

Contextualization of Islamic Education: Differences in Internalization of Religious Values in Rural and Urban Madrasahs

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2

Abstract

The internalization of religious values in adolescents cannot be separated from the religious education process in the environment where the students are located. For this reason, this study aims to explain how to internalize religious values in students in rural and urban Madrasah Aliyahs on Lombok Island. This study employed a descriptive, phenomenological, documentary, and understanding qualitative research approach. To photograph the two poles of two distinct locations, i.e., urban and rural madrasahs on Lombok Island, with specified categories, the study's setting took two extreme points in sampling madrasahs. In-depth interviews, observation, and documentation were used as data collection methods. Purposive sampling, meanwhile, was utilized to select the sources. The findings highlighted that the internalization of religious values was implemented in the classroom learning and religious activities in the madrasahs' internal and external environments. In urban madrasahs, a structural-functional approach with several characteristics was used as a tool for helping students internalize Islamic religious values. Madrasahs in rural regions, on the other hand, put more emphasis on a cultural approach with flexible, dynamic, and adaptive characteristics where education takes into account cultural aspects and societal values. Consequently, a more persuasive approach was applied in rural madrasahs.

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Keywords: Strategy for internalizing religious values, rural madrasahs, urban madrasahs, contextual Islamic education

A. Introduction

This study aims to elucidate the process of internalizing the religious education values in rural and urban Madrasah Aliyah (Islamic senior high school) students on Lombok Island. The urgency of this research is motivated by the complexity of adolescent problems in rural and urban areas on Lombok Island. In this case, rural young men have almost the same responsibilities as adults. As acknowledged by 10 out of 57 student informants in rural areas, many young men admitted that they were used ¹ earning a living to be quickly recognized in the community. Also, there is a ¹ compulsion to enter adult territory at a young age. Likewise, young women “suddenly become wives/mothers” since ¹ they married in adolescence and even married while they were students.

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The fact mentioned earlier is still frequently observed in rural students today, but another fact is that students must also make many adjustments and hone skills to thrive in the face of technological challenges. Allegedly, resistance attempts are being made to preserve the customs of indigenous communities, causing a gap in religious beliefs and behavior in ¹ the community, including in Madrasah Aliyah students. This modernity has triggered social changes in Lombok people, including ¹ the penetration of government policies that have turned numerous isolated locations on Lombok Island into the center of tourist destinations. One of the penetrations or interventions of Islamic da'wah is the establishment of Islamic educational institutions (madrasahs). Therefore, in rural and urban regions, religious education provided by madrasahs is essential to developing adolescent religious behavior (2018 research notes; See also Mareta, 2018, 2021).

The internalization of Islamic educational values has been the subject of several prior research. For instance, Imam and Arini (2019) discussed how madrasah students might develop social awareness by internalizing Islamic religious education values. Isnaini (2013) described the internalization of character education values in madrasahs. The integration of religious moderation in the curriculum of Islamic boarding schools has been reviewed by Khotimah (2020). In addition, Maisyanah and Inayati (2019) studied the internalization of Islamic religious education values in the Meron tradition. Sukarta (2018) also analyzed how Al-Islam and Kemuhammadiyah's learning internalized multicultural da'wah. Moreover, the internalization of tolerance values in Islamic religious education learning in schools was explored by Usman and Widyanto (2019); the internalization of the value of tolerance in Islamic education was researched

by Nugroho (2019); the internalization of anti-corruption values as a hidden curriculum in Gontor was also investigated by Muqorobin and Abdurrahman (2022). Nevertheless, the discussion on how the strategy of internalizing religious education values by taking madrasah backgrounds differs between rural and urban areas, especially on Lombok Island, has not been widely studied. Further, this research is not to compare rural and urban madrasahs but to demonstrate how friction between modernity and tradition in both urban and rural communities, an undeniable fact, affects behavioral changes that may occur in an evolutionary or revolutionary manner.

Internalizing religious values illustrates how individual students with personal values may accept, grasp, and interpret universal values (general values). Since universal values are the social and historical formation results, they frequently have diverse meanings for different people. It is referred to as social construction results because social interactions with family, peers, educational institutions, and the community shape the meaning of these universal values. Meanwhile, it is said to be the historical construction results as it is formed from culture as a network of values that predecessors have passed down from generation to generation. Therefore, this study demonstrates how the internalization of Islamic religious values in madrasahs is one of the contexts that bring together universal and personal values with the realities or phenomena of life that students face.

