ahmadi Children's Boarding School Catakayam Mojowarno Jombang. Using a qualitative approach with a case study type, the research was conducted through participatory observation, in-depth interviews, and documentation studies. The results showed that the pesantren implemented a structured learning system with three learning times a day using the classical-individual method. The internalization of moral values is carried out through three stages: providing information, practice, and habituation, which is supported by the habituation method, setting rules with clear consequences, and providing motivation. This program is proven to be effective in shaping the character of santri, reflected in positive changes in discipline, language use, and adab towards teachers. The success of this program is supported by the commitment of the teachers in providing examples and the consistency of the implementation of the learning system. The internalization model of moral values applied makes a significant contribution to the development of pesantren-based character education, especially in early childhood students, and can be a reference for other Islamic educational institutions in developing similar programs.

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Introduction

Education is a fundamental effort in forming a pious and noble human personality (Pristiwanti et al., 2022) (Hasan, 2020). As stated by (Herwati, 2024), education plays a role in fostering students' personalities to be pious to Allah SWT, love others, and the homeland as a divine gift. This educational process, as expressed by (Nurhalim et al., 2024), requires careful and careful planning because the results cannot be known immediately, unlike shaping inanimate objects which can be done according to the wishes of the maker.

In the current era of globalization, educational challenges are increasingly complex with the rise of juvenile delinquency, moral decline, and lack of awareness and practice of the values of Islamic teachings (Hasan, 2024). (Mulyasa, 2021a) asserts that these conditions can be the main cause of moral decline, promiscuity, and various forms of crime, the majority of which are committed by generations with minimal moral understanding. This shows the urgency of moral education that is integrated into the education system, especially in learning the Qur'an.

Pondok Pesantren Anak-Anak Nurul Ahmadi Catakayam Mojowarno Jombang is present as one of the educational institutions that prioritizes the internalization of moral values through learning the Qur'an from an early age. Based on preliminary observations on February 15, this pesantren is unique by focusing its students on learning the Qur'an which is integrated with moral formation, starting from the age of PAUD and TK, at a relatively affordable cost compared to other pesantren.

The gap found in the field shows that although many Islamic educational institutions teach the Qur'an, there are still few that successfully integrate it with moral formation from an early age. The special program at the Nurul Ahmadi Children's Islamic Boarding School that can make students fluent in reading the Qur'an at the age of seven or eight, accompanied by the provision of social science, offers a solution to this gap.

This study aims to analyze the process of internalizing moral values in learning the Qur'an at the Nurul Ahmadi Children's Islamic Boarding School, as well as identifying factors that support and hinder the process. The novelty of this research lies in the focus of its study which integrates Qur'anic learning with moral formation in early childhood students, in contrast to previous studies which generally focus on adolescent or adult students (Kirani & Muchlis, 2023) (Syadiah & Anwar, 2022) (Anggreani & Ali, 2024).

The contribution of this research is expected to enrich the scientific treasure in the field of Islamic education, especially related to the internalization model of moral values through Qur'anic learning in early childhood. The results of this study can also be a reference for other Islamic educational institutions in developing similar programs that integrate Qur'anic learning with moral formation from an early age.

Method

This research uses a qualitative approach with the type of case study to deeply understand the process of internalizing moral values in learning the Qur'an at the Nurul Ahmadi Children's Islamic Boarding School Catakayam Mojowarno Jombang (Yin, 2018). The selection of a qualitative approach is based on the characteristics of the problem that requires a thorough exploration of social phenomena that occur in the pesantren environment, especially related to the process of moral formation in early childhood students through Qur'anic learning.

Data collection was conducted through three main techniques (Sugiyono, 2017): participatory observation to directly observe the learning process and interactions in the pesantren, in-depth interviews with pesantren caregivers, ustadz/ustadzah, santri, and santri guardians to obtain comprehensive information about the process of internalizing moral values, and documentation studies to analyze related documents such as curriculum, learning programs, and santri development records. The researcher acts as a key instrument in data collection and analysis.

