

## INTERNALIZATION OF ISLAMIC EDUCATIONAL VALUES THROUGH THE LIVING QURAN APPROACH IN ISLAMIC BOARDING SCHOOLS IN THE ERA OF SOCIETY 5.0

By

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### ABSTRACT

The focus of the study of the Internalization of Islamic Education Values in the Living Quran Approach at the Era Society 5.0 Islamic Boarding School regarding various events in Islamic Education related to the existence of the Islamic Boarding School Al-Qur'an, attempts to capture the process of internalizing Islamic Education Values at the Era Society 5.0 Islamic Boarding School and society towards the Al-Qur'an 'an, which is not limited to the meaning of the text, but more emphasis on aspects of its application and grounding in everyday life. The application of the Qur'anic texts later became an institutionalized tradition in the daily life of the community and Islamic boarding schools in Era Society 5.0. This study uses a qualitative-naturalistic method by collecting data from both literature research and field research. Field data collection through (1) observation, (2) in-depth interviews, and (3) documentation. The data that has been collected is then followed by the stages of description, reduction, selection, discussion, analysis and conclusion. The results of the first research are the pesantren strategy (1) study of the Koran Interpretation, study of the ideal household al-Quran, study of husnul khotimah preparing for death, study of youth and student consultations. The two implementations are (1) direct community practice with the students' real work program (PKNS), (2) implementation of Ramadan activities and also Islamic holidays at mosques or prayer rooms in the target villages of the pondok (3) Educate the students to play an active role in preaching in the community (4) Develop life skills that have been taught in Islamic boarding schools. (5) Provide new experiences to students about the challenges of living in the future society. (6) Establishing friendship between Islamic boarding schools and the community, (7) As an information center and source of socio-religious studies (8) Technology and information become a pattern in Islamic boarding schools' activities with the community

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### 1. INTRODUCTION

Socio-historically, Islamic boarding schools are the oldest Islamic educational institutions in Indonesia. Pesantren since its inception has unique characteristics and is different from other Islamic education, one of the characteristics that is still maintained is that the pesantren education system still refers to the traditional education system and does not abandon local Eastern cultures that prioritize polite and compassionate attitudes in their daily lives.

Islamic boarding schools are not only for producing intellectual thinking of students, understanding of Islamic

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religion, divided by yellow books(*salaf*), however, Islamic boarding schools continue to improve morale(*good morals*) strong and extraordinary towards the students, appreciate, motivate, humanism with each other, respect religious spiritual values, and the values of mutual cooperation and humanity, live a simple and clean heart (*tasqiyatun nafs*).

Along with the progress of the times, the thoughts and also the good response of the community towards Islamic boarding schools, Islamic boarding schools also experience dynamics and always improve themselves so that they remain in harmony with the demands of the times and society. Pesantren gradually continues to make updates

constructive reform of the education system. the references *uptodate* and also the yellow books quote/talk a lot about the development of the times and information technology.

Al-Qur'an unites the attitudes and views of people to a single purpose of life in this world and the hereafter. Every time people discover something new *ortadjud*, from the results of a comprehensive study, in fact, humans will increasingly feel the obvious weaknesses and shortcomings in front of the Creator (*creator*). In this way, it will further strengthen people's confidence in the vastness of knowledge and the power of Allah SWT.

The An-Nur Pabelan Modern Islamic Boarding School is a boarding school that tends to be progressive and active in society, there are five fostered villages that are part of the An-Nur Pabelan Modern Islamic Boarding School, the role of the An-nur Pabelan Islamic Boarding School as an Islamic Education Institution is highly recognized for its existence in the community, especially in the pabelan district community Semarang, Central Java. There is something interesting in this An-Nur modern Islamic boarding school, there is a study of Al-Quran Interpretation, there is a study of the Koran in the ideal household, a study of husnul khotimah preparing for death, there is a special study on adolescents and students and others. Whether we realize it or not, as the times change, life is sure to grow more complex, both in the form of challenges and opportunities that must be faced. The modern An-Nur Pabelan Islamic Boarding School, Central Java, as an Islamic educational institution, is a *wasilah* or a tool to prepare civil society to always implement the values

