

Guidance and reinforcement of student value system: the case of Islamic boarding school Yanbu'ul Quran Kudus

Muhamad Rozikan

IAIN Salatiga

rozikanmuhamad@gmail.com

DOI: 10.18326/attarbiyah.v2i1.128-151

Abstract

Islamic Boarding School of *Tahfidh* Yanbu'ul Quran for children in Kudus Regency has a unique implementation of guidance and reinforcement of student value system. They organize 6-12 years old children to memorize Quran (30 chapters). The guidance activity has extraordinary challenges and difficulties because their age is commonly the time to play and have fun. Based on above contextual condition, the issues arise namely how guidance and reinforcement of student value system are applied by the teachers (*ustadz*). In response to such challenges, the research on *ustadz* activities in supervising students to rapidly memorize Qur'an is conducted. This research uses qualitative approach and interactive model data analysis. To validate the data, several ways are carried out such as finding different information and data sources. Data analysis is applied through three stages (1) data reduction, (2) data presentation followed by analysis, (3) drawing conclusions and analysis. The result shows that there are guidance and reinforcement of student value system applied by *ustadz*,

including: the process of memorizing Qur'an (i.e. planning, implementation, management and method of memorizing Qur'an), the student output (evaluation and further study), and some positive values of teachers, student, and process of handling difficulties in memorizing Qur'an based on religious principles.

Keywords: guidance, reinforcement, students' value system

Abstrak

Pondok pesantren Tahfidh Yanbu'ul Quran anak-anak kabupaten kudas memiliki keunikan dalam pelaksanaan bimbingan dan penguatan sistem nilai santri, mereka membimbing anak usia 6-12 tahun untuk menghafal al-Quran secara utuh (30 Juz), bimbingan tersebut memiliki tantangan dan kesulitan yang luar biasa, padahal secara umum usia tersebut adalah masa-masa untuk bermain dan bersenang-senang. Ada beberapa masalah yang muncul dari latar belakang seperti diatas, yaitu bagaimana bimbingan dan penguatan sistem nilai santri yang diterapkan oleh ustadz. Untuk mencapai tujuan tersebut, dilakukan penelitian terhadap kegiatan yang dilakukan ustadz atau pembimbing dalam membimbing santri agar cepat menghafal al-Qur'an. Pendekatan yang digunakan dalam penelitian ini adalah pendekatan kualitatif dan analisis data model interaktif, untuk menjamin keabsahan data yang diperoleh, diupayakan dengan cara-cara seperti mencari informasi dan sumber data yang berbeda, analisis data dilakukan melalui tiga tahap (1) reduksi data, (2) penyajian data diikuti dengan analisis, (3) menarik kesimpulan dan analisis. Hasil penelitian diperoleh menunjukkan adanya bimbingan dan penguatan sistem nilai santri yang diterapkan ustadz/pembimbing, yang meliputi : proses penghafalan al-Qur'an (perencanaan, pelaksanaan, pengelolaan dan metode menghafal al-Qur'an) dan, output santri (evaluasi dan studi lanjut santri), adanya hal-hal positif yang ada pada ustadz, santri dan proses penanganan kesulitan bimbingan menghafal al-Qur'an yang dilakukan ustadz/pembimbing terhadap santrinya dengan menggunakan pendekatan bimbingan dan penguatan Sistem nilai santri sesuai dengan kaidah agama.

Kata kunci: bimbingan, penguatan, sistem nilai santri

Introduction

Islamic boarding school (*pesantren*) is one of the oldest educational institutions in Indonesia. As such institution, it has contribution to the nation history. The contribution is not only related to the aspect of education but also the other ones on a broader scale (Nur Efendi, 2014: 1). Intensive studies on those aspects enact in the implementation of Islamic values through learning fields of studies as religious foundations (*ushul al-din*). These basic foundations refer to the study of *fiqh* (study of laws) along with *usul* and *qawa'id al-fiqh*, *tafseer* (Qur'anic exegesis) and *ulum al-hadist*, theology, and mysticism. In order to achieve optimal learning on *ushul al-din*, the boarding school strengthens students with the study of Arabic and related subjects including *nahwu*, *sharaf*, *balaghah*, *mantiq*, and traditional reference books (*Kitab Kuning*) interpretation either through the method of *sorogan* or *bandongan*.

