The Implementation of Learning of Islamic Characters in Ma'had Al-Jami'ah IAIN Samarinda, Indonesia

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Abstract

Indonesia is currently facing degradation of character marked by deviations of norms that are social and religious. Ma'had Al-Jami'ah is responsible for improving the character and create who are intellectually religious. This study aims to find out the implementation of learning of Islamic characters in Ma'had Al-Jami'ah IAIN Samarinda. This research used descriptive qualitative and collected data by interviews, observation, and documentation. The results showed that Text learning in religious activities still uses classical models in large numbers, so text learning has not achieved maximum results. Moreover, Islamic learning activities are still limited to translating and have not yet achieved scientific activities following university students' capacity. The learning implementation of Islamic character has been successful in three Islamic scopes, both in ḥabl minallāh, min al-nās, and min al-'ālam. Although ḥabl minallāh has not reached the level of maḥabbah, the learning process has trained students to worship and become obedient servants. Concerning the various learning activities and processes available, ḥabl min al-nās have become the most dominant scope, especially in attitude (adab) and empathy. Meanwhile, ḥabl min al-'ālam is only limited to cleaning activities and has not reached the stage of iḥsan comprehension.

Keywords: Ma'had Al-Jami'ah; Islamic characters; learning

Abstrak

Indonesia saat ini sedang menghadapi degradasi karakter yang ditandai adanya penyimpangan norma sosial dan agama. Dalam hal ini, Ma'had Al-Jami'ah bertanggung jawab untuk meningkatkan karakter dan menciptakan intelektual yang religius.

Tujuannya adalah untuk mengetahui implementasi pembelajaran aksara Islam di Ma'had Al-Jami'ah IAIN Samarinda. Penelitian ini menggunakan deskriptif kualitatif dan pengumpulan data dilakukan dengan wawancara, observasi, dan dokumentasi. Hasil penelitian menunjukkan bahwa pembelajaran teks dalam kegiatan keagamaan masih menggunakan model klasikal dalam jumlah yang banyak, sehingga pembelajaran teks belum mencapai hasil yang maksimal. Apalagi, kegiatan pembelajaran agama Islam masih sebatas menerjemahkan dan belum mencapai kegiatan keilmuan sesuai dengan kemampuan mahasiswa. Pelaksanaan pembelajaran karakter Islami telah berhasil dalam tiga lingkup keislaman, baik dalam ḥabl minallāh, min al-nās, dan min al-'ālam. Meski ḥabl minallāh belum mampu mencapai jenjang maḥabbah, proses pembelajaran tersebut telah melatih siswa untuk beribadah dan menjadi hamba yang taat. Terkait dengan berbagai kegiatan dan proses pembelajaran yang ada, ḥabl min al-nās menjadi ruang lingkup yang paling dominan terutama dalam bidang adab dan empati. Sedangkan ḥabl min al-'ālam hanya sebatas kegiatan bersih-bersih dan belum mencapai taraf pemahaman iḥsān.

Keywords: Ma'had Al-Jami'ah; karakter Islami; belajar

A. Introduction

Indonesia is a country with many diverse, such as ethnicity, culture, language, and religion. Islam with many values needs to be encouraged amid Indonesia diversity known as a pluralist country and Bhinneka Tunggal Ika. It is believed to make changes and renewal by stemming the groups or the movements that want to make the Indonesian people into one identity. Indonesian needs education to develop human potential by organized mindset manifested in behavior and becoming a facilitator in developing oneself into an adult, honest, responsible person.[1]

Education plays a vital role in nation-building so that generations are not quickly colonized by globalization and maintain the character and improve the nation's quality.[2] Meanwhile, Indonesia is currently facing degradation of character marked by deviations of social and religious norms.[3] On the other side, Darmaningtyas described that more students' who think pragmatically, materialistically, instantly, like to find shortcuts and behave authoritatively in this time, then few students' have high idealism and integrity as prospective lecturers, researchers, journalists, and other professions.[4]

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[1] Kaimuddin, 2014, "Implementasi Pendidikan Karakter Dalam Kurikulum 2013" *Dinamika Ilmu* 14 No. 1: 47.

[2] Syukron, 2016, "Paradigma Implementasi Konsep Revolusi Mental (Studi Analisis Dalam Perspektif Lembaga Pendidikan Islam)" *Elementary* 2 No. 1: 19.

[3] Nasrullah, 2015, "Pembentukan Karakter Siswa Melalui. Pendidikan Agama Islam" *Salam* 18 No. 1: 68.