values of the Qur'an and providing solutions to society, it is necessary to have the right model and strategy and in accordance with the current developments. Thus, the An-nur Pabelan Modern Islamic Boarding School as an Islamic educational institution can benefit from it in people's lives, both as a means of cognitive, effective and psychomotor development for students and also the community so that they are able to face every challenge of the times in accordance with the values of religious teachings. , as well as a means to humanize humans in accordance with religious and human values is also the answer to the goals of value education given to humans (anur Islamic boarding school caregiver interview, 2021).

At the An-nur Pabelan Modern Islamic Boarding School there is a *santri da'wah* program, the objectives of the Islamic Da'wah students formulated by the An-nur Pabelan Modern Islamic Boarding School include, (1) Appreciating and implementing the knowledge learned by the students of course taught at the An-nur Pabelan Modern Islamic Boarding School to the community directly, (2) Assisting the implementation of Ramadan activities and also Islamic holidays at mosques or prayer rooms in villages, especially in the target villages of pondok (3) Providing motivation, encouragement, and enthusiasm to the community for religious values so that always embedded in society (4) Educate students to play an active role in society for the KKNS program (students' real work lectures) (5) Develop *life skill* taught in pesantren. (6) Provide new experiences to students about the challenges of living in the future society. (7) Establishing friendship between Islamic boarding schools and the community (8) Providing awareness to students of responsibilities and duties that must be carried out in society. (9) Introducing Islamic boarding schools to the outside world (interviews with caregivers and profiles of An Nur's Modern Islamic Boarding School, 2020).

Thus researchers interested in this study will comprehensively discuss the Internalization of Islamic Education Values in the Living Quran Approach in Era Society 5.0 Islamic boarding schools.

## 2. LITERATURE REVIEW

**Terminology of Islamic Education in Islamic Boarding Schools in the Era of Society 5.0.** The globalization of information technology has entered human life. The rationale for thinking that globalization emerged around the 15th century has now reached its peak. In the area of knowledge, Auguste Comte, a sociologist, has glorified positivism and considered it the culmination of the development of reason, having gone beyond the two previous stages, namely the theological and metaphysical stages.

Era Society 5.0 is Its main component is a capable human create new value through technological developments as well as innovations that can minimize the human gap. All of this culminates in a rigid bureaucracy based on extraordinary organic relationships. In this era, the world is getting smaller and everything is going through fast paced. There is no distance, no space and no time. What has been produced by advances in

technology such as: machines, telephones, television, the internet, and computers, has really changed the way humans see the world.

However, modernization turned out to have very fatal interests. Evidently, with the marriage between technology and capitalism, is one part of the boom of modernity. And this reality, of course, has given pleasure to a handful of humans. The character of being greedy and immoral and only deifying material things above all else only gave birth to a hedonistic society under the veil of a welfare state. Coupled with the acceleration of all information through the media, whether it be electronic media, print or other. Even with the spread of the internet in our daily activities, of course we cannot possibly restrain the rate of cultural movement that enters this country. In the end, to quote Herbert Marcuse, "the fruit of this system is the fading of the inner dimension of the mind, the loss of the critical power of reason to bend to the facts of life in order to satisfy hedonistic needs."

In this *worldentertainment*, which is based on a capitalist ideology-where money is everything, is a big enough obstacle for maintaining the morality of the younger generation. In the name of art, the curves of women's bodies are exhibited, violence is indulged in on television media, and finally, crossing the threshold of entering every home threatens the morality of young children. Violent spectacles that are presented every day, leave an impression on the subconscious memory of the younger generation, and they are ready to eat them.

