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FACTORS INFLUENCED THE INSTILLING OF ISLAMIC VALUES AT ISLAMIC BOARDING SCHOOL

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Abstract

Islamic boarding schools as educational institutions play a role to build Islamic values. Islamic values are patterns or concepts that are upheld by Muslims with various main problems related to Islam. This type of research was qualitative descriptive research that was the process of research by conducting an assessment of phenomena, and events, in the life of students, by directly or indirectly involved in the settings studied. The main problem in this research is how factors influence the cultivation of Islamic values in Islamic boarding schools. The purpose of the research was to examine the factors that influence the cultivation of Islamic values on students at the Islamic Boarding School of Hidayatullah Balikpapan. The methods of collecting data were conducted by observations, interviews, and documentation through researchers collecting data step by step and then concluded. The process of processing and analyzing data through three analysis activities simultaneously, namely: (1) data reduction (2) data display, (3) and concluding. The results of the research showed that the factors of cultivating Islamic values to students at the Islamic boarding school of Hidayatullah Balikpapan were (1) the integration of curriculum, (2) integrated between mosques, dormitories, and madrasah in the educational process, (3) the existence of *qudwah* (role model) from elders, community leaders, alumni, and seniors, (4) the support of the government and the local community. Meanwhile, Islamic values were instilled from the aspect of religion, worship, and morality.

Keyword: *Islamic boarding school, Islamic values.*

A. Introduction

Islamic boarding school education is the oldest Islamic educational institution in Indonesia that has contributed to the birth of religious figures and national figures in Indonesia. The learning system applied has been able to give birth to a superior generation not only in the field of religion but also in social fields, such as national figures KH Hasyim Asyari, KH Ahmad Dahlan, and many others. Then in the field of politics that has a background in boarding school education and becomes a president is KH Abdul Rahman Wahid or better known as Gusdur. This phenomenal figure gives an idea that the role of Islamic boarding schools has contributed to political development in Indonesia. Besides Gusdur, KH. Ma'ruf Amin became Vice President of the Republic of Indonesia accompanied Ir H. Joko Widodo for the period 2019/2024. This reality reinforces that the role of the Islamic boarding school alumni has given a great contribution to the progress of the nation.

Islamic boarding school is directed to give birth to Islamic intellectuals and also a place to form cadres of scholars and *da'i* who are ready to develop Islamic culture in the community. The role in society not only invites to the faith but also becomes a carrier of peace, safety, and freedom. The concept of *Rahmatan Lil Alamin* is a reference for the *da'i* in broadcasting Islamic da'wah during a high heterogeneity society.

Islamic boarding school as an educational institution plays a role in the formation of good people by carrying out Islamic values in life. Islamic values are patterns or concepts that are upheld by Muslims with various main problems related to Islam related to belief in Allah SWT., worship related to special worship such as prayer, fasting, zakat, and Hajj and general worship such as economics, education, and all deeds that bring good.¹ Furthermore, the purpose of Islamic boarding school education according to Tatang Hidayat et al is to form an Islamic personality, namely faith, piety, and noble morals, and serve the community by carrying out *Amar makruf nahi mungkar*.²

Therefore, the beginning of the establishment of the Islamic boarding school of Hidayatullah Balikpapan by KH Abdullah Said is in line with faith education. At that time, the nation's deterioration became the main reason for the establishment of boarding schools. The deterioration in question is not functioning and implementation both in terms of education and aspects of faith correctly. So that, it should be a testimony to God and His Messenger guiding the

¹ Nurhabibah, "Instilling Islamic Values in The Family In The Localization Environment of Yogyakarta Flower Market." *TADRIS: Journal of Islamic Education*, vol. 13, no. 2, 2018. 211-218.

² Rahmadi, Tono. *Master Program of Religious Education Past Graduate Program (Pps) Uin Raden Intan Lampung 1441 H / 2020 M.*

people to the path of knowledge and struggle in the way of God is abandoned so that the essence of educational goals is not achieved.³

Therefore, the Islamic boarding school of Hidayatullah Balikpapan participates in the process of cultivating Islamic values and making education a medium of Islamic teachings. The contribution of Islamic boarding schools in the cultivation of Islamic values is poured into the educational process through boarding school programs. Islamic boarding school of Hidayatullah Balikpapan is known as an educational institution and cadre to prepare them to carry out da'wah throughout the nation. With qualified management and the concept of education, the concept of systematic revelation makes students have a strong determination to build Islamic civilization. By guided to Quran and hadith that begins with the instilling of tawhid values.

