

Internalization of Islamic Values Through Tartil Reading of the Qur'an in a Psychological Perspective at Al-Yasini Pasuruan Integrated Islamic Boarding School

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Abstract: The command to read the Qur'an tartly is mentioned by Allah in QS al Muzammil verse 4. In the process, reading the Qur'an tartly allows for the process of internalizing Islamic values, especially for students who are domiciled at the Al Yasini Islamic Boarding School, Pasuruan, East Java. In addition, reading the Qur'an with the tartil method has various benefits, especially from a psychological point of view. Therefore this study aims to (1) find out the internalization of Islamic values through reading the Qur'an tartil at the Al-Yasini Integrated Islamic Boarding School; (2) know how to read the Koran tartil in a psychological review at the Al Yasini Integrated Islamic Boarding School. This research is a qualitative research. Sampling was carried out by purposive sampling which limited the sources to female students, namely students who also studied at STAI al-Yasini Pasuruan. Data collection was carried out through interviews, observation and documentation techniques. The results are that (1) the process of internalizing Islamic values through reading the Qur'an tartil at the Al Yasini Integrated Islamic Boarding School occurs through three stages, namely the stage of value transformation occurs when the kyai recites certain verses tartil; the value transaction stage when there is two-way communication between the kyai and the santri; the stage of transinternalization of values that focuses on the personality and morals of the kyai who are role models for the santri; (2) reading the Qur'an tartil in a psychological perspective has a variety of benefits, including helping to focus attention, being able to raise questions, opening material for discussion, tending to have a critical attitude towards the verses being read so as to bridge the reader's deep understanding and contemplation verse content, improve one's linguistic intelligence, etc.

Keywords: Internalization, Islamic Values, Psychological, al Qur'an, Tartil.

Introduction

The purpose of education in Indonesia, as contained in the Law of the Republic of Indonesia Number 20 of 2003, in article 1 paragraph 1 is to develop the potential of students to have religious spiritual strength, self-control, personality, intelligence, noble character and the skills needed by them, society, nation and state (Republik Indonesia, 2003) What is stated in the Law above is in line with the educational goals conveyed by Martin Luther in Majid et al, namely "*Intelligence plus character that is true aim of education*", meaning that the balance between intelligence and character are two things that must be achieved in the

educational process (Majid, 2011) To realize both, it is necessary to have a process of internalizing values because internalization is a process that is capable of entering the heart, dogmating its truth until it becomes a character or personality.

Muhadjir defines internalization as an interaction that influences the acceptance or rejection of a value (values) and is able to influence the personality of students (Muhadjir, 2000) In its implementation, the internalization process involves various aspects and methods to maximize its role, starting from the lecture method as a stage in the value transformation process, the discussion method as a reflection in the value transaction stages and the exemplary method as part of the

final internalization of values towards students in the hope that exemplary influence the personality of students to become a noble character.

The Islamic education system does not only touch on the physical realm, but is also able to touch on things that are spiritual. Even in concept and order, the thing that must be corrected first for a student is the intention that is in the heart. For example, in the concept of Sufism, a seeker, before reaching a higher level of maqam, must first purify his heart (tazkiyatun nafs). This description is increasingly convincing that the concept of education in Islam is actually very soluble in forming the noble character of students.

There are many strategies that can be used to internalize Islamic values to students, including through the method of reading the Qur'an tartil. Tartil is reading the Qur'an calmly, slowly, and clarifying the makharijul huruf and their vowels. Reading with tartil is reading without haste. (Mandzur, n.d.) Tartil legitimacy is set by Allah in QS. Al Muzammil verse 4, even in that verse, Allah repeats the lafadz tartil twice. In Arabic language rules, the repetition of lafadz indicates the meaning of ta'kid which means affirmation or reinforcement; meaning that the command to read the Qur'an with tartil is an important thing that must be considered by muslims and practiced every time they read it.

Reading the Qur'an with tartil, apart from being a form of worship, includes efforts to convey Islamic values to anyone who hears it, because one of the tartil concepts is reading the Qur'an aloud. Seeing this reason, it is very possible for the process of internalizing Islamic values to occur even though it is still at an early stage, the stage of value transformative.

