

Internalization of Basic Value of *Ṣālih Akram* (BVSA) as Efforts to Establish the Moral of Students of Institute *Mathali'ul Falah* (IPMAFA) Pati Central Java

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Abstract

This article intends to know and understand the development of concepts, objectives, methods, results and evaluation of internalization of BVSA in IPMAFA Pati. Today's global world moves by bringing change more quickly and competitively, various fields experience shifts and challenges, including moral and moral crises in higher education institutions. Character education comes as a solution to the problem of morality, which we often encounter in various boarding schools. The Mathali'ul Falah Pati Boarding School in Central Java is an Islamic tertiary institution that synergizes with *Ma'had al-Jāmi'ah*. It has the concept of the Basic Values of *Ṣālih Akram* (BVSA) as an effort to prepare generations who have good professionalism and morality. This article was prepared using a qualitative-descriptive approach. Data collection methods used is field observations, interviews, and documentation studies. The results of this study indicate that the BVSA concept is values derived from Islamic boarding schools, which are being developed by IPMAFA Pati and become a scientific paradigm. The internalization of BVSA in IPMAFA Pati and *Ma'had al-Jāmi'ah* is Integration, Interconnection, and Insertion by taking into account the ten principles of BVSA. The results of BVSA internalization in IPMAFA Pati are that students are the regulations made by IPMAFA Pati, which influence them to be aware and understand how to become a generation that has good morals. Evaluation of BVSA internalization of IPMAFA students is based on an assessment of the cognitive and affective domains that appear in the Study Plan Card and Study Result Card.

Keywords: Internalization, Basic Value of *Ṣālih Akram* (BVSA), Moral.

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الملخص

تهدف هذه المقالة إلى معرفة NDSA في IPMAFA Pati وفهم تطور المفاهيم والأهداف والأساليب والنتائج وتقييم استيعابها. يتحرك العالم العالمي اليوم من خلال إحداث التغيير بسرعة وتنافسية بشكل متزايد ، حيث تشهد مختلف المجالات تحولات وتحديات ، بما في ذلك الأزمات الأخلاقية والمعنوية في مؤسسات التعليم العالي. تعليم الشخصية موجود كحل لمشاكل الأخلاق ، والتي نواجهها في كثير من الأحيان في المعاهد الإسلامية. الجامعة مطالع الفلاح في باقي ، جاوا الوسطى، هي جامعة إسلامية تتعاون مع معهد الجامعة. لديها المفهوم الأساسي للصالح الأكرم (NDSA) كجهد لإعداد الأجيال الذين لديهم مهارة جيدة والأخلاق الكريم. إعداد هذه المقالة باستخدام نهج وصفي نوعي. وطريقة جمع بياناتها عن طريق الملاحظات الميدانية والمقابلات ودراسات التوثيق. تشير نتائج هذه الدراسة إلى أن مفهوم NDSA هو القيم المستمدة من المعاهد الإسلامية التي يتم تطويرها من قبل IPMAFA Pati وتصبح نموذجًا علميًا. كانت طريقة استيعاب NDSA بين IPMAFA Pati والمعهد هي التكامل والربط البيئي والإدراج فيما يتعلق بعشرة مبادئ NDSA. نتائج استيعاب NDSA للطلاب IPMAFA Pati هي مع اللوائح التي وضعتها IPMAFA Pati ، والتي تؤثر عليهم ليكونوا واعين وفهموا كيف يكونون جيلاً يتمتع بأخلاق جيد. يعتمد تقييم استيعاب NDSA الداخلي لطلاب IPMAFA Pati على تقييم المجالات المعرفية والعاطفية التي يتم عرضها في بطاقات الخطة الدراسية وبطاقات نتائج الدراسة.

الكلمات الدالة: الاستيعاب ، القيمة الأساسية للصالح الأكرم (NDSA)، الأخلاقية

Abstrak

Artikel ini bermaksud untuk mengetahui dan memahami pengembangan konsep, tujuan, metode, hasil dan evaluasi internalisasi NDSA di IPMAFA Pati. Dunia global sekarang ini bergerak dengan membawa perubahan semakin cepat dan kompetitif, berbagai bidang mengalami pergeseran dan tantangan, termasuk krisis akhlak dan moral di lembaga pendidikan tinggi. Pendidikan karakter hadir sebagai solusi dari masalah moralitas yang mana sering dijumpai di berbagai pondok pesantren. Institut Pesantren Mathali'ul Falah Pati Jawa Tengah adalah sebuah perguruan tinggi Islam yang bersinergi dengan *Ma'had al-Jāmi'ah*. Ia memiliki konsep Nilai Dasar *Ṣāliḥ Akram* (NDSA) sebagai upaya mempersiapkan generasi yang memiliki profesionalitas dan moralitas yang baik. Artikel ini disusun dengan menggunakan pendekatan kualitatif-deskriptif. Metode pengumpulan data yang dilakukan yaitu dengan observasi lapangan, wawancara, dan studi dokumentasi. Hasil dari kajian ini menunjukkan bahwa Konsep NDSA merupakan nilai-nilai yang berasal pondok pesantren yang sedang dikembangkan oleh IPMAFA Pati dan menjadi paradigma keilmuan. Metode internalisasi NDSA antara IPMAFA Pati dan *Ma'had al-Jāmi'ah* adalah Integrasi, Interkoneksi, dan Inseri dengan memperhatikan sepuluh prinsip NDSA. Hasil internalisasi NDSA terhadap mahasiswa IPMAFA Pati adalah dengan peraturan-peraturan yang dibuat IPMAFA Pati, yang mempengaruhi mereka agar tersadar dan memahami bagaimana menjadi generasi yang memiliki moral yang baik. Evaluasi internalisasi NDSA terhadap mahasiswa IPMAFA Pati didasarkan pada penilaian pada ranah kognitif dan afektif yang dimunculkan dalam Kartu Rencana Studi dan Kartu Hasil Studi.

Kata Kunci: internalisasi, nilai dasar *ṣāliḥ Akram* (ndsa), moral.