Pondok Islamic boarding school Hidayatullah Balikpapan is not only engaged in education and da'wah, but also in the field of economics and educating skills to students in the form of gardening, breeding, engineering, sewing, and sales. The concept of Islamic boarding school fostered by KH Abdullah Said is in line with kh's thinking. M. A. Sahal Mahfudz. Kh's thoughts. M. A. Sahal Mahfudz is educating the public to be empowered not only in the religious field, but more than that, he also empowers the community to have economic strength and health.⁴ The concept of education by KH Abdullah Said as the founder of the Islamic boarding school of Hidayatullah Balikpapan is the concept of systematic revelation to build the vision of education and the establishment of Islamic civilization in the world.

In the perspective of education, boarding schools carry out education to achieve the educational goals which become government programs, namely the realization of national education goals. Therefore, to achieve the national education objectives, it needs the educational process. The educational process is a method of raising awareness as give birth to the process of dialogue on human behavior towards reality in human life⁵. Then the results of the educational process realize the educational goals. The purpose of national education in Law No. 20 of 2003 on the National Education system in article 3 is aimed at developing the potential of learners to become human beings who believe and fear God Almighty, noble, healthy, knowledgeable, capable, creative, independent, and become democratic and responsible citizens.⁶

During the journey of Islamic boarding house Hidayatullah Balikpapan in cultivating Islamic values supported by various factors, namely the integration of

³ Muhammad Tang, *Transformation of The Concept of Tawhid Education K.H. Abdullah Said*. Edited by Muslimah, First, (Aswaja Pressindo, 2017), 55.

⁴ Zumrotul Mukaffa, *The Role of Islamic Scholars in Public Education; Portrait of Keulama'an KH. M. A. Sahal Mahfudz*, September 2017, 19-34.

⁵ H. A. R. Tilaar, *Pedagogical Theoretical For Indonesia*. (Kompas Media Nusantara, 2015), 113.

⁶ Yustisia Library Editorial Team. *Compilation of Education Legislation*. 1st ed., Yustisia Library, (2009), 101.

curriculum, integral-based learning (mosques, dormitories, and schools), the existence of *gudwah* from alumni and community leaders, and community support. These factors are an effort to give positive energy to instill Islamic values to students. Therefore, it is important to have a further discussion by presenting the formulation of problems in this research, namely how factors influence the cultivating of Islamic values in boarding schools.

B. Literature Review

In Indonesian National Encyclopedia, Islamic boarding school is a traditional educational institution. Education in Islamic boarding schools demands students to learn, interpret, trace, and implement Islamic sharia in daily life. By learning and implementing the teachings of Islam and Islamic law, it creates a balance between knowledge and attitude in carrying out duties as a leader on the earth. It is further known that boarding schools are led by a *Kiai* / priest who is responsible for the continuity and course of education. In carrying out its duties, *Kiai* usually together with the teachers teach the students in the form of a classic book or also called the yellow book.⁷ So, Islamic boarding school is essentially a place to live or to be a place for students to learn from a *Kiai*. *Kiai* has a position as a leader and regulator, a *Kiai* has a prerogative in running the educational process in boarding schools.

Students who study in Islamic boarding schools are called *santri* (students). They are distinguished into two types, students *mukim* and students *kalong*. Students *mukim* is a student who came from a distant village and settled in a boarding school environment. While the student *kalong* is a student who comes from the village around Islamic boarding school.⁸ Usually, they just come from villages around Islamic boarding schools. The purpose of Islamic boarding school education is the formation of Muslim intellectuals who believe and fear Allah SWT. and have noble morals.

The continuity of education does not take place alone but is supported by several factors influenced and conducted by building education in Islamic boarding schools. In this case, the factors that affect the cultivating of Islamic values in the boarding school of Hidayatullah Balikpapan. Then cultivating means the process, the way, and the act of instilling. So the instilling referred to here is the process or way done by educators to provide understanding, explanation about Islamic values to students or *santri*. While the value of Islam is a concept that is upheld by a man that contains some of the main problems of Islam (religion, worship, and morality) and is used as a guideline of behavior in religious life for the human being concerned.

⁷ Boenjamin Setiawan et al. *Indonesian National Encyclopedia*. IV, Ultimate Delta, 2004.

⁸ Zamakhsyari Dhofir, *Pesantren Tradition*. (Jakarta: LP3ES, 2015), 89.

Samhi Muawan Djamal⁹ the research concluded that value is something abstract, ideal, and concerns the question of belief in the desired, and provides an overview in reconstructing thoughts, feelings, and actions. Thus, to track a value must go through an understanding of other reality in the form of actions, behaviors, mindsets, and attitudes of a person or group of people. Furthermore, it is mentioned that Islamic values are Islamic moral values that are related to the obligation of a servant to his Lord. These values are required by man for his safety and happiness in this world and the hereafter.

