# The Internalızatıon of Islamıc Values on Undergraduate Students through the Baıtul Arqam

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## Abstract

The purpose of this study is to find out the Islamic values internalized to the University of Muhammadiyah Gresik students who take baitul arqam, and to find out the factors that influence the internalization of Islamic values to the University of Muhammadiyah Gresik (UMG) students who take baitul arqam. This study employed a qualitative approach that used observations, interviews, and documentation in data collection. The data was analyzed qualitatively through data reduction, data presentation, and verification. This research found that the internalization of Islamic values through the Baitul Arqam considered successful, in terms of cultivating morality, such as respecting lecturers and parents, the morals of fellow human beings, morals in doing daily interaction (*mu'āmalah*), as well as morality in worship. Supporting activities such as compulsory congregational prayers, *sunnah* prayers, and reciting Quran are also very important. Yet, there still needs to be a harder effort to motivate students to join Baitul Arqam wholeheartedly (*ikhlās*). Since this is a basis to gain knowledge according to Islamic perspectives.

*Keywords: Internalization of values; Islam; Baitul Arqam*

## A. Introduction

Islamic values and the internalization of Islamic values. Internalize Islamic values requires media, and the media that the author uses in internalizing it is through learning in *baitul arqam*. This is due, modern society has succeeded in developing

advanced science and technology to overcome various problems of its life, but on the other side of science and sophisticated technology is not able to foster noble morality (*akhlak*). Today's modern world, including in Indonesia, is characterized by symptoms of moral decline, which are truly at an alarming level. Honesty, truth, justice and compassions have been covered by fraud, deception, oppression, and tackling. Symptoms of the decline in morals, today not only afflict adults but also have to befall students among young buds, parents, educators and those who are involved in the religious and social fields, many complains about the behaviour of some students who behave naughty, stubborn, drunkenness, brawl, and drug party.

Internalization of Islamic values through learning in *baitul arqam* using the model approach system (*pondok*). Based on the writer's observation, the role of the facilitator in fostering students is very intense and good in coaching University of Muhammadiyah Gresik (UMG) students, especially in fostering the mentality of students. This can be seen from the behaviour and manners of students in daily life. Asfaruddin, The madrasah was a logical development of the mosque-khan complex, being both a teaching and residential institution.[1]

Based on experience since 1983, it was felt that religious learning implemented or carried out by the Madrasah Mu'allimin Muhammadiyah only touched on the cognitive aspect, not touching the affective or psychomotor aspects. While never once said that humans have three potential namely, cognitive, affective, and psychomotor. Besides, salaf scholars from Sunnah experts say that faith has three aspects that become a unity, namely *qawl bi al-lisān* (cognitive), *taṣdīq bi al-qalb* (affective) and *'amal bi al-jawāriḥ* (psychomotor).[2] Therefore, there is a need for renewal or change in approach to learning. (*Pondok*) day education model quarantined in the form of *Baitul Arqam* seems to be an alternative model that can be chosen to reduce the gap between ideality and reality above.

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[1] Asma Asfaruddin, The Philosophy of Islamic Education: Classical Views and M. Fethullah Gülen's Perspectives. (November 2005), Retrieved from https://fgulen.com: https://fgulen.com/en/gulen-movement/conference-papers/the-fethullah-gulen-movement-i/25504-the-philosophy-of-islamic-education-classical-views-and-m-fethullah-gulens-perspectives

[2] Anton Widyanto, "Pengembangan Fiqh Di Zaman Modern," *Jurnal Ilmiah Islam Futura* 10, no. 2 (2011): 82–100, https://doi.org/10.22373/JIIF.V10I2.46; Nur Salami and Anton Widyanto, "Etika Hubungan Pendidik Dan Peserta Didik Menurut Perspektif Pendidikan Islam Dan Pendidikan Barat (Studi Komparatif Pemikiran Al-Zarnuji Dan Paulo Freire)," *DAYAH: Journal of Islamic Education* 1, no. 2 (July 10, 2018): 164, https://doi.org/10.22373/jie.v1i2.2945; Suriadi Suriadi, "Etika Interaksi Edukatif Guru Dan Murid Menurut Perspektif Syaikh 'Abd Al-Ṣamad Al-Falimbānī," *DAYAH: Journal of Islamic Education* 1, no. 2 (January 19, 2019): 145, https://doi.org/10.22373/jie.v1i2.2928.