Introduction

Moral is a term that refers to the application of the values of excellence in the form of action or behavior. Although the term moral can refer to good morals or bad morals, but in its application people with moral is always associated with goodness in their behavior. People who behave badly such as selfish, unsafe, irresponsible, and individualistic are called as immoral people.¹

Suseno stated in Sigit Muryono² that "the word moral always refers to bad human beings, so that the moral field is the area of human life which is seen in terms of its benefits as a human being". Meanwhile, Ouska and

¹ Euis Sunarti, *Menggali Kekuatan Cerita* (Jakarta : Elex Media Komputindo, 2005), 1.

² Sigit Muryono, *Empati, Penalaran Moral dan Pola Asuh Telaah Bimbingan Konseling* (Jakarta: Mitra Setia, 2011), 69.

Whellan in Ruminiati³ interpreted "morals as good and bad principles inherent in individuals or individuals".

According to Islam, moral education is always associated with faith. The basic teachings of Islamic Alquran and *Sunnah* are the main sources in formulating moral education, while the development is realized in the form of *ijtihād* of Muslim leaders who are competent in the field of Islamic education.⁴ Islamic education in Indonesia is inseparable from the role of Islamic boarding school, which is one of the educational institutions that grows and develops in the midst of society, while integrating education, which is very important. Worship to instill faith and piety in Allah SWT.

Islamic boarding school as an education in Indonesia, not only organizes education characterized by religion alone. However, more than that, pesantren also plays more roles as strong bases and strongholds that always ask and strengthen the ethics and morals of the nation. In its development, many Islamic boarding schools have synergized with formal institutions, which are Islamic tertiary institutions in preparation of a generation that has good morals and integrity.

The development of Islamic tertiary institutions was initially driven by several objectives, namely: (1) to carry out a systematic and directed study and development of Islamic religious sciences at a higher level; (2) to carry out the development and improvement of Islamic *Da'wah*, and (3) to carry out reproduction and regeneration of religious scholars and functionaries, both in the state and private bureaucracy, as well as social institutions, propaganda, education and so forth.⁵ When viewed from this historical point of view, pesantren is an urgent matter to realize the regeneration of *ulama* in Islamic tertiary institutions.

In Pati, Central Java, precisely located in the village of Purworejo, a college called the Mathali'ul Falah Islamic Boarding School in Pati, Central Java, has a unique concept called Basic Value *Ṣālih Akram* (BVSA) to prepare individuals who have horizontal (world) piety and transcendental piety (Hereafter).⁶ To express this concept, the authors are interested in reviewing the development of concepts, goals, methods, results and evaluation of BVSA internalization in IPMAFA Pati.

³ Ruminiati, *Modul Pendidikan Kewarganegaraan SD: untuk Program S1 PJJ*. I (Jakarta: Dirjen Dikti, Depdiknas RI, 2007), 32.

⁴ Limas Dodi, "Nilai Spiritualitas Sayyed Hossein Nasr dalam Manajemen Pendidikan Islam," *Dirāsāt: Jurnal Manajemen dan Pendidikan Islam* 4, no. 1 (2018): 71-90.

⁵ Azyumardi Azra, *Pendidikan Islam Tradisi dan Modernisasi Menuju Melinium Baru* (Jakarta: Logos Wacana Ilmu, 1999), 170.

⁶ M. A. Sahal Mahfudh, *Mathali'ul Falah, Tafaqquh Fiddin dan Saleh Akrom, pengantar dalam buku Mempersiapkan Insan Sholih-Akrom* (Pati: Perguruan Islam Mathali'ul Falah, 2012), v.

This type of research used in this study is a case study with a non-experimental approach which is also called descriptive research.⁷ Because qualitative research has a naturalistic paradigm, the main or main technique is field study (case), where truth is defined as includable.⁸ This type of case study research is very superior to be used when the questions in research are related to how and why and if the researcher has little opportunity or opportunity in controlling the events to be investigated, and when the focus of research is on contemporary phenomena (present) in real life.⁹

Concept of Basic Value *Ṣāliḥ Akram* (BVSA)

Righteous deeds consist of two words, each of which has its own understanding. Charity is all deeds done and with a specific intention. In the Alquran the word charity, if seen from its meaning as an act, is adjacent to several other words or expressions, such as *fi'il*, *sa'yu*, *ṣan'u*, *kasab*, and loot. The similarity between all these expressions is that all of them cover human actions. However, although in meaning they are close together, each of them has a different focus of meaning, such as the words charity and *fi'il*. Charity has a more specific meaning than the word *fi'il*. The term charity only refers specifically to the actions carried out by humans and animals, while the term *fi'il* is also used to refer to the actions of inanimate objects.¹⁰ Likewise, with other expressions, have different meanings with the term charity.

The term charity can derivate into the word *mu'amalah*. A term with form (*wazn*) which shows the meaning of the relationship/rules of behavior between one human being with another human being. The term *mu'amalah* is very popular in the study of Islamic law, when distinguishing between human behavior that is related to God and those that relate to fellow humans (Relationships with God are called worship and relationships with humans are called *mu'amalah*).¹¹ It is the derivation of the word charity to the term *mu'amalah* which gives an additional understanding to the term charity that there is an inevitability of actions that bring people together with other humans. From here the end of the month is sometimes also paralleled by the terms morality and ethics. Everything is considered related to the discussion

⁷ Suharsimi Arikunto, *Prosedur Penelitian Suatu Pendekatan Praktik* (Jakarta: Rineka Cipta, 2010), 121.

⁸ Taufik Abdullah and M. Rusli Karim, *Metodologi Penelitian Agama, Suatu Pengantar* (Yogyakarta: Tiara Wacana, 2004), 113.

⁹ Robert K. Yin, *Case Study Research: Design and Methods*, trans. M. Djauzi Mudzakir (Jakarta: Rajawali Pers, 2011), 1.

¹⁰ Al-Raghib al-Asfahani, *Mu'jam Mufradat al-faz al-Quran* (Beirut: Dar al-Kutub al-Ilmiyah, 2004), 360.

