

# Internalisasi Nilai Perdamaian Melalui Trilogi dan Panca Kesadaran Santri

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## **INTERNALISASI NILAI PERDAMAIAN MELALUI TRILOGI DAN PANCA KESADARAN SANTRI**

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### **ABSTRACT**

*This study aims to determine the achievements and methods of instilling peace values in Pesantren Nurul Jadid through a trilogy and five awareness of students. The formation of values as the core of national education goals is impossible to realize instantly, it requires efforts to find alternative educational models that can be applied. Peace education is an effort made to realize values, behaviors and ways of life that support the creation of a culture of peace. This research uses a qualitative approach with descriptive analytical data analysis. Data analysis techniques include data collection, data reduction, data presentation and drawing conclusions. The result of this research is that the cultivation of the value of peace is carried out by internalizing the values of the trilogy and the five consciences of students. This can be seen from the habituations carried out while in pesantren. In addition, with a learning process that is guided directly by Kyai as a caregiver. His achievement is to form the value of students who are empathetic, independent, and courageous, able to become a problem solver, critical, creative, communicative and collaborative.*

### **INTRODUCTION**

Violence has become a culture in people's lives today. Violence has even become the spirit of the modern world that sweeps the entire world (Budiarti, 2018). Violence comes in many forms with the times. News, videos, pictures, entertainment events, sports, and even children's games have a lot of violent themes and have a negative impact on people's lives (Ridho, 2019), (Feriyanto, 2019).

A peaceful life is the hope of all human beings in any part of the world. In a global context, the United Nations (UN) in The 17 Sustainable Development Goals of 2015 places peace as one of the universal agendas for the transformation of the new world by being determined to promote a peaceful, just and inclusive society free from fear and violence. There is no

sustainable development without peace and no peace without sustainable development. (The United Nations, Transforming Our World: The 2030 Agenda For Sustainable Development Goals, The United Nations Summit, 2015).

This issue is very important, considering that conflicts never disappear in various countries for various reasons, both conflicts between countries and conflicts within one country involving groups of people. Through the above formulation, the United Nations wants to convey that world development will not be realized without peace of life, so there needs to be an agenda that encourages the creation of peace of life in a diverse and heterogeneous global society.

Basically conflict is an almost inevitable thing. "The word "peace" refers not only to a condition of absence of conflict." Conflict is a fact of daily life that hits various relationships, ranging from internal relationships, namely within oneself, interpersonal, intergroup at the local level to international (Muflich & Nurhayati, 2022) Peace itself is a unique encounter with conflict because peace is a process to resolve conflicts harmoniously.

Galtung interprets the word "peace" in relation to social and cultural structures as positive peace and negative peace. There are certain situations or conditions that cause peace can be called positive or negative. According to Galtung, negative peace is peace that is imposed as long as there is no violence, such as truce, living separately, and establishing a relationship that is not indifferent to one another, while positive peace means the presence of harmony or harmony, justice structurally, as the true meaning of peace. Galtung's statement is basically quite important because it gives a fundamental picture, that peace is not always interpreted as it really means (Darmawan, 2019); (Nur, 2017).

In the midst of the failure of the education system in the past, there is basically an education system that is an oasis for these failures, which in this case is the pesantren education system. The intersection between ethics and knowledge or the integration of faith, science and charity that was once the core of the education system in pesantren needs attention and deserves to be used as a role model for character education, so that at least it is able to reduce what is a bad habit and is considered a trend for today's youth. One of the Islamic educational institutions that is a subculture of society that is alleged to have long implemented karatekter education is pesantren.

Pesantren has a special education system compared to other educational institutions which in this case is a system that requires students or students to live together with their kyai or teachers in a certain independent complex (Mundiri & Bariroh, 2018). So that it can cultivate the characteristics / characteristics of pesantren, such as: 1) the existence of a close relationship between santri and kiai, 2) santri ta'dzim towards their kyai, 3) the students live independently and simply, 4) the spirit of mutual cooperation with full brotherhood, 5) the students are trained to live disciplined and bound.