Through this in-depth study in University of Muhammadiyah Gresik internal research, it will further examine how the education process of the boarding school model named *baitul arqam* organized by will manage social input (*baitul arqam* participants), so the parenting system is the key to success that will bring change. Changes in religious knowledge according to Ahmad Dahlan, namely in the form of: Integrative insights and totality about Islamic teachings stem from the Quran and al-Hadits, and (2) the loss of the dichotomy of knowledge. The change of attitude in form; (1) *tawāḍu'*, (2) *ta'dzīm* to the teacher, (3) *birr al-wālidayn*, and (4) respect to the seniors. Whereas behaviour change in form; (1) the upholding of *aqīdah Islāmiyyah*, (2) discipline in special and public worship, (3) respecting others, (4) social sensitivity and care, (5) obedience and submission to Islamic syariat and applicable laws in Indonesia, and (6) have a national personality.

The internalization of Islamic values in *baitul arqam* is seen in the delivery of material to students, where the instructor or resource person enters or associates religious values. In this *baitul arqam* program, students are not only required to learn it but also practice what has been gained from the learning process for a day in daily life. Because in the implementation of *baitul arqam* can be seen from the activities of students who are always required to pray compulsory in the congregation, sunnah prayers, sunnah prayers, and tadarus. It is hoped that their daily activities or habits in *baitul arqam* will become their habits outside or after these activities have ended. In this activity, students are trained to be able to adapt to others, because basically, they will socialize with the community and the surrounding environment. Based on this description, the authors are interested in conducting research concerning internalızatıon of Islamıc values on undergraduate students through the *baıtul arqam*.

## B. Literature Review

### 1. Internalization of Islamic Values

According to Wila Huky D. A. in young's view, values are interpreted as abstract and often unconscious assumptions about things that are true and things that are important, whereas Green views values as awareness that is relatively ongoing with emotions attached to objects, ideas, and individuals. Another case with Woods, which states that values are general indicators that have lasted a long time, which directs behaviour and satisfaction in everyday life. In another sense, values are abstract

conceptions in human or society regarding things that are considered good, right, and things that are considered bad and wrong. religious value is a level of personality integrity that reaches the level of wisdom. In addition, the absolute nature of truth, universal, and sacred. Religious truth and goodness overcome human ratios, feelings, desires, passions, and are able to transcend subjectivity, race, nation, social stratification.[3]

Value is something that is abstract, it is ideal, value is not a concrete thing, it is not a fact, it is not only a matter of right and wrong that requires empirical evidence but a matter of desired and undesirable, desirable and undesirable.[4] Values, when viewed from the source, are divine values and insanity values. Divine value is a value that comes from religion (revelation of God), while the value of insanity is a value created by humans on the basis of criteria created by humans as well.

Islam, which means a name for a religion whose teachings God revealed to humans through an apostle. More explicitly, Islam, is the teachings revealed by God to humans through the prophet Muhammad as an Apostle.[5] The sources of Islamic values are al-Qur'an, Sunnah, and Ijtihad.[6] The main points of Islamic teachings are aqidah, syariah, and morals.[7]

### 2. Baitul Arqam/Pesantren

Based on experience since 1983, it was felt that religious learning implemented or carried out by the *madrasah mu'allimin* Muhammadiyah only touched on the cognitive aspect, not touching the affective or psychomotor aspects. While never once said that humans have three potential namely, cognitive, affective, and psychomotor. Besides, salaf scholars from Sunnah experts say that faith has three aspects that become a unity, namely *qawl bi al-lisān* (cognitive), *taṣdīq bi al-qalb* (affective) and '*amal bi al-jawāriḥ* (psychomotor). Therefore, there is a need for renewal or change in approach to learning. Day education model quarantined in the form of *baitul arqam* seems to be

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[3] Muhaimin dan Abdul Mujib, *Pemikiran Pendidikan Islam*, Bandung: Trigenda Karya, 2017, 110.

[4] Chabib Toha, *Kapita Selekta Pendidikan Islam*, Yogyakarta: Pustaka Pelajar, 2000, 61.

[5] Muhammad Alim, *Pendidikan Agama Islam: Upaya Pembentukan Pemikiran dan Kepribadian Muslim*, Bandung: Remaja Rosdakarya, 2011, 92.

