

The implementation of instilling Islamic education values at Islamic boarding school

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Abstract This research aims to describe the implementation of instilling Islamic education values, their actualization and implications for the students of the Bukit Hidayah Malino Islamic Boarding School, Gowa Regency. This research is a qualitative descriptive research. The results of this research indicate that the instillation of Islamic education values, their actualization and implications in the students of the Bukit Hidayah Malino Islamic Boarding School, Malino Regency, was carried out well. The development and instilling of Islamic values in students, including the development of faith, worship and morals, can be carried out during the learning process in the classroom or during the learning process at night in the study of the books of fiqh, tafsir of the Qur'an, nahwu and sharaf and other books. others, with the aim that students can actualize them in their daily lives. The activities carried out by the students received a positive response from the community around the Bukit Hidayah Malino Islamic boarding school.

Keywords: *Islamic education, instilling values, Islamic boarding school*

Abstrak Penelitian ini bertujuan untuk menggambarkan implementasi penanaman nilai-nilai Pendidikan Islam, aktualisasi, dan implikasinya pada Santri Pondok Pesantren Bukit Hidayah Malino Kabupaten Gowa. Penelitian ini adalah penelitian deskriptif kualitatif. Hasil penelitian ini menunjukkan bahwa penanaman nilai-nilai Pendidikan Islam, aktualisasi, dan implikasinya pada Santri Pondok Pesantren Bukit Hidayah Malino Kabupaten Gowa dilaksanakan dengan baik. Pembinaan dan penanaman nilai-nilai Islam pada santri termasuk pada pembinaan akidah, ibadah dan akhlak dapat dilaksanakan pada saat proses pembelajaran di dalam kelas maupun di saat poses pembelajaran di malam hari pada kajian kitab fiqh, tafsir qur'an, nahwu dan sharaf, dan kitab-kitab yang lainnya, dengan tujuan agar santri dapat mengaktualisasikannya dalam kehidupan sehari-hari. Kegiatan yang dilakukan santri mendapatkan respon positif oleh masyarakat di sekitar pondok pesantren Bukit Hidayah Malino.

Kata Kunci: *pendidikan Islam, Penanaman nilai, pondok pesantren*

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Introduction

Humans require education in order to fulfill their intrinsic potential on a physical and spiritual level, in accordance with societal and cultural ideals (Zuhdi, Firman, and Ahmad 2021). According to normative norms, education is essential in forming an individual's character and deciding whether they turn out well or poorly. In addition, education is required to raise our moral and social consciousness and solve the issues facing the current world (Kozhevnikova 2022). People who lack education risk leading lives that are marred by injustice and suffering because they lack the necessary knowledge and perspective on life (Rofiq and Afif 2022). Moreover, education advances national growth and quality of life by giving people the information and abilities to understand their surroundings, assert their rights, and enhance their own and others' lives.

Good character qualities can significantly influence behavior and social interactions. It can lead to the development of oneself, the attainment of personal greatness, and the creation of positive perspectives about one's ability to face challenges (Steinfort 2017). The application and teaching of positive character qualities in educational settings can also improve students' positive behavior and comprehension of character traits (Datu and Bernardo 2020). It has also been shown that positive character traits are a good indicator of social well-being and peak performance (Flay and Allred 2010). In short, having a positive character can lead to positive changes in behavior and well-being, both at an individual level and within society as a whole.

Unfortunately, one of the goals of education that has been neglected or perhaps failed is character building. This neglect or failure can be seen from various things. Children are not polite to their parents, they don't care about each other, dirty words are far from ethical, disputes and brawls can easily occur, promiscuity, smoking and drugs are common views that we almost certainly find everywhere we find teenagers (Majid 2017; Wijayanti and Fairus 2020).

The goal of Islamic religious education is to develop both societal and personal piety. It seeks to instill moral principles, obedience to religious teachings, and faith in the existence of God (Komariah and Nihayah 2023). Nonetheless, there are difficulties in the planning and execution of Islamic religious instruction. Ta'leem, ta'deeb, and tarbiyah—three goals of Islamic religious education—are frequently not integrated well (Suhayib and Ansyari 2023). Islamic religious education as a conscious effort towards the goals to be achieved is certainly expected to be able to form personal piety as well as social piety.

