



QUALITY CONTROL OF THE INTERNALIZATION OF RELIGIOUS MATURITY

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Abstract

This article analyzes the quality control model in inculcating the five soul values owned by Pesantren Nurul Jadid Probolinggo so that students' religious maturity is formed and readiness to serve the nation and state. The research method used is qualitative, with the type of research being a multi-case study. Researchers collected data employing in-depth interviews, participant observation, and documentation. While data analysis with data presentation, data condensation, and concluding. As for checking the validity of the data, it is done by using credibility, transferability, dependability, and confirmability techniques. This study resulted in the findings: quality control of the internalization of religious and state maturity in the Nurul Jadid Islamic boarding school was carried out through the following model: guidance from teachers to students, worship with sincerity values by instilling faith values in the heart, giving inspirational stories, able to organize life personal, able to recognize good and bad, create a conducive environment through various organizational media.

Keywords: Quality Control, Internalization, Religious Maturity, Islamic Boarding School.

Abstrak

Artikel ini menganalisis model kualitas control dalam penanaman nilai panca jiwa yang dimiliki Pesantren Nurul Jadid Probolinggo sehingga terbentuk kedewasaan beragama peserta didik dan kesiapan untuk mengabdikan pada bangsa dan negara. Metode penelitian yang digunakan adalah kualitatif dengan jenis penelitian studi multi kasus. Peneliti mengumpulkan data dengan cara wawancara mendalam, observasi partisipan, dan dokumentasi. Sedangkan analisis data dengan penyajian data, kondensasi data, dan penarikan kesimpulan. Adapun pengecekan keabsahan data, dilakukan dengan teknik kredibilitas, transferabilitas, dependabilitas, dan konfirmabilitas. Penelitian ini menghasilkan temuan: kontrol kualitas internalisasi kedewasaan beragama dan bernegara di pondok pesantren Nurul Jadid dilakukan melalui model sebagai berikut: tuntunan dari pengajar terhadap santri, beribadah dengan nilai keikhlasan dengan menanamkan nilai-nilai keimanan dalam hati, memberikan kisah yang inspiratif, mampu menata kehidupan pribadi, mampu mengenali baik buruk, menciptakan lingkungan yang kondusif melalui berbagai media berorganisasi.

Kata Kunci: Kualitas kontrol, internalisasi, kedewasaan beragama, pondok pesantren

INTRODUCTION

Pesantren is one of the educational institutions known as a vehicle for community development.¹ In the pattern of education, Islamic boarding schools have their characteristics in educating their students (*santri*), namely focusing on character development, the focal point of development closely related to the vision and mission to be achieved by the *pesantren*. Islamic boarding school students are not only required to master the subject matter in general. However, in Islamic boarding schools, students (*santri*) are taught and instilled in individual students of moral and moral education.² The world of Islamic boarding schools (*pesantren* education) is the right solution, relevant, and needs to get a significant portion in knitting the unity and development of a nation³.

Internalization of religious and state awareness can become a foothold in printing good personalities, and it is hoped that it can grow the nation's character and support students' abilities/life skills by measuring everything from a religious point of view.⁴ One of them is at the Nurul Jadid Islamic Boarding School in Paiton Probolinggo. KH. Zaini Mun'im has thoughts about the progress of a nation and prosperity for the people of Indonesia, which are contained in the 3-5 curriculum, namely, the *santri Trilogy* and the Panca Awareness of the *santri*. The *santri Trilogy* is the three principles of KH's life. Zaini Mun'im who aspires to make the Indonesian people a *pesantren* community. While the concept of Panca consciousness *santri* is an idea that is a manifestation of his theoretical studies, reflections, and experiences in the world of da'wah.⁵

Nurul Jadid is very proud if there are criticisms and suggestions from the community; criticism and suggestions are needed because they can be used as evaluation material for the Islamic boarding school itself. From the criticisms and suggestions that come in, a joint meeting will be held between the structural management of the boarding school together with the community, alumni, and guardians of students.⁶ This is done to improve the quality of output and show the openness of Islamic boarding schools to the broader community.