Therefore, boarding school (*pesantren*) education is feasible in organizing traditional Islamic education, so students (*santri*) can comprehend Islamic studies from the main source of Islamic civilization. The symbolization of the *pesantren's* ability to make its educational system rooted to Islamic scholarly tradition is an ideal feature of an educational process, because it is able to create historical, epistemological, normative, cultural and didactic continuity within the framework of Islamic civilization.

Muhaimin (2002: 218) argues that historical continuity means that *pesantren* is able to bring *santri* together with Islamic history. The awareness

and mastery to Islamic history will result in Muslims who are able to interpret Islam based on the historic formation of Islam. Awareness and mastery of historicity of Islam is important because it is not optimally promoted in Islamic schools (*madrasah*). The imperfection of historical process of Islamic education has failed to cultivate Muslim students with existential understanding to Islam. Islamic education without historical understanding has led to functional and pragmatic specialist education, meaning that students are only given knowledge of Islam separately, without the total understanding. The Islamic historical education cannot be done only through learning on Islamic history, rather through the presence of all ambiance, cultural achievement, and Islamic values in its historical formation. By presenting the traditional Islamic education above, *pesantren* has presented the historicity of Islam in its education system, so that students can live within the framework of historical and Islamic civilization (Madjid, 1997: 21).

Meanwhile, epistemological sustainability is a continuity of the way of thinking within Islamic framework, which makes *pesantren* not only an Islamic religious education, but also education according to Islam. It creates normative sustainability, which leads to an understanding and practice of what is good and what is bad according to Islam in *pesantren*. This Islamic normativism will not have by a Islamic school (*madrasah*) that does not really take its education rooted on the historicity and epistemology of Islam. Based on this normativity, *pesantren* is a cultural continuity of Islamic civilization, because it is built on the cultural

achievements of Islamic history. This cultural continuity is then stimulated through the didactic system; it makes the *pesantren* education system as a reflection of the originality of Islamic civilization itself (Azra, 2002: 109).

Islamic Boarding School of *Tahfidh* Yanbu'ul Qur'an for Children in Kudus regency is one of the non-formal education that concentrate in memorizing Qur'an for the age of 6 to 12 years. It is the golden age for learning process, including memorizing Qur'an. Through guidance and reinforcement of the value system, the students will not only become Qur'an memorizers but also expectedly grow up into individuals who are virtuous and have self-regulated learning skills to be utilized throughout their life. The expectation will be possible if the implementation of guidance and reinforcement program can support the school development based on the vision, mission and purpose of the boarding school, especially in the boarding school of Yanbuul Qur'an for children.

Student learning guidance

According to Sukardi (2000: 40), academic counselling is guidance in finding the best way of learning, choosing appropriate courses of study, and overcoming the difficulties that arise related to the learning completeness in a certain educational institutions. Such learning guidance helps students to find the right way of learning. By this activity, students can obtain maximum learning outcomes without any difficulties that can disturb their minds, so the results can satisfy teachers and students.

Meanwhile, according to Rukadjat (2008: 4) learning guidance is a mentoring service to help students have good attitude and study habits, high learning motivation, and effective learning skills, which are required for learning success inside and outside schools, and for future life. Based on the above explanation, learning guidance that needs to be developed to improve good study habits in mastering knowledge and skills and preparing students to continue higher education is conducted by providing guidance from the teachers to students in resolving difficulties related to the learning problem both inside and outside *pesantren*. So that, students can adapt in their learning situation, develop their learning skills and customize learning habits to obtain achievement as much as possible based on their potentials and abilities, and prepare for higher education.

