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**INTERNALIZATION OF MORAL VALUES OF SANTRI DISCUSSION
IN BAHTSUL MASA'IL AT FATHUL ULUM ISLAMIC BOARDING SCHOOL JOMBANG**

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ABSTRACT: *Moral is an important thing so they need to be formed from an early age so that they become habitual and characteristic, including morals in deliberations which are widely studied and practiced by students in deliberations. One of the practices of the morals of deliberation is during the implementation of the Bahtsul Masa'Il Book of Fiqh at the Fathul Ulum Islamic Boarding School in Jombang. The moral values of students in deliberation are based on studies in the book Ta'lim al-Muta'alim by Sheikh Al Zarnuji, which also includes the Koran in deliberation. The process of internalizing moral values in student deliberation activities in Islamic boarding schools goes through certain stages, steps and methods. The stages passed are Value Transformation, Value Transaction. and Transinternalization. The steps taken are listening, responding. Organization. And Characterization. Meanwhile, the method of internalizing moral values in student deliberation activities that is applied is example and habituation.*

Keywords: Internalization, Santri Deliberation Morals

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INTRODUCTION

The term morals is very familiar in our lives. Perhaps almost everyone knows the meaning of the word "morals" because the word morals is always associated with human behavior. Basically, morals do not need to be formed because morals are instincts (garizah) that humans are born with. Meanwhile, some other scholars say that morals are the result of effort (muktasabah), education, training, coaching, hard struggle and seriousness. According to Hasyim Asy'ari, there are several methods that can be used to educate morals, including the exemplary method (uswah al-hasanah), training and habituation methods, educating through ibrah (taking lessons), advice (mauidzah), discipline, and praise and punishment. (targhib wa tahdzib).³

Islamic boarding schools are a place for students to gain knowledge, both knowledge related to the worldly world and related to the afterlife, which ultimately makes the students into individuals with noble character. It can be concluded that morals are a reflection of a person's faith, so when someone commits a bad act, it can be ascertained that his faith has been lost. Likewise, when someone does good deeds, their faith is also in good condition. One form of moral practice in Islamic boarding schools is deliberation or Bahtsul Masa'il in the book of Fiqh. It is mandatory for students to remember each other's lessons (mudzakarah), discuss (munadzarah), and solve problems together (mutharahah), this should be done with full awareness, calm, and full of appreciation, avoiding trouble. Because munadzarah and mudzakarah are forms of deliberation in the context of seeking the truth, of course this will be successful if it is done with full awareness, calm and full of appreciation. And it won't work if it's accompanied by emotions and trouble that ends badly. If the purpose of deliberation is to force and bring down the other person, then this is not justified. Deliberation is justified only to seek the truth. Convoluting talk without any direction and looking for excuses is not justified in deliberation unless the other person is only looking for victory and not looking for the truth.

This research was conducted at the Fathul Ulum Islamic Boarding School which is located in Puton village, Diwek subdistrict, Jombang district. The students at the boarding school are not only equipped with knowledge of Aqidah, Worship and Muamalah, but also

³A. Mansur, *Ta'ammulat fi Falsafah al-Akhlaq* (Egypt: Maktabah al-Anjalu al-Mishriyah, 1961), 91.

morals. One of the many moral books studied is Ta'lim al-Muta'alim by Sheikh Al Zarnuji, one of which is a study of morals in studying, including morals in deliberation. This research focuses on the processes, steps and methods applied in internalizing the moral values of deliberation at the Fathul Ulum Jombang Islamic Boarding School.

The research that will be carried out is qualitative research, namely research procedures that produce descriptive data in the form of written or spoken words from people and observed behavior (Moleong LJ, 2000:3), or according to Khudriyah (2021:2) qualitative research is natural research where the data obtained comes from expressions, feelings, traits, characteristics or images of the subject or object being studied. So what is meant by qualitative research is a scientific method that investigates a phenomenon and produces data obtained from the researcher's observations.