Ridha Rakhman's thesis with the title Strategy of Instilling Islamic Values for Adolescents at SMA Majelis Tafsir Al-Qur'an (MTA) Surakarta concluded that the cultivating of Islamic values in the form of increased faith with the firmness of Allah and Muhammad saw as His messenger. The value of worship both worship *mabdah* and *ghairu mabdah* instilled to students in the learning process. Then the moral value of the nature of *siddiq* (honesty), *mandate*, and the attitude of transparency is instilled to the learners by including Islamic values in the lesson which are poured in the syllabus and the Learning Implementation Plan (RPP) and then delivered in the learning process.

Furthermore, in this research, researchers conducted an assessment by presenting how the factors of instilling Islamic values in each student at Islamic boarding school Hidayatullah Balikpapan were actualized in people's lives. Thus, a student has provisions before entering into the task of education and da'wah to the community. Therefore, this research is important concerning grounding Islamic values in society.

C. Method

This research was qualitative descriptive research conducted at Islamic boarding school Hidayatullah Balikpapan. In the process of obtaining data, researchers used observation methods, interviews, and documentation. With this method, the researchers collected data step by step then concluded. To facilitate the collection of data researchers, used research instruments. The tools used for data collection are observation guidelines and interview and documentation guidelines. The process of processing and analyzing data using the Miles and Huberman¹⁰ models, using the analysis knife simultaneously, namely: (1) summarizes finding the main things so that researchers can see the picture clearly and systematically. (2) then a data presentation is made so that the researcher can obtain information in its entirety or a particular section. (3) and conclusions according to the data obtained and accurate and reliable evidence.

⁹ Djamal, Samhi Muawan. "Implementation of Islamic Teaching Values in People's Lives in Garuntungan Village, Kindang District, Bulukumba Regency." *Adabiyah Journal*, vol. 17, no. 2, 2017, pp. 161–79.

¹⁰ Muri Yusuf, *RESEARCH METHOD: Quantitative, Qualitative, and Combined*. Edited by Irfan Fahmi, First, (Jakarta: Kencana, 2017), 407.

D. Finding

1. The Purpose of Education at Islamic boarding school Hidayatullah Balikpapan

The existence of Islamic boarding schools in the community has created a better community life compared to the life with no atmosphere of Islamic boarding schools. This is because the existence of Islamic boarding schools becomes a trigger to carry out good deeds based on the religious messages delivered to the community. Related to the function of Islamic boarding school, Imam Syafei in his research mentioned that Islamic boarding school is an institution whose purpose is to conduct a formal education process. Related to the level of categorization, Islamic boarding schools manage education such as madrasah, public and vocational schools. Also, Islamic boarding school manages universities. Then, the education outside the school to provide expertise (*life skills*) is intended to support students after attending education in Islamic boarding schools. Drilling skills means to form students to be independent students, so it does not depend on others or institutions.¹¹

Islamic boarding school of Hidayatullah Balikpapan is an Islamic boarding school educational institution established on January 7, 1973, by KH Abdullah Said. In general, the Islamic boarding school of Hidayatullah has its characteristics compared to boarding schools. The goals of Hidayatullah Islamic boarding school are related to da'wah, education, and social. Educational institutions in Hidayatullah boarding school Balikpapan consists of PAUD, RA, MTs, MA, and Higher Education. The principle of the curriculum of tawhidullah so that all subjects contain the values of tawhid. The characteristic of Hidayatullah boarding school can be seen from the concept of education, namely the systematics of revelation.

To support the skills and independence of students, the boarding school Hidayatullah Balikpapan also equips students in preaching skills, economics, and educating students managing gardens, livestock, engineering, sewing, and sales skills. The concept of Islamic boarding school fostered by KH Abdullah Said is in line with K.H M. A. Sahal Mahfudz thoughts. His thought is to educate the community to not only excellent in the religious field, but more than that, he also empowers the community to have economic strength and health.¹²

Systematic revelation is a stage that becomes the basis for strengthening the creed for a Muslim. The systematic concept of revelation is in line with the sequence of revelation ranging from QS Al-Alaq, QS Al-Qalam, QS Al-Muzammil, QS Al-Mudatssir, and QS Al-Fatihah. The purpose of education as the purpose of education, in general, is as a servant and leader of God which includes three aspects, namely the spiritual aspect, insight, and skills.

¹¹ Imam Syafei. *BOARDING SCHOOL: Character Building Education Institution*. 2017, pp. 85–103.

¹² Zumrotul Mukaffa, *The Role of Islamic Scholars in Public Education; Portrait of Keulama'an KH. M. A. Sahal Mahfudz*, September 2017, 19-34.

In line with the concept of systematic revelation, to achieve aspects of Islamic *ruhiah* as stated by Muhammad Tang¹³, the pattern of educational formation instilled is; (1) Instilling Islamic beliefs to strengthen the *tawhid* of the students. (2) Establish the ideal of establishing Islam as a consequence of Islamic practice. (3) Equip yourself with the creed of ritual worship with interaction to God as the source of *haul* and *qumwah*. (4) Invite to perform Islamic teachings. (5) Establishing Islam in *kaffah* with Islamic way.