[6] Miftah Faridl, *Pokok-Pokok Ajaran Islam*, Bandung: Pustaka, 2005, 7.

[7] Muhammad Alim, *Pendidikan Agama Islam: Upaya Pembentukan Pemikiran dan Kepribadian Muslim.....*, 122.

an alternative model that can be chosen to reduce the gap between ideality and reality above.[8]

Effendi defines Pesantren as a place where santri (student) live and study Islamic knowledge. It is a traditional institution of Islamic boarding school owned and led by kyai. Historically, the birth of Pesantren as an Islamic institution in the Indonesian archipelago is still debatable among the scholars, for example, as contended by Federspiel, pesantren derives from the sixteenth century, when learning centers were established, known as a place of learning for the Islamic faithful students (*santri*). While, Lukens-Bull (2008) stated that pesantren emerged earlier, around in the thirteenth century. Its emergence is nearly as old as Islam in Java itself.[9] Furthermore, Asfaruddin argues that madrasah was a logical development of the mosque-khan complex, being both a teaching and residential institution.[10]

## C. Research Method

### 1. Research Design

This research is categorized as a field research that aims to describe the state or status of a phenomenon. Therefore, information on research objects will be more widely found in the field where the research object is located.11  In this case, the researcher wanted to know the implementation of the internalization of Islamic values to University of Muhammadiyah Gresik (UMG) students who took part in the baitul arqam.

The approach used in carrying out this research is a qualitative descriptive approach, this method is essentially observing people in everyday life in natural situations, interacting with them, conducting interviews and trying to make sense of language, ability and behaviour related to the focus of research.[12]

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[8] Noor Amirudin, *Buku Panduan Pesantren Kilat Baitul Arqam*, Surakarta: Fairuz Media, 2015, 7.

[9] Muhaemin Latif, Multicultural Education In Islamic Boarding School (A Descriptive Study of Pesantren DDI Mangkoso, South Sulawesi), *Journal of Islamic Civilization in Southeast Asia*, 2016, 5(2), 247;

[10] Asma Asfaruddin, The Philosophy of Islamic Education: Classical Views and M. Fethullah Gülen's Perspectives. (November 2005), Retrieved from https://fgulen.com: https://fgulen.com/en/gulen-movement/conference-papers/the-fethullah-gulen-movement-i/25504-the-philosophy-of-islamic-education-classical-views-and-m-fethullah-gulens-perspectives

[11] Koentjaraningrat, *Metode Penelitian Masyarakat*, Jakarta: Gramedia Pustaka, 2001, 29.

[12] Lexy J. Moleong, *Metode Penelitian Kualitatif*, Bandung: Remaja Rosdakarya, 2007, 31.

The above conditions cause researchers involved in the life of the research subject to a demand that can not be avoided. Affirmed by that in involving themselves in the lives of research subjects (informants), researchers will be able to establish close relationships with informants, conduct in-depth interviews with well and understand the subject with a natural setting.[13]

## 2. Determination of Research Subjects

The method of determining the subject that the author uses is the Snowball Method which is looking for data such as a rolled snowball, meaning in determining the subject chosen key informant (a person who is considered to know a lot of the problems studied) then only to other informants.[14]

As for the subject of this research is the organizational structure of *baitul arqam* such as resource persons, committees and students who participated in the *baitul arqam* program class of 2019-2020.

## 3. Data Collection Techniques

In this study the data were collected by the researchers themselves, there are two data that are expected to be collected in this study, namely: first, data relating to the state or condition of *baitul arqam*. Second, data relating to the internalization of Islamic values to Unievrsity of Muhammadiyah Gresik students who follow *baitul arqam*.

The data taken in the field is inseparable from the data collection techniques, so in this study the following techniques will be used: a) Observation. Observation is a way to collect data by observing and recording symptoms that are being studied either directly or indirectly.[15] The method of observation that researchers use is the method of observation of parsadah, that is researchers position themselves in the object environment (*baitul arqam*) of their research. b) Interview. An interview is a conversation with a specific purpose. Conversations carried out by two parties, namely the interviewer who asks questions and interviewees who provide answers to these questions.[16] Interviews were conducted using guided free interviews, which used guidelines that would lead the way of questions and answers so relevant data will be

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[13] Noeng Muhadjir, *Metode Penelitian Kualitatif*, Yogyakarta: Rake Sarasin, 2000, 127.