So it is necessary to formulate several important points in this study, namely (1) to find out the internalization of Islamic values through reading the Qur'an tartil at the Al Yasini Integrated Islamic Boarding School, and (2) to find out the psychological view of the method of reading the Qur'an tartil at the Al Yasini Integrated Islamic Boarding School.

Materials and Methods

Study Area

Due to the limitations of the researchers and the wide scope of this research, this research was limited to two things, namely (1) the internalization of Islamic values through tartil reading of the Qur'an at the Al Yasini Integrated Islamic Boarding School; and (2) a psychological view of the method of reading the Qur'an tartil at the Al Yasini Integrated Islamic Boarding School.

By knowing the limitations of this research, it becomes clear that this research is only limited to students who are domiciled at the Al-Yasini Integrated Islamic Boarding School. This is done with the consideration that the intensity of reading the Qur'an for students who live in Islamic boarding schools tends to be done more often. In addition, limiting the place of research will make it easier for researchers to obtain more compatible data.



Procedures

This research uses qualitative methods because data collection is carried out in a natural setting, in Salim and Syahrin's terms it is called naturalistic research (Salim & Syahrin, 2012) Researchers are also the main instrument in collecting and interpreting data, in addition to data processing and the results are presented in the form of non-numeric narratives. (Hardani et al., 2020)

Sampling was carried out by purposive sampling, namely by determining several indicator criteria why these people were used as samples. (Hardani et al., 2020) The criteria for students who are used as data sources are students who are currently pursuing their bachelor's degree

at the Al-Yasini Integrated Islamic Boarding School. This is done with the consideration that they have qualified basic religious knowledge, compared to students who are still in school at the junior/high school level.

Qualitative data collection according to Lincoln and Guba uses interview, observation and documentation techniques (records or archives) (Salim & Syahrin, 2012). Interviews were conducted in one stage only to several students who had been determined by the researcher. The interview will be stopped when the data has reached a saturation point. Observations were made directly in the Al-Yasini Integrated Islamic Boarding School area.

Data Analysis

In conducting data analysis, researchers used the Miles, Huberman and Saldana models which divided it into three stages, namely data condensation, data presentation and drawing conclusions (Miles et al., 2014) The first stage is data condensation, namely the process of selecting, focusing, simplifying, abstracting, and transforming field notes, interview transcripts, documents, and other empirical materials. The second stage is the presentation of data. The data obtained in the first stage is then conceptualized, a short description is made, a chart is created, and they are interconnected when they have the same category. The third stage is drawing conclusions. Data that has been correlated and grouped based on their respective similarities, then abstracts and findings from the research results are drawn based on the previous description.

Results and Discussion

1. Method of Reading the Qur'an Tartil in a Psychological Review at the Al Yasini Integrated Islamic Boarding School

The Qur'an is a guide book for muslims, a guide to things that are true and false; it's a good thing to get used to reading it every day while understanding the content of the lafadz, as is also done by the students at the Al-Yasini Integrated Islamic Boarding School. The Islamic boarding

school, which is located in Areng-Areng village, Wonorejo sub-district, Pasuruan district, has a vision of integrating religious education and general education, so that the curriculum also includes integration between religious material and general material.

The students get used to reading the Qur'an with tartil, apart from being a command from Allah contained in QS al Muzammil verse 4, they also feel that there are benefits when reading the Qur'an with tartil, as interviewed by researchers conducted to several female students at Islamic boarding schools Integrated al-Yasini. The term mahasantri is a term used to refer to students who are currently pursuing their undergraduate and postgraduate studies at STAI AL-Yasini Pasuruan

Rizka Nafi'ah, third semester student of MPI (Manajemen Pendidikan Islam) study program at STAI al-Yasini (interview 02 January 2022) explained that she has many ways to understand the Qur'an, including reading the Qur'an slowly while living it. When she has difficulty understanding verses of the Qur'an, sometimes she also opens a translation or asks an ustadzah or lecturer.

Siti Lailatul Karomah, a third semester student of the MPI (Manajemen Pendidikan Islam) study program at STAI Al-Yasini (interview 02 January 2022) said that reading the Qur'an in a tart manner gave her many benefits, including training herself to be more fluent in pronouncing the makharijul huruf and the nature of the letters, more permeating the content of its meaning, and gives her inner peace. In addition, according to her, reading the Qur'an with tartil, every letter that is spoken is promised a reward by Allah.