¹¹ Mahsun Fuad, *Hukum Islam Indonesia; Dari Nalar Partisipatoris Hingga Emansipatoris* (Yogyakarta: LKis, 2005), 148.

of the rules of conduct contained in relationships between fellow human beings.

The word *Ṣālih* comes from the word *ṣa-lu-ha* which means "good", which is anti-thesis of the meaning of "broken".¹² From the word *ṣalaha* then produces the form of the word *sulḥan* and *yaṣlahu*, mean "the cessation of something from damage and turns into good and benefit" In the Alquran we find the word *iṣlah* with all its changes as much as 40 times. While the word wrong with various changes found 140 times.¹³

Ṣālih in Alquran is related to the words *khayr*, *birr*, *ḥusn*, *ma'rūf* and *ḥaq*. All of these expressions hold the meaning of "goodness". But there is also a focus of different meanings on each of these expressions. The specific meaning of the term *Ṣālih* can be seen in the two word formations, namely *iṣlah* and *ṣalah*. the verb in the form *iṣlah*, for example, gives the impression that the object, which is subject to work, is damaged and the work is made to make the object harmonious and good. And the formation of the word illustrates the fulfillment of the value in the act itself.¹⁴

According to Sahal Mahfudz,¹⁵ *Ṣālih* is an ideal human figure who has the potential to be able to play an active, useful and skilled role in the lives of fellow beings for humans who are useful to others with the knowledge of pesantren relating to the needs of life, according to him the word *Ṣālih* taken from the verse QS.Al-Anbiya', 105:

وَلَقَدْ كَتَبْنَا فِي الزَّبُورِ مِنْ بَعْدِ الذِّكْرِ أَنَّ الْأَرْضَ يَرِثُهَا عِبَادِيَ الصَّالِحُونَ

Meaning: And indeed We have written in the Psalms after (We write in) *al-Zikr*, that the earth is My righteous servants (who have rights) inherit it.¹⁶

Broadly speaking, it can be translated as individuals who have horizontal piety, are able to read the signs of the times and at the same time are able to manage life on this earth in accordance with the demands of the times. Then according to Suja'i,¹⁷ *ṣālihūn* this means competent, skilled, and professional because they have high knowledge, expertise and expertise.

¹² Abi al-Husain Ahmad bin Faris bin Zakariya, *Mu'jam Maqayis al-lughah* (Beirut: Dar al-Fikr, 1392 H – 1972 M), 145. See also: *Tafsir Tabari* (Maktabah Syamilah no 1428). This basic understanding is caused by the fact that in a number of verses which tell the story of righteous deeds (which are coupled with the word faith) it is always coupled with verses that explain the activities of infidels (that are destructive).

¹³ Muhammad Fuad Abdul Baqi, *al-Mu'jam al-Mufharras li Alfaz al-Quran al-Karim* (Beirut: Dar Fikr 1981), 410-412.

¹⁴ Yusran, "Amal Saleh: Doktrin Teologi dan Sikap Sosial," *Jurnal Al-Adyaan* 1, no. 2 (2015): 124-136.

¹⁵ M. A. Sahal Mahfudz, *Mathali'ul Falah, Tafaquh Fiddin*, v.

¹⁶ Alquran, 21: 105.

¹⁷ Suja'i, "Pengembangan Budaya Mutu di Madrasah Aliyah Mathali'ul Falah Kajen Margoyoso Pati" (Master Theses, IAIN Walisongo Semarang, 2013).

As for the stages to the pious human being, it is still very difficult to achieve, but it is not impossible not to be achieved. K.H. Ahmad Yasir¹⁸ in the BVSA course said that we have not been able to reach the level of *Ṣāliḥ* enough with "الحب" which is love for those who are *Ṣāliḥ*, at least respect to the teacher or lecturer, or can also collide with *Kiai* by way of *sowan* to *ndalem*.¹⁹ This is in accordance with a meaningful poem written by Imam Shāfi'ī which reads:

"أحب الصالحين ولست منهم # لعلني أنال بهم شفاعه"

Which means: even though i am not one of those who pray, but i love them, with the hope that i will receive their *shafa'ah* in the future.

While the *Akram* is taken from the letter QS.al-Hujurāt, 13:

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا ۚ إِنَّ أَكْرَمَكُمْ
عِنْدَ اللَّهِ أَتْقَاكُمْ ۚ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ

Meaning: O people, indeed We created you from a man and a woman and made you nation and tribe so that you would know one another. Surely the most noble among you by Allah is the most pious among you. Truly Allah is All-Knowing, All-Knowing.²⁰

The word *akram* is taken from the word *karuma* which basically means good and special according to the object. A good and special human being is one who has good character towards Allah and fellow creatures,²¹ while *atqa* (*takwa*) is *imtithāl awāmīr Allāh wa ijtināb nawāhih* by following all his commands and avoiding all his prohibitions. The word piety itself comes from *waqā-yaqī-wiqāyah* which means to maintain, that is to guard oneself to save the world and the hereafter, the word *waqā* also means to protect something, namely to protect it from various things that are harmful and detrimental.

Therefore, Muslim *Akram* is believed to be the ideal form of a Muslim, that is, someone who has transcendental piety in his relationship as an individual with Allah SWT is also personified through good intentions, sincerity and makes the motivation of all his life activities only to God (*li Allāh Ta'āla*).²²

Basic Value Principles *Ṣāliḥ Akram*

¹⁸ K.H. Ahmad Yasir, November 2018.

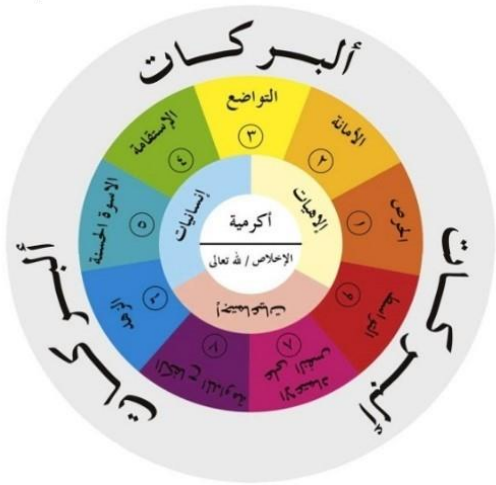
¹⁹ Ahmat Ainul Chadliq, December 2018.