In the current situation, the anxiety of Muslims facing the challenges of the modern-global world is a big problem. Islamic educational institutions in this matter have quite a heavy responsibility in their role in facing today's lifestyle amidst the modern world of information technology engineering. Indonesian Muslims have tried to find an Islamic education model with all their fairly basic experiments, namely as an implication of national education goals.

Muslims in Indonesia have carried out a number of studies to discover an Islamic educational model that is in line with the country's educational objectives (Harlinda, Bahaking Rama, and Muhammad Yahdi 2023). The Muslim population in Indonesia has always prioritized Islamic education, as seen by its lengthy history (Dewi, Sukandar, and Fathurrahman 2023). Islamic education was first conducted informally through halaqah sessions conducted in houses of religious scholars and places of worship (Rahmadania and Khoiri 2023). Mosques, langgars, pesantrens, meunasah, rangkang, and surau are examples of Islamic educational institutions that have developed over time (Kasiono, Bahaking Rama, and Muhammad Rusdi Rasyid 2023). Students' personalities and religious identities are greatly influenced by Islamic education, which has a strong cultural foundation in Indonesia (Kosim et al. 2023). It was a significant influence on the development of the existing educational system and is regarded as the nation's initial formal education. Education in Islam is acknowledged

The strategic position of education mentioned above is a strong argument for tracing the level of growth and development of Islamic education, especially those in South Sulawesi since their inception to the various developments they have experienced in providing a positive influence on the growth of civilization in this area. A look back at the growth and development of the world of Islamic education will lead us to understand that several educational institutions have existed from the beginning and have been able to maintain their civilization until now.

As an experimental institution that has the potential to form quality human beings in terms of faith and piety as mentioned above is the "Islamic boarding school". Islamic boarding schools are the right institutions for the moral problems faced by the Indonesian people. Even though at its inception its contribution to formal education in Indonesia was not recognized and it had not received legal recognition, it was recognized as a non-formal educational institution (Fatah 2008).

Due to their distinctive qualities, Islamic boarding schools are able to adapt quickly to changes in society. These educational establishments possess customs and a way of life that are unique to Islamic boarding schools and other educational establishments (Hamdi, Sultoni, and Sukma 2022). Teachers have a big influence on how their students behave, think, and develop (Supaat, Inami, and Kudus 2023). Although Islamic boarding schools are mostly recognized for their emphasis on teaching Islamic religious principles, they have also included general subjects to help students become more culturally aware (Pither 2023). Students' identities and behaviors are significantly influenced by the boarding school environment and social group dynamics (Ilmi 2023). Islamic boarding schools successfully use character education, imparting virtues like self-control, integrity, accountability, moderation, and religion through their organized atmosphere and social activities (Ridho and Thamrin 2023).

In facing change, Islamic boarding schools are able to contextualize without having to sacrifice their original character as social educational and religious institutions. This enables them to strengthen their areas of weakness and depend on the community, as modernity demands. The goal of Islamic boarding school rejuvenation is to give these establishments new purpose so they can support community development. Islamic boarding schools have a significant role in community development, as evidenced by their initiatives to improve the curriculum, foster greater community involvement, foster collaboration, and make use of technology (Aulia 2023). Islamic boarding school renewal is carried out in an effort to re-functionalize Islamic boarding schools so that their role and contribution as actors in community development can be truly felt (Zubaedi 2007).

The role of Islamic boarding schools can first be seen from the existence of the Islamic boarding school itself. As the oldest educational institution in Indonesia, Islamic boarding schools, apart from being visited by children from surrounding villages, are also visited by children from other distant cities/regions. Moreover, the popularity of several leading Islamic boarding schools on the island of Java with their Kiai who master certain sciences has attracted Islamic children from various regions and ethnic groups in Indonesia outside Java to come to study and live at these Islamic boarding schools. They stay and study for years, some even decades. During their study period, they foster a sense of brotherhood and unity as Muslims and national cadres (Suharto 2011).