Ulyatul Jennah, a female student at the Al Yasini Integrated Islamic Boarding School (interview 04 January 2022) explained that she always attends recitation of interpretations led by a kyai, because from there she gains an understanding of the contents of the verses of the Qur'an. The activity was carried out after the Maghrib prayer congregation until it was time for the evening prayer. Besides that, reading the Qur'an in a tartil manner makes her more careful about the rules of tajwid.

Siti Jamilah, a PBA (Pendidikan Bahasa Arab) student at STAI al-Yasini (interview 06 January 2022) who is also memorizing the Qur'an said that reading the Qur'an with tartil makes it easier for her to memorize the Qur'an because reading voice and slowly made herself more focused on memorizing the Qur'an. In addition, reading the Qur'an with tartil also makes it easier for her to memorize the Qur'an because it involves a partner to listen to her recitation, so she can find out where the errors are in his reading.

Based on the results of interviews with some of these female students, it is mapped out that the benefits of reading the Qur'an in an tartil way are closely related to three aspects, namely religious, psychological and social aspects.

- a. The religious aspect, as according to Siti Lailatul Karomah, reads the Qur'an in a tartil way, that is, by making a sound, she will be rewarded by saying just one letter in the Qur'an. This is confirmed in the hadith of the Prophet:

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا أَبُو بَكْرِ الْحَنْفِيُّ قَالَ: حَدَّثَنَا الضَّحَّاكُ بْنُ عَثْمَانَ، عَنْ أَيُّوبَ بْنِ مُوسَى، قَالَ: سَمِعْتُ مُحَمَّدَ بْنَ كَعْبٍ الْقُرَظِيَّ يَقُولُ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ مَسْعُودٍ، يَقُولُ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «مَنْ قَرَأَ حَرْفًا مِنْ كِتَابِ اللَّهِ فَلَهُ بِهِ حَسَنَةٌ، وَالحَسَنَةُ بِعَشْرِ أَمْثَالِهَا، لَا أَقُولُ الْم حَرْفٌ، وَلَكِنْ أَلِفٌ حَرْفٌ وَلاَمٌ حَرْفٌ وَمِيمٌ حَرْفٌ»

Meaning: Whoever reads one letter from the book of Allah, then he gets one goodness with it. And that one kindness (returned) tenfold. I don't say alif lam mim is one letter, but alif is one letter, lam is one letter, and mim is one letter." (Turmuzi, 1975)

The Prophet's hadith explains that reading one letter in the Qur'an has been guaranteed a reward by Allah with one kindness that is rewarded tenfold. Reading one verse in the Qur'an, of course, the more rewards you will get, because one verse is composed of many letters.

Definitively, one of the indicators of tartil is reading the Qur'an aloud. There are quite a lot of explanations from the scholars' interpretations of tartil terminology,

especially when explaining the interpretation of QS al Muzammil verse 4 which reads وَرَتِّلِ الْقُرْآنَ تَرْتِيلًا. Ibn Mandzur explained that tartil is reading the Qur'an slowly and calmly, not in a hurry or fast. Abu 'Abbas and Abu Ishaq explained that tartil is to reinforce the reading of the Qur'an, such as the makharijul huruf, the tajwid, the long and short rules, etc (Mandzur, n.d.). As Syafi'i said the minimum standard of tartil is not in a hurry so that the makharijul huruf will be clear (Syafi'i, 2006) Az Zujjaj also commented that what is meant by reading the Qur'an in a tartil manner is to clarify the reading of the Qur'an, because that clarity will not be seen when reading in a hurry (Zujjaj, 1988) Salim defines tartil by reading the Qur'an slowly, calmly accompanied by contemplation; bold letters that must be read in bold, attenuate letters that must be read thin, lengthen or shorten according to the length and short rules, read letters according to the characteristics of the makharijul huruf and do not mix one letter with another. (Salim, 2004)