Some internalization of the value of pesantren through trilogy and five consciousnesses of students is actually aimed at exposing students to behaviors that are imprinted in the soul of students so that they are not just slogans. Trans internalization of character building which is a new breakthrough to other formal institutions through a trilogy and five consciousnesses of students actualized by Pondok Pesantren Nurul Jadid Paiton Probolinggo adopts the charismatic values of caregivers practiced in life by referring to the three main elements of character building, namely knowing the good, loving the good, and doing the good.

#### **METHOD**

This research uses a descriptive, qualitative approach. This research was conducted at the Nurul Jadid Paiton Islamic boarding school in Probolinggo, especially in the Al Mawaddah area. The informants in this study are Kyai (caregivers of islamic boarding schools), administrators, with the reason, a) caregivers as informants are because caregivers are the main person in charge and policy makers of all islamic boarding school programs implemented so that according to the nanny researchers know more deeply about the values contained in daily activities in Islamic Boarding School, b) boarding school administrators and asatidz who carry out/carry out the rules of conduct in islamic boarding schools because the administrators and asatidz understand about the rules and also get to know the daily life of the students. In addition, researchers participate in observations, researchers are also facilitators. So that the researcher also directs the students studied to carry out actions that lead to the data desired by the researcher.

#### **RESULTS AND DISCUSSION**

Historically, Islamic Boarding School have played an important role in providing religious education and teaching and deepening the understanding of Islam. Value education is a dimension of the entire educational endeavor, and does not have to take the form of a special program or lesson. Education and value cultivation are not only the task of teachers in the field of religious studies or moral education, value education needs to be instilled in students at any time and anywhere, and values must be an integral part of students' lives.

Islamic Boarding School is an Islamic educational and teaching institution whose education and teaching are given by non-classical methods. The presence of Islamic Boarding School in the environment is not only domiciled as an educational institution, but also as a testament in religious proselytizing. Islamic Boarding School comes from the word funduq which means lodging or dormitory, a place for students to learn to recite or known as a place to study Islam.

The formation of students who have a positive attitude and behavior towards themselves and value others is a value education orientation. In order to achieve educational goals, teachers are expected to be able to understand various value approaches, including the value planting



approach, cognitive development approach, value analysis approach, value clarification approach, and learning to do. The application of value education needs to be done holistically and designed in a fun learning process (Kusuma et al., 2020).

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The success of the value education process is strongly influenced by the accuracy of a teacher in choosing and applying several methods for the cultivation of moral values. Educators are required to be creative and improve their knowledge in finding and finding the right models and methods, in accordance with educational needs in the 21st century era. Value education can be applied by using any of the approaches and strategies that include moralizing, letting, being a model, and clarifying values (Nida Nurjunaedah, 2014).

Nurul Jadid Islamic Boarding School Paiton Probolinggo identifies itself as a khalafiyah hut. The peculiarities of this pesantren are suspected in the formation of character through the internalization of values concluded in the trilogy of students including paying attention to the obligations of fardhu ain, introspection by forsaking great sins, blessings both to God and creatures. As well as the five consciousnesses of students, namely religious awareness, scientific awareness, community awareness, national and state awareness, and organizational awareness (Baharun, 2017). These values become the foundation and driving force of all activities in pesantren and become a starting point and self-image of students both in the process of forming their identity when they are still nyantri, to play an active role in building society.

K.H. Zuhri Zaini's narrative regarding the Trilogy of students: Seeking to carry out obligations and stay away from prohibitions, then must be charitable to anyone and to anything, yes to God, to humans, even with other beings including the environment is certainly adjusted yes, for example, mutual respect, do not interfere with each other, even love each other, also to other beings also respect as well, by not hurting, not torturing. In our environment to maintain cleanliness includes akhlakul karimah. Especially to god, we have to be merciful and we accept what we get, among other things. The 3rd (third) is to be kind to everyone, surely their lives will be harmonious, there will be no conflicts" (Syaifullah, 2014).

With such efforts, this is apparent in the daily process. The explanation of the five consciousnesses is Religious Awareness, this aspect is more aimed at the formation of the personality and behavior of students to be in accordance with Islamic morality and values. The ihsan aspect here is divided into two: ethical morals and tatak rama. While the second,

manners are an application of ethical morals that can be seen from human patterns and behavior. Scientific Consciousness. Knowledge is divided into two, namely religious science and worldly science. Students are expected to master both knowledge. Furthermore, the consciousness of worldly knowledge must be integrated with the consciousness of religious science. the popular term is the integration of science and technology (Science and Technology) with faith and taqwa (Imtaq). Thus, it is hoped that students can become scientists who are Muslims or Muslim scientists.

