



INTERNALIZATION OF PESANTREN VALUES IN SANTRI

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Abstract

Santri as a part of the young generation that will succeed the nation are part of the important in the development of the nation. Phenomeno found Santri's behavior when there is no teacher, guide or caretaker or, ustadz or ustadzah, many student do not carry out their obligations. On the one hand, students also learn and gain the values in Islamic boarding school. The aim of this research is to find out how Islamic boarding school values are internalized by student. The subject of this reaserch were 94 students, aged 15-18 years at the Nasyrul Ulum Islamic Boarding School, Sumenep. Using quantitative methods. The measuring tools used are the Islamic boarding school values scale and the theory of Cultural Inheritance and Development from Berry & Cavalli-Sforza (1986). Reliability using Cronbach Alpha was obtained at 0,899. The results obtained were that subjects internalized Islamic boarding school values, from parents, other adults and from friends in accordance with inheritance Theory and The Cultural Development of Berry & Cavalli-Sforza

Keywords: *Santri, Pesantren Values, Theory & The Cultural Development of Berry & Cavalli-Sforza*



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INTRODUCTION

The Central Statistics Agency (BPS) 2022 noted that Indonesia will enter the peak demographic bonus period between 2020-2030, with a population structure of more than 63% classified as the younger generation, namely people born in 1981 and below. The innovation of the younger generation can be an

opportunity for Indonesia to achieve economic transformation, eradicate poverty, reduce inequality and develop quality human resources. (Central Bureau of Statistics, 2022)

The younger generation can play a role in developing, strengthening, using and continuing to maintain the nation-building process. The role of youth in society and community organizations becomes strategic to maintain the quality and novelty of the nation-building process.

Santri as part of the younger generation or the next generation of the nation is an important part of nation building and national progress. Without the role of youth, a nation will be difficult to change. As the next generation of the nation, some of the roles of youth are:

1. Agents of change, as agents of change for youth participate in supporting changes in the community, both nationally and regionally, towards a better direction in the future. The progress of the nation can be seen from the success of its young generation to make positive changes that can be done and overcome all the challenges that will be faced.
2. Development agents, as development agents, have roles and responsibilities in efforts to launch or implement various kinds of development in various fields, both national and regional development. Development agents here are not only limited to physical and non-physical development but also concern the ability to develop the potential of other young generations. The potential and productivity that exist in the younger generation need to be developed in order to achieve the development goals of the Indonesian nation.
3. Agents of renewal, as agents of renewal of the Indonesian nation, mean that Indonesian youth must have the ability to analyze changing times so that they can choose which ones need to be changed and also which ones should be maintained.

The phenomenon is found in the behavior of students when there is no teacher, guide or caregiver or ustadz or ustazdah does not do their obligations, for example praying not on time or delaying prayer time, not doing daily tasks, not helping other students when there are students who need help, students bullying other students or bullying other students, students take other students' things, Students borrow other students' things without asking permission, and so on.

For the recitation of the Qur'an and the memorization of the surah of the Qur'an, students in pesantren are no doubt. Everyday students train and do it both under supervision and not under supervision because they have to deposit recitation or memorization of the Qur'an, but for other values it is possible that they are not intensive to do it. When there is none

Caregivers or *ustad* or *ustadzah* who supervise many students who are lacking or do not even carry out student behavior that does not help other students when other students need help, delay prayer times, reluctantly do tasks or obligations, students bully other students and there are even students who take or steal other students' things.

Pesantren is the oldest education system in Indonesia. Pesantren has values that are embraced and carried out primarily by all founders, caregivers, managers and students. Each pesantren may have different values that become a reference for all its members. In general, there are pesantren values that can be found in many pesantren, namely: *akhlaq karimah*, *amaliyah* worship, Qur'an recitation, memorization of Qur'anic letters, Amanah and responsibility, tolerance and tolerance.

According to (Daradjat, 1996), pesantren values are a system of beliefs or feelings that form a special identity and influence patterns of thought, feeling, and behavior, as reflected in dormitories where students learn and develop themselves.