The various opinions of these scholars converge on the main point that the essence of tartil is to read the Qur'an slowly, clearly and not in a hurry so that the makharijul huruf, the nature of the letters, the tajwid and the length of the vowels can be known clearly. Makharijul huruf are the places where the hijaiyah letters come out, according to the popular opinion that there are 17 of them; Among them are two lips as a place for letters to come out و (waw), ب (ba') and م (mim); the middle of the tongue as the place where the letters come out ج (jim), ش (syin) and ي (ya'). Likewise with the nature of letters, for example, letters ق (qaf), ط (tha'), ب (ba'), ج (jim), and د (dal) which has the character of the letter qalqalah so it must be reflected when meeting sukun. Reading short lengths of vowels, for example mad thabi'i which must be read one alif or two vowels, mad wajib muttashil which must be read long five vowels or two and a half alif. Everything must be said clearly when

reading the Qur'an because otherwise it will violate the rules of tajwid.

Why must sound? In theory reading silently is reading silently and not moving the lips (Fatmasari & Fitriyah, 2018). When reading the Qur'an silently, the lips and tongue certainly do not move, this will disguise and even eliminate the meaning of letters, the nature of the letters and the lengths of the vowels that must be read clearly. For example, where the letters come out و (waw), ب (ba') and م (mim) is in two lips; when someone reads silently, the lips obviously won't move in the slightest so that it eliminates the character and meaning of the letters from و (waw), ب (ba') and م (mim); as well as violating the rules of tajwid. The importance of tajwid knowledge when reading the Qur'an, because if someone reads the Qur'an without tajwid knowledge, it is feared that mistakes will occur and can change the meaning of the verses of the Qur'an that are read.

It should also be clarified about the minimum standard of "speaking", that in this context "speaking" does not have to be loud or in a high pitch; at least the voice can be heard by himself when in a normal and quiet state. The concept adopts the concept of jahr in the implementation of berjama'ah prayers (Ahmad, 2006). Even though the minimum standard is enough for him to hear himself, what is important is that there is a process of moving the lips, tongue and sound coming out of the throat so that he is able to pronounce the makharijul huruf, character traits and tajwid properly and correctly.

- b. The psychological aspect, as according to Rizka Nafi'ah, that reading the Qur'an in a tartil manner makes her more fully aware of the contents of the Qur'an. This happens because the tartil method is a method of reading the Qur'an slowly which makes it easier to understand its pronunciation.

Basically, the concept of tartil has similarities with the concept of reading loudly. Reading is what happens when people look at the text and give meaning to

the symbols written in the text. (Subadiyono, 2014) In theory, Tarigan in Aisyah says that reading in terms of whether or not the sound is heard is divided into two, namely (1) reading aloud, or it can also be called oral reading and (2) reading silently (silent reading) (Aisyah, 2011). Reading aloud is a reading activity by making a sound or an activity reciting the sound symbols of language in a loud enough voice. While reading silently is without moving the lips, without moving the head, without whispering, understanding the reading material silently. (Fatmasari & Fitriyah, 2018)

Looking at the classification above, there is a common thread between the concept of tartil and the concept of reading aloud; the point of emphasis is equally sound when pronouncing verses or sentences, not in the heart. Although there is a difference in how loud the sound should be heard. In the concept of tartil, at least the loudness of the sound is sufficient to be heard by himself when he is in a calm or normal condition; so that the makharijul huruf, the nature of the letters and tajwid can still be pronounced properly and correctly, as explained in the previous paragraph; whereas the concept of reading aloud requires the reader to make a very loud voice that can be heard not only by himself but also by those around him.

The similarity of reading aloud with reading tartil can be seen through several indicators of reading aloud, namely (1) using the right speech, (2) using reasonable intonation, (3) being in a good attitude, (4) mastering punctuation marks, (5) read clearly, (6) read with feeling (expressive), (7) read without stammering, (8) read with full confidence in yourself (Tarigan, 2013) All of these indicators can be found in the concept of tartil, namely reading the Qur'an with tartil it is obligatory to know the science of recitation beforehand, because this science of recitation ensures that someone reads the Qur'an using the right speech, using intonation of voice and short vowels with natural, mastering punctuation, reading

clearly and not stammering. In addition, there are several things that become ethical when reading the Qur'an, for example, you must purify yourself first with ablution, be in a good attitude, read with feeling and confidence.