²⁰ Alquran, 49: 13.

²¹ M. Quraish Shihab, *Tafsir Al-Mishbah* (Jakarta: Lentera Hati, 2012), 615-618.

²² M. A. Sahal Mahfudh, *Mathali'ul Falah, Tafaquh Fiddin*, v.

The ideal principles of *Ṣālih Akram* are explained through nine operational values and one value as a perfect "Nine" meaning that there are nine pesantren values which are always instilled and implemented in the educational process at the IPMAFA Pati and other affiliated institutions. These nine values include: *al-ḥirṣ* (taking care), *al-amānah* (trustworthy), *al-tawāḍuk* (humbleness), *al-istiḳāmah* (discipline), *al-uswah al-ḥasanah* (role model), *al-zuhd* (asceticism), *al-kaffāh al-mudāwamah* (struggle's sustainability), *al-i'timād 'ala al-nafs* (independence) and *al-tawassuṭ* (moderate). Whereas



Gambar.1, Nilai Dasar *Ṣhōlih Akrom* (NDSA, 9+1)

"one" is a value called *barakah*, which is a value that is abstract and broad as a refinement after the nine previous values can be accomplished in a complete manner:²³

²³ A.G Rozin, "Orasi Ilmiah Ketua STAI Mathali'ul Falah," Mei 1, 2018, <http://www.staimafa.ac.id/?p=692>.

In more detail, the values of the pesantren can be explained as follows:

- a. *al-Ḥirṣ* (taking care): the concept of *al-Ḥirṣ* can be found in the book *Ta'lim al-Muta'allim* which in the world of pesantren is often used to motivate the students of Islam.²⁴ *al-ḥirṣ* is interpreted as an attitude of love and curiosity towards knowledge and high knowledge so that it becomes a learning motivation that is not eroded by time and age.
- b. *al-Amānah*, according to Sujā'i,²⁵ is a basic trait that must be possessed by every individual. Honesty can be interpreted as a fair attitude as well as efforts to avoid mutually destructive competition. *al-Amānah* can also be interpreted as a trustworthy attitude in social activities which according to Ghulāyainī is termed *thiqqah*.²⁶
- c. *al-Tawāḍuk* (humbleness), a simple and modest nature in the context of social relations manifested in the form of politeness and modesty in speaking and acting. *al-Tawāḍuk* is the behavior that underlies one's respect for teachers and elders without compromising the dynamics of academic dialectics.²⁷
- d. *al-Istiḳāmah* (discipline). *al-Istiḳāmah* is intended as a form of obedience to always be obedient (consistent) and commitment in doing good and avoiding all forms of disobedience. So *al-istiḳāmah* cannot arise if inconsistencies (*mencla-mencle*) are still frequently practiced.
- e. *al-uswah al-ḥasanah* (role model), as the main principle in leadership, this trait is developed into a form of communication that is open, democratic, can be a role model for others, ready to lead as well as willing to be led.²⁸
- f. *al-zuhd* (asceticism) is a pesantren value related to the management of life orientation in the context of one's relationship with material and occupational matters. This trait is not interpreted as an effort to stay away from the material and position, on the contrary in order to be able to utilize these two things as a referee for higher achievement, namely the pleasure of Allah SWT.
- g. *al-kaffah al-mudāwamah* (struggle's sustainability), is defined as the courage to start something new for the advancement and benefit of the people, nation and religion without personal strings attached at the same time ready to bear the risks that may be faced.²⁹
- h. *al-I'timād 'ala al-naḥs* (independence), this quality is interpreted as an effort to avoid dependence on other parties so that it has the potential to

²⁴ Al-Zarnuji, *Talimul Muta'lim – Thariqut ta'allum* (Sudan: Al-Dar al-Sudaniyah lil-kutub, 2004).

²⁵ Sujā'i, *Pengembangan Budaya Mutu di Madrasah Aliyah Mathali'ul Falah*.

²⁶ M. Ghulayaini, *'Idzatunnashiin* (Beirut: Al-Mathba'ah al-Wathaniyah, 1936), 129.

²⁷ Sujā'i, *Pengembangan Budaya Mutu di Madrasah Aliyah Mathali'ul Falah*.

²⁸ Ibid., 34.

²⁹ Ibid., 58.

interfere with the independence of attitudes, principles and outlook on life which ultimately influences previous values.³⁰

- i. *al-Tawassuṭ* (moderate), which can be translated as an effort to find common ground of differences in understanding and opinion, while not acting extreme in dealing with everything.³¹
- j. *al-Barākah* (blessings), as a complement as well as perfecting the previous nine values. *al-Barākah* can be interpreted as a process of increasing goodness because of doing good deeds and deeds. Then will it automatically be realized after the nine previous plenary values are complete.³² *al-Barākah* is the increase of God's grace and favor given to His servants for the deeds done. So if someone can firmly apply the values of the pesantren above, it is hoped that all forms of pleasure or blessing will flow from the Creator. This blessing is in the form of all the pleasures that descend from heaven and earth, and any gift includes the blessings of faith, health, and peace of mind, salvation, fortune, matchmaking and so forth. That is what is meant by the value of blessing which becomes a refinement which is at the same time a motivation in implementing the nine values set.

Integration of *Ma'had Al-Jāmi'ah* into Education System IPMAFA

The integration of *Ma'had al-Jāmi'ah* model and IPMAFA Pati in its implementation can be explained by the researcher. The purpose of integration here is all activities or programs to achieve educational goals. To realize the educational goals, IPMAFA Pati developed an integrative scientific structure, integrative curriculum structure, and integration of the educational tradition with its BVSA. The analysis of the data will be described as follows:

1. Institutional Integration

Observing the vision, mission, and goals of IPMAFA education, namely producing superior people with the principle of nine plus one a. *al-Ḥirs* (curiosity), b. *al-Amānah* (honesty), c. *al-Tawāḍuk* (humbleness), d. *al-Istiqāmah* (discipline), e. *al-Uswah al-Ḥasanah* (role model), f. *al-Zuhd* (asceticism), g. *al-Kaffāh* a-Mudāwamah (struggle's sustainability), h. *al-I'timād 'ala al-naḥs* (independence), i. *al-Tawassuṭ* (Moderate), and j. *al-Barākah*. It is hoped that with these principles students can become a generation of

³⁰ Ibid., 76.