In internalizing religious and state awareness at the Nurul Jadid Islamic boarding school, which the author used as the object of his observation, the *santri trilogy* and the five *santri* consciousnesses were applied. From its name, the *santri trilogy* has three big things that must be embedded in a *santri*. The first pay attention to the obligations of fardu'ain, the

¹ Ahmad Zarkasyi, "Reality, Expectations And Policy Of Madrasah Management In The Era Of Regional Autonomy," *Southeast Asian Journal of Islamic Education Management* 2, no. 2 (2021): 229–42, <https://doi.org/10.21154/sajiem.v2i2.61>.

² M Falikul Isbah, "In the Changing Indonesian Context: History and Current Developments," *Qudus International Journal of Islamic Studies* 8, no. 1 (2020): 65–106.

³ Ramly Rasyid, "THE INTEGRATION OF THE NATIONAL CURRICULUM INTO PESANTREN EDUCATION SYSTEM," *Journal JICSA* 09, no. 02 (2021): 89–96.

⁴ H. Muntholib, Maisah, and Maryani S.Ag, "Management of Pesantren in Development of Islamic Religion Education in Jambi Province," *International Journal of Research -GRANTHAALAYAH* 6, no. 9 (2018): 407–20, <https://doi.org/10.29121/granthaalayah.v6.i9.2018.1253>.

⁵ Abu Hasan Agus R and Firdausul Jannatul Aliah, "Reinforcement Furudul 'Ainiyah Santri Melalui Intensifikasi Wali Asuh Di Pondok Pesantren Nurul Jadid," *Islamika* 2, no. 2 (2020): 312–27, <https://doi.org/10.36088/islamika.v2i2.797>.

⁶ Mashudi, "Pesantren -Based Higher Education Institutions: The Format of Modern Islamic Education," *Ta'dib : Jurnal Pendidikan Islam* 25, no. 2 (2020): 119–35.

second is introspective by leaving significant sins, and the third is having good morals to Allah and others.

Meanwhile, the five students' awareness is divided into five parts. The first is religious awareness, the second is knowledge awareness, the third is social awareness, the fourth is national and state awareness, and the fifth is organizational awareness. With the implementation of the *santri trilogy* and the five *santri* consciousnesses, it is hoped to become a guide for the *santri* to prepare their souls and bodies.

By knowing what Islamic boarding schools want, robust strategies are needed to achieve competitive results. Quality control is considered an approach that aims to maximize competitiveness through continuous improvement measures.⁷ This is because the object in an institution (in this journal is the *santri*) can satisfy consumers (in this journal, it is the community because it is the community who will give an assessment and see the behaviour of the *santri* when they return to their hometown).⁸

What is meant by steps to improve continuous improvements, such as (1) customer focus (2) process improvement, and (3) total involvement.⁹ Islamic boarding schools can have good quality if they produce outputs that can balance religious education and general education and blend in with the broader community. Maturity in religion can only be realized when all religious people understand and practise their religion and do not leave reason within certain limits. Efforts to internalize the values of religious characters use methods to achieve the goal of forming children's religious characters.

According to Al-Ghazali, the following are several methods of internalizing religious character values, namely the method of habituation, habituation to practice good character burdens the soul and is carried out diligently.¹⁰ The exemplary method is a method that children easily imitate because the example given by the supervisor is directly through the attitudes, actions, and good words they apply. The story/story method this method is suitable when given to young children through stories of prophets, apostles or other Islamic figures whose stories should be used as role models.

Based on this description, this research is significant because it will add to the practical, theoretical repertoire in growing the maturity of *santri* in various religions. After all, Islamic boarding schools have principles that can be used as guidelines for students. The principle of the *santri trilogy* contained in the Nurul Jadid Islamic boarding school is an asset of Kyai Zaini Mun'im's thought informing and realizing *santri* who are not only active as Islamic scholars but also have a soul that is aware of the nation and state.

