

## CHAPTER IV

### EXPOSURE AND ANALYSIS DATA

#### A. RESPONDENT EXPOSURE

The goal of the teachers' understanding of *Sûrah* Al Ma'ârij verses 19-35 is to form of personal characters and moral values of *Santri*. The understanding of the teachers at the Pondok Taman Cinta Al-Qur'an about *Sûrah* Al-Ma'ârij verses 19-35, namely:

#### 1. USTÂDZ AND USTÂDZAH OF PONDOK TAMAN CINTA AL-QUR'AN

##### a. Ustâdz H. Firdaus, S.H., M.H.

In the Qur'an *Sûrah* Al-Ma'ârij verses 19-35 there are learning to improve human identities, there are several important points that we can learn, namely:

- 1) In verses 19-21 there is the nature of humans that when given a calamity or trial, and given wealth, they become complaining and miserly. This is the condition of people who do not believe in Allah.
- 2) The solution to avoid these two cases is *إِلَّا الْمُصَلِّينَ* except for those who uphold the prayer. Because if a person is far from his prayer then it will bring badness in him. While prayer is a Solving Problem.
- 3) People who really uphold prayer are those who enter into the dimension of the value of prayer *صِبْغَةَ اللَّهِ* enter into the immersion of Allah, then for

those who really uphold the prayer, the attributes of Allah will be attached to them. Therefore prayer is our medium to enter into *صِبْغَةَ اللَّهِ* because God wants to give the influence of God's attributes to his servant.

- 4) Prayer teaches two things, namely speech, and action. In prayer, there are no other words other than reading the prayers and verses of Allah, and the actions are only aimed at Allah, for example when saying *Allahu Akbar* the action is to magnify Allah not to enlarge himself, or to enlarge his position, etc.
- 5) Prayer teaches about the value of togetherness, that's why prayer is highly recommended for the congregation, to learn about caring around us. At the time of the last greeting of prayer, we give greetings to our right and left, giving congratulations to those around us, so those who really uphold the prayer will provide safety or welfare for those around them.
- 6) Prayer teaches about discipline, praying at the beginning of time, on time, and commitment to time.
- 7) Prayer teaches about honesty, we should not reduce the number of cycles in prayer, when it comes to *Maghrib* time, we have to do 3 cycles, when it comes to evening time, we have to do 4 cycles, and so on.
- 8) Prayer teaches about patience, that is, when we perform the prayer, we must not be in a hurry, which results in not being humble in the prayer.

9) Prayer is about sincerity, don't let us pray in a depressed state, don't sincerely pray, or pray just because we hope for something.

The key to forming good souls or morals is prayer. Prayer can change or shapes our souls for the better. Therefore, at the Taman Cinta Al-Qur'an Islamic boarding school, all students are emphasized to pray, they learn to always be in the congregation, learn to always be early, learn to always be humble in prayer, learn to help each other, and always learn to hold the trust that is has been given.<sup>1</sup>

**b. Ustâdz Alfian, S.Ag.**

He understands this *sûrah* al-Ma'ârij verses 19-35 as one of the *Sûrah* can build one's character. His explanation in detail is as follows:

1) Al-Ma'ârij: 19

This verse is the meaning of "like to complain" which this meaning has a relationship with the type of human (*Al- Insân*). Human has seven levels of behaviors in daily life.

The First is *Insu*<sup>2</sup> creatures on par with *jinn*, namely human like the pleasures and comforts of the world life. The second is *Al- Insân*, Humans think about themselves, for example, suppose she has a short nose, so she thinks of sharpening her nose so that she looks prettier, and in order to look more charming, she thinks about herself only. The third is *An- Nâs*, human has a heart and mind, including people outside of Islam who have empathy

---

<sup>1</sup>Ustâdz Firdaus, Personal Interview, Alalak, 8 May 2022.