Etymologically, the word internalization indicates a process. In the Great Dictionary of the Indonesian Language, internalization is a deep appreciation, deepening, or mastery that takes place through guidance, assistance, and others (Ministry of Education and Culture of the Republic of Indonesia, 1989, p. 336). Meanwhile, according to Kluckhohn, value is an explicit or implicit desired conception that influences an action, or in other words, is a belief that can make a person act based on his choice (determination) (Becker & Connor, 1983, p. 2). As Rokeach stated, values are standards that direct the actions and ways of making decisions for each person toward particular objects or situations, which are very specific in nature (Rokeach, 1968, p. 16).

Alternatively stated, values are the fundamental supports of attitudes and are the primary reference for the occurrence of a behavior. Attitudes are, in turn, manifested in behavior, and values are usually thought of as beliefs that constitute the desired end state; these beliefs are deemed to underlie the process of attitudes and behavior. Moreover, attitudes are cognitive and affective orientations toward specific objects or situations, while behavior is seen as a consequence of one's values and attitudes. When attitudes and behavior are observed in general patterns, they are seen to provide inferences about the values that underlie them both.

The internalization of values is very different from the internalization of science (Mulyadi, Basuki, & Rahardjo, 2016, p. 162). What is meant by internalizing the values of Islamic teachings is profound guidance and appreciation of religious values combined with educational values as a whole, which aims to unite the personality of students so that they become one character of students. In a psychological framework, internalization is defined as incorporating or unifying attitudes, standards of behavior, opinions, and others in the personality. According to Khoiruddin, the role of religious education (Islam) must be able to integrate and/or shape the birth of an integrated, synchronous, incorporated, and in-line personality between knowledge (cognitive), religious sense (affective), and daily behavior (motor) to display individual, social, and public piety (Nasution, 2014, p. 37–38).

In this case, this research used a descriptive qualitative method. The setting in this study took two extreme points in madrasah sampling to photograph two different poles of the region. Urban madrasahs were represented by Madrasah Aliyah Negeri (MAN) 1 and MAN 2 Mataram, located in the heart of the capital city of Nusa Tenggara Barat Province. On the other hand, rural madrasahs were represented by four Madrasah Aliyah (MA) with specific categories. The researchers chose madrasahs in rural areas classified as remote or underdeveloped villages with several categories, including geographical aspects, accessibility of educational infrastructure, and the existence of Komunitas Adat Terpencil (KAT; Remote Indigenous Communities), i.e., MA located in mountainous and coastal areas with the category of Indigenous Peoples Areas. They consisted of 1) MA Nurul Ijtihad Al Ma'arif NU Lenser, Kuta Village, Pujut Sub-district, Lombok Tengah Regency, (2) MA Nurul Mujahidin Selong Belanak, Praya Barat Sub-district, Lombok Tengah Regency, (3) MA Ma'arif Riyadul Falah Aikperapa, Aikmel Sub-district, Lombok Timur Regency, and (4) MA Gaust Abdurrazak Nahdlatul Wathan (NW) Tumpang Sari, Senaru Village, Bayan Sub-district, Lombok Utara Regency. Bayan sub-district, for example, is a rural area where the Kampung Sasak community is widely known as *Wetu Telu* adherents.

Data collection methods were the questionnaire, documentation, observation, and in-depth interviews. Data collection was preceded by the distribution of open questionnaires to a total of 132 MA students at MAN 1 (48 students) and 2 Mataram (30 students), MA Nurul Ijtihad Al Ma'arif NU Lenser (12 students), MA Nurul Mujahidin Selong Belanak (15 students), MA Ma'arif Riyadul Falah Aikperapa (12 students), and MA Gaust Abdurrazak NW Tumpang Sari (15 students). Afterward, observations were made on what happened at the research site, either openly or in disguise. The researchers planned and spontaneously conducted interviews during the observation to explore the experience of internalizing students' religious values with in-depth

interviews. In this study, aside from students, data sources included teachers, madrasah heads, parents, and stakeholders (chairpersons of foundations, community leaders, and religious leaders). The selection of data sources was determined by purposive sampling, considering their suitability for research interests. Furthermore, the documentation collected was correlated with the activity of internalizing the religious teaching values in each madrasah studied, both written data and recorded data, such as photos of activities, institutional infrastructure, and educational documents, either collected by researchers or those already available at the madrasahs. Then, the data analysis method in this study was descriptive and holistic, utilizing three activity lines that interacted with each other continuously: reducing data, presenting it, and drawing conclusions or verifying (Miles & Huberman, 1992, p. 17–19).