[4] Abi, 2015, "Paradigma Membangun Generasi Emas Indonesia Tahun 2045" *JIPPK* 2 No. 2: 86.

Furthermore, Mujiburrahman revealed that many forms of violation and offense grow and develop in the Indonesian community, such as corruption, collusion, nepotism, drugs, alcohol abuse, theft, robbery, and prostitution.[5]

So that Indonesia verily needs the renewal students' that can repair and improve the unstable nation condition and has the characters needed in this century competition, especially in religion, based on humanity or called it *Farrah*. Islamic Education is expected to become a bridge in improving and strengthening the character of the Indonesian people. Fauzi said that Islamic education is always associated with various life elements, and it is also through education that humans can grow and develop properly.[6] Sukardi stated that Indonesia's essence is the educational values from Indonesia's own national culture and religious teachings.[7] Then, informing the character also involves Islamic Education's role because Islam has a universal nature, including the characters. as the revelation of God in Surah Al-Baqarah verse 208 follows: "*O you, who have believed, enter into Islam completely (and perfectly) and do not follow the footsteps of Satan. Indeed, he is to you a clear enemy".* (Q.S Al-Baqarah/2:208)

In line with the verse before, the character is essential, and Indonesia's internalization is religious refers to Islamic education because it has been taught from an early age to college.[8] Furthermore, around 90% of the Indonesian population is Muslim, and unfortunately, they are still lazy, undisciplined, unwilling to work hard and work as they wish.[9] Then, the implementation of the character following Islamic values requires a plan to achieve the Indonesian people's goals. Kholidah, in order to repair the phenomenon and develop the potential of students to become human beings who believe and be devoted to God Almighty, it is necessary to integrate the character values in the program to achieve application in organizing learning experiences and formulating appropriate strategies which can create a vibrant learning atmosphere under the existing curriculum.[10]

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[5] Mujiburrahman, 2018, "Dimensi Agama Dalam Pembangunan Negara (Kajian Transformasi Pendidikan Islam Di Indonesia" *Ilmiah DIDAKTIKA* 18 No. 2: 189.

[6] Fauzi, 2013, "Konsep Pendidikan Islam Masa Kini*" Jurnal Pendidikan Agama Islam* 8 No. 2: 373.

[7] Sukardi, 2016, "Character Education Based on Religious Values: an Islamic Perspective" *Ta'dib* 21 No. 1: 45.

[8] Iswati, 2017, "Transformasi Pendidikan Agama Islam Dalam Membangun Nilai Karakter Peserta Didik Yang Humanis Religius" *Al-I'tibar* 3 No. 1: 51.

[9] Saifullah, 2010, "Etos Kerja Dalam Perspektif Islam *Sosial Humaniora* 3 No. 1: 54.

[10] Kholidah, 2015, "Pola Integrasi Nilai-Nilai Keislaman Dalam Pembelajaran Pendidikan Agama Islam Pada Lembaga Pendidikan" *at-Ta'dib* 10 No. 2: 330.

The previous study from Rudini shown that the programs effectively plan and implement Islamic values, including the *ilāhiyyah* and *insāniyyah,* four times, are daily, weeks, months, and year.[11] The actualization of Islamic values in Pondok Pesantren Nurul Ummah Kota Gede was to form the students' character by seems the definite indicators. In line with it, Kholidah offered Islamic values and Islamic education the material relating between *ilāhiyyah* and *insāniyyah*. Whereas, Rofi'ah stated that Islamic education's objectives, particularly in aqidah akhlak, integrate both in concept and implementation of *ḥabl minallāh* and *hablum min al-nās* through the well prepared learning plan and learning design.[12]

Moreover, the research results from Estika showed the goal of achievement in Ma'had Al-Jami'ah IAIN Palangkaraya is the scientific activities based on Islamic views or recent Islamic activity even if they do not have modules and curricula.[13] In line with it, Lince stated that the educators in this century have control over the improvement, particularly in life necessary, by deepening insight and technology.[14]

In this case, Ma'had Al-Jami'ah IAIN Samarinda is obliged to improve the quality of characters by applying values consistently and planning the Islamic characters as their vision is to realize an *akidah*, develop Islamic science, pious deeds, and noble morals. Thus, the researcher is interested in studying Ma'had Al-Jami'ah IAIN Samarinda to determine Islamic characters' learning implementation in Ma'had Al-Jami'ah IAIN Samarinda.