⁷ Rangga Sa'adillah S.A.P., Daiyatul Husna, and Dewi Winarti, "Management Quality Control in Islamic Education," *Mudir: Jurnal Manajemen Pendidikan* 3, no. 2 (2021): 62–70, <https://doi.org/10.55352/mudir.v3i2.214>.

⁸ Ahmad Zarkasyi, "Quality Assurance Cadre of Assisted Teachers at Miftahul Ulum Lumajang Islamic Boarding School," *Southeast Asian Journal of Islamic Education Management* 2, no. 1 (2021): 86–94.

⁹ Dakir Dakir, Ahmad Fauzi, and Khairil Anwar, "Pesantren Quality Management Government Intervention in the Policy of the Pesantren Law in Indonesia," *International Journal of Innovation, Creativity and Change* 14, no. 3 (2020): 1603–20.

¹⁰ Kamisah Herawati, "Propethic Parenting Educate Children with Rasulullah Method (Propethic Parenting)," *Journal of Education Science (JES)* 5, no. 2 (2019): 33–42.

RESEARCH METHOD

Data were collected in a natural setting as the direct data source. In this research, the researcher acts as a research instrument.¹¹ The primary data for this study consisted of 3 key informants consisting of *pesantren* caregivers, administrators, teachers and students.

Interviews were conducted three to four times and lasted between 42 and 70 minutes. The results of the interviews were recorded and transcribed word for word. The interview questions included philosophy, ideology, values, vision, mission, ideals, hopes, life beliefs, and views on the quality control of internalization of religious and state awareness of students in Islamic boarding schools and others relevant to the research focus¹².

Primary data is also generated from observations, including the physical condition of the *pesantren*, rituals, meetings, interaction and teacher communication, and student activities relevant to the research focus. Meanwhile, what is learned through documents includes personal documents and official documents. At the same time, external documents are information materials used by a social institution, such as magazines, bulletins, statements and news broadcast to the mass media. Researchers can collect some of them for external documents such as magazines, journals, bulletins, etc.¹³

Data analysis was carried out during and after in the field. Analysis in the field was carried out to build a strong focus of study by developing analytical questions. Moreover, at the end of the analysis, while in the field, the researcher makes a reflection of thoughts about the focus being studied.¹⁴ Meanwhile, data analysis after leaving the field was carried out to organize and review the analysis results and whether the researcher had found complete and optimal data to describe the focus of the final research report.¹⁵

Theoretical data analysis followed Miles and Huberman's path,¹⁶ which consisted of three activity streams simultaneously: data condensation, data presentation, and conclusion drawing (verification). The data condensation stage was carried out by researchers coding field notes based on the research focus. Presentation of data through narrative text, matrices or charts will also be used, which will make it easier for researchers to build relationships between existing texts. Conclusion drawing/verification is intended for researchers to seek holistic meaning from various prepositions found in the research focus.

¹¹ Tenk, "The Ethical Principles of Research with Human Participants and Ethical Review in the Human Sciences in Finland: Finnish National Board on Research Integrity TENK Guidelines 2019," *Finnish National Board on Research Integrity TENK Publications* 12, no. 02 (2019): 30, https://tenk.fi/sites/default/files/2021-01/Ethical_review_in_human_sciences_2020.pdf.

¹² Sam Gounder, "Research Methodology and Research Questions," *Research Introduction* 1, no. March 2012 (2018): 84–193.

¹³ Greet Peersman, "Data Collection and Analysis Methods," *Revista Latinoamericana de Psicología* 34, no. 3 (2018): 241–49.

¹⁴ John W Creswell and Cheryl N Poth, *Qualitative Inquiry and Research Design: Choosing among Five Approaches* (Sage publications, 2016).

¹⁵ Andrea MacLeod, "Interpretative Phenomenological Analysis (IPA) as a Tool for Participatory Research within Critical Autism Studies: A Systematic Review," *Research in Autism Spectrum Disorders* 64, no. August 2018 (2019): 49–62, <https://doi.org/10.1016/j.rasd.2019.04.005>.