The purpose of learning guidance

In general, the purpose of learning guidance is to assist students to get proper adaptation in learning situation. So that, each of them can learn efficiently based on their ability, and achieve their optimal development. The purposes of guidance related to academic aspects (learning) are as follows: a) Possesing awareness about individual potentials in learning aspects, and understanding various obstacles that may arise in learning process; b) having positive attitudes and learning habits, such as reading habits, discipline in learning, attendance in all lessons, and active participation in all learning programs; c) having a high motivation for

lifelong learning; and d) having psychological readiness and ability to meet exams (Kartadinata et al, 2007: 15).

Learning guidance material

According to Winkel (2000: 98), the proper way of learning is to master the course materials in order to avoid related difficulties. The activities of learning guidance include: a) developing self understanding, especially related to attitudes, characters, habits, interests, strengths and propagation, weaknesses and mitigation, and efforts to achieve future goals or planning; b) developing communication skills, behaving in social relationships with peers, teachers and the wider community; c) developing attitudes and habits in the discipline of learning and practicing effectively and efficiently; d) Possessing techniques of learning subject mastery, both knowledge of technology and art; e) assisting students to decide the career options that ought to be developed through orientation and information of job markets and universities related to the intended career; f) learning orientation in college, and; g) orientation of family life.

The content of guidance

Rukadjat (2008: 10) states that the scope of learning guidance includes the following services: a) developing a plan to arrange learning time; basically learning arrangements is individualized, however, it is expected that each student can orderly manage learning time based on individual ability, opportunity and willingness to comply; b) fostering motivation that

encourages concentration in learning; c) motivation is an important pedagogic action to achieve meaningful learning and learning goals, in developing effective ways of learning; d) regulating the balance of learning time with extracurricular activities; e) developing strategies of learning to meet examination; f) planing for further education based on aptitude, interests and abilities; and g) developing the ability to maximize learning resources inside and outside of schools.

Research method

This research uses qualitative approach. It was applied as the most appropriate approach to get a deep and meaningful understanding of the guidance program on children's learning process in memorizing Quran at the boarding school, and the reinforcement of the student value system. Qualitative research emphasis more on the process than the results, and it has natural characters. Also, it can be detached from the context (Moleong, 2007: 97). The research design belongs to case study since the researchers conducted observations of an event in the form of a case study during the counseling process to memorize Quran at the boarding school of *Tahfidh Yanbu'ul Quran* for children in Kudus regency.

The research context is Islamic Boarding School of *Tahfidh Yanbu'ul Qur'an* for children. It is located in Krandon village of Kudus regency. It is established in 1986 by KH. M Arwani Amin with his two sons, KH. M Ulin Nuha Arwani and KH. Ulil Albab Arwani under the deed of the Arwaniyah Foundation.

In terms of the data subjects and resources, this research is expected to get qualitative data from observation of guidance activity and value system of *santri* at Islamic boarding school of *Tahfidh Yanbu'ul Quran* for children in Kudus regency. Qualitative data are populated from interviews, observations, documentation and biographies to obtain descriptions of the subject's personal description, the relationship of research subjects with their friends, *ustadz* (teachers) and parents, to gaoverview the implementation of guidance and value system in the boarding school of *Tahfidh Yanbuul Qur'an* for children.

The subjects in this research are the *ustadz*. Source of data in this research are classified into two types, namely: respondents and informants including *ustadz* (teachers), and educational personnel in the boarding school. The documents consist of literature, records of children and some related research results. Data is collected by observation, interviews, and documentation.

Data collection and data analysis in qualitative research is an interrelated activity. The technique of analysis used in this research is descriptive technique. The activity in data analysis is executed through three steps: a) data reduction, b) data display c) conclusion or verification, as a cycle process before, during, and after data collection. This is the typical of interactive model data analysis (Moleong, 2007). Several stages of data population and analysis are applicable in this research. The result of data analysis using the interactive model is respectively presented in the form of narrative text. Then the description of presentation of research

results related to the implementation of guidance and value system in the boarding school of *Tahfidh Yanbuul Qur'an* for children at Kudus regency is explained in details, so the results can be easily understood.