<sup>2</sup> Al-Insu Means Humans As Mentioned In *Sûrah* Al-Jin Verse 5.

or compassion. The fourth is *Basyar*. Human is given brain and intelligence in thinking. The fifth is the *Khalifah* at the human stage who subordinates the value of functions in his life, for example, the function of a table is to write, and a chair is to sit. Not just being a display or just knowledge but more implementing its function. The sixth is *Abdullâh* at this stage became a man of Allah. The seventh is *Rabbânî*, at this stage, humans merge with God's creations such as the prophets, saints of Allah, and Sufis, or unite with divine nature.

2) Al-Ma'ârij: 20

In this verse, there is the word *Jazuu'a* (like to complain). It is one of the characters in humans. They like to complain about their condition not according to their heart's desire. If they get into trouble, they will be complaining.

3) Al-Ma'ârij: 21

In this verse, if humans are given wealth, they will be stingy. It is symbolized by Fir'aun, Hamân, Qârun, and Sâmiri, the symbol of the 4 (four) characters, Fir'aun is a symbol of power, Hamân is a symbol of knowledge, Qârun is a symbol of wealth, and Sâmiri is a symbol of glory.

4) Al-Ma'ârij: 22

In this verse, there is *الْمُصَلِّينَ*, namely humans must pray seriously. because many of them pray but still do bad things. Therefore, prayer is not just an obligation but it is self-training for humans outside of prayer times so that they are protected from bad things.

## 5) Al-Ma'ârij: 23

This verse contains the word دَائِمُونَ or the *Daim* prayer. It means praying before praying. Praying on time, the connection continues to Allah, so the possibility of Allah to send good signals and directions to a human better life.

## 6) Al-Ma'ârij: 24

In this verse, if someone has property, he will set aside his property to be given to the right person. There are four symbols used in the verse. The people are not only helped by wealth but also using power, knowledge, and glory.

## 7) Al-Ma'ârij: 25

In this verse there are 2 (two) groups of people around us, there are people who beg, and there are people who hold back (he doesn't ask but he needs it) when we help people who beg so that we don't rebuke them, whereas by people who don't beg but they need help, so we have to be more empathetic in seeing the people around us.

## 8) Al-Ma'ârij: 26

In this verse, humans do not fall into complaining and miserliness, because they believe in the day of judgment, and they believe that their life is not only in this world, they believe that life in this world is only temporary.

## 9) Al-Ma'ârij: 27

In this verse it is not just for people who are afraid of Allah's punishment, but also people who are afraid of what Allah has forbidden.

## 10) Al-Ma'ârij: 28

In this verse, no one among humans feels safe from Allah's punishment. How can we be safe from Allah's punishment, this verse is related to *sûrah* Al-Anfâl verse 33.

## 11) Al-Ma'ârij: 29

In this verse, it is not only protecting the private genital but also covering the private genital. Nowadays, many people just cover their genitals but forget to keep their attitude. He wears closed clothes but his attitude or behavior did not reflect the clothes he is wearing.

## 12) Al-Ma'ârij: 30

In this verse, they guard their genitals except for their partner (husband/wife).

## 13) Al-Ma'ârij: 31

In this verse, whoever seeks beyond that, then they are the transgressors.

## 14) Al-Ma'ârij: 32

In this verse, whoever keeps their trust and promises. Including his faith mandate to be able to keep everything that is forbidden by Allah so that he does not do it.

## 15) Al-Ma'ârij: 33

In this verse, whoever is able to uphold the Syâhadat correctly by making sure that their goal is only Allah and the way of the Messenger of Allah (Prophet Muhammad).

## 16) Al-Ma'ârij: 34

In this verse, whoever keeps their prayers properly, so they can lose the bad characteristics listed in the previous verses, such as being complaining, stingy, and so on.

## 17) Al-Ma'ârij: 35

In this verse, humans do good traits and protect themselves from those bad traits, then the reward for them is a place in heaven.

The students try to apply the verses above by being given *uswah* or examples from the Ustâdz/Ustâdzah, in that way the students are motivated to follow them. And also the students are very emphasized to keep their prayers, because in prayer there is important learning to improve morals, the students are taught to always pray in a congregation under any circumstances not only during prayer time but in their daily lives, the students are also accustomed to helping each other both in terms of wealth, energy, and mind, behind all of that there are supporting factors so that the students are trained to do this, the first factor is the existence of written regulations, also the existence of encouraging guidance such as giving *uswah* or examples, and the students are also taught that everything they do must be done sincerely.