On that basis, the concept of education in Islamic boarding school Hidayatullah Balikpapan as follows; (1) Forming a spiritual mental (*tarbiyah ruhiah*) as a faith consequence to Allah SWT by surrender completely to Allah which is reflected in Islamic law. (2) Having the knowledge of (*tarbiyah aqliyah*) The purpose as a consequence of Islam is to become a human being who knows by studying both science related to *fardhu ain* and science *fardhu kifayah*. (3) Having skills, so that mastery of skills is also an educational program of Islamic boarding school Hidayatullah Balikpapan. Mastery of skills supports students in carrying out their duties as leaders.

The educational goals of Hidayatullah Balikpapan boarding school as mentioned above are achieved with several supporting factors. Factors supporters can attract prospective students to come and explore science, especially in religious knowledge. Religious knowledge to strengthen the value of *tawhid* and the morality of the students. As it is known that the purpose of education in Islamic boarding school Hidayatullah is to create a smart and noble student. Therefore, education is directed to instill Islamic values in the educational process.

2. Islamic Values

a. Aqidah

Etymologically, it means bond. It is said to be so because it becomes a binder or dependence of all things. The word *aqidah* can also be interpreted as belief, and faith. In Islam, it is called the Islamic creed, so the concept of *aqidah* means related to the pillars of faith that become the principal or basis in the teachings of Islam. so, religion becomes a fundamental thing of Islamic teachings.¹⁴

Under the curriculum principle in Islamic boarding school Hidayatullah Balikpapan namely *tauhidullah*,¹⁵ then in its description, all subjects contain the values of *tawhid* so that the material delivered to the students contains elements of *tawhid*. Every teacher in teaching attaches the value of faith to the subject matter. To accommodate the value of *tawhid* in each subject, the teacher makes teaching materials that are associated with verses of the Qur'an and hadith related

¹³ Muhammad Tang. Muhammad Tang, Transformation of The Concept of Tawhid Education K.H. Abdullah Said. Edited by Muslimah, First, (Aswaja Pressindo, 2017), 55.

¹⁴ Muhammad Daud Ali. *Islamic Religious Education*. XII, (King Grafindopersada, 2013),

¹⁵ Muhammad Tang. Muhammad Tang, Transformation of The Concept of Tawhid Education K.H. Abdullah Said. Edited by Muslimah, First, (Aswaja Pressindo, 2017), 55.

to the value of tawhid. Every student actualizes in daily life for example in dormitories, schools, and mosques.

To increase the value of tawhid, the students apply it in daily life as follows; (1) Recite the Qur'an by *tadabbur* one of the pillars of faith (faith in the book). (2) Strengthening the belief in Allah by performing the night prayer. (3) Believing in God's mercy through fasting on Monday and Thursday. (4) Strengthening the belief in the mercy of Allah through prayer in the mosque. (5) Avoiding all forms that lead to destruction.¹⁶

The practice carried out by the students as mentioned above forms the students to have a higher level of faith and piety. Thus, it formed itself into a student who has its characteristics in daily activities. This is in line with what Ahmad Tafsir has mentioned about the characteristics of believers, that is: having good security that always performs God's sharia in ritual activities, noble character, intellectual ability, and civility and attitude of responsibility both as individuals, members of society, nation and country.¹⁷

In line with that, one form of increasing the value of tawhid by utilizing situations such as when guests come from outside (alumni), seniors who are placed in Hidayatullah branches. This moment becomes a time for students to learn from the stories of alumni and seniors. Based on the schedule, usually, this moment of enlightenment is carried out after Magrib in the form of *ta'lim*. Alumni and seniors share their experiences of what they do in carrying out their duties. Without being supported by the level of faith, it is difficult to face various obstacles because there is no family, friends, and adequate supplies (material). However, they can fulfill the task along with faith in God.

An effort to increase tawhid against students is to make the concept of systematic revelation become the basis in learning delivered to the students. So all subjects, both religious lessons, and academic lessons perform the concept of systematic revelation. Furthermore, the values of tawhid become the basis of students in learning. Thus the concept of systematic revelation became the foothold of the construction of students in Islamic boarding school Hidayatullah Balikpapan. Therefore, systematic revelation is the basis of the formation of faith and as the basis of the early construction in the establishment of the Islamic boarding school initiated by KH. Abdullah Said is the founder by using the concept of systematic revelation which is derived from the sequence of revelation. In the systematics of revelation, Allah introduced himself through the first revelation down namely Al-Alaq/96: 1-5. After Surah Al-Alaq then surah Al-Qalam (1-7), in containing the ideals of a Muslim who is sourced from the Qur'an and hadith so that there is no madness means experiencing dis-orientation. Al-Muzammil (1-10), in the view of KH Abdullah Said there are six amulets in the verse, namely a Muslim who prays lail, read the Qur'an, dhikr, tawakkal, patient,

¹⁶ The Word *The Reality of Learning Islamic And Indonesian Content In Pondok Pesantren Hidayatullah Balikpapan*. 2020, pp. 155–66.