B. Research Method

This study uses a qualitative approach to describe how Islamic characters' implementation, particularly in Islamic scopes at Ma'had Al-Jami'ah IAIN Samarinda, according to the research problems described previously. The researcher conducted in Ma'had Al-Jami'ah IAIN Samarinda, more precisely in dormitory both men and women. This selection was based on the consideration that IAIN Samarinda is an

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[11] Rudini, 2016, "Aktualisasi Nilai-Nilai Islam Dalam Pembentukan Karakter Mahasiswa Di Pondok Pesantren Nurul Ummah Kota Gede Yogyakarta" : 162.

[12] Rofi'ah, 2016, "Desain Pengembangan Pembelajaran Akidah Akhlak Di Perguruan Tinggi" *Fenomena* 8 No. 1: 62.

[13] Estika, "Pelaksanaan Pembinaan Keagamaan Mahasiswa Di Ma'had al - Jami'ah Putri IAIN Palangka Raya" : 93.

[14] Lince, 2016, "Strategi Peningkatan Profesionalisme Guru Dalam Menghadapi Tantangan Di Era Digital" *Prosiding Temu Ilmiah Nasional Guru (TING) VIII*: 166.

Islamic educational institution contributing to Islamic characters' formation through the *pesantren* program.

The instruments are observation, interview, and documentation. The researcher went around in Ma'had Al-Jami'ah IAIN Samarinda by using the checklists by seeing indicators as data used to provide the accuracy of information obtained and supporting tools such as mobile phone cameras to record the events. In the interview, the researcher uses the type of unstructured interview because it is flexible but still according to design or interview guidelines and desired objectives related to the implementation of Islamic characters in Ma'had Al-Jami'ah IAIN Samarinda. Meanwhile, the documents are the essential data to support Islamic character's implementation like students' rules, work report, learning and activities schedule, letters, and photographs.

C. Results and Discussions

Implementation is the proven verification of institutional priority. The educator plans the activities and priority values and has all competence to manage in the field, such as planning and method organizing and being role models for their students'. Based on Ustadz and Ustadzah as educators in the dormitory, Islamic characters' learning, especially in *ta'līm* is not using RPP and Syllabus. The Guidelines for Ma'had Al-Jami'ah illustrate that educators or so-called *murabbi* have the task of coordinating learning activities of the Qur'an, linguistic training, and morality, including activities and security of the dormitory 24 hours a day overnight. However, the educator of *ta'līm* focused on the transfer of knowledge only and not on coordinating the learning process as the guideline.

Meanwhile, according to Degeng, quoted by Koesoma said that success in achieving the learning objectives is measured by success in planning the learning process.[15] On the other hand, the research results at Ma'had Al-Jami'ah IAIN Palangkaraya are more organized on material and syllabus, but it also not has clear modules and curricula.[16] Therefore, the authors agree with Koesoma that the absence of

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[15] A. Koesoma, *Pendidikan Karakter: Strategi Mendidik Anak Di Zaman Global,* (Jakarta: Grasindo, 2018), 110.

[16] Estika, "Pelaksanaan Pembinaan Keagamaan…, 93.

a learning plan is regrettable considering the objectives to be achieved support students' quality development in Ma'had Al-Jami'ah IAIN Samarinda.

The implementation of Islamic characters in *ḥabl minallāh,* and *ḥabl min al-nās,* showed the educators only use the primary handbook from Ma'had Al-Jami'ah to be taught to students'. At the same time, *ḥabl min al-ālam* does not have the handbook or materials in *ta'līm.* The learning process uses classical models and talkative methods, so the educators and students' must hold the same book because learning is only on translating and explaining the material discussed. It makes a fuss with Ma'had Al-Jami'ah IAIN Samarinda's function in Ma'had Al-Jami'ah Guidelines to develop Islamic studies through foreign language references. Because of the field facts, the educators not on developing Islamic studies yet, but rather on translating and talkative. Moreover, the educators are no longer one source, so the variety of alternative learning resources can form learning situations that are more active and in-depth because educators have become mediators of new sciences.[17]

The results above are contradicted with the opinion of Amin, who revealed that although Islamic education is closely related to previous texts and opinions of expert, Islamic education educators should be able to relate to the existing reality because the capacity of university students' is closely related to learning activities based on scientific studies.[18] Moreover, Halstead stated that moral education, especially in Islamic values, concerns two main aspects: spreading knowledge, either what people should or should not do, and motivating them to act according to the knowledge.[19] Moral education is defined as the inner change of spiritual matter and comes about through Islamic values' internalization.