³¹ Ibid., 89.

³² Ibid., 121.

good human beings *Ṣāliḥ Akram*, *Ṣāliḥ* emphasizing competence and professionalism while *Akram* in spirituality and morality.

BVSA can be formed through an educational process that is able to build a climate that is possible to grow and develop *zikr*, thought and good deeds. Therefore, the form of IPMAFA Pati education is formatted as a merger between the pesantren tradition and the tradition of higher education. Pesantren has long been known as a vehicle that has succeeded in giving birth to humans who prioritize *zikr*, while universities are known to be able to give birth to human beings of thought and subsequently on the basis of that power give birth to people of good character and always desire to do good deeds.

The integration of institutions is developed by IPMAFA Pati, reinforcing Bilgrami's theory about the concept of Islamic Universities. He said that the aim of Islamic universities is not merely to carry out "higher education", but Islamic universities must produce scholars in the field of Islamic sciences and be willing to spread the knowledge into modern science. In addition, it also prints people who explore their knowledge in various branches of science, namely engineering, social and cultural, and science.³³ M. Natsir also said that integral Islamic education knew no separation between science and religion. Because the unification of Islamic education systems is a demand for Islamic Theology.³⁴ The integrated Islamic education system, said Kuntowijoyo, is also in accordance with Islamic teachings. Because Islam teaches that there must be a balance between world affairs and the hereafter.³⁵ The integration of the pesantren also supports Abd A'la's opinion that the pesantren is a laboratory based on culture, so that its existence is something inevitable, because studying religion without being accompanied by that cultural basis, such as studying exact science without laboratories, so for Islamic Religious Colleges (PTAI), the existence of pesantren is a must.³⁶

Islamic education really requires cultural strength. Because according to the Islamic view, science must be practiced. There is no point in knowledge without producing charity. Therefore, educational institutions, including higher education institutions must be equipped with sufficient means to foster love for the field of science through habituation and example. The rides, climate and atmosphere of educational institutions that are able to foster appreciation, love for the knowledge developed are referred to as its

³³ Hamid Hasan Bilgrami and Sayid Ali Asyraf, *Konsep Universitas Islam*, trans. Mahnun Husein (Yogyakarta: Tiara Wacana), 60.

³⁴ Abuddin Nata, et.al., *Integrasi Ilmu dan Agama* (Jakarta: Rajagrafindo Persada, 2005), 149.

³⁵ Kuntowijoyo, *Paradigma Islam: Interpretasi untuk Aksi* (Bandung: Mizan, 2017), 352.

³⁶ Ibid.

culture. Concretely, what has been developed at IPMAFA Pati is equipped with mosques and *ma'had*. These two facilities are very important to familiarize students with developing spiritual and moral values. It is not possible, to learn Islam just to read in the library and research in the laboratory. The activity must be perfected with real activities in the mosque or *ma'had*.

According to Bilgrami as an effort to establish an Islamic university there are at least three reconstructions that must be carried out namely; first, the reconstruction of the concept of integrative science between the *naqliyah* sciences and *'aqliyah* sciences. Secondly, institutional reconstruction is to make the institution of the development of the study of *naqliyah* sciences a part of the university. Third, the development of individual personalities, ranging from lecturers to alumni.³⁷

In this regard, the effort to realize an Islamic University can produce intellectuals who understand the Islamic sciences of IPMAFA Pati do, first, compile integrative scholarship between *naqliyyah* sciences and *'aqliyyah* sciences with BVSA metaphors, and integrate the *Ma'had* program come with the curriculum of IPMAFA Pati. Secondly, IPMAFA Pati formed a number of *naqliyyah* study institutions as part of the IPMAFA Pati education process, such as the Islamic Boarding School and Islamic *Fiqh* Study Center Pati and the Study of *Zakāt* and *Waqf*. Third, to develop Islamic culture in the academic community, IPMAFA Pati integrates the traditions of *Ma'had al-Jāmi'ah* such as the *Khataman* Alquran, congregational prayers, pilgrimage, pilgrimage, respect for lecturers, etc.

Thus, the integration of the pesantren education system, which is able to instill religious values and character properly, can help Islamic Higher Education achieve a scientific ethos that is able to see the organic relationship.

2. Curriculum Integration

IPMAFA Pati manifests BVSA in the form of educational programs. Sahal Mahfudz explained that BVSA is emphasizing competence and professionalism that have good spiritual and morality, he also emphasized that humans should not only be good people, but must be people who can provide maximum benefits to others.³⁸ The purpose of BVSA education is to prepare students who possess these characteristics.

According to Law No. 20/2003 concerning the National Education System article 36 paragraph (2), the curriculum at all levels and types of

³⁷ Hamid Hasan Bilgrami dan Sayid Ali Asyraf, *Konsep Universitas Islam*, 15-20.

³⁸ M. A. Sahal Mahfudh, *Mathali'ul Falah, Tafaquh Fiddin dan Saleh Akrom*, v.

education is developed with the principle of diversification in accordance with the education unit, regional potential and students. In article 38 paragraph (3) it is explained that the higher education curriculum is developed by the relevant tertiary institution by referring to the national education standard for each study program.

Based on this law, making BVSA as a basic assumption in the development of education in IPMAFA Pati which is an embodiment of the principle of diversification, so that it can be justified the national education standards. To realize these educational goals, a clear scientific structure is needed.

IPMAFA Pati requires all students regardless of majors or study programs, to master the foundations, they first study material consisting of the Alquran, Interpretation, *Ḥadith*, *Fiqh*, practice of worship, yellow book, Arabic and English.