B. Results and Discussion

The Sasak people on Lombok Island are rich in socio-religious rituals, including commemorating major Islamic holidays. They include the celebration of 1 Muharram as the Islamic New Year, 10 Muharram as Ashura day, Safar month as the month of rejecting calamity, Rabiul Awal as the month of the birth of the Prophet Muhammad, Rajab as the month of forgiveness for those who repent, Sha'ban, i.e., Nisfu Sy'ban, as a good month to pray for long life, lots of fortune, and strength of faith, and the month of Ramadan, as the month the Qur'an was revealed, in addition to the fasting month. Then, the month of Shawwal is the celebration of Eid al-Fitr, i.e., the month of victory against lust during a month of fasting and the month of Dzulhijjah as the feast of sacrifice. The diversity of religious practices also exemplifies how religion takes on many different manifestations in the realities of student life. It is because, in the history of the spread of Islam on Lombok land, it was not present in the context of a community environment, which was empty of culture or ancestral traditions, but they already had a view of life, traditions, and customs received and inherited from generation to generation (Read Sartika & Zulmuqim, 2022, p. 165–166; Athhar, 2005; Zuhdi, 2014).

In urban areas, the practice of carrying out the religious and cultural traditions of the Lombok people is still common, but the different views of life from rural communities have caused urban communities to have a more open view of life and adapt quickly to new values. Meanwhile, rural communities still tend to be shackled by tradition. According to Rachman (1986, p. 185), the view of life that stems from tradition is, in fact, challenging to shake, let alone topple, so development must make adjustments in its implementation, especially regarding sensitive issues, such as changes in values.

For this reason, establishing madrasahs on Lombok Island can be a bridge so that renewal or modernization runs without losing the local wisdom values under Islamic education values. Irawan, Ahyani, Jafari, & Rofik (2021) mentioned that the role of madrasahs includes (1) institutions that teach religious knowledge, (2) the media for the preservation of Islamic teachings, (3) moral cultivation media, and (4) pillars of Islamic education. It suggests that madrasahs, as Islamic educational institutions, have a significant role and function in forming religious behavior. This role is implemented through internalizing educational values into the classroom learning process, outside the classroom, and in the madrasah environment.

Religious rituals are also a combination of knowledge and beliefs implemented in personal religious rituals, such as prayer, fasting, zakat, reading the Qur'an, and understanding the Qur'an contents to get closer to the Creator. Conversely, public religious rituals by paying attention to the involvement of students in rituals or worship carried out together with others, such as involvement in the mosque where students live and the prayer room in the student's school environment.

A personal religious ritual is a form of actualization of one's religious behavior. A personal religious ritual is a worship, usually done daily, either at home or outside, alone or with family, such as performing sunnah worship or reading the Qur'an. In this study, habituation traditionalized by madrasahs shaped students' behavior in performing personal religious rituals, such as praying five times a day, reading the Qur'an, and sunnah worship. The survey was conducted by the researchers on 132 MA students at MAN 1 (48 students) and 2 Mataram (30 students), MA Nurul Ijtihad Al Ma'arif NU Lenser (12 students), MA Nurul Mujahidin Selong Belanak (15 students), MA Ma'arif Riyadul Falah Aikperapa (12 students), and MA Gauts Abdurrazak NW Tumpang Sari (15 students). The percentage between rural and urban adolescents carrying out personal religious rituals can be seen in the following table:

Table 1: Percentage of Personal Religious Rituals between Rural and Urban Students

Dimension: Private Religious Ritual	OFTEN		SOMETIMES		NEVER	
	R	U	R	U	R	U
Compulsory prayer five times	87.04%	100 %	11.11%	0.00%	1.85%	0.00%
Sunnah prayers and fasting	51.85%	39.74%	44.44%	58.97%	3.70%	1.28%
Reading the Qur'an	68.52%	89.74%	27.78%	10.26%	3.70%	0.00%
Reading the Qur'an and understanding it	27.78%	32.05%	40.74%	44.87%	31.48%	23.08%

* Description: R = Rural and U = Urban

In carrying out the five daily compulsory prayers, urban adolescents scored 100%, meaning that all urban students performed the five daily prayers, while for rural students, 11.11% sometimes did it, and 1.28% never even prayed. Rural adolescents sometimes did not even pray five times a day because they were still learning to recite the prayer readings; when they enrolled in the madrasah, some could not read and write the Qur'an (Results of interview data, 2018).

Considering the environmental context, these students were in an area still holding local customs or traditions, such as the Wetu Telu tradition, where they only pray according to their beliefs at certain times. As Purnawan (pseudonym) said in a low voice, he told how he could become a madrasah student.

"Orang tua saya jarang shalat, tapi orang tua saya yang memasukkan saya ke madrasah, karena agar saya bisa baca alquran dan hafal bacaan shalat, saya sudah dua kali dikeluarkan dari sekolah saya sebelumnya, karena saya terjerumus pada lingkungan yang tidak baik, suka merokok, mabuk-mabukkan, sampai akhirnya orang tua saya memasukkan saya ke madrasah ini, alhamdulillah sekarang saya sudah masuk iqra 3 dan pelan-pelan dibimbing bacaan shalat oleh ustadh, dan sesekali oleh teman-teman".