Collect data about internalization of the moral values of santri deliberation at the Fathul Ulum Islamic boarding school in Jombang is through techniques interviews, observations, and documentation. As informants in the interview were Ustadz Pembina LBM, students and caretakers of the Fathul Ulum Jombang Islamic boarding school. Observations were carried out in the implementation of the learning of the Ta'limul Muta'allim Book, deliberation activities and the daily morals of the students. Documentation data in the form of records of student violations, records of student deliberations and other documentation related to the focus of this research. The data and information collected are then tested for credibility by extending observations, increasing accuracy in research, using sufficient references and data triangulation. Existing data will be analyzed using data collection techniques, data reduction, data display, and drawing conclusions or verification (conclusions) (Hermawan, 2016: 236-239).

RESEARCH RESULTS AND DISCUSSION

1. Santri Deliberation Morals

a. Understanding the Morals of Santri Usyawarah

The word Akhlak is a word that shows the character traits characteristic of Islam. According to Quraish Shihab, "Even though the word morals is taken from Arabic (which usually means character, temperament, habits and even religion), such a word is not found

in the Qur'an."⁴The mission of the Prophet Muhammad SAW in the world was to perfect morals and strive for the formation of good character through his behavior which is called *uswatun khasanah*. As in Surah Al-Ahzab (33): 21, Rasulullah is a good role model for humans who hope for mercy from Allah.

Meanwhile, the word deliberation comes from Arabic from the word "syawara" which means removing honey from bees, which then develops into everything related to things that can be taken or removed from others, including opinions. This word means 'reciprocal', which is a type of word which means that an action is carried out reciprocally. So deliberation is a group of people (two or more people) who say something or put forward an opinion that is dialogical in nature to find consensus in solving problems and problems. Deliberation is also known as discussion. Deliberation is very necessary in everyday life and is highly recommended by Islam as explained in the Qur'an, Surah as-Shura (42): 38:

مَرْهُمْ شُورَىٰ بَيْنَهُمْ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ

“And (for) those who accept (obey) the call of their Lord and perform prayer, while their affairs are (decided) by deliberation between them and they spend part of the rizki that you give them”.⁵

The term *santri* means a religious student studying at an Islamic boarding school who comes from a nearby area or even a distant area to gain knowledge. In general, students at Islamic boarding schools can be grouped into two large groups, namely: *mukim* students and *kalong* students. *Mukim* students are students who come from far away places so they live and live in Islamic boarding school dormitories. Meanwhile, *kalong* students are students who come from the area around the Islamic boarding school so they don't need to live and live in a hut, they go back and forth from their respective homes.⁶

So what is meant by *santri* deliberation morals is the ethics that Islamic boarding school students should follow when carrying out deliberations. As students, you must regularly

⁴Quraish Shihab, *Insights into the Koran: Maudhu'i's Interpretation of Various Problems of the Ummah*, (Bandung: PT. Mizan Pustaka, 2003), 253

⁵Ministry of Religion of the Republic of Indonesia, *Mushaf Famy bi Syauqin Al-Qur'an and Translation*,.....487.

⁶Zamakhshari Dhofir, *Islamic Boarding School Traditions Study of the Kyai's View of Life*, (Jakarta: LP3ES, 2011), 56.

consult with teachers, friends, and anyone else. Because with deliberation, a problem that befalls him can be resolved easily. Sheikh Zarnuji explains in the book Ta'lim al Muta'allim that students should like to discuss everything they face. This is because Allah SWT ordered Rasulullah SAW. to consult on everything, even though no one else was smarter than him, he was still ordered to consult, even on his own household matters.⁷

b. Moral Indicators of Santri Deliberation.