Pondok Taman Cinta Al-Qur'an has a motto, namely *Mawaddah Fîll Qurbâ*, therefore there is no seniority in Pondok Taman Cinta Al-Qur'an because all of them have the same intention, namely to study knowledge, not to boast. This is related to the mission and vision of Pondok Taman Cinta Al-Qur'an.<sup>3</sup>

**c. Ustâdz Muhammad Reza Nirwandi, S.I.Kom.**

The Qur'an *sûrah* Al-Ma'ârij verses 19-35 is one of several verses of the Qur'an to change or shape one's character, he explained in several points including:

- 1) Humans are creatures who like to complain that when disaster strikes or is given a trial, they can only complain, not thinking about making changes to themselves.
- 2) When humans have wealth (such as power, intelligence, wealth, and glory), they will be stingy. They only think about themselves.
- 3) Except for those who really pray, not just pray alone, but prayer is a control for him to always be in good. Because many people who pray still commit evil on earth, still commit crimes on earth.
- 4) People who believe must be able to help each other, both in terms of wealth, position, knowledge, and glory. Because when we have an advantage over it but we provide the benefits of our strengths the same advantage is meaningless.

---

<sup>3</sup> Ustâdz Alfiansyah, Personal Interview, Alalak, 10 January 2023.



- 5) People who believe must believe in the day of judgment, and punishment from Allah, because a human who does not believe in this, will never know what his purpose in life is for, and he does his life in a splendid way for the pleasures of this world because they are not afraid and not believe in the day of judgment and the punishment of Allah.
- 6) Believers must also take care of their genitals, guard against the desire not to approach adultery or commit adultery, and we also have to pay attention to our private parts, don't let us just protect our private parts, but in terms of clothing we don't pay attention to it, there are still many among muslims even though they are muslims but two don't keep their private parts.
- 7) A believer must also be able to hold the trust given to him both from the person who gave us the trust and also the trust that God has given to us (believers). And also we have to hold fast to our testimony (two sentences of creed), not just saying two sentences of creed orally, but in practice in daily life we have to practice it, we believe in the testimony of Allah and we practice it in the way of the Prophet.<sup>4</sup>

**d. Ustâdz Muhammad Iswandi S.Pd.**

Related in the Qur'an *Sûrah Al-Ma'ârij* verses 19-35 there are values that can shape a person's personality or soul. These values are trying to be applied in the boarding school environment so that students indirectly learn or change their souls. The application of the values contained in the verse is

---

<sup>4</sup> Ustâdz Muhammad Reza Nirwandi, Personal Interview, Alalak, 10 January 2023.

carried out through the pondok programs that have been prepared such as carrying out the midnight prayer together, carrying out mutual cooperation, attending *halaqah* early, and providing motivation through Islamic films or stories, it is recommended to always give alms (both wealth and wealth) , energy and mind), learn to hold the mandate given (board rules that have been made so they don't break), and they are very emphasized always praying in congregation at the mosque.<sup>5</sup>

**e. Ustâdz Muhammad Bakhit**

The internalization of moral values contained in the Qur'an *Sûrah Al-Ma'ârij* verses 19-35 which is the main factor so that students can carry out these values is by *uswah* or giving examples from their Ustâdz/Ustâdzah to the students. After being given understanding, it will have an impact on the morals or souls of the students. In this boarding school, we are trying to make several program activities whereby the program can foster the souls of students, especially with programs that contain the values of *sûrah Al-Ma'ârij* verses 19-35.<sup>6</sup>

**f. Ustâdzah Harisa**

For fostering the character or soul of our students, we have several programs that contain the values of character formation or soul formation, including:

---

<sup>5</sup> Ustâdz Muhammad Iswandi, Personal Interview, Alalak, 10 January 2023.

<sup>6</sup> Ustâdz Muhammad Bakhit, Personal Interview, Alalak, 10 January 2023.

