

CHAPTER I

INTRODUCTION

A. Research Background

The development of life among teenagers is growing rapidly, many of them are out of control over their behavior every day, and many of them are still looking for their identity by doing various things, especially in terms of association. The association carried out will reflect the personality, both positive association and negative association. The positive association can be in the form of cooperation between individuals or groups in doing positive things. While the negative association is more directed toward promiscuity.¹

The teenagers tendency for negative things is because of the lack of attention from parents and the negative surrounding environment, both from friendships in the real world and in cyberspace. The next factor is that teenagers are far from the name of goodness, worship, obedience, and others. They are more inclined to the pleasures of negative associations. Teenagers tend to do positive things due to good guidance or attention from parents and the surrounding environment. Belief in the Qur'an is a major factor in the formation of human identity as Muslim. Belief in the Qur'an plays an important role in determining whether a human is good or bad according to normative standards.

¹Sudarmi Su'ud, "Remaja dan Perilaku Menyimpang (Studi Kasus pada Masyarakat Boerpinang, Bomban), *SELAMI IPS Journal* ed 34 Volume I Year XVI December 2011, 34.

Qur'an has an important role in the formation of morals.² Belief in the Qur'an is the process of changing the attitudes and behavior of a person or group of people in an effort to mature humans through teaching and understanding, processes, ways, and attitudes. In educational organization institutions, namely in Islamic boarding schools or integrated schools, so that with a good teaching or motivational system, it is hoped that the next generation will emerge who are qualified and able to adapt to life in society, nation, and state.³

According to this era, the Qur'an plays a very fundamental role in improving the quality of life and human dignity. The understanding of the Qur'an continues to develop in line with the needs of a dynamic society, therefore various innovations in improving quality continue to emerge, and various efforts are made to further refine the existing system of character formation, this occurs because the formation of the Qur'anic soul become a necessity in a nation in order to be able to form students to be better. The practice of the Qur'an is not just a formality, but an instrument in shaping the character of a generation and is expected to become a vessel that can produce competent individuals.

Practice is a planned effort in the process for individuals to develop and grow into human beings who are independent, responsible, creative,

²Dewi Purnamasari, "Pendidikan Karakter Berbasis Al-Qur'an", in *Journal of Islamic Counseling* Vol. 1 No. 01 STAIN GROUP, July 2017, 3.

³Jamila, "Pendidikan Berbasis Islam yang Memandirikan dan Mendewasakan", in *EduTech Journal* Vol. 2 No.2 September 2016, 73.

knowledgeable, healthy and have a noble character, behave as good human beings, and believe in the Qur'an as a student's life motivation in forming a Qur'anic soul, has a higher meaning than moral education because it is not just teaching what is right and what is wrong, but it forms a soul of character habits about good things so that all of *santri* understand what is right and wrong, they are able to feel good grades and do it.

Producing *santri* who have a Qur'anic spirit must be directed from an early age to understand the Qur'an by pondering such as listening, reading, studying, understanding, practicing, and teaching it. The Qur'an was sent down as a life guide for mankind in achieving happiness in life, both in this world and in the hereafter.⁴ To understand Islamic teachings, the first step that must be taken is to understand the contents of the Qur'an and practice it in daily life consistently and mean it.⁵ The Qur'an has a very important function in human life. The function of the revelation of the Qur'an can be divided into three parts, namely: First, the Qur'an is advice and warning for humans. The Qur'an has introduced those who read it to noble qualities, encourages and practices them, and also explains the good consequences of rising from these noble qualities; Second, the Qur'an is a guide. Allah SWT is a guide to the path of truth and belief by guiding the arguments, so Allah SWT is the guide himself; third, the Qur'an is a mercy for believers. The believers have been saved from the

⁴Mohammad Nor Ichwan, *Belajar al-Qur'an Menyingkap Khazanah Ilmu-Ilmu al-Qur'an melalui Pendekatan History-, Metodologis* (Semarang: Rasail, 2005), 41.