¹⁷Ahmad Tafsir, *Islamic Education*. Edited by Engkus Kuswandi, II, (Bandung: Teen Rosdakarya, 2013),

and hijrah. Al-Mudatssir (1-5), then in this verse contains the command to involve into the arena carrying out education and da'wah (*amar ma'ruf nahi mungkar*). Then. Al-Fatihah (1-7) shows the unity of teachings as Islam *kaffah*.¹⁸

Material of systematic revelation delivered to the students through deepening in the mosque the students received the concept of *systematic revelation* although distinguished stages mean that the systematic material of revelation delivered to the students based on the level of education, so that not all delivered to the students but the level of education for example for the students MTs only deepening QS Al-Alaq. So, the concept in the education of Islamic boarding school Hidayatullah is applied to all residents in a boarding school with psychologically appropriate to each education level and age.

b. Worship

Every educational institution including boarding schools has a basic direction and objectives of education that are packaged in the vision and mission of the boarding school. To achieve the intended goal, the boarding school Hidayatullah Balikpapan put forward to the students the main value of worship before knowledge and skills. The reason is simply that all activities are carried out in principle for the formation of students by performing worship. So, the point is to improve worship before conveying it to the community. Students are a figure in the community of faith, worship, and morality.

In connection with this, the step taken by boarding schools is to equip students with religious knowledge and its application in their daily life. Besides teaching students religious knowledge, they are taught academic knowledge, skills, organizational management, and the ability to conduct bureaucratic relations. This is done as a form of provision to students to contribute to the community both as educators and as *da'i*.

The research conducted by Firman explained that for the construction of worship, students learn in several steps. The steps were taken by Islamic boarding school Hidayatullah Balikpapan as the results of research conducted by Firman as follows; (1) Diniyah learning. (2) Recite the Qur'an. (3) *Tahfiẓ* (target must be memorized 3 juz). (4) *Tahsin*. (5) *Salat lail*. (6) *Ta'lim*. (7) Recite al-Kahfi's letter every Friday night. (8) *Halaqah al-Qur'an*. (9) Public lectures.¹⁹

c. Morals

The purpose of the Messenger of Allah is to perfect human morality so that one of the goals of Islamic education is to form a morality towards learners. The existence of Islamic boarding school Hidayatullah Balikpapan is a moral improvement amid the deterioration of Muslims. Seeing this condition, the formation of noble morals of the students was formed early through coaching in the Islamic boarding school. Students at Islamic boarding school Hidayatullah is

¹⁸ Salbu, Manshur. *Printing Cadre*. II, (Optima Pustaka Lantern, 2012),

¹⁹ The Word *The Reality of Learning Islamic And Indonesian Content In Pondok Pesantren Hidayatullah Balikpapan*. 2020, pp. 155–66.

a cadre who has the task of doing education and da'wah. As cadres, the students have the readiness to take part in the community with noble morals.

The formation of noble morals is the formation of a generation of Qur'ani by familiarizing students with the Quran such as memorizing, understanding its meaning, and actualizing in daily life both as a cottage citizen and a citizen of the community. Observing the purpose of the cottage is so that the students have a noble character, the students are accustomed to daily life such as practicing self-reliance, practicing simplicity, mutual respect and respect, creating harmony between students, and communicating with residents around the cottage.

The independent attitude of students in the boarding school Hidayatullah Balikpapan is expected to create the attitude of *zuhud* by trying to fulfill their needs correctly and do not engage in forbidden things. Besides *zuhud* attitude, students are also taught the attitude of *Qana'ah* which means always feel enough. That is the attitude of self-reliance taught to students and includes skills training. Also, teach students a simple life. The simple life taught to them by giving them the same clothes. All students have the same clothes dominated by white clothes. The coaching of both self-reliance and simplicity is carried out in four places, that are in classrooms, mosques, dormitories, and the environment.

Instilling morality is also done by creating a harmonious life between the residents of the boarding school. Togetherness becomes a place of harmony in the boarding school, especially in the dormitory. Then interact with residents around the environment. This method is done so that students are used to involving with the community when they graduate and are assigned to build branches or become *dai*.

3. Factors of Instilling Islamic Values

a. Integrated Curriculum between Kemenag, Diknas, and Islamic boarding school.