- 1) Discipline, namely they are trained to always be disciplined in praying, disciplined to pray at the beginning of time, and disciplined to be orderly when praying.
- 2) The character of the Qur'an. They are given material, given an understanding of the verses of the Qur'an that are concerned with the formation of morals or the soul.
- 3) Mutual Cooperation, namely they are trained to help each other and train them to be compact in carrying out a job.
- 4) Watching educational videos, namely they are given time to watch educational videos together, especially in supporting the formation of their morals or souls.<sup>7</sup>

**g. Ustâdzah Yusnani**

Internalization of the moral values of the Qur'an *sûrah* Al-Ma'ârij verses 19-35 is loaded from several programs or activities in the daily life of students. Apart from that, they also put a lot of emphasis on praying, learning to pray at the beginning of time, and learning to pray in an orderly manner or to pray solemnly. They are given motivation or understanding of the Qur'an verses related to the formation of morals or the formation of the soul. They are also taught to help each other both in terms of wealth, energy, and thoughts. Also, do not forget that in order for them to be able to practice

---

<sup>7</sup> Ustâdzah Harisa, Personal Interview, Alalak, 10 January 2023.

it all there must be an example or an exemplary *uswah*, namely from the Ustâdz and the Ustâdzah who give an example.<sup>8</sup>

## 2. MALE STUDENTS AND FEMALE STUDENTS

### a. Muhammad Zainal Ilmi

According to him, the understanding of the Qur'an *Sûrah Al-Ma'ârij* verses 19-35 given by the ustâdz regarding the formation of one's morals or soul is very helpful in the process to become better, especially in daily life it is very emphasized to take care of the problem of prayer, both from keeping his time, his order, and the solemnity of his prayer. Then also taught to help each other both in terms of wealth, energy, and thoughts. And also taught to always hold the trust both fellow students and to Allah SWT.<sup>9</sup>

### b. Muhammad Zaidan

As a *santri* he feels that he has been given an understanding regarding the Qur'an *sûrah Al-Ma'ârij* verses 19-35 where in the verse there are several points, including upholding prayer with humility, giving alms, being sure of the day of judgment, fearing Allah's punishment, maintaining private parts, and holding trust. We are given a program of activities or daily programs where the program is related to the *sûrah Al-Ma'ârij*. Thank God, the impact can be felt on yourself, there is a change in yourself where at first it was difficult to do worship with the provision of

---

<sup>8</sup> Ustâdzah Yusnani, Personal Interview, Alalak, 10 January 2023.

<sup>9</sup> Muhammad Zainal Ilmi, Personal Interview, Alalak, 10 January 2023.

understanding, motivation, and programs at the Islamic boarding school, thank God, now it is easy to do worship.<sup>10</sup>

**c. Mujiburrahman**

According to him, in daily life he is always reminded of important points in the Qur'an *sûrah* Al-Ma'ârij verses 19-35, one of which is the emphasis on establishing prayer, because prayer is to improve one's self or one's soul, so very emphasized to uphold the prayer properly and humbly. In addition, motivation is always given regarding the formation of morals or the formation of the soul and taught to hold the mandate that has been given.<sup>11</sup>

**d. Yassar Abdurrahman**

The process of learning the formation of morals which includes several points, especially in terms of prayer, namely being taught to pray correctly and pray solemnly. Because with prayer we can improve ourselves or our morals. In addition, they are also always given motivation related to the formation of morals, and are taught to always give alms in terms of wealth, energy, and thoughts, and are also taught to always hold the trust that has been given. Apart from that, there are also other programs because the program helps us to shape our morals or souls.<sup>12</sup>

---

<sup>10</sup> Muhammad Zaidan, Personal Interview, Alalak, 10 January 2023.

<sup>11</sup> Mujiburrahman, Personal Interview, Alalak, 10 January 2023.

<sup>12</sup> Yassar Abdurrahman, Personal Interview, Alalak, 10 January 2023.