Is Anthony Giddens, a British social scientist, originator of the idea of the 'third way' (*third way*) famous, in a book, *beyond Left and Right*, reveal the issue of uncertainty (*uncertainty*) as a reality faced by humans today. This uncertainty, which he calls (manufactured uncertainty), is a risk that is indeed faced by humans as a consequence of their own conscious choice to create and develop technology. Uncertainty is then likened to "*Juggernaut*" (large truck) that slides out of control, from which not a single human can escape. Humans, said Giddens, can only surrender and perhaps pray for safety in the face of this uncertainty.

In this era, humans again longed for love and compassion. Humans long to be showered with spirituality, society longs for religious aspects to simply place inner peace in this shattered world. If modern society has experienced being thrown out of its human sides and has begun to miss its spiritual values. On the other hand, traditional society or domestic society growing, instead of forgetting the worldly side. even in the world of Islamic boarding schools, they are more engrossed in joking with their God by rejoicing and multiplying *dhikr*; while in terms of (the)worldly(an) really sad.

More clearly about these two different points, the following is a comparative analysis put forward by H. Tirtosudiro, that a more empirical study in developed countries and developing countries has two quite interesting sides. *First*, in developed countries-which are dominated by countries in the European and American regions-struggle and prosperity have started from the past to the present. They sped up and appeared as rich, abundant countries with all kinds of physical needs. However, wealth and economic supremacy do not give birth to peaceful life for the citizens of the country nor provide for the stability of their political policies.

On the other hand, excess material has given rise to many disputes and wars, as well as covert imperialism in the form of creating economic dependence on other countries. In addition, with a well-established economy, developed countries can dictate to developing countries or even poor countries to fight for their political interests. Suffering, helplessness and catastrophe arise because they deify matter too much. Not the other way around, creating prosperity and justice together.

*Second*, In developing countries, such as in Asia and Africa, the struggle to uphold and maintain the relationship between humans and God (the function of spirituality) has been alive and well maintained since the past. Spiritual life has forgotten and made oblivious to the importance of seeking worldly life as a mandate from God Almighty. As a result, their life becomes colonized, conquered and loses its existence, as a sovereign nation. And now, imperialism is present in disguise in the form of economic and technological dependence on the countries that first woven it.

Referring to these two points of view, it can be concluded that each radical point only produces weakness for mankind. Then, at a point where the country developed with excessive rationalism, it turned out to have an impact on the aridity of spirituality and the destruction of morality. Similarly, problem solving *uh* makes us down and crushed by the times.

So, the way that can be taken to answer and choose the two realities is to take a middle position. So, if we try to bring this reality into the world of Islamic boarding schools, educational values in Islamic boarding schools should be based on the spirit of development and also based on awareness of spiritual values. The balance between the two and being in a position in the middle is a solutive step forward.

**Internalization of Islamic Education Values in the Living Quran Approach at Islamic Boarding Schools in the Era of Society 5.0.**

Furthermore, an Islamic boarding school should be able to develop a curriculum not only on religious

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deepening; more than that, Islamic boarding schools must equip their students with various kinds of skills to face the country that will come. Hasn't God Himself said in QS. Al-Qasas: 77, "And seek what Allah has bestowed on you (happiness) in the hereafter, and do not forget your happiness from the pleasures of this world and do good to others as Allah has done good to you, do not do damage on this earth. Verily, Allah does not like those who do mischief."

The proof is still strengthened by the words of the Prophet "It is not a good person among you, those who leave your world to seek your hereafter, and vice versa, it is not said to be good, people who leave the things of the hereafter for the benefit of the world. So that you are able to balance the two."

Thus, the meaning of worship is not only understood as a mere ritual, but also seeks worldly life in a direction that is more humane, prosperous, just and equitable. Struggle in mastering knowledge and technology, building a strong industry and upholding the pillars of the people's economy, is also an activity to uphold the banners of spirituality in development.

Finally, the principle of printing cadres *Tafaquh fi Al-Din wa Al-Dunya* is the best choice to be used as a philosophical basis for the spirit of learning in Islamic boarding schools.