According to (Rahmatullah & Purnomo, 2020), in general, the values of pesantren that are widely embraced by pesantren are 1. Obey the commands of Allah SWT, 2. Filial piety to parents, 3. Speaking with a kind and gentle word, 4. Be kind and helpful to relatives and neighbors, 5. Always forgive, 6. Always sincere, 7. Able to keep trusts and keep promises, 8. Have shame, 9. Always be grateful to Allah SWT, 10. Surrender or surrender. Seeing the values of pesantren mentioned above may also be the values of society in general, especially the Madurese ethnic community which is predominantly Muslim.

In order for the values of pesantren to be carried out and become the behavior of students, it is necessary to instill or internalize students, both from parents of students, from adults in the student environment such as relatives, grandparents, teachers, *ustadz*, *ustadzah*, neighbors, as well as fellow students.

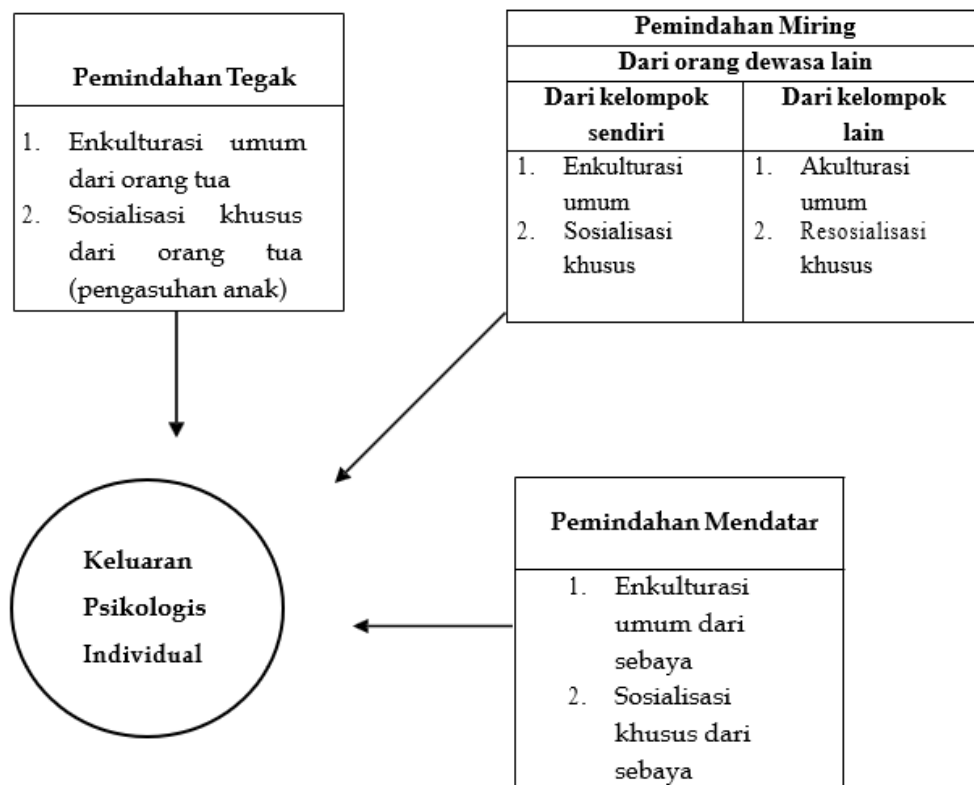
Internalization is the process of an individual learning to interact with others in a society according to the value system, norms and customs that govern the society concerned. In other words, internalization is the process of learning culture within a particular social system. The process of internalizing values and socializing culture through the process of learning to understand, internalize, adjust and implement a social action that is in accordance with the pattern of community behavior.

The purpose of internalization is 1. so that individuals know or know something or value that they want to convey or aim for; 2. so that the individual

is able to carry out or work on the values that he knows; 3. For the individual to become the person he knows.

So internalization is a way of socialization that comes from the self or individual consciousness. Internalization can be done through enculturation and socialization. Researchers use a model of cultural inheritance from (Berry et al., 1999)

Figure 1. Inheritance and Cultural Development of Berry & Cavalli-Sforza, 1986 (Berry et al., 1999)



With this model we can see how a cultural group teaches appropriate behavior to members. A key element of the model that helps explain the common way cultural groups pass themselves on to new members is cultural inheritance. With cultural inheritance, a cultural group can pass on behavioral traits to the next generation through teaching and learning mechanisms.