The curriculum structure related to the historical reality of the development of Islamic higher education is driven by several objectives. They are 1) to carry out the study and development of Islamic religious sciences at a higher level in a more systematic and directed manner; 2) to carry out the development and improvement of Islamic *da'wah*; and 3) to carry out reproduction and regeneration of religious scholars and functionaries, both in the state bureaucracy and the private sector, as well as social institutions, *da'wah*, education and so on.³⁹

The instruction at *Ma'had Al-Jāmi'ah* is an integral part of IPMAFA Pati institutional and educational system. For this reason, learning at *Ma'had Al-Jāmi'ah* is regulated by the Vice Rector for Academic Affairs through the mudguard and administrators of *Ma'had al-Jāmi'ah*, both regarding curriculum, lectures, and evaluation systems.

The learning method in *Ma'had al-Jāmi'ah* combines the dialogue method and the *bandongan* method, for students who are able to read the yellow book fluently guided by *Kyai Ma'had al-Jāmi'ah* with a dialogue system. As for students who have not been able to read the yellow book smoothly using the *bandongan* system and are guided by a *mushrif* (mentor). In learning *Ta'lim al-Qur'ān* the *tarjamah* and interpretation classes, in this class for students who have the ability to read and study the Alquran well will be guided directly by caregivers. As for students who have a lack of understanding of the Alquran, they will be guided by *Mushrif*.

Seeing the curriculum structure mentioned above, the model of curriculum organization used by IPMAFA Pati is *correlated curriculum*. In

³⁹ Azyumardi Azra, *Pendidikan Islam Tradisi dan Modernisasi Menuju Melinium Baru*, 170.

addition, the *Ma'had al-Jāmi'ah* program such as improving skills competencies, improving the quality and quantity of Worship, and community service are also associated with learning at IPMAFA Pati.

Pesantren can be used as an alternative education system that is, first, the *pesantren* doesn't reject the development of the paradigm, science and modern technology, without leaving the values of the Islamic paradigm. Second, there must be a balanced curriculum between scientific trilogy based on Islam, 1) Islamic natural sciences, 2) Islamic social sciences, 3) religion sciences. It is hoped that with this curriculum, students can combine knowledge, skills and attitudes.⁴⁰

When studying the curriculum of Pati IPMAFA, among others, it seeks to provide basic competencies in Islamic sciences as a characteristic of Pati IPMAFA, as well as a foundation for the development of fields of study developed in existing majors. So that basic Islamic can be used by students or lecturers to develop fields of study in accordance with their respective majors.

Thus, the implementation of the integrative curriculum in IPMAFA Pati according to researcher uses the social demand approach. The reason is to realize the vision and mission of IPMAFA Pati Become a College of Research Based on Islamic Boarding School Values, Strengthen the transformation of science, tradition and morality, Carry out educational and learning activities, Carry out community service, Carry out studies and research, Become universities with governance culture program with the learning model integrating the *Ma'had al-Jāmi'ah* curriculum with the Pati IPMAFA curriculum.

Methods of BVSA Education in IPMAFA Pati

BVSA education at IPMAFA Pati is an integral part of the *Ma'had al-Jāmi'ah* institutional and educational system. It is for this reason that the Vice rector for Academic Affairs through the dyadic approach (interpersonal communication), triadics and others, stated that the method used is 1) Integration the total of all courses reflects the competence of study programs and the values of *pesantren* and research which includes material, lectures and assessments. 2) Interconnection, subject matter is associated with the value of *pesantren* and research contained in the syllabus and SAP. 3) Insertion, Inserting courses on the value of *pesantren* and research in the curriculum.⁴¹

⁴⁰ Husniyatus Salamah Zainiyati, "Model Kurikulum Integratif *Pesantren* Mahasiswa dan UIN Maliki Malang," *Ulumuna: Journal of Islamic Studies* 18, no. 1 (2014): 139-158.

⁴¹ Modul Sistem Integrasi Pendidikan Institut Mathali'ul Falah Pati, 2.

The implementation of the concept of integration of science and religion in education and teaching programs is carried out by the faculty level as stipulated in the applicable laws and regulations. At the faculty level the implementation of education on the basis of integration of science and religion is carried out in accordance with the principles of curriculum development. In its implementation the faculty has to provide education to the personality development subject group (MPK). This course family is a course family that is compulsory for the program and passed as a prerequisite in programming courses at the advanced level. MPK course family is a class course that characterizes the campus in developing education programs based on the integration of science and religion. In the implementation of education and teaching at the faculty level, the integration of science and religion is reflected in various learning programs. Preparation of syllabus, SAP, lecture contracts and determination of teaching materials and writing of the final project always maintain to include and integrate the Basic Values of *Ṣāliḥ Akram*. However, the implementation of the science integration program was assessed by the faculty leaders as not yet optimal.

Some of the subjects included in the Personality Development (MPK) family are 1) Al Alquran, the values contained in the Al Alquran course are divided into four terms. First, the values associated with *ḥabl min Allāh* (the relationship of a servant to God), such as obedience, sincerity, gratitude, patience, trust, *maḥabbah*, and so on. Second, the value of *ḥabl min al-nās*, namely the values that must be possessed by someone, especially related to relations with fellow human beings, such as empathy, compassion, a culture of help, help, cooperation, pray for and forgive each other, an attitude of respect, and so forth. Third, values related to *ḥabl min al-naḥs* (self), such as: honesty, discipline, trustworthy, independent, *al-Istiḳāmah*, exemplary, authority, optimism, *tawāḍu'*, and so on. And fourth, the value of *ḥabl min al-'ālam* (relationship with the natural surroundings), such as: beauty, sensitivity, balance, sustainability, cleanliness, caring, and so forth. 2) Sufism moral course, In the description of Sufism moral course, students are invited to understand and analyze Sufism in modern life, the purpose of Sufism morality, how to manage the heart as the core of moral education such as repentance, patience, *zuhd*, *khawf wa rajā'*, *ḥub*, mortal, and alms power.