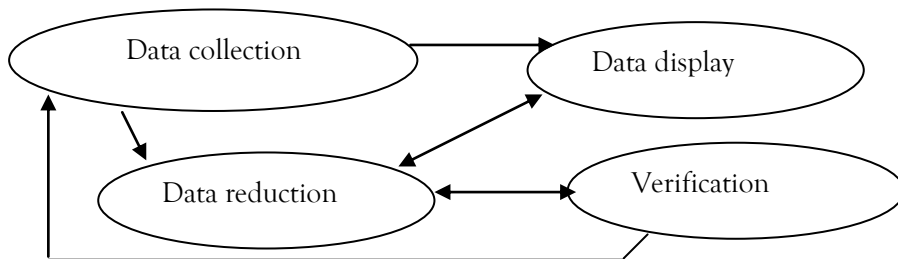


Figure 1: the components of an interactive data model analysis

Research Findings

Teacher Competency

There are several competencies required as teachers namely (a) scientific competence including: (1) memorizing Qur'an 30 Juz (chapters) and mastering the science of Qur'an and already possessing certificates from the headquarter of Yanbu'ul Qur'an boarding school, and (2) having pedagogical insight in carrying out counselling to children, and possessing approval from KH. M. Ulin Nuha Arwani as the commissioner of the headquarter of *Tahfidh Yanbu'ul Qur'an* boarding school, (b) personal competence including: (1) showing interesting appearance, (2) having sincerity in supervising students, (3) having confidence and belief in supervising students (4) having ability to adapt to the students' development, (5) being patience and willing to live in boarding school

environment, and (6) being able to be a good model for students. Considering the above requirement, it can be summarized that (a) *ustadz* should be brighter and well-prepared to supervise students, (b) *ustadz* must have good skills and personality which in daily life will be observed by santri.

Based on the observations at the boarding school, the researcher found positive things performed by teachers (*ustadz*) in the supervising of memorizing Qur'an namely: (1) *ustadz*/teachers play as the parents for their students, (2) *ustadz* are not only deliver lessons, but also play a role as parents. When the students are far from their parents, *ustadz* replace parents' role in the boarding school that always think about the students' future in order to be successful people; persons who are able to memorize Qur'an and practice it in everyday life and can carry out their life's duties, the happiness of the hereafter. From the description above, it can be found that the meaning of guidance (a) *ustadz* are elderly figure who deserve to be the models for the students, (b) teachers and students must have harmonious interrelationship, so it will have a positive effect in the process of memorizing Qur 'an (3) teachers sincerely devote their attention in education as a devotion to Allah the Almighty, (4) teachers sincerely devote themselves as educators and supervise the students (5) teachers give examples for students, (6) teachers are the students' motivators, (7) teachers are always patient in giving guidance to the students.

Supervisors guide 6-12 years old children who have not shown their maturity. The nature of children may appear, such as spoiled, making

a joke while learning, and so on. In this case, the patience of *ustadz* in supervising them is tested. By having patience, communication between teachers and students are well constructed, so they are not afraid in the process of learning to memorize without reducing the presence of teachers as central figures for students.

From the description, it can be concluded that the lessons of guidance (a) patience in supervise and nurture students in memorizing is an effort (*ikhtiyar*) to success (b) being *ustadz* is a calling of soul, in any situation he must be steady to confront the reality, (c) *ustadz* should understand the differences of each student, so they can find a formula to deal with the problems.

Guidance and student value system

Based on the observations at the boarding school, the researcher found positive things performed by the students in memorizing Qur'an. Students have a strong determination and intention and ready to memorize Qur'an 30 chapters. The strong intention is seen since the first time they arrive at the boarding school, supported by parents' motivation. Thus, they are ready academically and psychologically. It is shown by the existence of students in the boarding school. Whereas previously they never been far from their parents. The joy and freedom they get in the family are not fully acquired in the boarding school. They are required to memorize Qur'an everyday for 6 years, and their activities are limited by the schedule. Finding those condition, it can be concluded the meaning of guidance; a)

intention is the initial foundation to achieve successful learning; b) intentions will foster motivation to develop; c) learning without intention will be wasteful and make students lazy to develop.