The curriculum is a plan that becomes a guideline in the learning process.²⁰ Therefore, teachers make the curriculum a reference in managing learning to create an experience for students. This understanding is in line with Leanna R. Uys and Nomthandazo S. Gwele's view "Curriculum here refers to planned learning experiences that the educational institution intends to provide for its learners".²¹ So the curriculum here refers to the planned learning experience provided by educational institutions for the learning process.

While the term integration in English means perfection,²² curriculum integration means the implementation or unification of the curriculum, in this

²⁰ Herry Widyastono. *Curriculum Development In The Era of Regional Autonomy From Curriculum 2004, 2006, To Curriculum 2013*. Edited by Syriac, 1st ed., Bumi Aksara, 2014.

²¹ Leana Uys R., and Nomthandazo S. Gwele. "Curriculum Development in Nursing." "Curriculum Development in Nursing."

²² Miftahuddin. *Integration of General Knowledge and Islam in Indonesia: Study of Scientific Integration at State Islamic University in Indonesia Abstract*. no. 1, 2016, pp. 89–118,

case, the curriculum of the government and the boarding school curriculum. Curriculum integration is intended so that students do not miss academic knowledge, and can integrate academic knowledge with religious knowledge.

Islamic boarding school Hidayatullah Balikpapan uses curriculum integration, namely the curriculum of the Ministry of Religion, Ministry of National Education, and Islamic Boarding School Curriculum. with the integration of curriculum provides knowledge to students not only religious knowledge but also general knowledge such as mathematics, Indonesian, and English from the Ministry of National Education. Curriculum from the Ministry of Religion is subjects of the Qur'an Hadith, Aqidah Akhlak, Fiqh, SKI, and boarding school curriculum. The integration provides insight to students both religious sciences and academic knowledge so that after coming out of the cottage has a supply of religious sciences and general sciences.

Integration is done as a form that boarding schools not only focus on the issue of religion, worship, morality, and other religious sciences, but the form that boarding schools also interact with technology and current knowledge. Thus, the boarding school is open and does not close itself and only discusses the issue of classical books. Therefore, the integrated curriculum creates students in boarding schools to have the ability to adjust to the development of science and technology in the modernization era. Also, students have knowledge based on life skill, so that with the skills possessed can solve problems in life through their skills.²³ Student in Islamic boarding school Hidayatullah is equipped with life skills in the form of the ability to manage gardens, farms, mechanics, sewing, and economic fields such as sales.

The process of applying the curriculum in the internal of Islamic boarding school Hidayatullah Balikpapan is arranged through a meeting of madrasah heads, deputy heads of madrasah, and leaders of foundations and *Lembaga Pendidikan Pengkaderan Hidayatullah* (LPPH) Balikpapan, Islamic boarding school Hidayatullah Balikpapan.

b. Islamic and Integrated Environment of Mosques, Dormitories, and Madrasahs

Axiomatically recognized that education supported by a representative place can influence the continuity of education well so that the learning environment that guarantees the achievement of learning objectives and printing a reliable generation in the face of life problems.²⁴ So with a good environment becomes the basis of realizing educational and learning objectives, including the cottage environment.

The advantages of education in Islamic boarding school Hidayatullah Balikpapan are supported by the good relationship of dormitories, mosques, and

²³ Fauzan. *The Urgency of Integration Curriculum in Boarding Schools in Shaping Qualified Human Beings*. 2017, pp. 600–617.

²⁴ Muhammad Barmawi, *The Role of the Environment to the Spirit of Learning in the Treasures of the Yellow Book*. 2016, pp. 134–60.

madrrasah. Student activities are carried out in these three places so that there is integration, the dormitory serves as a residence for students who come from other areas and around the Islamic boarding house. Dormitories are also places where students do not do activities in madrasah such as art activities and some activities in madrasah. Furthermore, the madrasah is a place to study for academic activities and as the center of indoor education, the existence of the mosque is also a center of education for students. Activities performed in the mosque are congregational prayers, both *fardhu* prayers, and *Qiyamul lail*. Another activity is *halaqah*, so each student gathered in one *halaqah* to discuss a particular theme. After prayer *fardhu*, it is a routine for students to do *halaqah*. For the activities of *halaqah*, al-Qur'an is carried out after *subuh* (dawn) prayer, *asr*, and *magrib* and usually in a certain time guided by an *ustadz* (teacher). This activity is carried out continuously and a must for student both MTs and Madrasah Aliyah students, and universities. *Halaqah* al-Qur'an is carried out as an effort to instill the values of the Qur'an to every student. Meanwhile, the learning activities of the Qur'an are also carried out in madrasah with 4 hours of lessons, namely the program *tahsin* and *tahfiz* al-Qur'an.