By not abandoning Islamic characteristics, Islamic boarding schools must also respond to developments in a creative, innovative and transformational way. Thus, the problem of modern era challenges which in reality seems to create all kinds of immoral products which cause curtains on the boundaries of space and time as in the global phenomenon of information media can be answered accurately, completely and on target by educational institutions called Islamic boarding schools (Umiarso 2011).

As a response to the renewal of Islamic education in Islamic boarding schools so that it remains relevant to the needs of the times, there are two ways that Islamic boarding schools can do this. First, revise the curriculum to include more general subjects or even general skills, secondly, open educational institutions and facilities for the benefit of general education. The above responsibilities are a form of modernization of Islamic education in Islamic boarding schools which can be done in several ways, namely: first, updating the substance or content of Islamic boarding school education by including general and vocational subjects; Second, methodological updates, third, institutional updates, such as Islamic boarding school leadership,

diversification of educational institutions; fourth, function renewal, the educational function which includes social and economic functions (Umiarso 2011).

Thus, in the future, Islamic boarding schools are expected to not only play their traditional functions, namely: first, transmission and transfer of Islamic knowledge (*tafaqquh fi al-din*); second, maintenance of Islamic traditions; third, reproduction of ulama. However, it must be more than that, Islamic boarding schools must carry out transformations that can support the quality of human resources (HR) which are of course oriented within the Islamic boarding school and outside the Islamic boarding school which continues to develop and build society (Nurhayati 2010).

Islamic boarding schools have an important role in instilling the values of Islamic religious education. Islamic boarding schools should be able to instill the values of Islamic religious education such as the values of worship, *aqidah* and morals. The values of Islamic religious education are very important, therefore, it is very necessary to instill the values of Islamic education in Islamic boarding schools. In this article, the researchers want to analyse the implementation of the instillation of Islamic education values in the students in Bukit Hidayah Malino Islamic Boarding School, Gowa Regency.

Methods

This research is a qualitative descriptive research. According to Lexi J. Moleong, qualitative research is research that aims to understand the phenomena experienced by the research subjects. For example, behavior, perception, motivation, action and so on holistically and by means of descriptions in the form of words and language, in a special natural context and by utilizing various natural methods (Moleong 2006).

This qualitative research provides a systematic and natural description and explanation of "Implementation of Instilling Islamic Education Values in Santri at the Bukit Hidayah Malino Islamic Boarding School, Gowa Regency."

The symbolic interaction approach is an approach that suggests that the object of knowledge is not limited to empirical (sensual), but includes other phenomena, including perception, thinking, will and the subject's beliefs about something (Muhajir 2000). This approach is used on the basis that this research is interactive. Meanwhile, the phenomenological approach, as stated by Creswell John W., is an approach that postpones all judgments about natural attitudes until a certain basis is found. This delay is usually called *epoche* (period of time) (W. Creswell 1994). This approach is used on the grounds that in this research Islamic religious education is manifested by behavior so that it is a symptom or phenomenon that appears in life.

b. Research location

The location of this research is at Bukit Hidayah Malino Islamic Boarding School, Gowa Regency, which is located in South Sulawesi Province.

The data sources used by the author in this research consist of two types of data, namely:

1. Primary data

Primary data is the main data or important data, usually also called raw data because it is obtained from the results of direct field research, which still requires further processing before the data has meaning (Teguh 2005).

The data source for this research is the boarding school leadership

1. Secondary Data

Secondary data is data that is not directly taken from informants but through documents (Sugiyono 2009). Secondary data in this case is data in the form of important documentation relating to school profiles, data on teaching and education staff, and data on students and other educational support elements.

Results and Discussion

The Bukit Hidayah Malino Islamic Boarding School is under the guidance of UIN Alauddin Makassar which was founded in 2002 with a land area of ± 1 hectare. Until now, hundreds of students have graduated from various regions in the district. Gowa and Makassar. Bukit Hidayah Malino Islamic Boarding School is an Islamic educational institution which aims to educate female students and female students to become human beings who are devoted to Allah SWT, and master Science and Technology based on Faith and Taqwa.