¹⁶ Lia Figgou and Vassilis Pavlopoulos, *Social Psychology: Research Methods, International Encyclopedia of the Social & Behavioral Sciences: Second Edition*, Second Edi, vol. 21 (Elsevier, 2015), <https://doi.org/10.1016/B978-0-08-097086-8.24028-2>.

RESULTS AND DISCUSSION

Quality Control Internalization of Religious Awareness Awareness through the values of the *santri Trilogy*

As mentioned above, the *santri trilogy* has three big things that must be embedded in the students' souls personally, as for the *santri trilogy* and their meanings are as follows:

a. Pay attention to the obligations of fardu a'in

The obligation of fardu a'in here means something that must be done, such as praying five times a day, fasting Ramadan, aqidul khomsin, taharah, and understanding women's blood. Students are highly regulated to carry out these obligations in their daily life. Indeed, prayer and related matters are the obligations of all Muslims globally, but in practice at the Nurul Jadid Islamic Boarding School, these activities are more emphasized to be carried out according to existing regulations.¹⁷

Internalization is about faith (6 pillars of faith); faith in Allah through the obligatory nature of His great & noble name, then belief in His Angels, His Books, His Messengers, the Last Day (Qiyamat) & Qodar Allah SWT. So important is the foundation of this faith, the founder of the Nurul Jadid Islamic Boarding School composed poetry about faith as a controlling runway or solid foundation that each of his students must have; this work is known as nadham Syuabu al-Iman. An affirmation of identity in the proliferation of sad ideologies, the Nurul Jadid Islamic Boarding School, proclaimed itself as a *pesantren* with the lineage and spirit of *ahlus as-sunnah wal jama'ah*, whereby faith this *pesantren* is affiliated with the concept of monotheism of Imam Abu al Hasan al Asy'ary. Tasawwuf or morals are based on the concept of Imam al Junaid and al Ghazali, while in practice, *amaliyah fiqhiyah* is based on Imam as Shafi'i.¹⁸

Quality control is carried out by teachers and administrators of Islamic boarding schools, among others, by controlling the presence of students to always pray together at the beginning of time, memorizing and understanding aqidul khomsin, and female students (students) are given additional time to study thaharoh and also female blood.

b. Be careful with leaving sins and immoral acts

In general, it can be said that religion consists of only two things; carry out orders and stay away from prohibitions. The first is often referred to as obedience to Allah, while the second can be referred to as staying away from disobedience to Allah. In Bidayah al Hidayah, the following seven limbs are the most vulnerable points to shift from obedience to disobedience: the eyes, ears, mouth, stomach, farji, hands, and feet.¹⁹

Introspection by leaving big sins here means that students must guard and avoid major sins, but that does not mean committing small sins. This becomes the second pillar to be planted in students' souls because students are one of the icons that will return to society by carrying the burden on their shoulders as students or alumni of Islamic boarding schools.

For students who commit immoral acts, the boarding school administrator will give punishment to violators of the rules. The research findings show that one the pattern of punishment for violators of the *santri* discipline is reprimand and advice, administrative

¹⁷ Interview with Ustadz Yusfan, Head of Madrasah Diniyah Nurul Jadid Nurul Jadid , 03-08-2021

¹⁸ Observation pada tanggal 1 07-08-2021

¹⁹ Interview with Ustadzah Widiana sari, teacher at Nurul Jadid , 09-08-2021

punishment, educational punishment, social punishment, temporal punishment, and physical punishment. Second, there are rules for educators who will apply penalties, including: not in a hurry, should not hit when in a state of anger, should avoid sensitive limbs, and should not hit children under ten years old. Third, awareness is instilled in students that their punishment is just and educational. By conditioning the three elements above, then the punishment will be effective in educating children.²⁰

c. Devoted to Allah and others

K.H. Zuhri Zaini related to the *santri trilogy*: "Trying to carry out obligations and stay away from prohibitions, then you must have good morals to anyone and anything, yes to God, to humans, even with other creatures including the environment, of course, it is adjusted, yes, for example. Respect each other, do not interfere with each other, even love each other, and respect other beings by not hurting, not torturing. Keeping the environment clean is also a moral character. Moreover, the most important thing to God, we must be grateful and accept everything that is given and that we get, among other things. The third (three) is having good morals for all of them, and their life will be harmonious, and there will be no conflict."²¹

Devotion to God and others means that this life is full of peace. If the students' souls have carried out what Allah has commanded, there will not be many incidents that create unrest in the community, for example, suicide bombings and wars in Palestine, and will not cause many casualties in the Rohingya Muslim incident. These big events happened because those who oppressed were not true Muslims, and the second reason was that they had no sense of humanity. As a student, giving *uswah hasanah* in the community is proper so that unwanted things happen.