[*"My parents rarely pray, but it was my parents who sent me to the madrasah so that I could read the Qur'an and memorize the prayer readings. I was expelled from my previous school twice because I fell into a bad environment, liked to smoke, and drank heavily until finally, my parents enrolled me in this madrasah. Alhamdulillah, I have now read Iqra 3, and I am slowly being guided for the prayer reading by the ustadh (teacher) and occasionally by friends."* (Interview, Purnawan, a student of MA Nurul Ijtihad Al Ma'arif NU Lenser, February 17, 2018)]

The religious experience that Purnawan underwent at the madrasah has provided much knowledge to the point of strengthening the belief that prayer is an obligation that must be carried out by everyone who claims to be Muslim. According to him, at the beginning of school at the madrasah, there was initial rejection because, at home, he still met friends who were a bad influence. However, gradually, after making new friends at the madrasah and participating in many religious activities, his attention and concentration were diverted. Religious activities conducted together with the community, both parents of students and teenagers around him, have provided an inner experience so that he could change his habits and perceptions about the meaning of friendship and self-actualization.

"Awalnya ada rasa marah dalam hati, karena saya merasa jauh dan dijauhkan dari teman-teman saya yang dulu oleh orang tua saya, namun sekarang saya malah malu, sampai sebesar ini saya tidak bisa shalat, tidak bisa baca alquran,

dan sekarang merasa beruntung bertemu teman-teman baru dan ustadh yang selalu membimbing saya”.

[“Initially, there was anger in my heart because I felt distant and isolated from my old friends by my parents. However, I am now ashamed; I cannot pray and read the Qur'an to this big. Also, I feel lucky to meet new friends and *ustadh* who always guide me.” (Interview, Purnawan, a student of MA Nurul Ijtihad Al Ma'arif NU Lenser, February 17, 2018).]

Purnawan's spiritual awareness was moved by environmental experiences that provided "protection" or communities that maintained Islamic values, such as the recitations routinely carried out by madrasahs. The participants were always filled with more than 100 people, including students and adolescents living around the madrasah. It gives a new meaning to self-actualization that gathering adolescents in a community must have good values and benefits for others.

On the other side, urban students who performed the five daily prayers (*mahdhah* or compulsory worship) were strongly supported by the habituation process at school and with family. Likewise, madrasahs have made a system or habituation tied through school rules for sunnah worship, such as Dhuha prayer, *tadarus* (reading) Qur'an, and fasting Monday-Thursday. Students were greatly helped or, more precisely, trained to maintain consistency in worship. From the study results, they at least carried out the worship stipulated by the madrasah in the rules, such as:

- a. Dhuha prayer: Based on research findings, Dhuha prayer has become a habit instilled in two urban madrasahs, believing that if it is carried out before learning, it will have implications for the students' spirituality and mentality who will and are studying.
- b. *Tadarus* and memorizing the Qur'an: This activity was also carried out every day before entering the first hour of learning. For students who have already had the desire to memorize the Qur'an, they used their free time for memorizing. Most students also believed reading the Qur'an could draw them closer to Allah SWT and increase faith and piety, which has implications for positive attitudes and behavior, self-control, calmness, and keeping the tongue from speaking dirty.
- c. Fasting Monday-Thursday: Although there was no written rule, many students did it, especially students who were members of the Youth Mushalla (in urban madrasahs). Fasting Monday-Thursday is also always emphasized by madrasahs for students to do it. To ensure the continuity of the Monday-Thursday fasting, the Youth Mushalla (Remush) organized Recitation and Tahsin programs on Monday and Thursday afternoons, combined with iftar. It was as stated by Hendra, Head of Youth Mushalla at MAN 1 Mataram:

“Kami, komunitas remaja Mushalla, sebisa mungkin melaksanakan puasa senin kamis. Itu menjadi ajang latihan dan peningkatan kualitas ibadah kami, agar

kami bisa saling mendukung. Setiap hari senin, sambil menunggu menjelang berbuka, kami melaksanakan tilawah dan kegiatan Tahsin pada hari kamis.”

[“We, the Youth Mushalla community, do our best to fasting on Monday and Thursday. It is a place to practice and improve the quality of our worship so that we can support each other. While waiting for iftar, we carry out recitations every Monday and Tahsin activities on Thursdays.” (Interview with Hendra, Head of Youth Mushalla at MAN 1 Mataram, February 20, 2018)]

- d. Prayer together and *Istighatsah*: MA students are at a problem-prone age, so cultivating praying together is an excellent choice to dampen students' emotions. This activity was usually carried out during IMTAQ activities, held every Friday for urban madrasah students.