Implementation of Instilling Islamic Education Values in Students of the Bukit Hidayah Malino Islamic Boarding School, Gowa Regency

1. Instilling Aqidah Values

a. Instilling Aqidah Values in the classroom.

The instillation of aqidah values given to students during the learning process in the classroom includes belief in Allah SWT, angels, His books, His messengers, the last day, and good and bad destiny.

Some of the results of interviews with religious teachers by Abd. Karim, S.Ag. Say that When the learning process takes place in the classroom, I as a PAI religion teacher usually provide material about instilling aqidah values to students in the form of the six pillars of faith, namely belief in Allah, angels, books, messengers, the Day of Judgment and good and bad destiny and this. I often teach and convey it to students with the aim that the students have strong religious values in their souls (Karim 2023).

From the results of observations on Thursday, January 26 2023, it was found that the teacher provided lesson material about instilling religious values in students, so from the results of the observations and interviews above the researcher can conclude that the provision of material about instilling religious values in students was given to students. when the learning process takes place in the classroom with the aim that the students have a strong and deep faith so that they are not easily influenced by the heretical sects that are spread everywhere.

b. Instilling Aqidah Values outside the classroom

The instillation of aqidah values which is carried out outside the classroom includes the implementation of activities (MABIT) evenings for the development of faith and piety which are held twice a year where this activity is carried out with the aim that the students receive a strong instillation of aqidah values so that students Santri have good personalities and have strong beliefs so they are not easily influenced by an unfavorable environment.

As the results of interviews with student supervisors stated that "

One of the mandatory activities that every student must take part in is the "Night for the Development of Faith and Taqwa" (MABIT) which is held once a semester, where in this activity students are given material to deepen the values of aqeedah with the aim that the students remain istiqamah in maintaining their aqeedah. not easily shaken and influenced by the various challenges and trials that exist today .¹

From observations made by researchers on Thursday, January 26 2023, the cultivation of aqidah values outside the classroom took the form of the Faith and Piety Development Night (MABIT) activity. It can be understood that teachers apply memorization methods and lecture methods to students to understand the values of aqidah and morals. One of the mandatory activities that every student must take part in is the MABIT activity. In this activity, students are given the instillation of Islamic aqidah values which become a reference and provision in carrying out the daily life of a student so that they are not easily influenced by an environment that is less conducive.

2. Instilling Worship Values

a. Instilling Worship Values in the classroom

A teacher's efforts to instill religious values in students through formal learning carried out in the classroom in the learning process in the classroom through an activity program containing learning materials prepared according to the curriculum implemented or implemented by the local government.

As the results of interviews with PAI religious teachers say that

¹KM. Yusuf Tepu, S.Ag. As Supervisor of Students at the Bukit Hidayah Malino Islamic Boarding School, interview, buluttana, January 26 2023

Instilling the values of worship is carried out in the classroom, namely by conveying materials or materials that contain about worship, both mahdhah worship and ghiru mahdhah material such as mahdhah worship, obligatory prayers, Ramadan fasting, zakat on wealth and zakat fitrah which are clear on how to implement them. ²

From the results of observations in the classroom on Thursday, January 26 2023, the researcher saw directly during the learning process the PAI teacher providing material related to instilling religious values, further strengthened by direct interviews with PAI teachers, the researcher concluded that the instillation of religious values This is done to students by providing materials and materials containing mahdah worship and ghiru mahdah.

b. Instilling Worship Values outside the classroom

The instilling of religious values carried out by PAI religious teachers in students outside the classroom, such as teaching the students about the virtues of helping the poor, helping disaster victims, carrying out mutual cooperation activities in repairing roads and this falls into the category of ghiru mahdhah worship,

The results of interviews with PAI teachers said that

One form of worship carried out outside the classroom is the ghiru mahdhah worship where each student is taught about the virtues of helping the poor, helping people who need help carrying out mutual cooperation activities in repairing roads and caring for nature and the surrounding environment.³

From the results of the interview above on Friday, January 27 2023, the researcher concluded that one form of worship carried out by students outside the classroom is by helping people who need help and keeping the school and dormitory environment clean, as well as carrying out mutual cooperation to street repairs.