The benefits of deliberation can increase new knowledge and insight for deliberation participants, it can also have the impact of feeling that they have a role and opinions that are heard and considered in the forum, thus making them more enthusiastic about increasing their knowledge and insight by reading and analyzing a lot. Rasulullah SAW gave freedom to anyone who wanted to take part in deliberations, the application of which is currently known as providing learning opportunities for all levels of society through freedom to express their opinions. Through deliberation, we can sharpen our brains and think freely without influence and pressure from outside, so that we are free from the influence of blind taqlid.⁸ Among the moral indicators of santri deliberation as in QS Ali Imran (3): 159

فَبِمَا رَحْمَةٍ مِنَ اللَّهِ لِنْتَ لَهُمْ وَلَوْ كُنْتَ فَظًّا غَلِيظَ الْقَلْبِ لَهْمُ وَشَاوَرُهُمْ فِي الْأَمْرِ فَإِذَا عَزَمْتَ
فَتَوَكَّلْ عَلَى اللَّهِ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ

"So it is because of Allah's grace that you are gentle towards them. If you act tough and have a rude heart, they will certainly distance themselves from those around you. Therefore, forgive them, ask for forgiveness for them, and consult with them in this matter. Then when you have made up your mind, then put your trust in Allah. Indeed, Allah loves those who put their trust in Him."⁹

Based on the verse above, the morals in deliberation include: being gentle, being strict and harsh, forgiving each other and asking for forgiveness. This means that the parties involved in the deliberation process should have the freedom to express their opinions based

⁷Az-Zarnuji, Guidance for Science Prosecutors, Transl. Ali As'ad, (Holy: Kudus Tower, 2007), 79

⁸Najib Khalid, Tarbiyah Rasulullah (trans. Min Asaalibir-Rasul Saw. Fit-Tarbiyah), ..., 88.

⁹Ministry of Religion of the Republic of Indonesia, Mushaf Famy bi Syauqin Al-Qur'an and Translation,.....71

on logic, considerations, facts and data. This freedom does not mean without rules, ethics or morals that must be upheld to realize the goal of deliberation, namely finding and determining the best/quality opinions.

Santri often hold deliberations or discussions, one of the deliberation activities that they routinely carry out is the activities of the Bahtsul Masa'il Institute (LBM), namely santri deliberation activities that discuss various issues, especially Islamic law or fiqh. In deliberation, avoid interrupting the conversation, don't rush to answer before you really understand, don't argue before knowing well, don't argue in a bad way (emotional), don't show personal greatness towards the other person, don't deviate from the topic of the deliberation /discussions, let alone taking the opinions of opponents in discussion lightly, making hurtful remarks, mocking friends who appear to have misunderstood an issue. Usually, emotional nature causes various negative impacts, such as disappointment and failure. Because each person only thinks about their own opinion, this results in failure to produce accurate decisions. In fact, if before making a decision, deliberation is carried out first with various parties, a decision will be obtained that is closer to the truth, thereby avoiding failure and disappointment. Emotional nature and the desire to assert one's own opinion will result in unwise decisions. An example of deliberative morals is the Prophet Muhammad SAW, an educational figure who was able to lead the souls of his students to success and victory.¹⁰

2. Internalization of Values

a. Understanding Value Internalization

Internalization according to the Big Indonesian Dictionary is "appreciation of a value so that it is a belief or awareness of the truth of a doctrine or value which is manifested in attitudes and behavior."¹¹Or "an effort to appreciate and deepen values so that they are embedded in every human being".¹²Meanwhile, the word value comes from the English

¹⁰Najib Khalid, Tarbiyah Rasulullah (trans. Min Asaalibir-Rasul Saw. Fit-Tarbiyah), (Jakarta: Gema Insani, 2004), 85.

¹¹Depdikbud, Big Indonesian Dictionary, (Jakarta: Preparation Team for the Center for Language Development, 2002), 493

¹²E. Mulyasa, Character Education Management, (Bandung : Rsda, 2012), 147

word value which means price.¹³while Noeng Muhajir defines values as something normative, something that is attempted or should be achieved, fought for and upheld. This value is something ideal, not factual, so its description or operationalization requires interpretation.¹⁴

b. Value Internalization Process

The internalization process has three stages, namely:

- 1) Value transformation, namely the stage of informing good values and bad values using verbal communication.
- 2) Value transactions, namely carrying out two-way communication or interaction that is reciprocal. At this stage, we are not only informed about good and bad values, but also provide examples of real practice and respond to the practice of these values.
- 3) Transinternalization, namely the stage where educators present an appearance in front of students not only of physical appearance, but also mental and personality, or in another sense as communication between two personalities, each of whom is actively involved. This is very necessary because it is a stage of cultivating values so that they become personality.¹⁵

c. Internalization Steps.