Quality Control of the Internalization of State Awareness through the Panca Kesadaran *santri*

There are five things in the fivefold awareness of students for the meaning is as follows:

a. Religious awareness

The Nurul Jadid Islamic Boarding School always follows developments so that there is no reluctance for city people to order their children's trends. How do you prepare yourself? Prepare yourself while at the boarding school to be ready to enter a pluralistic society. Moreover, that is by deepening religious knowledge and sciences related to *da'wah* so that it can be accepted by urban communities, for example. There is no way except knowing that specialists also have broad insight; increasing relationships with various parties are also preparing for very complex life.²²

Religious awareness here needs to be understood what is meant by religion. Religion consists of 3 main points, the first is belief in God, the second is related to actions, and the third is ethics, moral attitudes or characters that humans must-have. The point is how to make students become useful people, provide solutions, and solve problems for the problems of life in a society that are getting more and more complicated not, on the contrary, it becomes a

²⁰ Interview with Ustadzah Bariratul Ummah, Teacher at Nurul Jadid, 09-08-2021

²¹ Interview with K.H. Zuhri Zaini, Pengasuh Nurul Jadid, 11-08-2021

²² Interview with Ustadz Yusfan, Head of Madrasah Diniah Nurul Jadid, 03-08-2021

source of life's problems itself. So, students must study hard, worship diligently, work diligently, must always educate themselves and never stop learning.

b. Knowledge awareness

To be a successful human being, students must have intelligence, and to acquire that intelligence, studying is a final choice that must be chosen. The word success is not just success in the world but also success in the hereafter, never assume that knowledge will only save us in this world but also the hereafter; as the Prophet said, "Anyone who wants the world will use knowledge, and anyone who wants the afterlife will have it. with knowledge". That is how the Prophet likened how important knowledge is in this life.²³

Furthermore, the boarding school caregiver stated that the peak of one's knowledge is the practice of that knowledge in everyday life because it is the fruit of knowledge and the benefits of goodness from one's age and is a provision that will be useful in the hereafter, so anyone who can achieve it all then he will be happy both in this world and in the hereafter, and whoever cannot achieve it, he will be in loss.

Useful knowledge can be interpreted as knowledge that increases self-awareness of our position and status towards Allah and, at the same time, reduces our dependence on the world. The decision to choose to lose by doing bad things, or get lucky by doing things of worship, is in the hands of humans.

c. Community awareness

In social life, an alumni must be able to adapt well. Adaptation in the community is adjusting to the local community's behaviour, values, norms, beliefs, and customs in the environment. Behaviour, rules, values, norms, beliefs and customs are part of the culture. Culture is one of the important elements possessed by a society. The interaction between communities will create socio-cultural values in the community.²⁴

Living in a boarding school is the same as living in a community, the only difference being that the community environment is wider in scope than the *pesantren*. However, if we are familiar with the *pesantren's* living environment, then the *pesantren* is a medium on how to get involved in a wider community because apart from providing us with ukhrawi and worldly knowledge, we can also learn how to deal with a problem in life, either from private sources or from other people.²⁵

When it is associated with knowledge awareness, service to the community must be sincere in carrying out the practice of knowledge, do not only expect rewards with worldly intentions because the Prophet has emphasized that all humans will perish except those who know and people who know will perish except those who practice it. Knowledge and those who practice their knowledge will perish except for those who are sincere in their practice. That is what students must do, become social beings who always practice their knowledge with a sincere heart.

