

ABSTRACT

Raihanah, SRN 170311010146: *Internalizing the Value of Honesty in Pesantren (A Study at Ibnul Amin, Rasyidiyah Khalidiyah, and Darul Hijrah Islamic Boarding Schools in South Kalimantan)* Advisor I: Prof. Dr. H. Kamrani Buseri, M.A., Advisor II: Dr. Hj. Romdiyah, M.Pd, Dissertation, Banjarmasin, Postgraduate Studies UIN Antasari, 2019.

This study is based on the background that there has been a crisis of the value of honesty in all sectors of life, including the world of education and has spread to *pesantrens* or Islamic educational institutions. There has been a change in behavior that resulted the value of honesty, that is embedded in these Islamic institutions, to fade. Such fading of honesty is the form of desecration of the noble goal of *pesantren* education. This becomes a big question why such a phenomenon occurred in the Islamic educational institution which would be keen to comply with the moral values derived from the teachings of Islam.

The study focuses on internalizing and establishing the value of honesty in Islamic educational institution located in South Kalimantan, especially at Ibnul Amin Islamic Boarding School for girls in Pamangkih (as *Salafi* or traditional Islamic institution), Rasyidiyah Khalidiyah Islamic Boarding School for girls in Amuntai (as a semi modern Islamic institution), and Darul Hijrah Islamic Boarding School for girls in Cindai Alus Martapura (as a modern Islamic institution). The focuses of the study cover: (1) Describing the internalization of the value of honesty in the three *pesantrens*. (2) Describing the factors that support and hinder the process of internalizing the value of honesty in the three *pesantrens* and (3) Discovering the ideal model for enhancing the value of honesty that is effectively applied in these types of *pesantrens*.

This research is a field research using descriptive analytic methods and qualitative approach. The techniques of collecting data are observation, interview, and documentation. Data processing techniques are editing, classifying and interpreting data. The data were analyzed by data reduction, data displays, and data verification.

Based on the results of research, it is known that the internalization of honesty value in Ibnul Amin Islamic Boarding School for girls (as *salafi*/traditional Islamic *pesantren*), and Rasyidiyah Khalidiyah Islamic Boarding School for girls (as semi modern *pesantren*), are based on separate subject curriculum. The material of morality is conveyed by using Islamic books. There are books in Malay: "*Pendidikan Akhlak Karimah*", "*Risalah Pelajaran Akhlak*", and other books in Arabic: "*Al-Akhlāq li al-Banāt*", "*Risālah al-Mu'awwanah*", "*Al-Nashāih al-Dîniyyah*", "*Minhāj al-'Ābidîn*", "*Mabādi' 'Ilm al-Tashawwūf*", "*Ta'lim al-Muta'allim*", "*Ihya' 'Ulūm al-Dîn*". "*Al-Sa'adah*", "*Jawāhir al-Kalāmiyah*", "*Al-Azkar li an-Nawawi*, *Al-Akhlaq li al-Banin*, and "*Irsyad al-'Ibad*". On the other hand, the internalization of the value of honesty in Darul Hijrah Islamic Boarding School for girls can be seen in learning activity by using integrated curriculum that teaches moral values in each subject. These three Islamic Boarding Schools internalize the value of honesty using the approach of habituation, motivation, modelling, and enforcement of the rules.

The supporting factors in general are divided into two types: internally in students, namely instinct, faith, and education; and externally which are the roles of the Kiai/Pondok Leadership, Teachers, Dormitory Builder, and Organization of Students, understanding and practicing of the traditional Islamic books (*Kitab Kuning*); dormitory, regulation of *pesantren*, family, and community environment. The internal barrier is the character of the students and the external barriers are the family background, friends, social media, and the *pesantren* environment.

The internalization of the value of honesty in *pesantren* is relevant to the theory developed by Thomas Lickona namely Moral Knowing, Moral Feeling, and Moral Action. These three components are strengthened with the value of faith. This faith value is neglected by Thomas Lickona. His liberal mind does not touch this deep affective aspect. In Islam, faith is the basis of all actions of Muslims, especially in the internalization of moral values, because a strong faith will produce a person of good characters. *Pesantren* is one of the educational institutions that focuses on the development of moral behaviour. The strategy that is considered appropriate in internalizing the value of honesty in *pesantren* is to use the theory developed by Muhaimin, that is the transformation of values, value transactions, and transinternal/value clarification. Strengthening the value of faith and actualizing them in good deeds is a special feature of the process of education in the Islamic educational institutions, so it is expected to create *pesantren* outputs and graduates who are faithful, knowledgeable, and having noble characters.