According to Siti Lailatul Karomah, reading the Qur'an tartil makes her more trained and fluent in pronouncing hijaiyah letters. Ulyatul Jennah said that reading tartil trains him to be more focused, thorough and sensitive if there are readings that are mispronounced, making it easier to memorize the Qur'an as mentioned by Siti Jamilah. If examined more deeply, the concept of tartil which basically has similarities with the concept of reading aloud, has various benefits.

Tarigan in Priyantini and Zaini explains that reading aloud can help focus attention, be thorough and be mentally able to raise questions and design discussions. (Priyantini, 2020; Zaini, 2008). Reading the Qur'an in a tartil manner helps focus the reader's attention on what is being read, because when reading in an automatic voice the dominant voice heard by the reader is his own voice, not the voices of other people, this helps him to focus more on the verses the Qur'an is read. Besides that, other benefits are being able to stimulate the emergence of questions, tend to have a critical attitude towards what is read so that it directs the reader to understand the intent of the verse in depth. This explanation is consistent with what was said by Ibn Kathir in his book of interpretations that the command to read the Qur'an in a tartil way actually helps the reader to better understand and contemplate the contents of the verses of the Qur'an. (Katsir, 1999).

McGee and Schickedanz's research in Sukmawaty shows that learning by using the reading aloud can improve one's linguistic intelligence, because the aloud reading method is able to create good and interactive communication. (Sukmawaty, 2021). Reading is related to language, linguistic intelligence;

the more often read, the honed his linguistic intelligence. Every time you read the Qur'an slowly while living up to its meaning, you will always find new vocabulary that will always enrich your linguistic intelligence. In addition, it also trains himself to have skills and courage in communicating with others.

When reading aloud, what is used is a complete combination of visual activity, memory and auditory memory activity which is related to memory muscles (motor memory). Meanwhile, when doing silent reading activities, only visual memory is used so that what is active is the eyes (sight and vision) and memory. (Fatmasari & Fitriyah, 2018) The involvement of the ear as the sense of sound capture plays an active role in forming a focused attitude and tends to always pay attention according to the sound instructions heard. When sound waves reach the ear, the brain can recognize them in just 0.05 seconds, and this is ten times faster than signals passed through the sense of sight. (Medel, 2019)

In addition, the complete combination of visual, memory and auditory activity is part of an important tool for supporting learning activities. Sense of sight (eyes), namely physical tools that are useful for receiving visual information. The sense of sight also plays an important role in the internalization process, because the internalization process requires exemplary behavior to facilitate this process, and this can only be captured through the sense of sight. Hearing senses (ears), namely physical tools that are useful for receiving verbal information. This sense of hearing functions in receiving positive messages, especially at the value transformation stage. Intellect or memory, namely the human psychological potential in the form of a complex psychic system to absorb, process, store, and reproduce information and knowledge items (cognitive domain). Reason also has a role in weighing and exploring the positive messages conveyed, to then be forwarded to become

the basis of ideology and attitude. (Thahir, 2014)

The Qur'an in terms of etymology means qira'ah, mashdar-infinitive of qara'a, qira'atan wa qur'anān which means reading (Qaththan, 2014), and reading is always associated with sound and the sense of hearing. Discussing the ear as the sense of hearing, Baddeley in Bhinnety shows that the left ear which is processed by the right brain hemisphere is dominant to musical chord stimuli, pitches of notes and melodies; while the right ear which is processed by the left hemisphere of the brain is more sensitive in capturing stimuli such as words, numbers, and consonants (Bhinnety, 2015). This means that reading the Qur'an in a tartil manner is able to optimize the performance of the right and left brain simultaneously because reading the Qur'an is closely related to tones and melodies (this can be ascertained by the lengths of the letters that make up the rhythm); and is also closely related to stimuli in the form of lafadz-lafadz and Arabic sentences. Optimizing the performance of the right brain and left brain will certainly not run optimally if it is not through the role of the sense of hearing.

- c. This social aspect is more felt by someone who intensely memorizes the Qur'an. Because in practice, a person who memorizes the Qur'an requires a partner to listen to his recitation and memorization, and in this case the listener also benefits from the existence of the tartil method.