d. Awareness of the nation and the state

"Loving the country is faith," said the Prophet. As Muslims who believe that what the Prophet ordered came from Allah and is a good thing, we must prepare what we have to

²³ Interview with K.H. Zuhri Zaini, Nurul Jadid, 11-08-2021

²⁴ Interview with Ustadzah Bariratul Ummah, Nurul Jadid, 09-08-2021

²⁵ Observation pada tanggal 1 07-08-2021

prepare to maintain state justice and the peace of the nation, also quoting from Dawuh KH. Zuhri Zaini is "a sin for people who do not think about the problems of the Ummah and only think about themselves".²⁶

Islamic law is very concerned about the realization of public welfare and benefit. Therefore, this principle must be a reference for national development in the life of the nation and state. The realization of welfare and benefit generally accommodates the interests of all parties regardless of belief, class, or skin colour and does not conflict with Islamic law (Qur'an, hadith, *ijma'* and *qiyas*). *Maslahah ammah* is a benefit that is charged with the principles of justice, independence, and human equality before the law.

In realizing *maslahah'ammah*, efforts must be made so as not to cause harm to others or at least minimize losses that arise because efforts to avoid damage must take precedence over efforts to bring harm.

e. Organizational awareness

As part of social beings, Islamic boarding school students are also required to organize. Because it will train them to socialize also interact with many people, with all their various characters and personalities and backgrounds.

Quality control At the Nurul Jadi *pesantren*, various organizations, were established. Such as intra- and extra-school organizations (OSIS, PMR, Tri-gonometry, GISMI, etc.) and *santri* organizations formed based on similarities in their area of origin. There are also cross-regional organizations and not a few associations of members of a learning institution. The existence of these organizations is an opportunity for students to organize.²⁷

As people who used to be active students at the Nurul Jadid Islamic boarding school and active in various organizations, *santri* feels the organization's benefits. Both when spending the boarding school holiday also after becoming an alumnus. Among the benefits is forming a strong mentality, especially when speaking in front of a crowd.²⁸

Other perceived benefits of the organization are training in leadership (leadership), expanding relationships and networks, increasing insight and knowledge, and managing time very well. Organizing is a place for real work learning and the direct practice of the theories learned. Organizational awareness is a reinforcement of community awareness; being a leader requires organizational capital as a provision. When leading a community, students can run it well, directed according to goals, because letting something without organizing means letting people commit violations.

Discussion

Quality control internalization of religious maturity of Santi with the values of *Trilogy* and Panca Awareness of *Santri*

The teaching process and various activities at the Nurul Jadid Islamic Boarding School make students learn to be independent in managing time and even managing the expenses of living necessities. In addition, by getting used to living in *pesantren*, if we are faced with situations that we do not expect in society, we are not surprised, and of course, we can know how to handle and solve problems in society, with some positive sides of learning in *pesantren*.

²⁶ Interview with Ustadzah Widiana sari, Nurul Jadid , 09-08-2021

²⁷ Interview with Ustadz Yusfan, Head of Madrasah Diniyah Nurul Jadid , 03-08-2021

²⁸ Observation pada tanggal 1 16-08-2021

There is no doubt that society's provision is one of them through the existence of Islamic boarding schools that form a human intelligence ready to engage in social life and state life by adhering to Islamic law.²⁹

Quality control is carried out by teachers and administrators of Islamic boarding schools, among others, by controlling the presence of students to always pray together at the beginning of time, memorizing and understanding aqidul khomsin, and female students (students) are given additional time to study thaharah and also female blood. The teachers control activities in Islamic boarding schools to foster students' knowledge of religious topics that students must know.³⁰

The research findings show that one the pattern of punishment for violators of the *santri* discipline is reprimand and advice, administrative punishment, educational punishment, social punishment, temporal punishment, and physical punishment. Every prohibition has consequences or consequences that will be borne by the perpetrator, as well as disobedience. Disobedience is the cause of his humiliation in the sight of Allah, harms the people around him and also the animals, inherits humiliation, destroys the heart, locks the heart of the perpetrator, and puts the perpetrator into a group that will be cursed by the Messenger of Allah, expels him from the group who receives prayer from the Apostle and angel for the pious.³¹