The steps in the value internalization process are as follows:

- 1) Listening, namely the teacher provides a stimulus to be captured/accepted by the students.
- 2) *Responding*, starting to instill in students an understanding and love for certain values, so that they have a theoretical background about that value system and are able to provide rational arguments, so that students can then have a high commitment to these values.
- 3) *Organization*, students begin to be trained to organize their personality systems according to existing values.
- 4) *Characterization*, if the personality has been adjusted according to a certain value system and carried out in a row, a personality will be formed that is only heart, words and deeds.¹⁶

¹³Rahmat Mulyana, *Actualizing Value Education*, (Bandung: Alfabeta, 2006), 7

¹⁴Noeng Muhajir, *Science and Islamic Education*, (Yogyakarta: Reka Sarasin, 1985), 11-12

¹⁵Muhaiman, *Teaching and Learning Strategies*, (Surabaya, Citra Media, 1996), 153

¹⁶Mukhorul, *Habituation Method as Internalization of Islamic Teachings*, <http://masmukhorul.blogspot.com/2009>

d. Method-MethodInternalisation

Internalization of values can be done using various methods, namely:

1) Exemplary

The word exemplary in the Big Indonesian Dictionary comes from the root word "exemplary" which means actions, behavior, characteristics, and so on that are worthy of imitation or imitated, so that exemplary has the meaning of things that can be imitated or imitated. Meanwhile, in Arabic, the word exemplary is associated with the words "uswah" and "qudwah", namely a situation when a human being follows another human being in goodness, badness, evil, or apostasy. So example can be interpreted as things that someone can imitate from other people, in this case what is meant is good example.¹⁷

This concept of example has been exemplified by Allah by sending the Prophet SAW to be a good role model for Muslims throughout history and for all humans in all times and places. He is like a bright lamp and the moon guides the way. As Allah SWT says in QS Al-Ahzab (33): 21,

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ

*"Indeed, there is (in) the Messenger of Allah a good role model for you (namely) for those who hope for (the mercy of) Allah and (the coming of) the Day of Judgment and He mentions Allah a lot."*¹⁸

An educator should always give a good example to students who need a good example to emulate that is seen directly from the educator. By looking directly at the educator's behavior, the student feels confident in what he is learning, and feels that what the educator teaches is not something that is impossible to practice and realize.

b. Habituation

The word habit comes from the root word "usual" which in the Big Indonesian Dictionary has the etymological meaning of "usual/general, as usual, something that is inseparable from everyday life". When you get the suffixes "pe" and "an" it contains the

¹⁷Armai Arief, Introduction to the Science and Methodology of Islamic Education, (Jakarta: Ciputat Pres, 2002), 117

¹⁸Ministry of Religion of the Republic of Indonesia, Mushaf Famy bi Syauqin Al-Qur'an and Translation, (Jakarta: Al-Qur'an Service Forum, , 2018), 420

meaning of process. So habituation is defined as the process of making something or someone become accustomed to it, so that if the word habituation is associated as a method in Islamic education, it is a way that can be used to get students used to thinking, behaving and acting in accordance with the guidance of Islamic religious teachings.¹⁹

Habituation is done deliberately and repeatedly so that it can become a habit. The essence of habituation is experience, and what is habituated is something that is practiced. Habit places humans as something special, which can save strength, because it will become an inherent and spontaneous habit, so that strength can be used for various activities in every job, and other activities. Rasulullah SAW ordered parents as educators to order students to pray from the age of seven.