Referring to the beginning of the development of Islam under the Prophet, the existence of the mosque became the center of Islamic activities. Research conducted by Muhamad Ghozi mentioned that the role of the Prophet's mosque in Medina at that time was no less than ten roles of mosques besides a place of worship, consultation on socio-cultural, economic, political, judicial institutions, and military exercises and mosques to be a means of developing science through education.²⁵ Furthermore in the history of Islamic education in Indonesia took place at the same time as the history of Islam in Indonesia under Arab traders then continued by the *Kiai* or priest using facilities such as *surau* and mosques, and *Kiai* houses.

Then the current condition began to be abandoned, so the impression of the mosque as a center of Islamic education and culture has begun to fade. Therefore, to develop Islamic values back in the prophet's time, mosques were used to regulate all aspects of life including educational aspects. So the mosque is not only a place of worshipping Allah but a center of Islamic civilization. The mosque is a place to teach Islamic values so that there is an attitude of obedience to sharia, justice, and the blessing of Allah SWT.²⁶ In Islamic boarding school, Hidayatullah Balikpapan combines three elements into educational facilities, namely dormitories, mosques, and madrasah. It has the intention to facilitate students in each activity.

²⁵ Ghozi, Mohamad. "The Function of The Mosque From Time to Time In the Perspective of the Qur'an." *Islamic Pen*, vol. 3, no. September 2019, pp. 68–76.

²⁶ Istikhori. "Abd Al-Rahman Al-Nahlawi's Thoughts on Mosque-Based Community Education (Study of The Book of Ushul Al-Tarbiyah Al-Islamiyyah Wa Asalibuha: Fi Al-Bait Wa Al-Madrrasah Wa Al-Mujtama)." *Islamic Education: Journal of Islamic Education*, vol. 13, no. 1-20.

c. The existence of *Qudwah* from Elders, Alumni, and Community Figure

The leader becomes a role model for his followers. In Islamic boarding schools, *Kiai* becomes a source of civility so that speech even attitudes and behaviors become rules in Islamic boarding schools even if it is not written. In Thesis of Tono Rahmadi mentions that *kiai* is not only conscientious (*qudwah*) in *ubudiyah*, but *qudwah zuhud*, *qudwah tawadhu*, *qudwah al qarimah*, *qudwah syaja'ah*, *qudwah al quwad al jadiyah*, and *qudwah al Hasan al siyasah*.²⁷ From the research can be interpreted education and da'wah most effectively is role model. In Islamic boarding school Hidayatullah Balikpapan the *Kiai*, teachers, ustad, and alumni, and community leaders became a source of inspiration for the students called *qudwah*.

So *qudwah* is a role model or a good example. *Qudwah* for students is not given specifically in madrasah but the students listen to the speech delivered in the mosque conducted by the elders. *Qudwah* can also be seen from alumni who are placed in a new location without adequate family and facilities but they continue to spread da'wah. Usually, they reflect spiritual experience in carrying out the task of da'wah and education. This result motivates the students to equip themselves in carrying out da'wah and education in the future.

The principle above proves the existence of religious traits possessed by a leader. Religious nature becomes civility that can be owned by the students and applied in daily life. That is why before carrying out activities for people, the most important thing is self-reliance.

d. Community Support

Law No. 20 of 2003 on the National Education System in article 8 of community involvement in the continuity of education has a very important role. The role of society, in this case, is to act as a planner, supervisor, implementer, and acting education evaluator. Furthermore, article 9 states that the community contributes to the provision of resources.²⁸ The law has given the community a mandate to participate in the realization of national educational objectives. Therefore, the participation of the community in education as a supporter of the success of educational development in realizing reliable human resources.

Community contribution in education is mentioned in Maujud's research which mentions that the strategy of community involvement in educational activities is broadly divided into two, namely: 1) Involvement individually, such as opening opportunities and consultation as wide as possible for parents of students to come to school/madrasah. 2) Organizational involvement, namely

²⁷ Rahmadi, Tono. *Master Program of Religious Education Past Graduate Program (Pps) Uin Raden Intan Lampung 1441 H / 2020 M.*

²⁸ Yustisia Library Editorial Team. *Compilation of Education Legislation.* 1st ed., Yustisia Library, (2009), 101.

involvement through school committees /madrasah, alumni organizations, the business/work world, and relationships with other agencies.²⁹

The closeness between Islamic boarding school Hidayatullah and the community is inseparable from the role of alumni to build cooperation with the government, private parties, and the community. In its development, the government-appointed Hidayatullah Balikpapan Islamic boarding school as a partner of community religious mental development through da'wah and education. Government support in the form of building construction and private parties form of educational assistance such as computer assistance for MTs Raadhiyatan Mardhiyyah Putra Pondok Islamic boarding school Hidayatullah Balikpapan from Bank Mandiri. Meanwhile, the form of community support is the cooperation with the citizens by carrying out voluntary work every Sunday that begins with gymnastics together. Therefore, cooperation is built starting from the community, Balikpapan city government, East Kalimantan provincial government, and central government, and other government agencies. The form of government participation is assistance in the form of building construction and other educational facilities.