Rural madrasahs also required Dhuhr prayers in congregation and promoted sunnah worships, such as Dhuha prayer, sunnah fasting Monday-Thursday, and praying/*istighatsah*. Catching this phenomenon, madrasahs also always ended every IMTAQ activity by praying together at the end. Several madrasahs also conducted *istighatsah* before the examination to maintain the mentality of students or when there were humanitarian events, such as natural disasters. Prayer is also believed to provide benefits, firstly, as a medium of communication with the Creator; secondly, it is a medium to raise awareness to achieve something good and avoid something wrong; third, it is a medium to ask for help from Allah SWT.

Moreover, the sunnah worship rituals institutionalized or scheduled by the madrasahs really helped students make habituation, even though some rural and urban students did not carry it out. It was triggered by the fact that for sunnah worship, students still relied on external support or regulations allowing them to carry it out. However, some students practiced other sunnah worships, which they personally did outside of school hours, such as the *rawatib ba'diyah* and *qabliyah* prayers (sunnah prayers before and after the compulsory prayers), *tahajjud* prayers, and reading the Qur'an after maghrib prayers.

The ritual of reading the Qur'an was the urban madrasah school program, so almost all students inevitably performed it. It is because the madrasah system or regulations "forced" students to read it every time they started the first lesson. Meanwhile, for rural students, the habit of reading the Qur'an was carried out during religious activities outside of learning, such as routine recitations, except for those still learning to read the Qur'an.

In the ritual of reading and understanding the Qur'an, rural and urban students almost had the exact implementation. Students who memorized the Qur'an or followed the *tahfiz* program, on average, read the Qur'an every day. Meanwhile, those who sometimes did so were divided into two categories. The first are those who often read the Qur'an but rarely try to understand it, and the second are those who rarely read it,

but it is inevitable that every time they read it, they try to understand its meaning. Additionally, the students who never tried to understand its meaning were mainly distributed among students who actually had a high/regular reading rate of the Qur'an, and the rest were students who only read it occasionally.

For urban madrasah students, the implementation of personal religious worship was mostly supported by environmental pressure, which was primarily intervened by experience through religious activities created in the madrasah's internal environment. Meanwhile, apart from being intervened by activities in the madrasah's internal environment, rural madrasahs were also heavily influenced by the external environment. Both have raised awareness of the importance of personal religious worship so that students are accustomed to doing worship, whether compulsory or the sunnah. Such environmental contexts and religious activity entities contribute to the formation of students' religious attitudes and behavior (Muhammad, 2020).

Based on the explanation described above, both rural and urban madrasahs each had advantages in the strategy model utilized, both in the classroom learning process, madrasah internal environment, and madrasah external environment, as presented in Table 2 below.

Table 2.

2 Strategy for Internalizing Religious Education Values in Rural and Urban Madrasahs

Environmental Pressure	Rural	Urban
Strategies carried out in the classroom learning	- Using more of the classical approach and discussion within the framework of the student-centered learning (SCL) approach	- Using the SCL approach with more varied methods supported by adequate facilities
Strategies carried out in the madrasah's internal environment	- Using a persuasive strategy with more habituation due to invitations and modeling	- Using a power strategy implemented in the application of rules (reward and punishment) to create habituation of discipline and exemplary
Strategies carried out in the external environment of the madrasa	- Community-based religious activities - The surrounding environment becomes a source of learning,	- Religious activities in the community are more of an annual event or a supporting event than the activities of extracurricular units.

and religious
education becomes
more contextual.

First, in the learning process, both used the classical system with the approach to make students subjects in the learning process with varied learning methods. In inculcating good Islamic teaching values, including faith, piety, human relations, and morality, urban madrasahs often use moral reasoning approaches (Richardson, 2018) and forecasting consequences. It is where students were invited to find the consequences caused by the question-and-answer method, information searching, and learning started with a question. Meanwhile, in rural madrasahs, aside from faith, piety, social relations, and noble morality, there was local content for madrasahs affiliated with an Islamic organization, such as Nahdlatul Ulama and Nahdlatul Wathan. In the learning process, the approach applied was discussion, question, and answer. Here, the small number of students made the discussion method enjoyable. As stated by an Islamic religious education teacher:

“Guru kadang bingung menerapkan model pembelajaran, jenuh dan stamina semangat yang dimiliki siswa juga sangat limit, maka seringkali metode yang dipakai adalah diskusi, biar tidak jenuh, dan kita sampaikan fenomena-fenomena yang berkaitan dengan akhlak misalnya tentang korupsi atau politisasi agama”

[“Teachers are sometimes confused about applying the learning model and bored, and the stamina of the students' enthusiasm is also very limited. Thus, frequently, the method used is the discussion to avoid getting bored, and we present phenomena related to morality, such as corruption or the politicization of religion.” (Interview with Ustadh Indra, an Islamic religious education teacher at MA Nurul Ijtihad NU Lenser, on January 7, 2018, and confirmed on September 24, 2022)]

From this discussion method, it developed a value clarification approach, where this method helps students learn to make decisions about positive or negative values for an event.