The students in the boarding school requires concentration in memorizing activities. The concentration of memorizing Qur'an is the basis, and another activities in the boarding school mostly support in memorizing Qur'an. The evidence of their concentration in memorizing is illustrated by a schedule that limits them to think about something less useful and reduce their memory. Students are only allowed to go home once a year, but they can be visited by parents once a month in the boarding house. There is consideration if students remember their home activities and cannot memorize Qur'an well. Based on those condition, it is understood that the lessons of guidance are; a) learning to memorize should not have multitask thoughts, so students do not concentrate and focus on a field of study; b) the lesser attention to students' memory will cause the difficulty in adding more input and tend to stagnate, even forgotten.

The students have the characters of modesty (*tawadlu*) by respecting knowledge and *kyai* (*grand teachers*)/*ustadz* as the knowledge transmitters. The relationship between *kyai* and *santri* (students) is unconditional obedience. Generally, it is called *sam'an wa tha'atan* (listen and obey the command from *kyai/ustadz*) as long as it is not sinful deeds to Allah the Almighty. One attitude of students' modesty to respect *kyai / ustadz* is not giving arguments when they are reminded or advised, starting a

conversation except by permission and so forth. Based on above description, the lesson learn of guidance can be simplified; a) respect to knowledge and teachers *kyai* or *ustadz* are part of persuing process of knowledge and its benefits; b) the knowledge mastery should not be showing off, but it should be practiced in everyday life and transfer to others.

The students live under moderate condition and far from their family. Whereas, the boarding school life is actually less moderate than their home life. For example, they are sleeping on a thin mattress in which they share it with room mates, eating potluck and so forth. Referring to above condition, the lesson learn of guidance are; a) learning can not be separated from challenges because learning is a great thing; b) being patient in encountering difficulties will lead to grace in the future.

Guidance on student learning difficulty

Based on the results of interviews with *ustadz* Ali Mahmudi, he mentions that the difficulties experienced by the students in memorizing Qur'an exist, eventhough recruitment system have been properly implemented. Some difficulties experienced by students in the process of memorizing Qur'an in the boarding schools are: a) unfocus concentration; b) lack of attention; c) fatigue and illness; and d) procrastination. In the process of memorizing Qur'an, students do not focus and concentrate in memorizing new input. This is due to the negative influence, so that they have difficulty in memorizing. Furthermore, *ustaz* Ali Mahmudi advices the

students to do some good deeds in order to memorize Qur'an quickly as in the following:

Sincere intention

The first thing to do by students in the course of memorizing Qur'an is stating sincere intention; seeking knowledge in memorizing Qur'an to eliminate illiteracy, and expect the favors of Allah, not seek mortal world life. This is in line with the words of the Prophet, which means:

On the doomsday, a master of al-Qur'an who intend to show off (*riya'*) is brought to Allah swt, then Allah asks him, 'What have you done in the world?' He replied, 'I am studying and teaching the Qur'an to gain Your approval'. Allah says, 'You are lying, the only goal you learn is that you should be called a 'pious'. And verily you read it so that you are said to be a qori '. And that's what you've got.' Then God commanded the angels to take him. So, that person is thrown onto the hell (HR An-nasa'i).

Sincerity is the most important rule. If someone does an act without the intention to seek the favours of Allah, the deed will be wasteful.

From the above description, we can gain the lesson of guidance: a) the intention to seek knowledge (memorizing Qur'an) not to expect the throne, rank, position, respected by others and acquire property, but the intention to seek God's blessings; b) everything which is started with bad intention will result in bad condition; c) good intentions in seeking knowledge (memorizing Qur'an) will lead someone to happiness in the hereafter, and to eliminate individual folly.