[14] *Ibid.*, 134.

[15] Sutrisno Hadi, *Metode Research Jilid I & II*, Yogyakarta: Andi Offset, 2000, 136.

[16] Lexy J. Moleong, *Metode Penelitian Kualitatif.....*, 186.

obtained for the purpose of the study.[17] The purpose of this technical instrument is to find out and obtain data relating to the form of Islamic values internalization to University of Muhammadiyah Gresik (UMG) students who take part in the *baitul arqam*. This method was used during an interview with the head of *Badan Pengkajian dan Pengamalan Al-Islam dan Kemuhammadiyahan* (BP2AIK) University of Muhammadiyah Gresik (UMG), the resource person, the chief executive of the *baitul arqam* and students. c) Documentation. Documentation is looking for things or variables in the form of notes, transcripts, books, newspapers, magazines, inscriptions, minutes of meetings, teachers and agendas and so on.[18] Commensurate with this opinion, argues that the documentation technique is a way to collect data through written relics mainly in the form of archives including books on opinions, theories, propositions or law and others related to investigators.[19] This document is used to collect data about all components of the implementation of the *baitul arqam*.

### 4. Data Analysis

According to Patton, the method of data analysis is the process of arranging data, organizing it into a pattern, category and one basic description. To be able to manage while producing a basic description analysis methods are used in accordance with the characteristics of a qualitative approach, the method of data analysis is carried out from the beginning, and developed during the data collection process until the process of preparing the report.[20]

The process of data analysis, researchers classify the data according to the theme, then sorted. The data needed is categorized into several main themes to answer the predetermined research questions and analyze descriptively. While data that is less relevant to these questions are stored. After that try to interpret through the flow method as suggested.[21] This method consists of three activities that take place simultaneously, namely data reduction, data presentation and verification.

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[17] Anas Sudijono, *Pengantar Statistik Pendidikan*, Jakarta: Rajawali Pres, 2011, 205.

[18] Suharsimi Arikunto, *Prosedur Penelitian Suatu Pendekatan Praktek*, Jakarta: PT. Rineka Cipta, 2011, 236.

[19] Nawawi Hadari dan Martini Hadawi, *Administrasi Personel untuk Produktivitas Kerja*, Jakarta: Haji Masagung, 2000, 133.

[20] Lexy J. Moleong, *Metode Penelitian Kualitatif.....*, 280.

[21] B. Mathew Miles dan Michael Huberman, *Analisis Data Kualitatif Buku Sumber tentang Metode-Metode Baru*, Jakarta: UIP, 2003, 16.

## C. Results and Discussion

The concept of internalization of Islamic values on students University of Muhammadiyah Gresik (UMG) through the *baitul arqam* academic year 2019/2020. Ahmad Dahlan has laid the basic foundation of education that must be developed, namely moral, individual, and social education. What is meant by moral education is to instil praiseworthy religious values into Muhammadiyah students that are reflected in behaviour, attitudes and thoughts in daily life? Individual education is resourceful education, which provides motivation for the maximum development of students' thinking potential. The social education is to instil social sensitivity and exclusion to students on social problems that afflict fellow human beings without differentiating between ethnicity, race, and religion. If this is related to intelligence that must be developed in students, then the three bits of intelligence that must be considered, namely SQ (Spiritual Quotient), IQ (Intellectual Quotient), and EQ (Emotional Quotient). The three are not separate regions, but rather an integral whole. Therefore, to achieve optimal educational results the *baitul arqam* is a necessity.

As Rosnani Hashim, I assert that the issue of what knowledge is most valuable for today's intellectual and ethical Muslims has not been resolved and that this affects the curriculum structure and, inevitably, the programs of Islamic traditional sciences.[22]

Ahmad Dahlan has implemented it in the form of the *qismul arqa'* educational institution, which was later developed into the *Madrasah Mu'allimin* Muhammadiyah with the dormitory model boarding school. This institution was not uncommon at the time, because there were only 2 (two) models of the education system, namely the colonial (Western) system and the model boarding school system. The colonial system presents general materials (administrative science, arithmetic, sociology, politics and anthropology), while the pesantren system presents Islamic religious materials (interpretations, hadits, Arab, fiqh, and sufism), so there is still a dichotomy of science. The output of the dichotomic education process will give birth to dichotomic learners as well.

