

## **Internalization of Religious Values in the Progressive Education Practice at Pondok Pesantren Al-Amanah Modern Junwangi Sidoarjo**

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### **Abstract:**

*This study aims to analyze the process of internalizing religious values within the practice of progressive education at Pondok Pesantren Al-Amanah Modern Junwangi Sidoarjo, "especially through the Sanggar Tahfidz Entrepreneur program. The selection of this topic is based on the need to develop an Islamic education model that not only emphasizes spiritual dimensions but is also relevant to the demands of the 21st century. This research employs a qualitative field research approach using in-depth interviews, participatory observation, and documentation involving teachers, administrators, and students. The findings show that religious values such as sincerity, discipline, trustworthiness, responsibility, and patience are internalized through habituation, role modeling, and various tahfidz activities, including recitation submission, muroja'ah, mentoring, and strengthening Qur'anic etiquette. Meanwhile, progressivism principles are manifested through experiential learning (learning by doing), democratic participation, and reflective evaluation, as reflected in entrepreneurial activities ranging from production and digital marketing to business management. The integration of both aspects produces a holistic educational model in which religious values are not merely understood cognitively but are lived through real-life experiences that shape spiritual character, independence, creativity, and critical thinking skills. These findings affirm that pesantren education can adapt progressively without losing its religious identity.*

**Keywords:** *entrepreneur; religious values; progressive education; progressivism; tahfidz*

### **Introduction**

Education is essentially the primary foundation for building a better, advanced, and higher-quality human civilization. Through education, humans develop the ability to think, behave, and act rationally.<sup>1</sup> In the context of Islamic educational philosophy, education is understood as a means of *ta'dib*, namely the formation of a cultured human being whose intellect, heart, and behavior are harmoniously integrated.

Entering the 21st century, the education system is required to be more adaptive and contextual to rapid changes. Alongside the advancement of science and technology,

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<sup>1</sup> Jems Sopacua dan Muhammad Rijal Fadli, "Konsep Pendidikan Merdeka Belajar Perspektif Filsafat Progresivisme (The Emancipated Learning Concept of Education in Progressivism Philosophy Perspective)," *Potret Pemikiran* Vol. 26 No 1 (2022), <https://doi.org/10.30984/pp.v26i1.1413>.

education continues to transform toward meeting the needs of modern society and generating innovative and creative knowledge aligned with contemporary developments.<sup>2</sup>

The development of education in Indonesia cannot be separated from the vital role of pesantren as one of the oldest educational institutions that has contributed significantly to national intellectual development and Islamic scholarship.<sup>3</sup> As part of the national education system with strong historical roots, pesantren serve not only as centers for transmitting religious knowledge but also as institutions for character and moral development. Pondok Pesantren Junwangi is one such institution that preserves classical Islamic educational traditions while responding to contemporary challenges.

One of the most influential educational philosophies in modern history is progressivism, which emphasizes direct experience (*learning by doing*), curriculum flexibility, and active participation of learners as primary sources of learning.<sup>4</sup> In practice, these principles appear in educational processes that involve not only knowledge transfer but also the integration of religious values into all aspects of learning. This integration is manifested through various academic and non-academic activities, enabling pesantren education to serve as a medium for forming religious, social, and spiritual character. According to John Dewey, education should be learner-centered, experience-based, and aimed at equipping individuals with critical abilities to face change.<sup>5</sup>

Pondok Pesantren Al-Amanah Modern Junwangi demonstrates successful internalization of progressivism principles within pesantren-based education, implemented through three main programs: (1) formal education from junior to senior high school levels; (2) *Kutubushshiroh*, a classical text study program; and (3) *Sanggar Tahfidz Entrepreneur*, a Qur'an memorization program integrating independence and creativity. This study focuses specifically on the *Sanggar Tahfidz Entrepreneur* program as it reflects the most progressive characteristics through its combination of *tahfidz* and entrepreneurial training.

The program emphasizes not only memorization skills but also the cultivation of religious values within entrepreneurial activities. It trains students to embody Qur'anic teachings in real-life business practices as an example of progressive religious value internalization wherein students not only grasp religious teachings cognitively but also apply them in practical entrepreneurship.