Taking ablution before studying

Everyone can not touch Qur'an except in a pure condition, the teachers

oblige all students to always have ablution because it will forgive the mistakes and sins, and renew the diligence and spirit. Doing procrastinating while memorizing Qur'an is a sin.

Anwar Sutoyo (2007: 174) points out that the lessons contained in ablution are: a) not merely cleansing the dirt attached, but also cleansing the soul from all dirt; b) God is the only to submit human honor with no consideration what position humans may have; c) keeping people clean from stains and dirt when performing worship; d) besides maintaining physical hygiene, ablution also internalizes the spark of sincerity in the heart to be protected from the feeling of envy, provocation, and arrogance; e) besides having physical psychological impacts, ablution also has physiological effects, which helps body organs to hibernate and release physical and psychological tension through washing the body parts with water for five times a day.

From above description, the lessons of guidance are: a) ablution can clean the physical and psychic of a person; b) it ignites the heart to have spirit and persistence; c) it can forgive sins, so the stains of difficulty in memorizing the Qur'an are erased.

A strong and firm determination

Memorizing Qur'an is a very great and prominent task. No one is able to do it except the *Ulul 'Azmi* (the one who has strong and firm determination and will), and the one who are always very enthusiastic and obsessive in realizing and prioritizing the goals. In this case, *ustadz* in the Islamic boarding school of *Tahfidz* Yanbu'ul Qur'an for children motivate

students to not only have intention but also strong willing to perform this sacred duties. This is in line with the saying of Allah the Almighty, which means:

”Those who do wish for the (things of)the Hereafter, and strive therefor with all do striving, and gave Faith, they are the ones whose striving is acceptable (to God). ” (Al-Isro’: 19).

The students are required to respectively perform this sacred duty into habit. No days passes without repeating their recitation of Qur'an, memorizing and repeating the previous chapters. Therefore, they are expected to be good memorizers of Qur'an. From the above description, the lessons of guidance are: a) seeking knowledge should not be delayed because a lot of chance of good deeds will be lost; b) the success in memorizing Qur'an can not be separated from the intention and strong will; c) by having strong will, a person is capable to conquer his desire, and to do good deeds day by day.

Offering night prayer (tahajud)

Prayer is one of the prevention of despicable and forbidden conducts. Supervisors (*ustadz*) assign night prayer to students to get guidance from Allah the Almighty. Memorizing Qur'an is heavy but it is a noble task. In the process of memorizing Qur'an, students need to get closer to God because the knowledge is His belonging. Prayer is a worship that requires spiritual aspects of humans to prevent despicable and forbidden conducts, and pure from the dirt of sin and transgression. From the above description, it can be concluded the lessons of counseling: a) prayer can prevent a person from despicable and forbidden conducts; b) the people

who memorize Qur'an (seeker of knowledge) must be pure from dirt and stain; C) night prayer will improve students' focus to meet Allah.

Preventing one self from the cycle of sins

The heart, which is always fed with sin, will not be able to understand and interact with Qur'an. The more a person commits a sin, the more the heart will be increasingly poisoned. *Ustadz* gives guidance to students of the Islamic boarding school of *Tahfidz Yanbu'ul Qur'an* to keep away from the forbidden actions because sin is like black ink that will spoil one's heart. The ink will poison the power of memorization and memory of students. This fact is based on the *hadits* of the Prophet which means:

"When a servant commits a sin (mistake), undoubtedly his heart will be nicked black dot. When he leaves it, asks forgiveness, and repents to Allah, his heart will be clear again. If he returns again to sin, then the black dot takes over his heart. That is the "Ar-Ran" (cover) that God mentioned in His word: 'Absolutely not (so), in fact what they have always tried to shut their hearts (al-Muthaffifin: 19)' (HR At-Tirmidhi and Ahmad From Abu Hurairah At-Tirmidhi said, "Hasan shahih.")