مُرُوا أَوْلَادَكُمْ بِالصَّلَاةِ وَهُمْ أَبْنَاءُ سَبْعِ سِنِينَ وَاصْرِبُوا عَلَيْهِمْ وَهُمْ أَبْنَاءُ عَشْرِ سِنِينَ وَفَرِّقُوا بَيْنَهُمْ فِي الْمَضَاجِعِ

*"Tell your students to pray when they are seven years old! And beat them when they are ten years old (if they miss prayer)! And separate their beds (between male students and female students)."*²⁰

Based on hadith above, it can be seen that the habituation process must be started and instilled in students from an early age. The potential of the human spirit of faith given by God must always be cultivated and maintained by providing training in worship. If the habit has been instilled, students will no longer find it difficult to worship, in fact worship will become a frame of charity and a source of enjoyment in their lives because they can communicate directly with God and fellow humans.

FINDINGS AND ANALYSIS OF RESEARCH RESULTS

Based on data obtained in research through interviews, observation and documentation methods regarding the process of internalizing the moral values of students in deliberations at the Fathul Ulum Jombang Islamic Boarding School, which was then analyzed, the following conclusions were obtained:

1. Stages of Internalizing the Moral Values of Santri Deliberation at the Fathul Ulum Islamic Boarding School in Jombang.

¹⁹Armai Arief, Introduction to the Science and Methodology of Islamic Education,.....,110

²⁰ Hasan hadith narrated by Abu Dawud, no. 495; Ahmad, II/180, 187; Al-Hakim, I/197

The internalization of deliberative moral values begins with informing students about good and bad values. This is as informed by Ulya's class teacher that "As often as possible, tell the students about good and bad morals to teachers, parents and friends. After that, the students were advised to invite other students to practice the good and bad morals that had been conveyed, such as after giving advice about prayer, they were invited to pray in congregation, about communicating in good language. After that, the students are invited to behave well and do it continuously, these good deeds will automatically become a habit in their daily lives. "Teachers not only give advice, but also set an example of good morals for the students."

This is supported by the teacher informant who teaches the book *Ta'lim Al Muta'allim*: "As a teacher who teaches the book *Ta'lim Al Muta'allim*, of course you don't get bored of reminding the students to learn good morals little by little, and implement it. Good morals such as respecting teachers, parents, friends and even if you are younger, using polite language (*boso*). And don't forget to remind students of bad morals in the classroom and outside the classroom, such as in deliberation forums. Students must still have good morals."

This was supported by the Ulya class student informant and LBM administrator that "Of course morals are taught in deliberations, responding to other people's opinions, how to have good opinions, expressing opinions so that no one is offended by other opinions. Of course, in deliberation there are many people who have opinions, so it will become a complaint, between one opinion and another. Then how to morally respond to it is also taught.

This explanation is supported by the caretaker of the Fathul Ulum Jombang Islamic boarding school that: "During deliberations we are also taught to respect other people, so when we have to speak, when someone else speaks we have to listen, we respect their right to speak, because we live with other people. Of course there are also rules to the game. So that if a friend of ours speaks in a deliberation, we listen. If the moderator says it's finished, we are given time to refute, then we refute. Even in deliberations we are taught to respect other people when our opinions are stronger. win without dropping ake (win without dropping).

Internalization of Moral Values of Santri Discussion

Based on the data findings in the research, information was obtained that the stages in forming students' morals in deliberation are:

- a. The Ustadz conveys various good and bad moral values. Deliberation to the students is called the Value Internalization stage, namely The value transformation stage takes the form of verbal communication about values.
- b. The Ustadz gave the students an example of applying the moral values of good deliberation to the students. This stage is called a value transaction, which in the value education stage is carried out through two-way communication.
- c. Ustadz and the students together apply the moral values of good deliberation and get used to it. Called tThe value Transinternalization stage means that this stage is much deeper than just a transaction because in this Transinternalization stage communication occurs between two personalities, each of whom is actively involved.