### 3. RESEARCH METHODS

This study uses qualitative research with an Islamic Education Philosophy approach to examine Islamic education in Islamic boarding schools during the Era of Society 5.0. Furthermore, the Islamic education science approach examines the internalization process of Islamic education which includes the concept of Islamic education at Islamic boarding schools in Era Society 5.0, the philosophy of Islamic education at Islamic boarding schools in Era Society 5.0. This study uses data collection methods which include documentation by tracing through notes, books, journals, and magazines. Data analysis in this study used the context analysis method, namely an attempt to collect and compile data, then also attempted with analysis and interpretation (Suharsimi Arikunto 2010: 74) or interpretation of these data. The source of this research data relates to thoughts about the philosophy of Islamic education in Islamic boarding schools in Era Society 5.0.

### 4. FINDING AND DISCUSSION

#### Strategy for Internalizing Islamic Education Values in the Living Quran Approach in Pesantren Era Society 5.0

Islamic boarding schools are typical educational institutions originating from Indonesia, long before Indonesia's independence. Many Indonesian education experts have studied the definition of Islamic boarding schools. Abdurrahman Wahid defines Islamic boarding schools as a complex whose existence in general is separate from the life of the surrounding community which contains a nanny's house or kiai, surau or mosque as a place of recitation. Students, as well as the ponok which is used as a place for students to live (Abdurrahman Wahid 2001: 21). However, it seems that this definition is a description of the salaf Islamic boarding school, long before the emergence of modern Islamic boarding schools.

In the course of its history, the development of this nation has never been separated from the role of scholars. Since the arrival of Islam to this country in the 15th century by the Walisanga, this country has developed under the patronage of scholars. Mention for example the Demak Government which has never failed to involve Walisanga as a government advisor. The transfer of the Kingdom of Demak to the State of Pajang by Sultan Hadiwijaya - alias Jaka Tingkir or Mas Karebet, also did not leave the role of scholars. Koon, King of Pajang is a favorite student of one of Walisanga.

The cleric's progress was also seen prominently during the reign of Sultan Agung, whose position was *asmembers of the highest-rank-advisor* in the Mataram Kingdom. All this is evidence of the importance of the clergy of that time. Sultan Agung himself calls himself the title "Khalifatullah Sayyidin Panotogomo Ing Tanah Jawi" (leader and enforcer of religion in Java). A symbol of unification between religious leadership and royal leadership.

In the era of the 18th century, struggles emerged against the colonizers who were persistent by the people pioneered by the clergy. Starting from the Diponegoro resistance, which involved Kiai Maja, the Reungku Imam Bonjol resistance, the resistance from Kiai Rifa'I Kalisasak, and many more scholars who cannot be mentioned one by one.

Indonesia was already independent, when the proclamation was proclaimed by the two best sons of this country, Soekarno-Hatta. However, with the achievement of the independence of the Indonesian people, the practical struggle of the pesantren did not stop. As one of the vital elements of this nation, the santri-clerics who are in the world of Islamic boarding schools continue to struggle.

After independence, the santri-kyai were still active in their role in society. However, of course the world of Islamic boarding schools has changed its function from the basis of people's resistance against the colonialists, to



become one of the tools, the driving force for people's development. Lots of work that is still being carried out today.

Annur Pabelan Modern Islamic Boarding School, Semarang Regency, Java, is flexible with the traditions that exist in society, where people tend to; This makes it easier for the pesantren world to move from the grassroots to the people. To achieve this vision of development, various strategies carried out by Annu Pabelan Islamic Boarding School include:

- a. Interpretation Al-Quran study,
- b. al-Quran study dream home,
- c. the study of husnul khotimah prepares for death,

d. special study of youth and students As agents of da'wah The function of kiai and pesantren as agents of da'wah is a sacred mission that is inherent in the pesantren community. This missionary journey is a continuation of its predecessors, namely the Walisanga. And furthermore, this missionary vision has been passed down from generation to generation since the Prophet Muhammad SAW. "Al-Ulama' Warasat Al-Anbiya" is a hadith that has been accepted graciously by pesantren people.