Data analysis used the Miles and Huberman interactive model which includes three stages (Miles et al., 2014): data reduction to sort out information relevant to the research focus, data presentation to organize information systematically, and conclusion drawing which was carried out gradually during the research process. To ensure data validity, researchers used source triangulation techniques by comparing data from various informants, method triangulation by combining various data collection techniques, and member checking by confirming the findings with informants.

The research location was chosen purposively at the Nurul Ahmadi Children's Islamic Boarding School because of its uniqueness in integrating Qur'anic learning with moral formation in early-age students. The research subjects included pesantren caregivers, ustadz/ustadzah involved in learning the Qur'an, early childhood and kindergarten students, and santri guardians who were selected based on certain criteria to obtain representative information (Emzir, 2014). The research was conducted for three months to obtain comprehensive data on the process of internalizing moral values in learning the Qur'an.

Results and Discussion

Results

Based on the results of research conducted through interviews, observations, and documentation at Pondok Pesantren Anak-Anak Nurul Ahmadi Catakayam Mojowarno Jombang, several important findings were found related to the process of learning the Qur'an and internalizing moral values applied in the pesantren. In the aspect of learning the Qur'an, the pesantren applies a structured learning system with three learning times a day, namely after the Fajr prayer (05.00-06.00 WIB), after the Asr prayer (16.00-17.00 WIB), and after the Maghrib prayer (18.30-19.30 WIB). The learning process follows systematic stages, starting with preliminary activities in the form of a joint prayer led by the class leader before the teacher arrives. This reflects efforts to instill discipline and independence in students from an early age. After the

teacher is present, learning begins with greetings and tawassul, followed by muroja'ah (repetition) of the previous learning material together.

The learning method applied uses a classical-individual approach, where new material is delivered classically through the blackboard, then the students read together with the guidance of the teacher. After that, the santri do *nderes* (repetition of reading) independently 5-7 times to ensure mastery of the material. The next stage is individual evaluation through the *sorogan* method, where students come forward one by one to the teacher to listen to their reading and get corrections if there are errors. The learning process ends with a classical evaluation in the form of reading together before the closing prayer.

Regarding the internalization of moral values, the pesantren applies three main stages. The first stage is providing information about good and bad values to santri through advice and explanation. The second stage is to invite students to practice the good values that have been taught, and the third stage is the habituation of the application of these values in the daily lives of students. This internalization process is carried out through three main methods: habituation, setting rules with clear consequences, and providing motivation.

In the habituation aspect, the pesantren emphasizes several practices such as entering class and praying before the teacher is present, shaking hands and kissing the teacher's hand after learning, speaking in Javanese subtle language (*krama inggil*) to the teacher, and walking on one's knees while in class as a form of *adab* to a sitting teacher. This habit is applied consistently and continuously to shape the character of the santri.

To strengthen the internalization of moral values, pesantren also set various regulations accompanied by educational consequences. Some of the main regulations include the obligation to pray in the congregation without *masbuk*, the prohibition of being late for class, the obligation to *nderes* during learning, the prohibition of saying disrespectful words, and the prohibition of leaving class without teacher permission. Violations of these rules are responded to with educational punishments, such as standing during class for those who are late for class.

The motivation system applied by pesantren is carried out routinely at least twice a week, although in practice it is often done every day through short advice. Motivational giving is done in various forms, including direct advice, delivery of inspirational stories of scholars, and problem-sharing sessions. The time for providing motivation is adjusted to the conditions, either after learning the Qur'an, after congregational prayers, or at other leisure times.

The observation results show that the methods applied are effective in shaping the character and morals of the santri. This can be seen from the discipline of santri in participating in learning, the use of Javanese subtle language in communicating with teachers, and compliance with pesantren regulations. Although there are several cases of violations, such as being late for class or using impolite language, the consequence system applied has succeeded in providing a deterrent effect and learning for students who violate.