From the above description, we can take the lessons of guidance: a) memorizing the Qur'an requires purity of the heart because Qur'an is a holy book and its learners must be pure: b) students who do not commit mistakes will feel relaxed, innocent, so they will more concentrate in memorizing; c) Qur'an is not only to be memorized, but must be practiced in everyday life.

Routine and repetition of reading

Young children often make mistakes in saying words. When he repeatedly

tries to say a word, he is able to speak fluently. In guiding the students, *ustadz* gives examples and practices that must be reviewed and repeated by students on the previous verses. By so doing, the students will not be lost their previous memory.. It is based on the words of the Prophet which means:

"Truly the most beloved deeds of God are routine though a little." (Narrated by Muslim)

From the above description, it can be derived the lessons of guidance; a) by the routine of memorizing Qur'an every day, the unconscious mind restores eagerly, steady to start the activity; b) the routine of memorizing Qur'an will make a person has an improving percentage of the power of memorizing and fluency in reading Qur'an.

Praying

Sincere praying becomes a beneficial ritual to God, asking for blessing to memorize Qur'an. The sincere intention is for the sake of Allah that will provide ease to students to perform it. This is in line with the word of Allah: "Pray to Me, I will permit for you" (Surat al-Mukmin: 60). Based on the above description, it can be interpreted that; a) human beings have many weaknesses; B) human beings do efforts and planning, but the only determining is Allah Almighty.

Reinforcement of Student Value System

Based on the observations, the study shows that there are several reinforcements applied by *ustadz* to the students during the guidance of

memorizing Qur'an.

Psychological reinforcement

This reinforcement encourages people to think inductively and deductively about the phenomena of His creation. the function is to practice the values of the religion that He has revealed. The main pressure of this approach is the encouragement or motivation of the *kyai* to the students using a persuasive sapproach which is able to move the cognitive, affective and psychomotor energy. While *kyai* teaches his students, he does not only emphasizes the transfer of knowledge verbally but also does it by soul (inner language). So that, the involvement of students includes their mind and soul.

Socio-cultural reinforcement

Socio-cultural reinforcement views human as not only individual statures who devote to Allah, but also socio-cultural ones who are granted with potentials to create society life. This reinforcement requires the development of personal and social attitudes based on the dynamic in society. This situation requires innovation or improvement related to current condition. In respond to such situation, the Islamic boarding school of Tahfidl Yanbu'ul Qur'an for children applies learning activities using group learning methods.

Reinforcement of faith

Reinforcement of faith is conducted in the implementation of learning that is intended to explain that knowledge will bring consequence of belief, the students' faith to acknowledge the only God.

Historical reinforcement

This reinforcement emphasizes on the development of knowledge, attitudes and religious values through historical process. This approach provides a direction of emphasis in the learning activities for the use of the experience, events, and history of former leaders and prophets as a point of view in teaching students. Practically, this approach requires the display of past events stories containing educational values, so the students learn something for their future life.

Philosophical reinforcement

This reinforcement is applied in the student learning activities and functioned as students' logic system to analyze the class materials. So that, the truth from learning is received not only based on faith but also based on their thoughts. Although this education are often used to deliver the religious teaching (*aqidah*), it can also be used to teach other subjects.

Functional approach

This reinforcement provides the emphasis of advantages on knowledge (in this case the knowledge of Qur'an) for students in their personal life and others.

Interactive communication between *kyai*, *ustadz* and *santri* (student)

Based on the observations during the study, it shows that one of the advantages of the boarding school education system compared with other educational one is a close relationship and humanist between *kyai*, *ustadz* with parents or students' family, and the students themselves. New

students arrive in the boarding school with their parents or family, and respectively hand in to the *kyai* or *ustadz* to get educated at the boarding school. This kind of relationship does not happen once at their arrival, but many educational events in the boarding school apply such system. Further, the students live with *kyai* or *ustadz* every day as father and son in the boarding school.