Harris and Sipay in Priyantini suggest that reading aloud trains the listener to have listening skills; building deep relation between reader and listener; reading aloud is also the right medium to train someone who has a shy nature. (Priyantini, 2020) In addition, Crawley et al in Maulidia explained that reading aloud is the most important activity for building knowledge, language skills, social emotion and understanding. Reading aloud is needed because it provides listening facilities, pays attention to something better, understands a

story, remembers continuously, expresses and recognizes words that appear in other contexts, helps increase vocabulary, even though the teacher does not explain the meaning of the words contained in the text. the text.(Maulidia, 2019)

2. Internalization of Islamic Values Through Tartil Reading of the Qur'an at Al Yasini Integrated Islamic Boarding School

Internalization according to the popular scientific dictionary is the deepening, appreciation of a teaching, doctrine, or value so that it becomes a belief or awareness of the truth of a doctrine or value that is manifested in attitudes and behavior. (Pena, 2006) Internalization is essentially a process of instilling something, namely the process of instilling a value in someone who will shape their mindset in seeing the meaning of the reality of experience (Hamid, 2016; Surya & Rofiq, 2021) In another sense, it states that internalization is bringing together values in a person which is an adjustment of beliefs, values, attitudes, behavior. Internalization does not just happen, but through processes such as guidance, coaching and motivation so that the values obtained from the internalization process will be deeper and ingrained in every human being. Mulyasa in Noviannda et al defines internalization as a process of appreciation, assignment, mastery in depth that takes place through a process of coaching, guidance, counseling and upgrading.(Noviannda et al., 2020)

Through the various definitions above, internalization is a process of instilling positive values into a person so that they become a doctrine or belief that is inherent in oneself and actualized in the form of positive behavior. Because it is a process, then of course there are stages that must be passed. There are 3 stages of internalization, namely the value transformation stage, the value transaction stage, and the value transinternalization stage. (Hamid, 2016)

First, the value transformation stage occurs when there is verbal communication by educators/teachers about positive values. Second, the value transaction stage, namely the stage of transformation and interaction that occurs with

two-way communication that is reciprocal in nature. If at the transformation stage, the communication that occurs is still one-way; whereas in the transaction stage, the communication that occurs is two-way. Third, the transinternalization which emphasize the positive personality of an educator/teacher and provide feedback to the personality of students are then actualized into positive behavior.(Surya & Rofiq, 2021)

Al-Yasini Integrated Islamic Boarding School is a boarding school located in Pasuruan district, East Java which has a vision of combining religious knowledge and general science. To realize it, there are many activities that support the implementation of this vision, including the study of the Qur'an. In this activity, there is a process of internalizing Islamic values to students through tartil reading of the Qur'an, because in practice this activity begins with tartil reading of the Qur'an to provide an overview of the theme of the verse to be studied.

This activity was attended by students who had passed LPQ. LPQ is an educational institution for the Qur'an that studies how to read the Qur'an properly and correctly according to the rules of tajwid science. In addition, this activity is usually attended by senior students who also tend to have in-depth Islamic knowledge because they have long lived in Islamic boarding schools. The following is a technical description of the activities according to the sequence of internalization stages.

1. Stages of Value Transformation

This stage emphasizes verbal communication, which is a form of communication that is conveyed verbally or through media intermediaries such as writing. Reading the Qur'an with tartil is part of verbal communication which is conveyed verbally so that it allows for the transformation of values.

Technically, after the jama'ah maghrib prayer is held, the students who have passed LPQ gather in the hall to attend the recitation led by the kyai; or ustadz when the kyai is unable to attend. Kyai is figures who are highly respected by santri; as in the

pesantren tradition, the ethics of the santri is to respect someone who teaches him knowledge.(Zarnuji, n.d.) In this case, the kyai besides acting as educators/teachers, he is also a role model whose role is to maximize the realization of internalization, especially at the transinternalization stage. Rais in Wardani explains that the internalization process is usually realized more quickly through the involvement of role models. Individuals get someone who is respected and made a role model, so they easily accept a set of norms that are displayed through example.(Wardani, 2019)

The Kyai first reads the verses of the Qur'an which will be studied with the tartil method, namely slowly, not in a hurry while placing the tajwid correctly. This is done to confirm the verse to be studied so that students focus on what will be learned as well as to provide an overview of the theme of the verse to be discussed; although it is possible that in this early stage, many students have not fully understood the content of the verse. This makes perfect sense, because the style of language in the Qur'an is often displayed in the forms mujmal, muthlaq, and 'am (Khudhori, n.d.) So understanding it requires an explanation from the Prophet's hadith, dictionaries or mu'tabarah interpretation books. The role of the commentary book is to provide a broad explanation of the contents of the verses of the Qur'an; such as explanations about asbabun nuzul, munasabah, makki-madani, lafadz 'am, etc.