Second, in internalizing the religious education values in the madrasah's internal environment, urban madrasahs used more power strategy by strengthening the enforcement of rules and codes of ethics whose implementation was strictly maintained. For creating a religious culture within the madrasah environment, this strategy puts forward various approaches as described above. All students' and the madrasah academic communities' activities were also regulated by the madrasah rules and code of ethics. In MAN 2 Mataram, the reward points and punishments for what students do

were very detailed (The Pocket Book of Disciplines for Students of MAN 2 Mataram). Meanwhile, MAN 1 did not explain in detail the reward and punishment points but instead described the violation categorizations or levels, ranging from level one to five violations (Decree of the Head of Madrasah Aliyah Negeri 1 Mataram Number 58 of 2017 concerning Rules for Students of MAN 1 Mataram). According to one teacher, this power-strategy approach effectively enforced student discipline.

“Penerapan tata tertib yang dibarengi point reward dan punishment, menuntut siswa senantiasa patuh pada aturan, sehingga siswa terbiasa dengan hal-hal yang baik, berfikir dua kali untuk melanggar, dan ini efektif, masalah kenakalan teratasi dan tidak ada jenis pelanggaran yang berarti, paling-paling terlambat sekolah saja”.

[“The application of the rules accompanied by reward and punishment points requires students always to obey the rules so that they get used to good things and think twice about breaking them. Moreover, it is effective, with the problem of delinquency being resolved and no significant violation types, at the most, they are late for school.” (Interview with Ustadh Zaenuri, Deputy Head of Student Affairs at MAN 1 Mataram, on February 19, 2019, and confirmed on September 24, 2022)]

Meanwhile, urban madrasahs were more curative or rather problem-based in providing guidance. If phenomena or events interfere with the learning or interaction process in the classroom, students are only given guidance, such as in the case of students with veils. Although there was a compromise in the settlement after negotiation and guidance (giving a different view from what was believed by veiled students), there was an impression that students finally “gave in” to the decision. It is because, according to the student, she still wore the veil outside of school and refrained from wearing it in the school environment, especially in the classroom.

In the process of fostering urban madrasah students, it was also carried out through the enforcement of rules and required students to participate in extracurricular activities according to their interests and talents so that student attendance at the madrasahs could reach ten to ten hours and a half.

“Senin pembelajaran dimulai dengan upacara bendera pada pukul 07.00 sampai dengan pukul 08.00, dan jam pulang pada pukul 14.45. Selasa sampai Kamis, pembelajaran dimulai pukul 07.00 diawali membaca alquran selama 30 menit, dan jam pulang pada pukul 15.00. Pada hari jumat pagi mulai pukul 07.00-08.30 dilaksanakan kegiatan IMTAQ, dan jam pulang pada pukul 15.00. Sementara pada hari sabtu, pembelajaran dimulai pukul 07.00, dan jam pulang adalah pukul 13.00. Setelah melangsungkan pembelajarandi kelas, siswa diharuskan mengikuti kegiatan ekstrakurikuler sampai dengan pukul 17.30.”

[“On Mondays, learning begins with a flag ceremony from 07.00 to 08.00, and the time to go home is 14.45. From Tuesday to Thursday, learning starts at 07.00 and begins with reading the Qur'an for 30 minutes, and the time to go home is at 15.00. On Friday morning, from 07.00-08.30, IMTAQ activities are held, and the time to go home is 15.00. Meanwhile, on Saturday, learning starts at 07.00, and the time to go home is 13.00. After learning in class, students are required to participate in extracurricular activities until 17.30.” (Interview with Muhammad Syarief Hidayat, Head of Youth Mushalla at MAN 2 Mataram, on December 12, 2018)]

It differs from rural madrasahs, which enforced discipline more persuasively, not-too-strict rules or regulations, and punishment not regulated in detail. The persuasive approach was also more appropriate to describe how to internalize the religious teaching values in rural madrasahs without wanting to mention that rural madrasahs also have power. It lies with **the Head of the Foundation** or Head of **the Madrasah**, who is **also** a religious figure in his environment, so he becomes a barometer or role model for students in behavior. Therefore, the approach strengthened and felt effective was the modeling or exemplary strategy, especially in their devotion, sincerity, and responsibility in the community. It supports Henderson's findings, arguing that modeling strategies offer particular promise for facilitating good character development and should consider how these strategies can be best actualized in schools (See Henderson, 2020). Further, it is about what and how modeling strategies for internalizing values in strengthening character education (Read Sanderse, 2013). This article reviews the relevant pedagogical and psychological literature to shed light on these questions.