2. Steps to Internalize the Morals of Santri Deliberation at the Fathul Ulum Islamic Boarding School, Jombang.

Islamic boarding school administrator Fathul Ulum stated that if you practice deliberation you must be supervised, guided and studied. There must be a mentor who accompanies the students, because practicing good deliberative morals is not as easy as turning your hand, it takes time, slowly, because it is not only in Islamic boarding schools, but also in the midst of society. Sometimes in deliberations there are students who are less active, and that will become an obstacle to deliberations. There are students who are passive, there are also those who are selfish and only think about themselves and impose their opinions on other students.

This was supported by the LBM supervisor informant who explained that students must recite the Koran seriously and must understand it, after understanding the teacher must set an example, and the administrators must also set an example because morals are not enough just to recite the Koran but there must be an example because morals are direct actions or without thinking, and friends have to get used to it, usually first from knowledge, then there is an example and practice, little by little it will become normal, and it will become morals. In deliberation, one learns not to be

selfish, socialize, express feelings, sharpen one's mind, work together, be social, so one's mind matures, one can make solutions, and much more. So when students are deliberating, they still maintain their morals so that when conveying arguments they can control their morals. In my opinion, passive students are also not good at deliberation. Because deliberation requires activeness."

This informant was added by students who took part in LBM that in matters of deliberation the students were very active, actively speaking, actively asking questions. So is there no problem for students who are passive in deliberations? He revealed that there were definitely students who had problems, perhaps because of the language factor, because some of the students came from outside Java, while the studies and deliberations in LBM interpreted the book using Javanese. But over time the students were able to understand the Javanese language used to interpret the book."

Based on information obtained through interviews, observation and documentation, it can be seen that the steps for internalization are

- a. Listening, namely the ustadz gives stimulation/stimulus about the morals of deliberation to the students, and the students try to capture the stimulus given.
- b. *Responding*, begin to instill an understanding and love for the moral values of deliberation in the students, so that they have knowledge/theory of the system of deliberative moral values, are then able to provide rational arguments and can then have a high commitment to the moral values of deliberation.
- c. *Organization*, the students began to be trained to regulate their personality system in accordance with the moral values of good deliberation.
- d. *Characterization*, that is, within the students, a personality begins to be formed based on deliberative moral values, both in belief/heart, words and deeds/behavior.

3. Method of Internalizing the Moral Values of Santri Deliberation at the Fathul Ulum Islamic Boarding School in Jombang

Based on the information obtained, the method applied in internalizing the moral values of deliberation for students at the Fathul Ulum Islamic boarding school in Jombang is to ensure that what is taught about the morals of deliberation to students is believed and practiced in their daily life behavior, namely by providing an example

and getting the students used to it. such as respecting friends' opinions, not being selfish and so on, so it's not just a lecture. The results of interviews with other informants also show in the data that the method of internalizing the moral values of student deliberations is by example (setting a good example) and the habit of practicing moral values in deliberations.

CONCLUSION

1. The stages of internalizing the moral values of students in deliberation activities at the Fathul Ulum Jombang Islamic Boarding School, namely *Value Transformation* form The ustadz conveyed the good and bad moral values of Deliberation to the students. *Value Transactions*, that is The ustadz gives an example to the students about applying the moral values of good deliberation to the students, and *Transinternalization* Value, namely in the form of The ustadz and the students together apply the moral values of good deliberation and get used to it
2. The steps for internalizing the deliberative morals of students at the Fathul Ulum Jombang Islamic Boarding School are by listening (giving stimulus about good deliberative morals), responding (students are able to provide rational arguments and have a high commitment to good deliberative morals), Organization (arranging a personality system in accordance with good deliberation moral values) and Characterization (forming a personality of good deliberation morals)
3. Method of Internalizing Santri Morals in Deliberation Activities at the Fathul Ulum Jombang Islamic Boarding School by example (the ustadz provide good examples (role models) to the students in good deliberations) and phabituatation (the ustadz make it a habit for the students to practice the values of good deliberation morals in their daily lives).

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