E. Discussions

Educational institutions have a high proportion in the formation of the character of learners. Related to Islamic education and the cultivation of Islamic values, the boarding school has a role not only in the development of Islamic intellectuals, but also in the formation of character in students or students to book aspects of religion, worship, and morality. In Islamic boarding schools taught about religion to strengthen the faith of students. Islamic boarding school becomes a religious institution to avoid problems leading to destruction such as superstition, and *khurafat*. Likewise, with the construction of worship, boarding schools become a place to explore the science of worship and its implementation. That is why no activity in boarding schools does not lead to aspects of worship and other series of worship. Also to increase the faith and worship, students are required to have noble morals as a reflection of believers and worshipers. The purpose of Islamic education is to form virtuous behavior. Therefore, the study of Islamic values is still interesting to be studied when it is associated with globalization today, for a Muslim must fortify himself by strengthening the religion, worship, and morality.

The study of Islamic values has been widely researched by scientists with various problems. Nurhabibah's research on the installation of Islamic values in the family in the localization environment of Kembang market Yogyakarta concluded that it is important to instill Islamic values in the family from aspects of religion, worship, and morality. Then the method used is role model,

²⁹ Maujud, Fathul. "The Role of Community Participation in Improving the Quality of Madrasah Education (Case Study in Madrasah Ibtidaiyah Islahul Muta'allim Pagutan Mataram City)." *Palapa*, vol. 5, no. 2, 2017, pp. 92–121.

habituation, advice, and rewards or punishment.³⁰ The results of the study provide an idea that coaching in the family about Islam is very important to increase beliefs and have religious morals and avoid bad acts (prostitution). Furthermore, addressing the development of today (globalization) is expected Islamic boarding school to be a solution to overcome moral decadence in children. Moral education as one aspect of Islamic values has the urgency of instilling students. MA Achlami AS mentioned that the moral decline of the nation today has reached a worrying level due to the decreasing of moral values. Therefore, the importance of internalizing moral values and their implications for character education.³¹

In connection with the picture above, Islamic boarding school Hidayatullah Balikpapan in the construction and instilling of Islamic values on students became a necessity because the students were prepared to become cadres. The concept of struggle in Pondok Islamic boarding school Hidayatullah is by education, da'wah, and social so it has a difference with Islamic boarding school in general that focuses only on religious education. To achieve the movement, then as a cadre must complete his creed, worship, and complete morality.

From this study, researchers found new things that can be a reference for education in Islamic boarding schools and educational institutions, namely; *First* tawhid education with the concept of systematic revelation. *Second*, education is conducted with an integrated system of mosques, dormitories, and madrasah. *Third*, the existence of *Qudwah* from Kiai, ustad, alumni, and community leaders live in the boarding school environment. *Fourth*, students are cadres who are ready to be placed in the branch area of Islamic boarding school Hidayatullah.

F. Conclusion

Efforts to achieve the vision of education is to be a noble student and smart, then Islamic boarding school Hidayatullah Balikpapan through the institution of boarding school education, supported by several factors in the instilling of Islamic values. The factors in question are (1) Integration of the curriculum of the ministry of religion, the ministry of national education, and the boarding school curriculum. This is contained in the intention that students can integrate general science, religious science, and life skills into the provision of students when assigned in the area (branch). (2) Integration of mosques, dormitories, and madrasah. There is a correlation between the three institutions integrated so that the education process is carried out in mosques, dormitories, and madrasah. The existence of *Qudwah* comes from Elders, Alumni, and

³⁰ Nurhabibah, "Instilling Islamic Values in The Family In The Localization Environment of Yogyakarta Flower Market." *TADRIS: Journal of Islamic Education*, vol. 13, no. 2, 2018, 211-218.

³¹ Hs, M. A. Achlami. *Analysis: Journal of Islamic Studies Intenialization of Tasawwuf Moral Value in Cbaracter Education in Pondok Pesantren Al-Hikmah Bandar Lampung A . Introduction One of the Phenomena Coloring Modern Life Is Moral Decline, Especially Among*. no. 1, 2018, pp. 39–54.

Community figures. So, *qudwah* is a role model or a good example. This activity is intended to provide strength and motivation to each student as a cadre of education and *da'wah*. Community Support from government, private, and groups exists by assisting in the construction of educational facilities. Then the expected Islamic values are the formation of a plenary Muslim person both in terms of religion, worship, and morality. Therefore, integral-based education, namely mosques, dormitories, and *madrasah* become the key to the formation of a private Muslim plenary or *insan kamil*. Muslim plenary is the generation of *qur'ani* by memorizing, understanding, and implementing the *Qur'an* in life.

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