Educators in dormitory IAIN Samarinda teach the material with a classical model and talkative method. The observations also showed some discussion between students' and QnA with educators, but they tended to be more classical in the teacher-centered approach during the learning process. Nevertheless, if the researcher looks at the Ma'had Al-Jami'ah Guidelines shows that the learning principle is centered on students' and the method used for learning in the dormitory is *ḥalaqah*. Amirudin defined the *ḥalaqah* is as a circle in a small scope so that the learning process is to

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[17] Lince, "Strategi Peningkatan Profesionalisme..., 166.

[18] Amin, *Sistem Pembelajaran Pendidikan Agama Islam Pada Perguruan Tinggi,* (Yogyakarta: Deepublish, 2014), 50.

[19] Halstead, 2007, "Islamic Values: A Distinctive Framework for Moral Education?" J*ournal of Moral Education* 36 No. 3: 283.

encircle the *murabbi* and listen to the teacher read the book to a maximum of 12 people in one *ḥalaqah*. Meanwhile, in the classical model implemented for 30-40 children.[20] Hence, the classical model in the learning process of Islamic study at Ma'had Al-Jami'ah IAIN Samarinda is more suitable because it is greater than the ḥalaqah model even though its implementation both uses the lecture and question and answer method. Text learning in religious activities still uses classical models in large numbers, so text learning has not achieved maximum results. Moreover, Islamic learning activities are still limited to translating and have not yet achieved scientific activities according to university students' capacity.

The application of character must accompany conceptually, so the correct method is needed that students' can apply it skillfully. The interview results shown programs are going to make the students better from time to time. However, it needs seriousness and intended of themselves for alteration cause they possibility will out from dormitory if they have not a will. For example, the female dormitory is obliged to maintain the genitals from head to toe. It is required to use long sleeves, veils, and skirts when leaving the room and socks when exiting the dormitory. Fathurrohman said that routine activity would create the culture. To make it alive can be done with a policy of learning activities and establishment both inside and outside of the learning environment, additional activities, and continuous and consistent habits.[21] The researcher agrees with his statement that students' in Ma'had Al-Jami'ah IAIN Samarinda who active and did seriousness will change their behavior as the description above about calling friends with brother *(akhi)* or sister *(ukhti)*.

In order to build the Islamic characters based on the concept of Islamic education is an effort not to separate the two general scopes that must go hand in hand, namely oriented to the *Ilāhiyyah* as a basis of belief and *Insāniyyah* as a form of developing human nature based on the values of Islam.[22] In line with it, the previous study from Rudini simplifies human relations only into two parts, namely *ilāhiyyah* and *insāniyyah,* then *ilāhiyyah* values include *ubudiyah* values and the value of monotheism.[23] In contrast, *insāniyyah* includes the value of discipline, the value of

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[20] Amirudin, 2016, "Peningkatan Menulis Argumentatif Melalui Model Halaqah" *al-Ta'dib* 9 No. 1: 41.

[21] Fathurrohman, 2016, "Pengembangan Budaya Religius Dalam Meningkatkan Mutu Pendidikan" *Ta'allum* 4 No. 1: 33

[22] Iswati, 2017, "Transformasi Pendidikan…, 51

[23] Rudini, 2016, "Aktualisasi Nilai-Nilai Islam…, 162

simplicity, the value of honesty, and discussion. In other statement shows the harmony of statements above, Islamic values are divided into two things: namely *ilāhiyyah* values that directly descend from God through the media of the Qur'an also the values of *insāniyyah* that grow and develop from human civilization.

Kiai Muchid explained that the ideal curriculum includes three dimensions, namely the concept of *ḥabl minallāh,* which is elaborated in the form of material in religious studies, *ḥabl min al-nās* in social science lessons, and *ḥabl min al-ālam* in the form of natural science lessons.[24] The implementation of learning of Islamic characters in Ma'had Al-Jami'ah IAIN Samarinda consists of three scopes:

1. *Ḥabl minallāh*

The implementation of Islamic characters in Ma'had Al-Jami'ah IAIN Samarinda, particularly *ḥabl minallāh* dimension use sources, is fiqh wadih and lubabul hadith talkative method. Besides, relation toward the God did by several activities too, such as tahsin and tadarus Qur'an, pray congregation, ratibul haddad, istighasah, fasting and memorizing Qur'an. While in Ma'had Al-Jami'ah Guidelines' documentation, the spiritual attitudes consist of two points are devout and pious toward the God Almighty, refer to Al-Qur'an and Hadith as the foremost guidelines, and graduate competence standard, including spiritual and social attitudes, knowledge, also a skill.