To support students' understanding of the contents of the verses of the Qur'an, the Al Yasini Integrated Islamic Boarding School uses the Jalalain commentary by Sheikh Jalaluddin al Mahalli and Sheikh Jalaluddin as Suyuthi as a handbook. Based on the typology of writing, this book of commentaries is classified as a book of ijmal (global) interpretations; the ideal target to be achieved is for students to be able to know the vocabulary of the verses and get a complete explanation of the contents of the

verses and do not need extensive descriptions, because extensive descriptions as contained in the book of interpretations of tahlili often do not complete understanding of the verses being interpreted. (Fathurrosyid, 2015)

2. Stages of Value Transactions

The difference between the stages of value transformation and value transactions lies in the communication process that occurs. At the value transformation stage, the communication that occurs is only one way, while at the value transaction stage, the communication that occurs is two-way. Two-way communication is a communication process that ensures feedback occurs when the process of exchanging messages takes place between the communicator and the communicant. In this communication, both parties play an active role continuously and respond to messages sent to each other. (Patrisia et al., 2019)

The stages of the value transaction ensure that there is a bargaining of value by educators/teachers to students. That's why a response or feedback is needed to measure the extent to which the value can be absorbed and accepted by students; or even vice versa. After the value is received, the student then translates it and sends the response back to the teacher. This form of response or feedback can be in the form of questions, objections, reviews, etc.

The same thing happened at the Al-Yasini Integrated Islamic Boarding School. During the study of the Qur'an, the kyai opened a question session to the students to find out the extent of their understanding of the material presented or whether there were explanations that were still not understood. This activity ends when the adzan isya' sounds, because there are still other activities that must be followed after the jama'ah isya' praying.

3. Stages of Value Transinternalization

In this stage, the emphasis is on the personality of an educator/teacher that

reflects positive values. This means that an educator/teacher, apart from having an academic responsibility to teach positive values to students, they also have a moral responsibility to set a good example. In this stage, educators/teachers are required to combine theory and practice, or integration between science and charity.

In Islamic education, this kind of method is often referred to as the exemplary method, which is the most convincing influential method for the successful formation of the moral, spiritual and social ethos aspects of students. This method is considered effective for influencing individuals on habits, behavior and attitudes. The lack of role models from educators in practicing Islamic values is one of the factors causing the moral crisis. (Musthofa, 2019) This exemplary method is also part of the character education approach (Puspitasari, 2014) which is a national development priority as outlined in the plan Pembangunan Jangka Panjang (RPJP) Nasional Tahun 2005-2025 (UU No. 17 Tahun 2007) namely realizing a society that has noble character, morals, ethics, culture and civility (Undang-Undang Tentang Rencana Pembangunan Jangka Panjang Nasional Tahun 2005-2025, 2007)

According to several male/female students of the Al Yasini Integrated Islamic Boarding School, Kyai Mujib is a role model who is always an inspiration to his students, as according to Nur Fatkhur Raafi'u, student of HES (Hukum Ekonomi Syari'ah) study program at STAI al-Yasini (interview January 14, 2023) said that Kyai Mujib was a role model for himself. Often the kyai reminds his students to istiqomah reciting the Qur'an, studying and reasoning (muthola'ah); behind his order, the kyai always do it wherever he is. Kyai is always polite to anyone, especially to teachers and parents; and always ask for the blessings of prayer from them. The Kyai also reminded his students to have cak-cek behavior (skillful and agile), meaning that doing something must be done quickly and not

slowly. Aside from being the caretaker of the Al Yasini Integrated Islamic Boarding School, Kyai Mujib is also a representative of the Regent of Pasuruan; although in fact he has been facilitated with an official residence to rest, he prefers to rest at a private home so he can continue to educate and teach his students.