3. Instilling Moral Values

a. Instilling moral values in the classroom

The instillation of moral values carried out in the classroom or in the boarding school environment includes getting used to saying hello when entering class, obeying class rules, listening to the teacher's explanations when teaching, and getting used to asking permission when leaving class.

For more details, the results of interviews with PAI teachers say that

Instilling morals in students in the classroom is taught about moral values that must be paid attention to, namely, getting used to saying hello every time you enter the class, listening carefully to the teacher's explanation and asking permission when leaving the class.⁴

From the results of the interview above on Friday, January 27 2023, the researcher concluded that one form of instilling moral values carried out by students in class is to get used to greeting each time they enter the class, kissing the teacher's hand (male students and teachers). male as well as female teachers and satriwati), listen carefully to the teacher's explanation, and ask permission from the teacher concerned when leaving the classroom.

b. Instilling Moral Values outside the classroom

The instilling of moral values that is carried out outside the classroom, namely that students are expected to get used to telling the truth at work, keeping promises, being polite to older people, mutual appreciation and respect between one student and another student without looking at social status, helping each other for various needs, and always maintain the cleanliness of the cottage and dormitory environment.

The results of interviews with PAI teachers said that.

One of the moral values that is instilled in students is the habit of being honest, keeping promises, being polite to older people, helping each other, respecting each other and this is always conveyed to the students to always maintain the cleanliness of the school and dormitory environment.⁵

²Abd. Karim, S.Ag, as a Religion Teacher (PAI) at the Bukit Hidayah Malino Islamic Boarding School, interview, buluttana, 26 January 2023

³Abd. Karim, S.Ag, as a Religion Teacher (PAI) at the Bukit Hidayah Malino Islamic Boarding School, interview, buluttana, 27 January 2023

⁴Abd. Karim, S.Ag, as a Religion Teacher (PAI) at the Bukit Hidayah Malino Islamic Boarding School, interview, buluttana, 27 January 2023

⁵Abd. Karim, S.Ag, as a Religion Teacher (PAI) at the Bukit Hidayah Malino Islamic Boarding School, interview, buluttana, 27 January 2023

From the results of the interview above on Friday, January 27 2023, the researcher concluded that one form and method of instilling morals in students outside the classroom is that students are taught to tell the truth, keep promises, be polite to older people, kiss hands. teachers, greet each other when they meet other people.

B. *Actualization of Islamic Education Values in Students of the Bukit Hidayah Malino Islamic Boarding School, Gowa Regency*

1. Aqidah Values

Instilling religious educational values in students. They are given knowledge about the correct aqidah which is the most important basis for forming religious character in students. This is where it is important to instill the values of Islamic education, because Islamic education is the foundation that leads to the formation of students who are personal, religious and highly knowledgeable.

As the results of interviews with PAI teachers say that:

The instillation of religious values in the students of the Bukit Hidayah Malino Islamic boarding school must be instilled from the beginning of learning, so that the students have strong beliefs and strong beliefs, because these religious values are the main foundation that must be possessed by every student with the aim that the students able to maintain their religion in the midst of society after they graduate.⁶

From the results of the interview on Monday, February 6 2023, it can be concluded that PAI teachers gave lessons related to instilling religious values in the students of the Bukit Hidayah Malino Islamic boarding school early.

From instilling the values of aqidah, the students of the Bukit Hidayah Malino Islamic boarding school know and practice in their lives that only Allah SWT is the Almighty in creating all His creatures, the students understand that the angels Rakib and Atid are tasked with recording good and bad deeds and never neglect their duties so that Whatever a person does must be recorded even if it is only the size of a zarra seed.

2. Worship Value

Through Worship Education, students are taught about the importance of praying to Allah SWT, and in general they always perform the five daily prayers without being ordered, as well as reading the Koran, fasting during Ramadan and paying zakat.

The results of the interview with the santri supervisor said that

Thank God, our students in this boarding school are independent in the sense that without being ordered to pray five times a day, they pray by themselves because they have been used to it for a long time.⁷

From the results of the interview above, the researcher concluded that the students at the Bukit Hidayah Malino Islamic boarding school already have independence in carrying out the five daily prayers, they carry it out themselves without being ordered again because they have been taught independence since boarding at the Islamic boarding school.