In carrying out his preaching mission, the kiai and santri, plunged directly into the villages. There are many events used by scholars to carry out their mission, be it through routine weekly talks, teaching meetings in mosques, Friday sermon readers or even studies on the Commemoration of the Great Islamic Day. In Semarang, for example, there are some routine meetings that breathe Islam, which are still happening in villages, among others: Jama'ah Dziba'iyah, usually this Jama'ah is done by mothers. Then the Jama'ah Manaqib Syaikh Abdul Qadir Al-Jilany, then the Jama'ah Tarekat who took the mosque in the boarding school as a meeting place. There is also a congregation of Tibil Qulub and Burdah reading, containing blessings for the Prophet.

More than that, the Javanese ritual tradition which has been formatted in such a way with Islamic teachings by the Walisanga, makes the intensity of meetings between the community and their role models kiai increasingly dense. Rituals such as "mitoni" (seven months of the baby) for seven consecutive days, matured dina (forty days from death), nyatus (one hundred days from death), khaul (annual commemoration after death), all of these are non-routine ways such as circumcisions, engagements, weddings, building houses, also involving the clergy.

By carrying out this preaching mission, our scholars are known for their sincerity. They come to lead prayers and lectures without any "special tariff". Preaching is something that is carried out sincerely only hoping for God's pleasure. You can imagine how rich the scholars would be if they collected a tariff for every event. With enthusiasm "*Ud'u ila Sabili Rabbika bi Al-Hikmat wa Al-Hasanah*", preaching in this subtle way gained a place in the hearts of the community.

#### **Internalization of Islamic Education Values in the Living Quran Approach in Islamic Boarding Schools Era Society 5.0**

The community has a significant role in pioneering and encouraging the community. Human resource development can be initiated through the implementation of educational programs, improving the people's economy can be pursued through cooperatives and providing capital to entrepreneurs and the middle class. These two things, according to the author, are very concrete and urgent to be worked on by elements of civil society, especially mass organizations, in order to take the lead and encourage changes in society for the better.

In order to build an advanced and cultured society, mastering science and technology based on faith and piety, there must be at least three conditions: creating innovation and creation, preventing damage to resources, and strengthening spirituality. Civil society should be creative towards new things, anticipatory and preventive against all bad possibilities, and believe in One Almighty God.

If the conditions and components of civil society are maximally empowered, then a democratic order of life will be realized. Apart from participating in building and empowering society, civil society also controls state policies. In practice, they can provide suggestions and criticism of the state. Suggestions and criticism will be objective, if he remains independent.

Aside from being an educational medium for the santri, it turns out that pesantren also have a very significant function, namely as a basis for da'wah as well as a medium for controlling cultural behavior that develops in the surrounding community. The role of Islamic boarding schools, as a media for escorting the people towards benefit, turns out to have a long journey with previous history. As revealed by Mastuhu, it is said that at the beginning of the emergence of a pesantren, every time a pondok was built, it was marked by a battle between the pesantren, in this case the kiai and the surrounding community, which ended with a victory for the pesantren. Henceforth, the people around follow the new values brought by the pesantren. The new values brought by the pesantren, for convenience are referred to as "white values" namely religious moral values that refer to the Al-Qur'an

and Hadith and the behavior of scholars who are excavated from yellow books as a mandatory reference source. Meanwhile, the old values that first existed in society are called "black values", namely low values that are not commendable, such as "mo limo" which means, five values, namely *wrong* (steal), *the worm* (prostitute), *drink* (liquor), *madat* (opium), and *main* (gambling), and other values that are not commendable, such as: stupidity, witchcraft or witchcraft (classified *black magic* which is used to destroy opponents supernaturally) and so on.