Some of the values and characteristics of this course are the strengthening of the spiritual aspects more emphasized so that they are able to understand and know God as the basis for the formation of morals and most importantly through this spiritual aspect that is actually the main basis for forming strong characters. Fixing it is not on behavior, but through the introduction of the love of Allah SWT to his creatures, with that human

beings will feel awkward, ashamed of Allah SWT, they become closer and more loving to God and their effect on changing attitudes.

Education Methods of BVSA in *Ma'had al-Jāmi'ah*

BVSA education at *Ma'had al-Jāmi'ah* is also an integral part of IPMAFA Pati's institutional and educational system. For this reason, learning in *Ma'had* is arranged by the Vice Rector for Academic Affairs through the *mudîr* and administrators of *Ma'had*, both in terms of curriculum, lectures and evaluation systems.

The learning method in *Ma'had al-Jāmi'ah* combines the dialogue method and the *bandongan* method, for students who are able to read the yellow book fluently are directly guided by Kyai *Ma'had* with a dialogue system. As for students who have not been able to read the *yellow book* smoothly using the *bandongan* system and are guided by a *mushrif*. In learning *taḥfīẓ al-Alquran*, in this class for students who have memorized the Alquran will be guided directly by the caregivers of each unit.

IPMAFA Pati, as a university, has an interesting education system because it is different from campuses in Indonesia in general. This is because IPMAFA Pati new students are required to stay for one year (2 Semesters) at *Ma'had al-Jāmi'ah* while conducting their education as new students. This makes the IPMAFA Pati students at the beginning of the semester have to work extra hard to adapt to the environment in his *Ma'had*. They must find ways to be as comfortable as possible to try to accept the *Ma'had* like his house. Of course it is not easy, especially they have be separated with parents, living in a room with strangers, not to mention having to try to follow the rules applied in *Ma'had* that are far different from at home. Moreover, if the student comes from a high school or vocational school that has never been in *Ma'had*, he will be in compliance with the rules contained in the *Ma'had*. For example, they have pray the dawn and *maghrīb* prayer obligations in congregation, the obligation to preach the Alquran, learning Arabic and English, followed by the obligation to follow *ta'līm al-Alqurān*, and *ta'līm kutub*.

Ma'had al-Jāmi'ah is a social institution for the IPMAFA Pati community, which was established to regulate relations between students who live in it while they are living in a community life with the aim of getting orderly living in it. Institutionalization itself grows because people in their lives need to be organized and need regularity, and for the regularity of life, norms are formulated in society as patterns of behavior.

Because all activities in *Ma'had* are so dense and take place every day, the norms that are themselves become habits that initially run and not

playing these norms in *mahasantri* through a long process, need acceptance, and self-habituation. The success of the presence of *Ma'had al-Jāmi'ah* in the life of IPMAFA Pati students is seen if social norms not only become institutionalized in the lives of *mahasantri*, but also become imprinted in themselves voluntarily where, the community automatically wants to behave in line with the fulfillment of community needs.

The success of this *Ma'had al-Jāmi'ah*, once again, is when the existing norms have succeeded in ingraining in the soul of *mahasantri*. Where, the value has become a personality and habit so that when they do it sometimes it doesn't go through the process of thinking / consideration again (already in the subconscious of the culprit). Now, if the norms and values are not carried out, individuals/groups will feel ashamed, even feel very guilty. That is internalization that can be created in *Ma'had al-Jāmi'ah* IPMAFA Pati.

So, internalization in *mahasantri* through the existence of *Ma'had al-Jāmi'ah* is a form of the process of internalizing BVSA in someone who will form a mind pattern in seeing the reality of experience. These values can be from various aspects, both religion, culture, social norms and others. The meaning of BVSA is what colors the meaning of human attitudes toward themselves, the environment, and the reality around them.

But on the other hand the reality of the internalization process that occurs in the field is often incomplete from what is targeted where some students are still lazy to run the BVSA programs that exist in *Ma'had al-Jāmi'ah* the target then there must be things that can spur the spirit of the students.

Results of Internalization of Basic Values of *Ṣāliḥ Akram* for IPMAFA students

IPMAFA Pati from the beginning of its establishment is declared as a college that not only teaches intellectual but also spiritual (moral) aspects. The BVSA has implications for shaping student behavior, for example in a moral study that explains good *adab*. The moral study is applied to the regulations applies in Pati IPMAFA, we illustrate that Pati IPMAFA only provides regulations, there is an obligation, a prohibition and also sanctions which are the core of the rules. Later, students as usual are not followed correctly, but from this BVSA the students have internalized and understood, why are there regulations about ethics, which are not only given rules that are coercive but they are required to understand from the beginning, so that when doing something, they are aware of themselves and have ethical reference considerations according to the theory they learn, if correct then

done. And if it is wrong then they don't do it, as like as what can be clearly seen from the way they interact and dress.⁴²

Declaration of IPMAFA Pati as a university that not only teaches intellectual but also spiritual aspects (morals) makes BVSA a moral standard value that is emphasized and applied to the regulations in IPMAFA Pati to shape student behavior to be good and civilized. The contents of these regulations are not only given regulations that are coercive but they are also required to understand why there are rules about ethics, so that when they do something, they are aware of themselves and have ethical reference considerations according to the theory they are studying. Although the results of the internalization of BVSA have not been fully 100 percent successful, overall students who have studied at IPMAFA Pati have shown positive results in understanding and practicing BVSA and its principles.

Evaluation of Internalization of Basic Values of *Ṣālih Akram* towards for IPMAFA Pati students

Noble character is something abstract in nature. But a person's character can be known by others through living together in a certain time or through an observation. As a lesson, the lecturer must make operational definitions and indicators to measure and then evaluate the character of students. As a subject, Character Building should carry out measurements and assessments. Measurement is giving a number to a certain attribute or characteristic, while assessment is the process of making decisions using information obtained through measurement of both test and non-test instruments.⁴³ Educators need to measure and assess based on certain clear indicators.

The evaluation of internalization of BVSA in *Ma'had al-Jāmi'ah* involves all components in *Ma'had*, both from the element of the caretaker leader (*Mudîr al-Ma'had*) and the management, mu'allim, murābbî, *mushrif*, staff and student. The head of caregivers or *Mudîr al-Ma'had* evaluates religious activities under the *Ma'had* management team. Then the committee reported several programs that were run for review and re-evaluation for further development. The addition and subtraction of the program of activities carried out depends on the results of the evaluation team of *Ma'had*.