The uniqueness of the learning program at Nurul Ahmadi Children's Islamic Boarding School lies in its strong integration between Qur'anic learning and moral formation from an early age. The learning system applied does not only focus on the ability to read the Qur'an, but also emphasizes character building through habituation, rules, and motivation that are consistently applied. This creates a learning environment that is conducive to the intellectual and moral development of the students.

The effectiveness of this program can be seen from the testimonials of ustadz and ustadzah who stated that there were positive changes in the behavior of santri, especially in terms of discipline, language use, and adab towards teachers. A structured and consistent learning system, supported by a comprehensive method of internalizing moral values, has succeeded in creating a learning pattern that supports the achievement of pesantren education goals in forming a generation that is not only proficient in reading the Qur'an but also has noble morals.

The success of this program is also supported by the commitment of the teachers to providing examples and consistency in the application of the learning system and moral development. The ustadz and ustadzah not only act as Qur'an teachers but also as mentors who give personal attention to the character development of each student. This personal approach allows for a more effective internalization process of moral values because each student receives guidance that is by their individual needs and characteristics.

Discussion

The Al-Qur'an learning process at Nurul Ahmadi Children's Boarding School applies systematic and structured learning stages. The learning stages begin with the preliminary stage, where students enter the classroom and pray together, followed by repeating the previous material. This practice is in line with the theory put forward by (Mesra, 2023) regarding the pre-instructional stage of learning. This preliminary stage has an important function in preparing students mentally and cognitively to receive new learning.

In the implementation of learning, this pesantren uses the sorogan method as the main method. This method, as explained by (Anggraeni & Karnubi, 2023), is a method where santri faces the teacher one by one to read the book and get direct corrections. The use of this sorogan method shows the pesantren's commitment to providing individualized attention to each santri.

The process of internalizing moral values in learning the Qur'an in this pesantren is carried out through several systematic stages, referring to the theory of (Nursikin & Nugroho, 2021). The stages start with value transformation, where teachers convey information about good and bad values. Furthermore, the value transaction stage involves two-way communication between teachers and santri, where teachers not only provide information but also provide examples of the application of these values.

In its implementation, pesantren uses several methods to internalize moral values. The habituation method is one of the main approaches, in line with Mulyasa,

(2021b) theory which emphasizes the importance of habituation in character building. The applied habituation covers various aspects, such as discipline in worship, language ethics, and manners in learning.

Providing motivation is also an important method in the process of internalizing moral values. As stated by (McCoach & Flake, 2018), motivation plays an important role in encouraging children to develop themselves. Pesantren applies motivation regularly, at least twice a week, through various forms such as advice, inspirational stories, and sharing sessions (Halim, 2018).

The results of the internalization process of these moral values can be seen in various aspects of santri life. In the context of morals towards Allah SWT, students show behavior by the teachings contained in the book *Bidayatul Hidayah* by Al Ghazali (1995) and *Akhlaqul Banin* by Barja (2009). This behaviour includes discipline in worship, love for the Qur'an, and adab in prayer.

In terms of morals towards parents, santri are taught to respect and be devoted to parents, in line with the teachings contained in the book *Taisirul Kholaq* by Al Mas'udi (2012). Emphasis on this aspect is important given the central role of parents in the formation of children's character (Ritonga, 2022). Manners towards teachers also receive special attention in the learning process. Santri is taught to use the Javanese language when talking to the teacher, walk on their knees in class, and not talk when the teacher is explaining. This practice is by the teachings in Al Ghazali's *Ihya' Ulumuddin* (2003) and *Akhlaqul Banin*, which emphasize the importance of student manners towards teachers.