3. Moral Values

One form of actualization of moral values in the lives of students is that they trust Allah SWT in matters of worship, not committing shirk towards Allah SWT, apart from that, another form of moral actualization is by worshipping, doing good deeds, dhikr and always asking forgiveness from Allah SWT. These morals are a personal reflection of a Muslim, so moral education in students is instilled early so that they are able to have good morals within themselves.

a. Students' morals towards Allah

Morals towards Allah include: Loving Allah more than anything and anyone by using His words as a guide in living life in this world. Carry out all His commands and stay away from all His prohibitions. Hoping and trying to get the pleasure of Allah SWT.

b. Morals of students towards parents

⁶Abd. Karim, S.Ag, as a Religion Teacher (PAI) at the Bukit Hidayah Malino Islamic Boarding School, interview, buluttana, 06 February 2023

⁷KM. Yusuf Tepu, S.Ag. As Supervisor of Students at the Bukit Hidayah Malino Islamic Boarding School, Gowa Regency., interview, buluttana, 06 February 2023

Doing good to both parents is better known as *Birrul Walidain*, which means fulfill parental rights and obligations towards both of them. Keep obeying both of them, do things that make them happy and avoid doing bad things to them.

c. Morals of students towards teachers

Say hello first when meeting the teacher. Heed good advice. Obey his orders as long as they do not conflict with Islam. Stay away from the prohibitions as long as they do not conflict with Islam and one of the morals of the students is that every time the students meet the teacher, they say hello and kiss the teacher's hand.

d. Students' morals towards the environment

The students are taught and guided to always maintain the cleanliness of the environment around the huts and dormitories. Morals towards the environment are our behavior or actions towards the environment, morals towards the environment, namely that humans are not allowed to utilize natural resources by exploiting them on a large scale so that natural imbalance and damage to the earth arise, so one of the morals of students towards the environment is by protecting and caring for it well.

The development of Islamic educational values carried out in this Islamic boarding school is:

1. Implementing Integrated Learning

Integrated learning development in Islamic boarding schools is carried out routinely after every five daily prayers, such as after the evening prayer and after the morning prayer. This learning is routinely carried out in Islamic boarding schools which has been a tradition since the beginning of the Islamic boarding school and it is an obligation for every student to follow it. and dawn. This is where they are trained by learning the values of Islamic education and Islamic boarding school education which specifically studies religious knowledge such as recitation of the yellow book, *jurmiyah*, *tafsir al-Qur'an*, *fathul qarib/fiqhi*, and coaching lectures and Friday sermons. So one way to strengthen ties with the community around the boarding school is by sending students every Friday. They are given the task of going out into the community to carry out Friday sermons, and the community is very helpful and happy with the activities they carry out. As the results of an interview with one of the cottage builders stated that:

Thank God, in this Islamic boarding school since its inception until now there has been routine learning, we call this learning integrated learning or Islamic boarding school learning. This is where everyone learns lessons that are not taught in class, especially related to religious learning, for example, learning bald books such as the *Al-Jurmiyah Book*, *Attasrif and Sharaf*, *Talimul muta,lim/Akhlak*, *Tafsir Al-Jalalain*, *Fathul Qarib/Fiqh*, *Fathul Muin*, *Tsakafatuldda,iyah* as well as lecture practice, Friday sermons, memorizing the Koran, *tilawatilquran*, *tadarrus*, *tajwid science*, and others.⁸

From the results of the interview above, the researcher concludes that the Bukit Hidayah Malino Islamic Boarding School carries out integrated learning or what is also known as the Yellow Book/Gudul Bare learning which is carried out after the Maghrib prayer until the Isha prayer time and after the congregational morning prayer.