Community awareness, through community awareness, through community awareness, it is hoped that the existence of pesantren and students will not become an ivory tower far from their community. National and State Consciousness, The philosophical foundation underlying KH. Zaini Mun'im formulated the fourth concept of these five consciousnesses, especially in the consciousness of his nation is the word of Allah swt, Verily We created you all of the kind of male and female. And We also created all of you from the tribes to know each other. Meanwhile, the words of the Prophet Muhammad SAW about love for the motherland are included in the evidence of faith, it is also the basis for formulating this third concept of consciousness, especially the consciousness of his country. From the two postulates above, a unified concept was formed, namely the consciousness of nation and state. This third concept cannot be separated or reversed. Because national consciousness is very closely related to state consciousness. That is, the establishment of a state will never be recognized by other countries if there is no nation or people in that country. And even if the people exist, but if they don't recognize the existence of the state, then the existence of the country will feel tasteless.

In view of the above, KH. Zuhri Zaini, who is currently assigned the task of being the caretaker of the Nurul Jadid Paiton Probolinggo Islamic Boarding School along with the recitation of the book delivered to students, he always directs students to continue to instill a vision of life based on the trilogy and five consciousness of students. In order to form students who have superior quality so that the knowledge that students already have is not only manifested in cognitive terms, but is able to be formed in daily attitudes and deeds.

With a pattern like this, it is believed that it will foster a positive mental attitude in the soul of students so that a collectivity attitude is formed that underlies the formation of a culture value system. That is a series of abstract concepts born in the minds of students, regarding what is trivial and worthless in life. Thus, the value internalization system not only serves as a guide but also a driver of student behavior in their lives, so it also functions as a system of tatakrama: in fact as one of the highest systems of tatakrama its position among others, as well as customs, rules, manners and so on. In its function as a reference in the system, it is the same as the existence of law.

The position of Islamic Religious Education and character education became a thread point in action. Both have a big role in shaping a person's personality. Given the period of globalization that is able to overhaul

changes, both positive and negative. But what is more visible in terms of the negative is because they can't filter out which ones are good or which are not good. Therefore, the government acted quickly in improving the world of education through a mental revolution poured through school programs aimed at shaping character from an early age.

In the internalization stage associated with the pattern of student coaching, there are three phases that represent the occurrence of internalization, as follows: a) Transformation stage: This stage is a process where educators inform the good and the poor. At this stage verbal communication between the teacher and the pupil occurs. b) Value transaction stage: a stage of value education with two directions or interactions of a reciprocal nature. c) Transinternalization stage: this stage is more in-depth than the transaction stage. At this stage, verbal communication is not only used but also mental attitudes and personality studies.

In the formation of values in pesantren Nurul Jadid santri was introduced first with the aim of studying during OSABAR time, namely "The intention to study and foster akhlaqul karimah", OSABAR is a medium for introducing new students to the origin of pesantren, vision and mission, caretaker council. As an effort to harmonize the agreed values with Islamic shari'a, the values of the trilogy and the five consciousnesses of students are also instilled.

Internalization of the value of peace pursued by pesantren Nurul Jadid Paiton Probolinggo in forming the mindset of students through the cultivation of religion that is integrated with the living culture of pesantren as well as studying one of the five consciousnesses of students, namely scientific awareness by emphasizing the activities of pesantren in the obligation to study the kitab kuning. In addition, good habituation in pesantren life will be attached to students even though they have returned to society.

## **CONCLUSION**

Based on the discussion above, it can be concluded that the trans-internalization of character building can be actualized through the cultivation of trilogy values and five student consciousnesses contained in the daily activities of students of the Nurul Jadid Paiton-Probolinggo Islamic boarding school which is seen in the form of; 1) Conceptualized values in religious consciousness, such as congregational prayer, sunnah rawatib prayer. 2) The value contained in scientific consciousness, such as studying the kitab kuning, the diniyah school. 3) community awareness, manifested in student communication forums, 4) national and state awareness, manifested in activities that support efforts to maintain independence, and 5) organizational awareness can be seen from various organizations participated by students, such as HMJ, PMII, and student council.

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