⁵Said Agli Husin al-Munawwar, *Al-Qur'an Membangun Tradisi Kesalehan yang Hakiki* (Jakarta: Ciputat, Press, 2002), 3.

darkness of disbelief and misguidance to the light of faith and are entitled to eternal blessings because of their faith.⁶ Allah SWT does not create anything in vain. There is a purpose for each of its creations. The creation of humans as servants, as caliphs, and as successors to the messages of the Prophet as messengers of truth. If you study the Qur'an, it becomes clear the functions and duties of humans on this earth.

The three functions of transmitting the Qur'an are the creation or formation of a person's character that learns and practices all the contents of the Qur'an, because in truth the Qur'an is a *hudan* for all human beings, both from a social, scientific, historical, and divine perspective. Everything is covered in one book, namely the Qur'an. Character education is building character or traits, where the purpose of character education is to make quality human beings wherever we are.

Based on the interview with Ustâdz H. Firdaus, S.H., M.H as the supervisor of Pondok Cinta Al-Qur'an Barito Kuala District, and he also graduated from a bachelor of law at Jambi Univesity, then a master of law magister at Lambung Mangkurat Banjarmasin University, and a doctoral program in Islamic religious education at Antasari State Islamic University. Stated that there were several problems related to the character of children, especially in aspects of daily life. They interact more through social media, the internet, online games, and applications that can neglect them at times, which

⁶Farid Esack, *Menghidupkan al-Qur'an dalam Wacana & Perilaku* (Depok: Inisiasi Press, 2004), 203.

causes a decline in the noble character of a child. In accordance with the objectives of Pondok Taman Cinta Al-Qur'an, Alalak Barito Kuala District, namely that students become *Hâfizh* and *Hâfizah* who have Qur'an personalities.

Taman Cinta Al-Qur'an Islamic Boarding School Alalak Barito Kuala District is basically a formal educational institution. The pesantren has a very strong religion and promotes the values of the Qur'an in various activities. The *santri* enter the Taman Cinta Al-Qur'an Islamic Boarding School. Some *santri* do not come from pesantren-based schools but from elementary schools with a background in public schools. so many *santri* have character is not good enough. Some of the *santri* like to lie, are lazy in worship like to fight and so on, therefore pesantren carries out activities that can build Qur'anic character in each student.

The researcher emphasizes the pesantren based educational institution builds the soul of the *santri*. Based on this, the Taman Cinta Al-Qur'an Islamic Boarding School, Alalak Barito Kuala District, substantially the values of the Qur'an have contributed to providing motivation for students to practice the values of religious belief (*tauḥîd*) and *Akhlâqûl Karîmah* in everyday life. So, learning that applies the Qur'an values aims to develop student's character.

The formation of the Qur'anic soul needs to be developed and linked to the context of life. Learning the values of the Qur'an is related to the formation of the Qur'anic soul not only in the cognitive domain but also touches on

internalization and real experience so that *santri* are enthusiastic and more motivated in improving achievement and the quality of quality graduates.⁷

Pondok Taman Cinta Al-Qur'an forms the souls of the *santri* by understanding and practicing tafsir of *sûrah* Al-Ma'ârij verses 19-35. This pondok underlies why the Qur'an *sûrah* Al-Ma'ârij verses 19-35 is used as a foundation in forming the souls of the *santri*, because the interpreting of *sûrah* Al-Ma'ârij is very interrelated and easy to understand among *santri*, and also that understanding tries to be applied in the life of the *santri* in the islamic boarding school.

Qur'an *sûrah* Al-Ma'ârij becomes this research because of the reasons we have explained before, even though in the verses of the Qur'an there are many other verses in the formation of the Qur'anic soul. However, the pondok address to the Qur'an *sûrah* Al-Ma'ârij is based on the background of the problems that have been described above. The writer is interested in researching and studying more deeply about how the internalization of moral values in *sûrah* Al-Ma'ârij verses 19-35 at Pondok Taman Cinta Al-Qur'an, Barito Kuala District.