The educational model of the baitul arqam seems to be an alternative model that can be chosen to reduce the gap between the ideal and the reality above. The *baitul arqam* education process organized by University of Muhammadiyah Gresik will

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[22] Rosnani Hashim, Intellectualism in Higher Islamic Traditional Studies: Implication for the Curriculum, *American Journal of Islamic Social Sciences*, 2007, 24(3), 92-115.

manage social input, so the family experiences will be the key to success, God willing, will bring change. The desired change in the *baitul arqam* is a change in knowledge aspects religion, attitudes and behaviour. University of Muhammadiyah Gresik (UMG) has more or less held the *baitul arqam* for seven times, of course, we need to evaluate programs that might be carried out and programs that need to be improved and new programs that are in line with progressing Islamic values. So that these programs do not just become a wish list on paper, it requires a directed strategy accompanied by indicators of success that can be evaluated and assessed for their achievement. For that *baitul arqam* must be able to translate and describe *baitul arqam* beforehand.

University of Muhammadiyah Gresik (UMG) under the umbrella of *persyarikatan* Muhammadiyah which has been established for more than a century is a large organization that consciously or not, sometimes experiences in treading the flow of dynamics and rapid changes in society. The challenges of very complex changes in the cultural and structural levels both in the realm of historicity and normativity make Muhammadiyah as if lost identity due to the depletion of the movement's spirit and understanding of the ideology of the Muhammadiyah's religious movement. As an organization that emphasizes tajdid as one of the directions of the movement, ideally, Muhammadiyah can always adjust to the most up-to-date developments of the conditions of the times without leaving the Quran and al-Hadits.

Supporting factors for internalizing Islamic values on students University of Muhammadiyah Gresik (UMG) through the *baitul arqam* academic year 2019/2020. Supporting factors in internalizing Islamic values are certainly supported by changes in the creation of a religious society. The purpose of religious communities (religious communities) are members of the community with Islamic appearance, polite communication, performing congregational prayers and praying and studying al-Qur'an. These supports will form conducive if in a dormitory or boarding school in the form of *baitul arqam*. The place is very precise to cultivate reading in *qauliyah* or *kauniyah* in the context of efforts to integrate knowledge towards *tauhidillah* and to become *insan taqwa*.

Allah sent the prophets and apostles by carrying the same mission that is to Allah. To worship him, because that is the purpose of the creation of man. From the prophet Adam a.s. until the last prophet was carrying the religion of monotheism and perfected by the prophet Muhammad. The last apostle besides carrying the mission of

monotheism as the word of Allah in the Quran adz-dzaariyat verse 56, which means: "*I did not create jinn and humans except only to worship me*".[23]

But it also carries the mission of Morality (the morality of mercy), given the words of the Prophet which means "*In fact, I was sent only to be able to improve morals*". He educated the uncivilized Arab Jahiliyah people into good human beings and educated humanity with moral education by imitating him. Therefore, to achieve maximum educational outcomes, especially in internalizing the values of Islam is replenished by the students as a tool to liberate humanity from the goal of humanizing humanity.

### D. Conclusion

Islamic education is education that is not only sufficient for knowledge and only becomes knowledge so that it only reaches cognitive knowledge. More than that, Islamic education is an applied science, that is knowledge that must be followed up with understanding, appreciation and understanding of life that is able to deliver students in accordance with religious values. Islamic education is an education system that can give a person to lead his life in accordance with the ideals of Islam, because the values of Islam have animate and illustrate his personality. The internalization of Islamic values on student University of Muhammadiyah Gresik through the *baitul arqam* program was very good, with the cultivation of moral values, such as respect for lecturers, respect for parents, respect for fellow humans, morals in worshipping, worship morals. Supporting activities such as compulsory congregational prayers, *sunnah* prayers, and reading the Qur'an. But there still needs to be a harder effort to motivate students to join *baitul arqam* wholeheartedly.

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[23] Al-Qur'ân Al-Karîm Departemen Agama RI, *Al-Qur'an dan Terjemahannya: Juz 1-30*, Jakarta: PT. Kumudasmoro Grafindo Semarang, 2010, 523.

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