The control of these activities has implications for the religious awareness of students. Signs of a healthy religion include having an optimistic attitude and world view (full of hope, big-hearted, broad-minded, seeing the world not as wide as a Moringa leaf), extrovert (open, easy to get along with anyone, has a sense of humour, does not likes to hide feelings of irritation, broad friendship without primordial barriers) and gradual (always patient, emphasizes a gradual and continuous process, not instantaneous in achieving goals in goodness).³² While the characteristics of a sick religion include pessimism (downhearted, not having hopes for a bright and good future, gloomy face), introverted (closed, not talkative, not humorous, not easy to get along with, friendship and association that are limited to own group) and non-gradual (if you want to have a desire to be achieved quickly, impatient, instant, not paying attention to the long process that must be passed if you have a desire/aspiration)

In addition to William James, an expert in Social-Religious Psychology, Gordon W. Allport also has categories of human religiosity, intrinsic and extrinsic.³³ Intrinsic religiosity places more emphasis on matters directly related to the ultimate goal of human religiosity, namely basic values that can support shared life between human beings well through organizational readiness. Organizational awareness is a reinforcement of community awareness; being a leader requires organizational capital. When leading a community, students

²⁹ Isbah, "In the Changing Indonesian Context: History and Current Developments."

³⁰ Zarkasyi, "Quality Assurance Cadre of Assisted Teachers at Miftahul Ulum Lumajang Islamic Boarding School."

³¹ Ma'rufin, "METODE TARGHIB DAN TARHIB, (Reward Dan Punishment Dalam Pendidikan Islam)," *Risalah, Jurnal Pendidikan Dan Studi Islam* 2, no. 1 (2015): 67–77, https://jurnal.faiunwir.ac.id/index.php/Jurnal_Risalah/article/view/13.

³² Najamudin, "Konsep Pendidikan Uswatuh Hasanah Dalam Al-Quran Surat Al-Ahzab Ayat 21-22 (Kajian Tafsir Tahlili)," *Jurnal Aksioma Ad-Diniyah* 2, no. 2 (2020): 141–58.

³³ William James, "Theory of Emotion," in *Electronic Thesis and Dissertation Repository*, 2014.

can run it well, directed according to goals, because letting something without organizing means letting people commit violations.³⁴

The rules of Islamic law are very concerned about realising public welfare and benefit. Therefore, this principle must be a reference for national development in the life of the nation and state. The realization of welfare and benefit generally accommodates the interests of all parties regardless of belief, class, or skin color and does not conflict with Islamic law (Qur'an, hadith, ijma' and qiyas). *Maslahah ammah* is a benefit that is charged with the principles of justice, independence, and human equality before the law. In realizing *maslahah'ammah*, efforts must be made so as not to cause harm to others or at least minimize losses that arise because efforts to avoid damage must take precedence over efforts to bring harm.

CONCLUSION

Internalization quality control at the Nurul Jadid Islamic Boarding School is realized by habituating *santri* activities that will raise students' awareness of the nation and state. First, every *santri* must pay attention to the obligations set by Allah and the *pesantren*, where *santri* have special attention to what has been charged and must be made as fardhu 'ain obligations. Second, the second *trilogy* can be seen through the awareness of the *santri* to obey all the rules of the *pesantren*. Third, the reflection that can be seen from the last *trilogy* is cooperation activities when carrying out student activities; a small example is when students clean the area.

Quality control of the internalization of religious maturity at the Nurul Jadid Islamic boarding school is carried out through the following models: a) guidance and warning from a mentor to students, b) worshipping with noble values by instilling faith values in the heart, c) providing stories of prophets and previous scholars who inspirational, d) able to recognize and organize personal life, e) able to recognize good and bad, f) creating a conducive environment through various organizational media. Efforts made by Islamic boarding schools to raise awareness of the nation and state are by growing awareness among the students of the importance of maintaining national unity and integrity, being involved in-state activities, and holding seminars.

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