So, from generation to generation, pesantren have become guardians of the benefit of the people, which are trusted by the community to this day. Not only that, the early history inscribed by the previous kiai seems to have been firmly rooted in the mindset of the people from generation to generation. From generation to generation, this feeling of trust was further strengthened by later kiai who provided no little evidence of the expertise they possessed. The small number of historical records that reveal kiai who betrayed the mandate of society is another element that strengthens their belief. Coupled with the lectures given by the kiai, where there were lots of suggestions about the importance of obedience to the clergy, it further inflated the people's trust in the kiai.

In the end, the kiai are treated more than they should by society. For people in Indonesia, kiai are not only seen as people who have religious knowledge. But more than that, kiai are people's sacred place to ask for help for the community against the dangers of robbery and other crimes that threaten their lives. Kiai is a healer who can be asked for help when one of their family members is sick. Not only that, people around the pesantren also regard a kiai as someone who is very close to God, so that he is able to act as an intermediary to cool the mood when he is restless or troubled. The wisdom he possesses, is believed to be able to clear up all kinds of problems. Because the kiai is always used as a place for community consultation. With the intelligence they have, the community believes that the kiai is able to give advice, even on something that is actually far from their discipline, such as development, disease outbreaks, famine, etc.

What is good and what is bad for society is left up to the kiai. What should be done and what is not necessary also refers to the kiai's decision. From the myriad of social problems that were burdened on his shoulders. Unknowingly, this has made him a figure of researcher, filter and assimilator from the outside into society. In short, a kiai is a "cultural censorship board" that is always followed by the community to this day.

From a sociological point of view, the community's trust and obedience given to scholars is apparently far above the obedience given to formal officials. Refers to the selection of the type of authority *down* Max Weber, you could say, kiai have two types of authority capital at once. First, traditional authority; namely authority based on tradition, custom or spontaneously by its followers. In short, the leadership that is acquired in this breed is not due to talent but rather because the inheritance automatically passes to him. And the second is charismatic authority; namely the authority he has because of his extraordinary personality traits so that it gives rise to a sense of trust from his followers.

Traditional authority can be explained by respecting the community because a kiai is usually a descendant of a kiai as well, or often called *Gus* in Javanese terms. Where the authority came from his father and then automatically descended to him. While charismatic authority. This can be related to the Sufi (an) tradition which places the kiai in office *murshid*, the guide teacher. For this context, in which to arrive at the true path of the *tariqa*, one must fully comply with *murshid* the.

Thus, authority as capital owned by a kiai is more of a power potential with extraordinary obedience by his followers, without even a formal institution of power. Strictly speaking, the leadership of kiai and pesantren people is more informal. That is, a kiai has a kind of authority without a formal institution of power.

By capitalizing on these two direct authorities, kiai, who are mostly in rural communities, often function it as a means of preaching. Where, by adhering to the principle *Amar ma'ruf is not welcome*, the kiai always appears to be the pioneer of everything that has benefits for many people, and at the same time is the first person to fight tyranny. This is the main function of a kiai, which is to guide the people to gain benefit.

It cannot be denied, there have been many benefits provided by a kiai to his community. As a preacher, for example, automatically a kiai has an important role in maintaining the spiritual values and morality of the people around him. Regular recitations, whether weekly, monthly or yearly, have resulted in the maintenance of social cohesion in society. By attending these meetings, communication between residents is facilitated. Even in an atmosphere of prayer led by the cleric, it has reaffirmed the morality that is held together, maintained, and presents an extraordinary value of social solidarity.

Within the framework of material, physical, economic development and community security; kiai also have a contribution that is not less important. Even in this kind of social case, often a kiai is involved more deeply. To a kiai, security issues in a village were discussed, to a kiai, quarrels between residents were reported. Likewise with problems such as famine, natural disasters, environmental pollution, eradication of dengue fever mosquitoes, solutions are requested to overcome them. On land dispute issues, the struggle for power between *ptomangs*, the

spread of social slander, and the emergence of disease outbreaks, were all submitted to the kiai.

Already referred to as an expert, that's roughly what happened to the kiai. From problems that are real, to problems that smell mystical, all are complained to the kiai. When someone suddenly has seizures, he reports to the kiai; when a trader loses a customer, he complains to the kiai; when a farmer experiences a crop failure, he also complains to the kiai.