Muhdar said human relations with the Creator (*ḥabl minallāh*) with the awareness of the obligation to worship God.[25] Nugroho stated human relationships to God such as obedience, sincerity, gratitude, patience, trust, and maḥabbah.[26] Hamdi also said *ḥabl minallāh* is *tauhid* including in obedience to God by practicing Qur'an and sunnah.[27] The researcher agrees with Muhdar and Asep's statements that *ḥabl minallāh* implemented by worship also practicing Qur'an and sunnah because Ma'had Al-Jami'ah IAIN Samarinda has involved these in dormitory activities. At the same time, to reach the *maḥabbah* level as Nugroho opinions is unable because the program of Ma'had Al-Jami'ah is still oriented towards improving the reading skill of Qur'an and the implementation of characters by Ma'had objectives.

Other previous research in Ma'had Al-Jami'ah IAIN Palangkaraya has everyday activities: reading Al-Qur'an, strengthening Islamic character (*akhlāq*), and other

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[24] Ekhsan, *Kiai Kelana*…, 132
[25] Muhdar, 2013, "Pendidikan Karakter..., 123
[26] Nugroho, 2017, "Internalisasi Nilai-Nilai Karakter..., 368
[27] Hamdi, *Dasar-Dasar Agama*…, 63

religious activities. However, the goal of achievement in Ma'had Al-Jami'ah IAIN Palangkaraya is superior to IAIN Samarinda because it has scientific activities based on Islamic views or, in other words, is the activity of Islamic contemporary.[28] In this case, the researcher agrees with IAIN Palangkaraya that the students' university in the implementation of Islamic characters should have too scientific activities including in Islamic perspective even though *ḥabl minallāh* is about tauhid. However, the students not only know the text but they also able to know the problems and can solve them within Islamic knowledge through Al-Qur'an and Hadith.

2. *Ḥabl min al-nās*

This relation used *ta'līm al-muta'allim* as the source to learn. Hence, to achieve Ma'had Al-Jami'ah IAIN Samarinda's competence standard, the students should have spiritual and social attitudes. According to this research, the researcher found in dormitory Ma'had Al-Jami'ah IAIN Samarinda has encountered differences in understanding, such as prayer or dressing. Whereas this case is a small problem instead this boarding school shows a high level of tolerance between religious and ethnic communities, such as being willing to attend the invitation even though different religions. The base foundation from differences understanding that leads to radical friction is the moral and weak aspects of faith.[29] In line with it, the interview results give an overview that the differences in understanding began when the students try to attend Islamic studies out off-campus, then they do not even clear what they have gotten. On the other side, Ma'had Al-Jami'ah has tried to appeal to them to be more selective in choosing an Islamic studies community and prohibiting such activities in the boarding area that are not included in Ma'had Al-Jami'ah programs.

According to the Ma'had Al-Jami'ah Guidelines, it has mentioned that the social attitude in option (e) is caring. Then caring is closely related to cooperation. Based on the interview, the implementation of *ḥabl min al-nās* by smiling and greeting, empathy, and communication. Based on the interview, the educators are role models even though this is not possible in the program but learned in ta'līm, so they have to be great people to make a great character. Infaq for every Tuesday after *maghrib*, and it is able in the program of OSMJ, particularly worship division.

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[28] Estika, 2017, "Pelaksanaan Pembinaan Keagamaan…, 95
[29] Ruslan, 2015, "Islam Dan Radikalisme: Upaya ANtisipasi dan Penanggulangannya" *Jurnal Studi Agama dan Pemikiran Islam* 9 No. 2: 229

Furthermore, Na'imah explained that empathy has two types such as affective empathy and cognitive empathy.[30] Affective empathy is the feeling we experience in response to the feelings or emotions of others. For example, we also feel stress when detecting other people's anxiety or fear and then take certain actions for our empathy. In contrast, cognitive empathy is our ability to identify and understand others' emotions, in other words, such as taking perspective in our view. That way, empathy is understanding other people's feelings but must be expressed verbally and in behavior. The researcher agrees with Na'imah perspective that empathy is not understanding the emotions but also having the experience to feel before giving the response of emotions. So that Ma'had Al-Jami'ah has still in preparation for emotions and neither in the feeling stage of affective nor cognitive empathy.