In rural madrasahs, religious guidance was carried out intensively in dealing with cases related to the meaning of religious teaching values. Madrasahs, on average, have already known the basic knowledge and initial behavior of students since it is not uncommon for parents themselves to come and escort their children voluntarily to be educated. However, it is common for teachers to look for or visit parents, so their children want to go to madrasahs.

The third is the implementation of the internalization of religious values in the external madrasah environment. In this area, the environmental setting of rural and urban communities was hugely different in how each madrasah carried out the treatment or strategy. In urban madrasah, activities involving the community were more of an annual event, such as a grand recitation inviting parents to attend the madrasah anniversary or supporting events (accompaniment events) for religious activities carried out by extracurricular units (Youth Mushalla, PMR [The Indonesian Red Cross Society], and Scouts), such as social services or giving compensation to the poor.

Moreover, the parents' meeting with the madrasah was only held at the beginning of the new school year for new students to socialize with the madrasah program, student rules, and agreements on committee payments. Furthermore, the involvement of parents in urban madrasahs was represented by the madrasah committee, consisting of community elements (parents/guardians of students, community leaders, and educational leaders), the business/industry world (professional organizations of education personnel), alums, and the teacher council.

More specifically, MAN 1 and 2 Mataram understood that education is not only the responsibility of the government but also the responsibility of parents and society. Therefore, madrasah principals should activate all levels, especially madrasah administrators and committees, to be more active in helping to facilitate education implementation in schools, either directly or indirectly, by utilizing the existing capabilities of parents, the community, and the government. Furthermore, their participation was not only material and financial but also thoughts and inputs to achieve quality education in the education unit. It is expected that the madrasah committee can facilitate the learning process and then achieve quality education implementation, as stated by the Head of MAN 2 Mataram:

“Kami melibatkan Perguruan Tinggi yaitu UIN, UNRAM, termasuk pihak pihak sponsor banyak yang mengback-up, ada dari perbankan dan bimbingan belajar. Dan komitenya tidak hanya kepala sekolah, anggota komitenya kombinasi, ada yang orang luar unsur dari tokoh pendidikan, tokoh masyarakat, dari internal, kita masukkan tokoh tokoh yang punya kredibilitas dan punya nilai jual dimasyarakat, seperti mantan Rektor UIN yang terpilih jadi anggota komite, dan kebetulan cucunya sekolah disini, kemudia ada juga ketua Kadin, yang senantiasa memberikan bantuan dana kepada siswa kurang mampu, nah itu salah satu perhatian dari tokoh masyarakat”.

[“We involve universities, i.e., UIN and UNRAM, including many sponsors who back up from banking and tutoring. Also, the committee is not only the principals. There is a combination of committee members; some come from outside elements of educational leaders and community leaders, and some are from internal. We also include figures with credibility and selling points in the community, such as the former Rector of UIN, who was elected as a committee member, and coincidentally his grandson goes to school here. Then, there is also the chairperson of Kadin, who always provides financial assistance to underprivileged students. It is one of the concerns of community leaders.” (Interview with H. Lalu Syauki, Head of MAN 2 Mataram, on November 3, 2018).]

In contrast to rural madrasahs, madrasahs could not play the role of religious education without involving students in the community or otherwise involving the

community in religious education. Consequently, the activities were more community-based, such as regular recitations in each madrasah. Rural madrasahs were also well aware that the context of the community environment should be used as a student learning source. In this case, students will not always be spectators or connoisseurs of tourism development in their area, so rural madrasahs arrange various activities related to improving life skills, which could turn students into tourism actors.

“Setiap sabtu, kami mengagendakan kegiatan yang berhubungan dengan kepariwisataan dan keterampilan, seperti belajar masak. Untuk chefnya, kami datangkan kerjasama dengan pemilik hotel. Pelatihan kelistrikan juga kami ajarkan. Kami berharap mereka keluar dari madrasah memiliki pengalaman, syukur-syukur kalau itu menjadi keahliannya.”