**e. Muhammad Huda Mutaqin**

According to him, they are often given an understanding of the Qur'an *sûrah* Al-Ma'ârij verses 19-35 in which they are given the understanding to improve themselves by praying at the beginning of time, praying with humility, helping each other, being taught to give alms from a spiritual perspective. wealth, energy, and mind, and also taught to maintain the trust that has been given. Many programs are implemented to help us in supporting the formation of morals, including the character Qur'an program which is held every Saturday afternoon, and other programs.<sup>13</sup>

**f. Muhammad Hafiz**

The existence of programs related to the values of the Qur'an *sûrah* Al-Ma'ârij verses 19-35 helps to improve oneself, by upholding prayers properly, then being taught to help others in any way, giving alms, being taught to hold trustworthy, and also always given motivation related to improving our morals. Then there is the character Qur'an program which is carried out every Saturday afternoon at the *Dzuhur* prayer.<sup>14</sup>

**g. Syifa Noor Ramadhani**

The program that has been given from the Islamic boarding school indirectly helps the students and female students to improve their morals. According to him, they are often given motivation or advice from Ustâdz and Ustâdzah, then every Saturday afternoon there is an activity namely

---

<sup>13</sup> Muhammad Huda Mutaqin, Personal Interview, Alalak, 10 January 2023.

<sup>14</sup> Muhammad Hafiz, Personal Interview, Alalak, 10 January 2023.

the character Qur'an, and also we are learned in order to pray always on time, be humble, calm, and patient. Then taught to hold the trust, and help each other.<sup>15</sup>

#### **h. Novita Fikra Azzahra**

In Pondok Taman Cinta Al-Qur'an, according to him, they are often given an understanding regarding *sûrah* Al-Ma'ârij verses 19-35 in which there are several important things including upholding prayer, giving alms, holding trust, protecting oneself from bad deeds, and being afraid of Allah's punishment. Then every Saturday afternoon there is an activity, namely the character Qur'an where we are given motivation and lectures related to the formation of character or morals.<sup>16</sup>

## **B. DATA ANALYSIS**

### **1. Analysis of the Teacher's Understanding of Pondok Taman Cinta Al-Qur'an on *Sûrah* Al-Ma'ârij Verses 19-35**

Based on the explanation of the respondents above, namely the Ustâdz and Ustâdzah at Pondok Taman Cinta Al-Qur'an, their understanding of the Qur'an *Sûrah* Al-Ma'ârij verses 19-35 reveal the emphasis on prayer orders and the urgency of prayer in forming moral values for male students and female students. Among the roles of prayer they mention are:

---

<sup>15</sup> Syifa Noor Ramadhani, Personal Interview, Alalak 10 January 2023.

<sup>16</sup> Novita Fikra Azzahra, Personal Interview, Alalak, 10 January 2023.

a. Prayer as problem-solving

They understand that prayer is a solution to building the character of a *santri* such as a solution in overcoming complaining, stinginess, and so on in accordance with the bad human traits mentioned in *Sûrah Al-Ma'ârij* verses 19-21.

b. Prayer as intermediary into *Shibgah Allah*

The proper prayer is an attempt to enter into the dimension of the value of prayer (*Shibgah Allah*). This is similar to a person who really upholds prayer, when he enters Allah's immersion, praiseworthy qualities will be attached because Allah wants to give the influence of praiseworthy qualities to his servant. As Allah says in *Sûrah Al-Baqarah* verse 138 which reads:

صِبْغَةَ اللَّهِ وَمَنْ أَحْسَنُ مِنَ اللَّهِ صِبْغَةً وَنَحْنُ لَهُ عِبْدُونَ

*God bless." Who is better in sibghah than Allah? And to Him we worship.*

c. Prayer teaches talk and action.

In prayer there are no other words other than the verses of Allah, the prayer readings and their actions are only aimed at Allah. In the prayer there are also two sentences of the *Syâhadat* which contain our testimony to the oneness of Allah and the apostleship of the Prophet Muhammad SAW, so that when someone commits to these words then making sure his goal is only to Allah and the way we carry it out is the way of the Prophet.