This intimate relationship creates a very intense and familiar learning environment. Learning is not only limited to the knowledge transfer, but also to the behavior. In bigger scale, these *kyai*'s roles are usually implemented by *ustadz* or senior students who are manifested the roles into social rules and orders in the boarding school. Positive interactive communication is possible because the boarding school education occurs in the dormitory. In such conditions, the interaction between *kyai* or *ustadz* and students can consecutively take twenty-four hours a day. All students' activities are under surveillance of *kyai* and *ustadz*. Thus, all the activities undertaken by the students are all directed to the manifestation of Islamic teachings.

Positive relationships can lead to positive things of the students characteristics such as: 1) the development of self-esteem (*tawaddlu'*) towards the weak and respect (*ta'dzim*) the great, especially in terms of knowledge and worship; 2) the shaping of a efficient and modest lifestyle; 3) becoming independent personels, accustomed with noble values such as cleaning the bedroom, sweeping for cleanliness and regularity; 4) the development of the soul in helping others. This is due to the social

atmosphere in the dormitory which is more familiar and upholds equality; 5) the development of discipline; 6) the rise of the willingness to live less moderate in order to achieve noble goals (The observation during the research in the boarding school).

Conclusion

The Islamic boarding school of Yanbu'ul Qur'an has its own characters in organizing the guidance for the students. The activities of the teachers are part of worship. Sincerity, hard work and responsibility in carrying out duties as teachers have been internalized inside themselves. It means that the process interaction is to assist students memorize Qur'an smoothly, fluently, in time, and practice it in daily life.

The guidance in encountering the incoming problems during the process of memorizing Qur'an in the boarding school is by applying religious values including: a) sincere intention in memorizing Qur'an to meet Allah's favors; b) taking ablution before memorizing, the students are full of spirit due to pure and cleanliness; c) strong and firm determination; d) performing tahajud / night prayer; e) avoiding the circle of sin; f) routine and repetition of readings; and g) praying.

Reinforcement of the value system performed by the teachers includes a) psychological reinforcement, i.e. encouragement to utilize cognitive, affective and psychomotor energy, b) social culture, namely the development effort of personal and social attitudes in the community C) faith, the knowledge will bring consequences toward students' belief to the

only Allah the Almighty, d) philosophy, teaching students to function their logic system, so the truth is not only received based on faith, but also their thoughts, and e) functional, meaning that the knowledge advantages of Quran can be practiced in everyday life.

References

- Rukadjat, A. (2008). *Peningkatan Mutu Layanan Bimbingan dan Konseling Melalui Layanan Bimbingan Belajar di Sekolah*. Bandung: Seminar dan Lokakarya Nasional Bimbingan dan Konseling.
- Azra, A. (2002). *Paradigma Baru Pendidikan Nasional; Rekonstruksi dan Demokratisasi*. Jakarta: Penerbit Buku Kompas.
- Efendi, N. (2014). *Manajemen Perubahan di Pondok Pesantren*. Yogyakarta: Teras.
- Madjid, N. (1997). *Bilik-Bilik Pesantren Sebuah Potret Perjalanan*. Jakarta: Paramadina.
- Moleong, L. J. (2007). *Metodologi Penelitian Kualitatif*. Bandung: Rosda Karya.
- Muhaimin, et. al. (2002). *Paradigma Pendidikan Islam: Upaya Mengefektifkan Pendidikan Agama Islam di Sekolah*. Bandung: PT Remaja Rosdakarya.
- Sukardi. (2000). *Bimbingan dan Konseling di Sekolah*. Jakarta: Rineka Cipta.
- Sunaryo K, et. al. (2007). *Rambu-Rambu Penyelenggaraan Bimbingan dan Konseling dalam Jalur Pendidikan Formal*. Jakarta : Direktorat Jenderal Peningkatan Mutu Pendidikan dan Tenaga Kependidikan.
- Sutoyo, A. (2007). *Bimbingan dan Konseling Islami*. Semarang: Cipta Prima Nusantara.
- Winkel, W. S. (2000). *Pengantar Pelaksanaan Program Bimbingan dan Konseling di Sekolah*. Jakarta: Rineka Cipta.