The notes of BVSA internalization evaluation on *Ma'had al-Jāmi'ah* are in the form of a journal of activities from the administrators according to their duties. The results of this evaluation are then submitted to the caregiver

⁴² Dimyati, Juli 2018.

⁴³ Zainul Asmawi and Noehi Nasution, *Penilaian Hasil Belajar* (Jakarta: PPAU-PPAI Universitas Terbuka, 2005), 5-8.

Ma'had al-Jāmi'ah. Collaboration between lecturers or administrators in *Ma'had's* dormitory and assisted by *mushrif* to control and monitor mahasantri activities. So that the activities and implementation programs can run smoothly and optimally. As for the notes from each of the board's leaders, it will become a separate evaluation material for the life of a student, has he changed his attitude or academic achievement in terms of better religious knowledge or not at all or has decreased in the quality of worship, attitudes, and academic knowledge .

The evaluation of internalization of BVSA is still based on qualitative assessment. If students do not pass the BVSA course, they will repeat again, in the assessment of BVSA courses there are cognitive and affective domains, the evaluation uses tests or non-tests, observations and observations. As according to Kholidah that assessment in the domain of knowledge and understanding of students can be obtained through written tests and oral tests. While the assessment of the attitude domain is done by doing tests and observations,⁴⁴ for example, a lecturer teaches moral subjects, the assessments are not only written examinations but also lecturers observing the attitudes or activeness of students while on campus which later assessments of BVSA courses will appear on the Study Plan Card (KRS) and Study Result Card (KHS). Other evaluations are not only academic, but how the moral education of students is evaluated periodically conducted by lecturers leading the Study Program and specifically evaluating the authority of supporting lecturers, but evaluating in general in meeting forums, management meetings including discussing communication ethics student with lecturer.

Seeing the activities in *Ma'had* which are so dense, the existing norms have become a habit by mahasantri in applying BVSA. The success of the presence of *Ma'had al-Jāmi'ah* in *mahasantri's* life can be seen in *mahasantri's* life, becoming engraved in themselves in line with the fulfillment of community needs, if the norms and values are not carried out, individuals/groups will feel ashamed, even feel guilty. That is the characteristic of internalization that can be created in *Ma'had al-Jāmi'ah* IPMAFA Pati.

Therefore, internalization in *mahasantri* through the existence of *Ma'had al-Jāmi'ah* is a form of the process of internalizing BVSA in someone who will form a mindset in seeing the reality of experience. These values can be from various aspects, religion, culture, social norms and others. The

⁴⁴ Lilik Nur Kholidah, "Implementasi Strategi Pembelajaran Mata Kuliah Pendidikan Agama Islam Pada Perguruan Tinggi Negeri Di Surabaya" (Ph.D. Dissertation, Universitas Negeri Malang, Malang, 2010), 58.

meaning of BVSA is what colors the meaning of human attitudes toward themselves, the environment, and the reality around them.

But on the other hand the reality of the internalization process that occurs in the field is often incomplete from what is targeted where some students are still lacking motivation in carrying out BVSA programs that exist in *Ma'had al-Jāmi'ah*, so that the BVSA internalization process can run according to the target there must be things that can stimulate the enthusiasm of the students.

Conclusion

After going through a series of studies, this article concludes that BVSA is pesantren values taken from two sūrah of the Alquran, QS. al-Anbiya' verse 105 and QS. al-Ḥujurāt verse 13 which was then developed and formulated by the IPMAFA team Starch consisting of nine plus one. BVSA becomes a reference for students' moral standards and the IPMAFA Pati paradigm in preparing generations who have professionalism (*Ṣālih*) and morality (*Akram*). The BVSA internalization method applied at IPMAFA Pati is by integration, interconnection and insertion of all subjects about pesantren values during their study at IPMAFA Pati and *Ma'had al-Jāmi'ah*, through prayer activities in congregation, reciting Alquran, *manaqibān*, *ubūdiyah*, citizenship, journalism, pilgrimage and other activities that can support and shape their personality into a generation that is more healthy and acromic.

The results of BVSA internalization of IPMAFA Pati students can be seen in the applicable regulations, which implies not only intellectual aspects but also their morals, it is reflected in the way they interact and dress and have good and civilized behavior even though the BVSA internalization has not proceeded as a whole. Whereas the BVSA internalization evaluation of IPMAFA Pati students is still based on qualitative assessments, through tests and non-tests by paying attention to the affective and cognitive aspects of students, which then appear on the Study Plan Card (KRS) and Study Result Card (KHS), if they do not pass, it will repeat again. Other evaluations of student moral education are evaluated regularly by the Study Program leadership lecturers and specifically by supporting lecturers, and generally in meeting forums. From the overall evaluation of BVSA internalization, there is still a lot that needs to be improved and improved, especially related to the principles of BVSA.

This article has practical implications, where the concept of BVSA can be applied in the PTAI environment of the Indonesian Ministry of Religion on condition that the PTAI has an integrative scientific concept between the

naqliyyah sciences and '*aqliyyah* sciences; developing *naqliyyah* study institutions as an integral part of PTAI; develop BVSA personalities for both students and lecturers. The idea of IPMAFA Pati integrating the pesantren education system as part of the institutional system and tertiary education, cannot be separated from efforts to implement the integration of *naqliyyah* sciences and '*aqliyyah* sciences. So that the pesantren integration model is a technical implementation of integration that can be used by other Islamic tertiary institutions.

The IPMAFA Pati policy integrating the *Ma'had al-Jāmi'ah* program and campus curriculum can help students explore Islamic studies comprehensively, study knowledge sourced from the Alquran and Hadith, shape student character and develop Islamic culture among the academic community through, the tradition of *Ma'had al-Jāmi'ah* such as prayer in congregation, *zikr* together, *khatm al-Qurān*, *hifẓ al-Qurān*, *tahlil*, *manaqiban*, and pilgrimage.

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