As *Allahu Akbar* says when takbir then we magnify the majesty of Allah and deny all forms of greatness other than Allah such as wealth, position, power, and so on.

d. Prayer teaches the value of togetherness

One of the suggestions in prayer is the congregational prayer which teaches about caring around us. In addition, there are greeting movements to the right and to the left by saying greetings, thus teaching our concern for others in the form of praying for the safety and welfare of one another. This is implied in *Sûrah Al-Ma'ârij* verses 24 - 25:

وَالَّذِينَ فِي أَمْوَالِهِمْ حَقٌّ مَّعْلُومٌ

*and those in whose wealth a certain share is prepared,*

لِّلسَّائِلِ وَالْمَحْرُومِ

*for (poor) people who ask and those who do not ask*

e. Prayer teaches about discipline

The command to pray encourages us to pray at the beginning of time, on time, and to commit to the time. This teaches a person to be disciplined and committed in all matters. This is implied in *Sûrah Al-Ma'ârij* verse 34

وَالَّذِينَ هُمْ عَلَى صَلَاتِهِمْ يُحَافِظُونَ

*and those who keep their prayers.*

f. Prayer prevents abominable and evil deeds

That is, in fact, prayer prevents us from doing evil and evil deeds.

Upholding prayer properly will protect us from things that are not good.

This is as stated in the Qur'an *sûrah* Al-Ankabut verse 45:

أَتْلُ مَا أُوحِيَ إِلَيْكَ مِنَ الْكِتَابِ وَأَقِمِ الصَّلَاةَ إِنَّ الصَّلَاةَ تَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ

وَلَذِكْرُ اللَّهِ أَكْبَرُ وَاللَّهُ يَعْلَمُ مَا تَصْنَعُونَ

*Read the Book (Qur'an) that has been revealed to you (Muhammad) and pray. Verily prayer prevents (deeds) abominable and unjust. And (know) the remembrance of Allah (prayer) is greater (its priority than other acts of worship). Allah knows what you do.*

g. Prayer teaches the nature of trust

Prayer also teaches us to strain our trust, when we pray we must not leave the pillars of prayer that have been determined, we must be in accordance and we must be honest in carrying it out. This is implied in the Qur'an *sûrah* Al-Ma'ârij verse 32.

وَالَّذِينَ هُمْ لِأَمْتِهِمْ وَعَهْدِهِمْ رُءُوفُونَ

*And those who keep their trusts and promises,*

h. Prayer teaches patience

Prayer teaches the value of patience, in prayer, we should not be in a hurry in carrying it out, because people who are humble in prayer are people who are patient in carrying it out. This is implied in the Qur'an *sûrah* Al-Ma'ârij verse 20.

إِذَا مَسَّهُ الشَّرُّ جَزُوعًا

*When trouble befalls him he laments,*

i. Prayer teaches about sincerity

Prayer teaches the value of sincerity, in prayer, one must be sincere in carrying it out, because if someone is forced to carry it out then he does not get the value of the prayer.

From the explanation above, the understanding of the Ustâdz and Ustâdzah at Pondok Taman Cinta Al-Qur'an towards *Sûrah Al-Ma'ârij* 19-35 can be summarized in the following table:

TABLE 4.1

THE ANALYSIS IN UNDERSTANDING OF SURAH AL MA'ARIJ VERSES

19-35

No.	Role of Prayer	Moral Value	Correlation of verses in <i>Sûrah Al-Ma'ârij</i>
1.	<i>Solving Problems</i>	The solution is overcoming despicable traits so that a person with good character is formed. Like generous, patient, grateful, and humble.	Al-Ma'ârij: 19-21
2.	Intermediary into <i>Shibgah Allah</i>	The attachment of good values after prayer, for those who really enter into the value of the prayer.	Al-Ma'ârij: 22-23
3.	Prayer teaches trustworthiness in speaking, acting, and making promises	Our testimony in prayer is a form of our promise to unite Allah both in words, deeds, and promises to others	Al-Ma'ârij: 32-33
4.	Prayer teaches discipline	The time, the pillars of prayer, and the legal conditions for prayer are matters that have	Al-Ma'ârij: 34

		been regulated so that we are required to be disciplined in this	
5.	Prayer prevents abominable and evil deeds	Upholding prayer with full solemnity will fortify oneself from the emergence of heinous and evil deeds	Al-Ma'ârij: 29

Source: Interview of teachers in Pondok Taman Cinta Al-Qur'an.