In the context of morals towards fellow friends, as explained by Al Mas'udi (2012), pesantren emphasizes the importance of using polite language, prohibiting bad words, and loving each other. Vanderburg, (2016) emphasized that in daily life, a high spirit plays a greater role in overcoming life's difficulties than existing material facilities and equipment.

The success of the internalization process of moral values at Pondok Pesantren Anak-Anak Nurul Ahmadi cannot be separated from the comprehensive approach applied. Mulyasana, (2019) emphasizes that to discipline students, it is necessary to start with principles that are by the objectives of national education, namely democracy. This is reflected in the application of rules in pesantren that are not only top-down but also consider the conditions and needs of students.

The combination of learning the Qur'an and instilling moral values creates a learning environment conducive to the formation of santri character. Nata (2012) explains that having morals towards Allah includes various aspects such as not associating partners with Him, piety, loving Him, and being willing and sincere to all His decisions. These principles are reflected in daily learning activities in pesantren.

The use of various methods in the internalization process of moral values shows the pesantren's understanding of the complexity of character building. Deci & Ryan, (2000) stated that individual behavior does not stand alone, there is always something that encourages it and is aimed at a goal it wants to achieve. Motivation formed from outside is more about the development of psychological or spiritual needs.

The success of this program is also supported by consistency and continuity in its application. According to Al Ghazali (1995), adab towards Allah SWT includes various aspects such as bowing the head before Him, lowering the gaze, concentrating attention on Him, and silencing all limbs. These practices are consistently applied in learning activities in pesantren. Barja (2009) in *Akhlaqul Banin* emphasizes the importance of glorifying and loving Allah, being grateful for all the blessings given by Him, and carrying out all His commands. These values are internalized through various learning activities and habituation in pesantren. Bakah, (2020) added that in the context of morals towards teachers, a student must believe that the kindness of his teacher is greater than the kindness of his mother and father because the teacher educates his spirit.

This finding reinforces previous theories on the importance of a comprehensive approach to character education. Al Ghazali (2003) in *Ihya' Ulumuddin* emphasized that a learner must keep himself from low habits and despicable behaviour, and be *tawadhu'* before his teacher. These principles are reflected in various rules and customs applied in pesantren.

The success of this program also shows the relevance and effectiveness of traditional pesantren education methods in the context of modern education. (Hasanah et al., 2020) emphasize that the sorogan method is a learning activity that focuses on the development of individual abilities under the guidance of a teacher. This method has proven to be effective in providing individualized attention to students.

In a broader context, this finding makes an important contribution to the development of pesantren-based character education models. Majid (2015) explains that three main stages in learning must be considered, namely the initiation stage, the teaching stage, and the assessment stage. These three stages are well implemented in the learning system in pesantren.

The model implemented at Pondok Pesantren Anak Nurul Ahmadi can be a reference for other educational institutions in developing effective character education programs. As emphasized by Mulyasa (2018), unprogrammed habituation activities can be implemented through routine, spontaneous, and exemplary activities. These three aspects are realized in various learning activities and moral development in pesantren.

Conclusion

Based on the results of research on the internalization of moral values in learning the Qur'an at the Nurul Ahmadi Children's Islamic Boarding School Catakayam Mojowarno Jombang, it was found that the pesantren implemented a structured and integrated learning system. The Al-Qur'an learning process is carried out three times a day with a classical-individual method that combines group learning and sorogan. The internalization of moral values is carried out through three main stages: information provision, practice, and habituation, which are supported by three main methods: habituation, setting rules with clear consequences, and providing motivation. This program shows high effectiveness in shaping the character of santri, reflected in positive changes in discipline, language use, and adab towards teachers. The success of this program is supported by the commitment of the teachers

in providing examples and the consistency of the application of the learning system. The internalization model of moral values applied by this pesantren makes a significant contribution to the development of pesantren-based character education, especially in early childhood students. The results of this study enrich the scientific treasure in the field of Islamic education and can be a reference for other Islamic educational institutions in developing similar programs...

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