On the other hand, *ḥabl min al-nās* must be maintained amid differences concerning deliberation and suggestion to solve the problems. Based on an interview with educators also students' in the dormitory Ma'had Al-Jami'ah IAIN Samarinda showed that a discussion forum is a space to give criticism or advice for character implementation; a male dormitory does not exist while at female dormitory it did when faced the problem. However, in the work report documentation, that discussion to solve the problem, including the program OSMJ is once a month. Koesoma briefly that dialogues on various diversities to reach a mutual agreement or, in the other word, is close to democracy.[31] Communication by criticism and advice is valuable to improve anything. If the problems are never had a criticism, the problems never met the medicine to reconstruct and increase the products.[32]

Ḥabl min al-nās is the proof of their faith and pious to the community in Islamic brotherhoor (*ukhuwwah Islāmiyyah)*. The implementation of Islamic characters ḥabl min al-nās in Ma'had Al-Jami'ah IAIN Samarinda concerning too adab particularly in the deliberation, listening the suggestion and exchanging ideas, tolerance, and stay away from radicalism, smiling, generous in charity (*infāq*), and discussion incidental.

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[30] Na'imah, 2018, "Islamic Character Education…, 294
[31] A. Koesoma, *Pendidikan Karakter…*, 215
[32] Julijanto, *Agama Agenda Demokrasi Dan Perubahan Sosial,* (Yogyakarta: Deepublish, 2015), 218.

3. Ḥabl min al-ālam

Ḥabl min al-ālam is including beauty, sensitivity, balance, sustainability, cleanliness, and caring.[33] Hamdi stated that the relationship to nature is *iḥsān* like manage the earth and the environment.[34] Ḥabl min al-ālam in Ma'had Al-Jami'ah IAIN Samarinda was carried out by cleaning the dormitory with roommates and cooperation every Sunday with another dormitory and gathering together Ma'had Al-Jami'ah field. Then, according to both statements and the results in this study, Ma'had Al-Jami'ah implemented well in the dormitory by cooperation in order to make students' concerning to keep and clean environment together with their friends such as in dormitory area also mosque, also decorated dormitory with new plants when they are going to back in dormitory. However, the implementation of *ḥabl min al-ālam* has not supported the sources and still in cleaning activities. They do the cleanliness is still limited of the duty not for *iḥsān* comprehend.

Islamic character learning implementation has been successful in three Islamic scopes, both in *ḥabl minallāh, min al-nās*, and *min al-'ālam*. Although *ḥabl minallāh* has not been able to reach the level of *maḥabbah*, the learning process has trained students to worship and become obedient servants. Regarding the various learning activities and processes available, ḥabl min al-nās becomes the most dominant scope, especially in *adab* and empathy. Meanwhile, *ḥabl min al-ālam* is only limited to cleaning and has not reached the stage of practice *iḥsān*.

D. Conclusion

The dormitory's educators prepared materials from modules that Ma'had Al-Jami'ah has provided. However, the educators do not have a learning plan or use additional references as alternative information, not to use media in the learning activities. Learning process in *ta'līm* use talkative and Question and Answer method, in classical models and teacher-centered approaches, whereas the specific of learning implementation in three Islamic scopes namely: 1) *ḥabl minallāh* by learning *fiqh wāḍiḥ* and *lubāb al-hadith* through *taḥsīn*, and reciting (*tadarus*) Al-Qur'an activities, pray congregation, *ratib al-ḥaddād, istighātsah*, fasting, and memorizing Qur'an; 2)

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[33] Nugroho, 2017, "Internalisasi Nilai-Nilai Karakter…, 368
[34] Hamdi, *Dasar-Dasar Agama*…, 64

ḥabl min al-nās by learning *ta'līm al-muta'allim* and *lubāb al-hadith* through tolerance and stay away from radicalism, smiling, generous in *infāq* on Friday night, and discussion; and 3) ḥabl min al-ālam through cleaning activities in the dormitory area, mosque, and *ma'had* environment, also decorated dormitory with new plants when they are going to back in dormitory.

Based on the above, the researcher proper to the Islamic education educators should prepare the planning as a guideline for the learning implementation. Educators in the dormitory and outside the dormitory have the same materials and objectives from the textual understanding. Educators should have to a variety of methods, use media, and reduce the number of students' group because it will make them more easily bored and ultimately do not listen to explanations, and make the connection of their views with existing realities because of their capacity is still limited to translating bot more in scientific learning.

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