B. Formulation of the problem

1. How are the teachers understanding *sûrah* Al-Ma'ârij verses 19-35 at Pondok Taman Cinta Al-Qur'an?

⁷ Ummu Farida, "Nilai-Nilai Qur'ani dan Internalisasinya dalam Pendidikan", in <https://journal.iainkudus.ac.id/index.php/Quality/article/download/220/1695>.

2. How do the internalization of the moral values of *sûrah* Al-Ma'ârij verses 19-35 at Pondok Taman Cinta Al-Qur'an? (tambahi santri)

C. Research Purpose and Significance.

The purpose of the research is to find out:

1. The aim of the research is to find the results of the observation of *sûrah* Al-Ma'ârij verses 19-35 at Pondok Taman Cinta Al-Qur'an, Alalak Barito Kuala District.
2. Research Significance:
 - a. Theoretically this research aims to increase knowledge or scientific, insight, and discourse and can be used as reference material for further research for students and the world of learning, especially in the field of moral formation.
 - b. Practical Benefits
 - 1) For *santri*, this research is expected to provide knowledge related to the understanding of *sûrah* Al-Ma'ârij verses 19-35 forming the Qur'anic spirit in everyday life has a noble personality, and with this noble personality is able to grow *santri* or outstanding *santri*.
 - 2) For researchers, this research can add insight into broader and deeper knowledge regarding the Internalization of moral values in *sûrah* Al-Ma'ârij verses 19-35 at Pondok Taman Cinta Al-Qur'an, Alalak Barito Kuala District.

D. Operational definition

To clarify the understanding of this study, especially regarding the problem to be studied, the authors feel the need to provide a conceptual definition to provide an explanation of the meaning contained in the title of this study. It is hoped that this will be easy to understand, especially regarding the issues targeted in the title as follows:

1. Internalization

Internalization is the act of making a feeling, an attitude, or a belief part of the way you think and behave.⁸ Internalization is also interpreted defined as appreciation, deepening, and mastery in depth that takes place through coaching, guidance, and so on. Appreciation of teaching, doctrine, or value is a belief and awareness of the truth of a doctrine or value embodied in attitudes and behavior. Thus internalization is a process to make value a part of oneself.

2. Moral Value

Moral values are that truly maintain human life as honorable creatures in accordance with their nature. A person's moral quality is assessed from three things, namely: compatibility between words and deeds, compatibility between views in one matter and views in other fields,

⁸ Oxford Learner's Dictionaries" on <https://oxfordlearnersdictionaries.com/definition>, Accessed on 5 February 2023.

and suitability of a simple lifestyle. Moral teachings are always practical, in the sense that they are directly practiced in people's lives.⁹

3. Pondok Taman Cinta Al-Qur'an Alalak Barito Kuala District

Pondok Taman Cinta Al-Qur'an Alalak Barito Kuala District is a private formal educational institution that implements the concept of Islamic education based on the Qur'an and *As-Sunnah*. *Talhfîzh* Qur'an Islamic School with the school's vision of "God as the Purpose of Life". The school's mission is for students to become *Hâfîzh & Hâfîzah* who have the personality of the Qur'an, become intelligent generations who are educated and accomplished, and become graduates who are insightful and knowledgeable. Geographically, Taman Cinta Al-Qur'an Pondok has its address at Jl Masjid Bustanul Muhibbin Komp. Agra Budi Madani Rt. 07 Berangas Timur, Alalak District, Batola Regency.

Based on the conceptual definition above, it can be concluded that the Internalization of Moral Values in *Sûrah* al-Ma'ârij 19-35 at Pondok Taman Cinta Al-Qur'an is a concept of incorporating Islamic educational values based on the Al-Qur'an and *Sunnah*. So in its application, Pondok Taman Cinta Al-Qur'an applies an implementation approach by combining general education and religious education into a single curriculum.

⁹ Abdul Majid, *Pendidikan Karakter Perspektif Islam*, ed. 3, (Bandung: PT Remaja Rosdakarya, 2013), 9.

Curriculum integration in learning methods so as to optimize the cognitive, affective and psychomotor domains.