## 2. Internalization of Moral Values of *Sûrah Al-Ma'ârij Verses 19-35*

Based on the understanding of the teachers at the Taman Cinta Al-Qur'an Islamic Boarding School towards *Sûrah Al-Ma'ârij* regarding the urgency of prayer in cultivating moral values in students, the internalization process carried out in forming habits in maintaining prayer is carried out in the form of lectures, giving motivation, as well as several other supporting programs.

The process of internalizing moral values in *Sûrah Al-Ma'ârij* verses 19-35 at Pondok Taman Cinta Al-Qur'an is carried out in several forms including:

### a. Lectures (giving advice)

Lectures or giving advice play an important role in shaping the morals of students and female students, this is given to every *halaqah* they carry out, besides they memorize in the *halaqah* they are also given advice and motivation regarding the formation of their own morals.

### b. Habituation and Practice

To shape the morals of the students and female students by holding programs such as the character Qur'an which are carried out every Saturday afternoon, then getting the students and female students to go to the mosque early (15 minutes before the call to prayer), then also carrying out mutual cooperation activities every day, then watch videos related to

the formation of morals, and make a habit of not having the term seniority in everyday life related to interactions between fellow students and female students.

c. *Uswah* (be a role model/example)

Provide a good example in daily life for male students and female students, by carrying out the order and rules of the boarding school properly, so The male students and the female students follow the directions of the Ustâdz, Ustâdzah, and all residents in the boarding school.

d. *Targhîb wa Tarhîb* ( Motivation and Prohibition)

Motivation is the form of enthusiasm and provide inspirational stories about a good someones personality. So the students have the higher motivation than before. Then provide the rewards for the students who are successfull in gaining the knowlegde and achieving the targets programs. While the prohibitions are consists of the rules and regulations that must be obeyed. In addition, the students are given insight regarding motivations and prohibitions from religious presfective through the messages of the Qur'an and *Hadits*.

The aims of achieving the discipline and moral values of students are conducted by giving a written agreement between students and The Pondok Institution about the prohibitions (regulations) of the Pondok Taman Cinta Al-Qur'an.

Based on the observations consistent sanctions are given by the teacher everytime a students violates the rules and gives a deterrent effect, so as to create a significant influence on students attitude and behaviours.

TABLE 4.2.

THE ANALYSIS INTERNALIZATION OF MORAL VALUES OF *SÛRAH AL-MA'ÂRIJ* VERSES 19-35

No.	Internalization Program	Implementations	Goals
1.	<i>Ta'lim</i>	<i>Ta'lim</i> is done after Halaqah	To form of Moral Values by adding religious insight
2.	Habituation and Practices	<ul style="list-style-type: none"> <li>- <i>Qur'anic Character</i></li> <li>- Go to the Mosque early (15 menit before <i>Adzan</i>).</li> <li>- Getting used to mutual cooperation in cleaning</li> <li>- Watch educational videos about moral formation.</li> <li>- Retraining does not discriminate or seniority.</li> </ul>	To form of Moral value of discipline, mutual cooperation ./collaboration and tolerance
3.	<i>Uswah</i> (be a role model/ give sample)	- The teachers show good characters as model /sample in daily activities for the male and female students by following the rules of Pondok's regulations properly.	Exemplary Values
4.	<i>Targhîb wa tarhîb</i> (Motivation and Prohibition)	<ul style="list-style-type: none"> <li>- The teachers give motivation, encouragement, inspiring stories, and provide rewards for their students achievements.</li> <li>- Prohibitions in Pondok are in the form of rules and regulations that must be obeyed.</li> </ul>	The value of responsibility and holding the trust

Source: Interview of Teachers in Pondok Taman Cinta Al-Qur'an