Eny Maria Qonita, alumni of STAI al Yasini in 2022 (interview 14 January 2023) stated that Kyai Mujib was a role model as well as a parent for himself when he was in the Islamic boarding school. Even though the kyai also plays the role of a regional official, he never forgets his obligation to educate his students at the Islamic boarding school. For example, he continues to be the priest of fardlu and Friday prayers, leads the central recitation with the students every Tuesday and Friday, recites the book Sahih Bukhari every morning before leaving for work and recites the book of Jalalain's interpretation after returning from work. Kyai is a figure of *birrul walidain* and respects women (not infrequently the kyai always mentions the names of his wife, mother and siblings when greeting or receiving awards). Kyai is a person who really appreciates time and often takes time to give thanks to the grave experts who have died.

Irvan Asy'ari, alumni of STAI Al-Yasini in 2022 (interview January 14, 2023) explained that all the actions, views and ideas of the kyai are examples for him, because the kyai once said that "knowledge must be practiced" and the kyai is someone who practices knowledge. Kyai is a figure who is very consistent, disciplined, patient and has the courage to act decisively. What is done by the kyai tries to be practiced by his students.

Kyai Mujib's personality is a role model for his students and this becomes real learning for them, which is really happening before their eyes, not only in theoretical space. This process takes place continuously and is always repeated every day, until finally it is firmly rooted into a doctrinal

truth and there is a necessity to actualize behavior as practiced by kyai. Moreover, according to the interview data above, the kyai provides quite intense assistance to the santri through several recitation routines.

According to Azhar et al, there are several things that characterize the pattern of santri education that cannot be found in general education patterns, namely (1) modeling that is identical to *uswah hasanah* which is often exemplified by real models in pesantren such as kyai and ustadz, that every behavior is directed on the example of the Prophet both in words and deeds. Religious values such as *istiqamah*, sincerity, patience, resignation, *qana'ah* and simplicity contained in the Prophet as much as possible are not only learned but also must be actualized in everyday life. (2) cultural resistance, namely maintaining culture but still based on Islamic values. (3) high scientific culture, namely Islamic boarding school scientific references originating from the Qur'an and hadith as well as the books of previous. (Azhar et al., 2015)

Santri morals in Islamic boarding schools are the result of internalization of Islamic values and various virtue values that are trusted and believed to be used as a basis for thinking, saying, and behaving which are formed from the habits of daily life so that the character, character, character or personality of the santri are formed. aligned with Islamic values. Therefore, pesantren can be said to be institutions that are successful in internalizing Islamic values so that the religious culture of students is formed. (Bali & Susilowati, 2019) These advantages make Islamic boarding schools always exist to take a role in educating the nation and produce graduates who are not only intelligent but also have nobility. (Bali & Susilowati, 2019)

Conclusions

Internalization of Islamic values through reading the Qur'an tartil at the Al Yasini Integrated Islamic Boarding School occurs through routine recitation

activities led by Kyai Mujib. The stages of value transformation begin when the kyai reads tartil the verses of the Qur'an that will be discussed, so that the students focus on these verses and have an initial picture regarding the theme to be discussed. Because the language style of the Qur'an tends to be 'am, mujmal and muthlaq, in order to further maximize students' understanding of the Qur'an, the cleric uses the book of Jalalain commentaries by sheikh Jalaluddin al Mahalli and sheik Jalaluddin as Suyuthi as a handbook. The stages of value transactions occur through a process of discussion between the kyai and the santri, then the stages of transinternalization of values focus on the personality of the kyai who is a role model for the santri.

Allah's command to read the Qur'an tartil as mentioned in QS. Al Muzammil verse 4 actually contains many benefits in terms of psychology, especially for readers. Among some of these benefits are (1) helping to focus attention, (2) being able to raise questions, (3) opening material for discussion, (4) tending to have a critical attitude towards the verses being read so as to bridge the reader's deep understanding and contemplation of the contents of the verse, (5) improve one's linguistic intelligence, (6) train someone to have skills and courage in communicating, (7) for listeners to practice listening skills, (8) become a medium for a shy person to have self-confidence, (9) add Arabic mufradat, and (10) optimizing the performance of the right brain and left brain.

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