In political matters, the charisma of the kiai is something that is tempting for anyone who wants to be in power. As a result, the kiai are often approached by officials to win the sympathy of the community. and of course from these closeness all kinds of assistance flowed from the government to him. Again, the grassroots benefit from it. This kind of relationship is a further excess, from the culture inherited since the days of the ancient Javanese kingdom where the king bestowed freedom to pay taxes for the people around the Islamic boarding school. Not only that, the land in the area that was exempted from tax was then given the name of fief land.

And to continue to maintain harmony between the kiai and the officials, the kiai often become government mediators to socialize government programs. for example, the socialization of greening during the New Order era, the socialization of the family planning program, even to the socialization of the party. And it is in this corridor for the benefit of the people, that the kiai has the mandate of guarding the last bastion of Islamic tradition in Java. Of course, in the midst of the constant onslaught of foreign cultures in modernity. They feel responsible for maintaining religious education and performing religious rituals in society as well as providing social services. The recitation of recitations that take place in the community, which until now is still being ritualized and preserved, is clear evidence of the kiai's contribution to his community. Of course, without going through representatives but directly blending into the community.

Like a giant umbrella, a kiai has fortified himself as wide as possible to protect his people. When and where people need, then the kiai will be present to extend his hand. The presence of a kiai in the area really feels its function is to be a very efficient foundation for his people. Because whatever problems befall the people, starting from household problems, social environmental issues, ecology, cultural traditions, security conditions, even if they spread to political problems, the kiai will be there with them to solve them.

There are many examples that can be used as proof. In matters of the household, the kiai has a very large role, be it in the process, model, shape of the household, or plans for the future. Since the time of engagement and arranged marriages, the kiai has been involved in it. They are the ones who find and match the bride, then also ask for her hand, are involved in the process of determining the day, regarding the dowry or dowry, about the place and about the program. Also participates directly at the time of consent-qabul usually acts as a representative of the guardian of the bride's father.

After the wedding procession was over, the kiai left a special message and religious fatwas so that the bride and groom could reach a sakinah family. In the middle of the formation process, if there are problems that can crack the household building, then the bride and groom immediately go to the kiai; whether positioned as a counselor, arbitration judge, as a household consultant, or even positioned as a parent who is looking at their child who is not getting along.

When the bride is blessed with a child, the figure of the kiai still has a function in it. When *truth*, cutting the child's hair, on the show *Walimatul Tasmiyah* (giving name), during circumcision. In fact, the problem of determining proper education often involves the role of the kiai as a consultant. Likewise, every problem that exists, down to the smallest detail, always involves the role of the kiai.

The kiai was also involved in selecting land suitable for building a house, building good directions for the house, insulating the rooms, constructing toilets, digging wells and determining the auspicious days for all construction work to begin. All of this is left to the kiai.

## 5. CONCLUSION

Annur Pabelan Modern Islamic Boarding School Strategy in Internalizing Al-Quran Values in Building Civil Society (*Civil Society* are (1) Appreciating the knowledge learned by the students, of course, which is taught at the An-nur Pabelan Modern Islamic Boarding School to the community directly, (2) Helping carry out Ramadan activities and also Islamic holidays at mosques or prayer rooms in specific villages. in Pondok assisted villages (3) Provide motivation, encouragement, and enthusiasm to the community for religious values so that they are always ingrained in society

Internalizing the Values of Islamic Education in the Living Quran Approach at Islamic Boarding Schools Era Society 5.0 Internalizing the Values of the Koran is Educating students and the community to play an active role in society for the KNS program (student real work) (5) Develop *life skill* taught in pesantren. (6) Provide new experiences to students about the challenges of living in the future society. (7) Establishing friendly relations

between pesantren and the community (8) Providing awareness to students of the responsibilities and duties that must be carried out in society. (9) Introducing pesantren to the outside world

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