Inheritance upright (vertical transfer), parents pass on values, skills, beliefs, cultural motives and so on to grandchildren.

Skewed inheritance (oblique transfer), a person learns from adults and institutions (e.g. formal educational institutions) regardless of whether it occurs within one's own culture or from another culture.

Horizontal inheritance (horizontal transfer), a person learns from his peers (in primary and secondary groups) during development, from birth to adulthood.

It is impossible to eliminate the factor of parental upbringing in this case upright inheritance or upright transfer because from the beginning children are raised in the care of parents or surrogate parents, inheritance or oblique transfer and horizontal inheritance or horizontal transfer because students are in pesantren and interact more daily with leaders, caregivers or teachers or ustadz or ustadzah and peers in pesantren. In addition, students deliberately learn the values of pesantren and make them provisions for their future.

RESEARCH METHODS

1. Research approach

This study used a descriptive quantitative approach. According to , descriptive statistics is an analytical technique used to describe or describe everything related to the object under study, starting from data collection, data summarization and presentation of the results of summarizing the data. (Gunawan, 2016)

2. Population and study sample

The population in this study is students in Islamic boarding schools in Sumenep district. The sample of this study was students at the Nasyrul Ulum Islamic boarding school in Sumenep regency. The sample number was 94 students, aged 15-18 years, all of whom came from Madurese ethnicity. The thing that is considered to make the Nasyrul Ulum pesantren as a place of research is that this pesantren is led and nurtured by someone who in addition to a religious background also has a psychological background where in everyday subject matter in addition to being given religious science material is also given content about psychological or mental aspects.

3. Measuring instruments

Scale of internalization of pesantren values

The preparation of the scale of internalization of pesantren values is to illustrate how the internalization of pesantren values owned by students in the Nasyrul Ulum pesantren in Sumenep Regency. This scale is compiled by the researchers themselves based on the values that are the reference of pesantren in opinion, namely 1. Obey the commands of Allah SWT, 2. Filial piety to parents, 3. Speaking with a kind and gentle word, 4. Be kind and helpful to relatives and neighbors, 5. Always forgive, 6. Always sincere, 7. Able to keep the Trust and keep promises, 8. Have shame, 9. Always be grateful to Allah SWT, 10. Surrender

or surrender. As well as using the internalization model through enculturation and socialization of cultural inheritance from Reliability using (Rahmatullah & AMP; Purnamo, 2020) (Berry et al., 1999) *Cronbach Alpha* obtained a result of 0.899

RESULTS AND DISCUSSION

Table. Hypothetical Statistical Category Limit Formula

Category	Guidelines
Tall	$X > (\mu + 1.0 \sigma)$
Keep	$(\mu - 1.0 \sigma) < X < (\mu + 1.0 \sigma)$
Low	$X < (\mu - 1.0 \sigma)$

Information:

X : Subject Score μ : Average (mean) Hypothetical

σ : Deviasi Standard (SD) Hypothetic

1. **Descriptive Analysis Test Results**

Internalization of Pesantren Values

Descriptive Statistics					
	N	Minimum	Maximum	Mean	Std. Deviation
Socialization from	94	30,00	60,00	50,8936	6,06500
socialization from	94	34,00	60,00	50,3085	5,63214
adults					
Socialization from	94	25,00	47,00	38,6702	4,59403
Valid N (listwise)	94				

Socialization Interpretation of High Category Parents = $X > (\mu + 1.0 \sigma)$

= $X > (50.89 + 1.0 \times 6.065)$

= $X > (50,89 + 6,065)$

= $X > 56,955$

= $X > 57$

Kategori sedang = $(\mu - 1,0 \sigma) \leq X \leq (\mu + 1,0 \sigma)$

= $(50.89 - 1.0 \times 6.065) < X < (50.89 + 1.0 \times 6.065)$

= $(50.89 - 6.065) < X < (50.89 + 6.065)$

= $56.599 < X < 44.825$

= $57 < X < 45$

$$\begin{aligned}
 \text{Category grater} &= X \leq (\mu - 1.0 \sigma) \\
 &= X < (50,89 - 1,0 \times 6,065) \\
 &= s < (50,89 - 6,065) \\
 &= X < 44,825 \\
 &= X < 45
 \end{aligned}$$