E. Previous Research

1. Niken Ayu Dinar Utami (2020) in her thesis entitled “Penerapan Nilai-Nilai Al-Qur’an dalam Membangun Karakter Siswa SMPIT Harapan Ummat Purbalingga”. This thesis discusses Qur'anic values by using integration strategies, extracurriculars with Qur'anic insight, and establishing relationships with parents. The difference between this research and the research conducted by the authors is character education on student achievement motivation, while the similarities are that both focus on character education for junior high school students.¹⁰
2. Nisaul Khoiroh, in his thesis entitled "Internalisasi Nilai-Nilai Akhlak dalam Pembelajaran PAI SMA LKMD Sidomukti Abung Timur North Lampung TA. 2018/2019".¹¹ In this thesis, it focuses on the internalization of moral values in learning PAI SMA LKMD, while in the research the writer writes focuses on the internalization of values in the Qur'an *sûrah* Al-Ma'ârij verses 19-35 and different regional objects too.
3. Marchantika Rani Setiawati, in her thesis entitled "Internalisasi Pendidikan Agama Islam Terhadap Moral Siswa Milenial di SMAN 2 Sekampung".¹²

¹⁰Niken Ayu Dinar Utami, “Penerapan Nilai-Nilai Qur’ani dalam membangun Karakter Siswa SMPIT Harapan Ummat Purbalingga”, Institut Agama Islam, (Purwokerto: IAIN Purwokerto, 2020).

¹¹Nisaul Khoiroh, “Internalisasi Nilai-Nilai Akhlak dalam Pembelajaran PAI SMA LKMD Sidomukti Abung Timur Lampung Utara TA. 2018/2019”. Institut Agama Islam, (Metro: IAIN Metro, 2019).

¹²Marchantika Rani Setiawati, “Internalisasi Pendidikan Agama Islam terhadap Moral Siswa Millenial di SMAN 2 Sekampung”, Institut Agama Islam, (Metro: IAIN Metro, 2021).

In this thesis, the focus is on the internalization of Islamic religious education on the oral millennial students at SMAN 2 Sekampung, while the research the authors write focuses on the internalization of values in Qur'an *sûrah* Al-Ma'ârij 19-35 and different area objects.

4. Maimunah, in a journal entitled "Konsep Pendidikan Akhlak dalam Al-Qur'an *Sûrah* Al-Ma'ârij 19-35 (Kajian Tafsir Al-Maraghi).¹³ This journal examines the concept of moral education a lot and uses a book of interpretation as its focus, while the author's research focuses on how the process of internalizing the moral values of *sûrah* Al-Ma'ârij 19-35 at the Taman Cinta Al-Qur'an Foundation.

F. Writing Structure

To simplify the presentation of research data entitled Internalization of Moral Values in *Sûrah* Al-Ma'ârij Verses 19-35 at Pondok Taman Cinta Al-Qur'an, Alalak Barito Kuala District. The author will share in five chapters including:

Chapter I Contains an introduction that includes the background of the problem, problem formulation, operational definition, research objectives and significance, previous research, research methods, and writing systematics.

Chapter II Contains the internalization of moral values in the Qur'an *sûrah* Al-Ma'ârij verses 19-35 at Pondok Taman Cinta Al-Qur'an Barito Kuala. This chapter is divided into several sub-chapters. The first sub-chapter

¹³Maimunah, "Konsep Pendidikan Akhlak dalam Al-Qur'an *Sûrah* Al-Ma'ârij 19-35 (Kajian Tafsir al-Maraghi), *Jurnal Ilmiah Mahasiswa* Vol. 1 No. 1 2019.

discusses the meaning of internalization, internalization stages, internalization methods, and descriptions of *sûrah* Al-Ma'ârij verses 19-35

Chapter III Contains types and research approaches, profiles of the boarding school, the program of activities of the boarding school, facilities, organizational structure, and the number of students in the boarding school.

Chapter IV contains the understanding of teachers and students at Pondok Taman Cinta Al-Qur'an Barito Kuala on the meaning of the interpretation of *sûrah* Al-Ma'ârij verses 19-35.

Chapter V Closing This chapter presents conclusions that contain confirmation of answers or research on the themes raised, as well as suggestions needed to support perfection in this research.