[“Every Saturday, we schedule activities related to tourism and skills, such as learning to cook. For the chef, we bring in collaboration with the hotel owner. We also teach electrical training. We hope they come out of the madrasa to have experience, thankfully, if it becomes their forte.” (Interview with Edy Hartono, Head of MA Nurul Ijtihad Ma'arif NU Lenser, on December 19, 2018, and confirmed on September 24, 2022).]

“Sekarang kami mencoba membuka les bahasa inggris dan perancis yang dibantu oleh wisatawan perancis yang kebetulan mereka tinggal lama, kami ingin siswa kami yang memilih untuk bekerja selepas sekolah memang mempunyai keterampilan berbahasa selain mereka trampil mengajarkan surfing, dengan tetap menasehati mengontrol shalat mereka”

[“Now, we are trying to open English and French lessons, assisted by French tourists who happen to stay long. Apart from being skilled at teaching surfing, we want our students who work after school to have language skills while still advising them to maintain their prayers.” (Interview with Ustadh Salman, Chairman of the MA Nurul Mujahidin Selong Belanak Foundation, on January 12, 2018, and confirmed on September 25, 2022).]

Moreover, teachers in rural madrasahs felt the increasingly severe challenges of modernity and the growing complexity of the problems. Therefore, learning must depart from the community needs and students as a sub-culture, especially related to religious teaching values. In this regard, morals or student behavior is in the spotlight and is so transparent, continuously to be assessed and imitated by the community. Thus, the modeling approach runs and lives in rural madrasahs very strongly.

When observing further, rural madrasahs have been able to take a contextual learning approach, i.e., learning by bringing students closer to the experience or reality of life. Learning departed from issues or problems in the community. For example, one or two students behave inconsistently with religious teachings, such as drinking *brem* (a drink perceived by the local community as liquor) because of the traditions or habits of

the local indigenous people. Hence, immediately, students conducted the process of assessing (valuing) the value associated with this phenomenon. Thus, the following strategy to do was to clarify values. Here, the teacher realized that in individual students, there had been a process of "encounter" between the norms that apply in society and the values that students believe in.

"Guru selalu bertanya berkali-kali apakah siswa shalat 5 waktu atau tidak, dan siswapun menjawab shalat, namun masih ada siswa yang memang belum bisa meninggalkan kebiasaan meminum brem itu juga ada, maka seringkali kamipun harus ikut hadir pada upacara adat setempat hanya untuk berniat agar siswa kami tidak larut pada kebiasaan itu, biasanya hal itu efektif".

[“Always, the teacher asks students whether they pray five times a day, and the students answer yes. However, some students still cannot leave the habit of drinking *brem*. Thus, we often must attend local traditional ceremonies only to ensure our students do not get caught up in the habit. Usually, it is effective.” (Interview with Ustadh Bukhori, an Islamic religious education teacher at MA Ghauts Abdurrazak NW, Bayan, on March 11, 2018, and confirmed on September 25, 2022)]

Under the experiential learning model (Kolb, 1984), rural madrasahs had an assessment that student activities in the middle or together with the community could create a forum for internalizing values because they provide concrete experiences and encounters with the empirical world.

As with the curriculum from the perspective of critical Islamic education, whatever the name of the knowledge to be taught, it requires a dynamic blend of text and context. Therefore, the contextual teaching-learning paradigm (see Johnson, 2002) needs to be applied, suggesting that every material presented by educators must be meaningful to students, and what is learned in class must always be linked to the problems and daily contexts faced by students (see also Ali, 2017; Hussien, 2007; Muqowim, 2005, p. 12; Setiarsih, 2017).

C. Conclusion

Based on the findings and discussion above, the researchers conclude that the internalization of religious education values was implemented in the learning process in the classroom and religious activities in the internal and external madrasah environment. In urban madrasahs, efforts to internalize Islamic teachings used a structural-functional approach with some of its formal systemic characteristics, supported by strong management and leadership, maintaining stability and conduciveness of madrasahs by applying power strategy through rules and codes of ethics for madrasahs. It is hoped that the achievement of educational goals based on the vision and mission determined

goes well, and there is the formation of the character of students with good morals with a pattern of discipline with reward and punishment, habituation, and exemplary. Meanwhile, madrasahs in rural areas emphasized a cultural approach with flexible, dynamic, and adaptive characteristics, where education considered cultural aspects and values within society. Hence, in rural madrasahs, a more persuasive approach was applied; although the path seemed slow in realizing the vision, mission, and educational goals determined, a very persuasive teacher or *ustadh* became a separate trigger for the madrasah sustainability.

This article has limitations. The digging of data on internalizing values in the classroom learning process did not analyze the learning tools (the existing components of the lesson plan). Thus, the subsequent research can focus on how to find the development of Islamic education learning patterns in Madrasah Aliyah, integrated with the community comprehensively.

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