Relating to the internalization of pesantren values using the theory of , the results of all research subjects (94 people) are enough to internalize pesantren values, where they internalize pesantren values through upright inheritance, namely socialization and enculturation from parents; oblique inheritance i.e. socialization and enculturation from other adults (relatives, uncles, aunts, grandparents, neighbors, teachers); as well as horizontal inheritance, namely socialization and enculturation from peers (schoolmates, playmates). From the results of the study, it is known that upright inheritance is: (Berry et al., 1999)

Socialization and enculturation from parents are more than oblique inheritance, namely socialization and enculturation from other adults, as well as horizontal inheritance, namely socialization and enculturation from peers.

Internalization of pesantren values through upright inheritance, namely socialization and enculturation by parents to their children. Pesantren values 1. Obey the commands of Allah SWT, 2. Filial piety to parents, 3. Speaking with a kind and gentle word, 4. Be kind and helpful to relatives and neighbors, 5. Always forgive, 6. Always sincere, 7. Able to keep the Trust and keep promises, 8. Have shame, 9. Always be grateful to Allah SWT, 10. Surrender or surrender may also be family values.

The family is the starting place where individual values are developed. Parents have the responsibility to provide education and upbringing to their children. According to the main function of the family is to provide protection for children and to transmit values that apply to the next generation. Most families maintain intergenerational relationships, where the early generations will always leave an influence on the next generation. Furthermore, according to him, parenting has an influence on microsystems on child development. Parenting is a series of intensive interactions where parents play a role in directing children to have a good future. In addition, according to him, children get good parenting from parents to produce children who have warm, caring, social personalities who understand what is good and what is bad. (Baron, Robert & Byrne, 2008) (Santrock, 2012) (Santrock, 2012) (Sharma et al., 2011)

Related to the results of research that pesantren values are given through socialization and enculturation by parents, in this case in the form of parental care. Parenting has an important influence on the personality development of adolescents. Personality is the result of the interaction between genetic and

environmental factors, where parenting is one aspect of the environment that plays an important role in shaping the personality of adolescents. Parental attitudes and behaviors are modeling for adolescents. Teenagers often imitate their parents' behavior and values. Therefore, positive behavioral models of parents can shape the personality of adolescents in terms of values, ethics and social norms . (Asdiqoh, 2018)

Internalization of pesantren values through oblique inheritance i.e. socialization and enculturation by other adults (relatives, uncles, aunts, grandparents, neighbors, teachers) to individuals or subjects. In the communal system of Indonesian society, the parenting system often involves the wider family to participate in looking after, caring for and educating

a child. Grandparents, grandparents are the figures who most often get the trust to participate in taking care of a child. The parenting process involving grandparents will present its own dynamics, especially in guiding individual values.

Internalization of pesantren values through horizontal inheritance, namely socialization and enculturation by peers (playmates, schoolmates). In addition to family members, other closest environments are their peers where these peers have an important role in a child, especially regarding behavior, attitudes and interests. Children track the habit or resemble their peers, for example in dress, learning and speaking and usually children feel liked and accepted in their interactions with their peers. According to him, peers are the closest people who are able to function in the development of the personality of children or students in the social area. Havighurst said that peers are a medium for socializing that plays a role in directing culture to other friends if they have different cultures. (Fajariesta, 2017) (Sosial et al., 2016) (Santrock, 2012)

Basically, the same socialization process with different individuals gives rise to different internalization processes due to different aspects of cognition (related to perception, intelligence), emotions, personality, experience, thus giving rise to different values in the subject. Plus the process of institutionalization, where the family and environment and different role models for the subject (Setyaningsih, 2023)

CONCLUSION

So the process of internalizing pesantren values in students can be used the Theory of Inheritance and Cultural Development from (Berry et al., 1999). Where students get socialization and enculturation about pesantren values both from parents (called upright inheritance), get socialization and enculturation about pesantren values from other adults, both neighbors, teachers, relatives,

kyai, ustadz, ustadzah (called skewed inheritance), and socialization with peers (called horizontal inheritance)

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