1. Congregational Prayer at the Mosque

Congregational prayer is one of the students' daily routine activities. All students are required to pray in congregation at the Islamic boarding school mosque. If students do not attend congregational prayers then as a lesson for discipline in their time, students will be subject to educational or directional sanctions. As the results of interviews with student supervisors stated that:

We, as the guidance for students at the boarding school, always consistently control the students during congregational prayers at the mosque. Every time the prayer arrives, all students are directed to the mosque to pray together. If there are students who are found not congregating at the mosque, they will be given educational sanctions and punishments in the form of being told to memorize the letters. short, daily prayers or being told to write al-

The material taught by religious teachers in classroom learning activities includes:

⁸KM. Yusuf Tepu, S.Ag. As Supervisor of Students at the Bukit Hidayah Malino Islamic Boarding School., interview, buluttana, 07 February 2023

1) Aqidah

The material presented is based on the pillars of faith, so that students have strong faith.

2) Worship

In terms of education about worship, the material provided by religious teachers includes knowledge about the pillars of Islam, namely the shahada, prayer, fasting, zakat and hajj which are mahdah worship as well as ghiru mahdah worship which includes thaharah bathing, ablution, almsgiving and everything that is of worship value in the eyes. Allah SWT.

3) Morals

The moral education taught by religious teachers to students is not only about commendable morals, but despicable morals are also used as material for discussion. With the aim that students can directly compare the morals that should be reflected in students.

4) Reading and writing the Qur'an

Reading and writing the Koran is the first material given by religious teachers. The aim is so that students are not blind to Arabic writings, especially the reading of the holy verses of the Koran.

5) Memorize daily prayers and short letters

Santri and female students not only learn about reading and writing the Koran, but religious teachers teach their students to memorize daily prayers so that every activity carried out by the students is worth worship. Memorizing short letters not only aims to enable students to recite some of the holy verses of the Qur'an and to support them in performing prayers, but also for students to be taught and given an understanding of the meaning of the contents of short letters. Furthermore, other materials such as prayer practice, memorizing prayers or others. In its implementation, this activity begins with greetings by the religious teacher and then reading Surah Al-Fatihah together. After that, the core material is delivered and at the end of the activity it is always filled with the reading of prayers together, then finally closed with greetings by the religious teacher. So that the material presented by religious teachers can be easily accepted by the students and can be applied in the lives of the students, both for themselves, the community and their families.

Conclusion

The implementation of instilling Islamic education values in students at the Bukit Hidayah Malino Islamic boarding school, Gowa Regency, is carried out in the classroom and outside the classroom well because of the cooperation between the boarding school leadership, the student supervisors and PAI teachers in implementing the values of Islamic education in students in Islamic boarding schools both during the learning process taking place in the classroom and during the Islamic boarding school learning process at night, and can be proven by the existence of existing activity programs such as, Duha prayer, obligatory congregational prayers, morning and evening dhikr, book study yellow and other programs.

The actualization of the values of Islamic education for students at the Bukit Hidayah Malino Islamic boarding school, Gowa Regency, can be seen in the practice of the students' aqidah which is not influenced by the existence of various heretical sects, the practice of religious services for students that are regularly carried out, namely congregational prayers at the boarding school mosque, as well as the moral practices of students who are polite to teachers and parents. The development and instilling of Islamic values in students, including the development of aqidah, worship and morals, can be carried out during the learning process in the classroom or during the evening learning process in the study of the book of fiqh, interpretation of the Koran and other books, with the aim of so that students can actualize it in everyday life.

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Interview

1. KM. Yusuf Tepu, S.Ag. As Supervisor of Students at the Bukit Hidayah Malino Islamic Boarding School, interview, buluttana, January 26 2023
2. Abd. Karim, S.Ag, as a Religion Teacher (PAI) at the Bukit Hidayah Malino Islamic Boarding School, interview, buluttana, 26 January 2023
3. Abd. Karim, S.Ag, as a Religion Teacher (PAI) at the Bukit Hidayah Malino Islamic Boarding School, interview, buluttana, 06 February 2023
4. KM. Yusuf Tepu, S.Ag. As Supervisor of Students at the Bukit Hidayah Malino Islamic Boarding School, Gowa Regency., interview, buluttana, 06 February 2023
5. KM. Yusuf Tepu, S.Ag. As Supervisor of Students at the Bukit Hidayah Malino Islamic Boarding School., interview, buluttana, 07 February 2023