Based on the background and research gap described above, this study formulates its research problems as an inquiry into how religious values are internalized within the daily educational practices at Pondok Pesantren Al-Amanah Modern Junwangi, how the principles of progressivism are manifested in the learning activities of the pesantren particularly within the *Sanggar Tahfidz Entrepreneur* program and how both dimensions, namely religious

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<sup>2</sup> Khoirunnisa Khoirunnisa dkk., "Penerapan Filsafat Pendidikan Progresivisme dalam Kurikulum Merdeka," *Reflection: Islamic Education Journal* 1, no. 4 (Oktober 2024): 66–77, <https://doi.org/10.61132/reflection.v1i4.164>.

<sup>3</sup> Aulya Hamidah Mansyuri dkk., "Optimalisasi Peran Pesantren dalam Lembaga Pendidikan Islam di Era Modern," *MA'ALIM: Jurnal Pendidikan Islam* 4, no. 1 (Juni 2023): 101–12, <https://doi.org/10.21154/maalim.v4i1.6376>.

<sup>4</sup> Muhammad Zianda Alfarizzaki, "FILSAFAT PROGRESIVISME JOHN DEWEY DALAM SISTEM PENDIDIKAN HOMESCHOOLING," *AN-NUR: Jurnal Pendidikan dan Pembelajaran* Vol. 1 No 2 (2025).

<sup>5</sup> Ahmad Shodik, "MERDEKA BELAJAR: MENURUT PERSPEKTIF JOHN DEWEY," *SEUNEUBOK LADA: Jurnal Ilmu-Ilmu Sejarah, Sosial, Budaya dan Pendidikan* Vol. 8 No. 2 (2021).

values and progressive educational principles, are integrated and practiced simultaneously in shaping students' character and learning experiences. These three areas of investigation constitute the core focus of this research and guide the analysis throughout the study.

## Method

This research employs a qualitative approach with a field research model to gain an in-depth understanding of religious value internalization and the implementation of progressivism principles within the student life context at Pondok Pesantren Al-Amanah Modern Junwangi, particularly in the *Sanggar Tahfidz Entrepreneur* unit. Research informants consisted of supervisors and students. Data were collected through participatory observation of learning and entrepreneurial activities, in-depth interviews, and document analysis. Data analysis followed Miles and Huberman's model involving data reduction, data display, and conclusion drawing conducted continuously throughout the research stages.<sup>6</sup> Data validity was ensured through source triangulation, technique triangulation, member checking, and peer debriefing.

## Discussion

### A. Concept of Internalizing Religious Values in Educational Practice

The internalization of religious values in Islamic education refers to a process that transforms religious teachings into awareness, attitude, and habitual behavior. These values such as sincerity, discipline, responsibility, humility, and brotherhood originate from the Qur'an and Sunnah and serve as the foundation for forming *insan kāmīl*.<sup>7</sup> According to al-Attas, education is essentially *ta'dīb*, a process that instills *adab* so learners can place themselves, others, and knowledge in the right position. Meanwhile, al-Ghazali emphasizes *tazkiyatun nafs*, the purification of the soul through consistent training.<sup>8</sup>

Empirical data from the field demonstrates that these theoretical foundations are compatible with pesantren practice. During observation, one teacher stated, "Santri learn not only from books, but also from the daily habits that we form. Discipline and manners come before knowledge." This reinforces that internalization involves cognitive (knowing), affective (feeling), and psychomotor (doing) domains simultaneously. Thus, internalization is not simply transferring religious content, but shaping consciousness that continuously guides behavior an understanding that becomes the conceptual basis for analyzing the internalization process in subsequent sections.

### B. Internalization of Religious Values in Pesantren Practice

The implementation of religious value internalization at Pondok Pesantren Al-Amanah Modern Junwangi appears across various aspects of daily life. Unlike the conceptual

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<sup>6</sup> Sugiyono, *METODE PENELITIAN KUANTITATIF* (Bandung: CV. ALFABETA, 2018).

<sup>7</sup> Beta Hana Khoiriah, Sutarto Sutarto, dan Deriwanto Deriwanto, "STRATEGI GURU DALAM MENANAMKAN NILAI-NILAI RELIGIUS BAGI PESERTA DIDIK DI RA TUNAS LITERASI QUR'ANI," *Jurnal Literasiologi* Vol. 9 No. 4 (Juni 2023), <https://doi.org/10.47783/literasiologi.v9i4.540>.

<sup>8</sup> Nazih Sadatul Kahfi Nazih, "Internalisasi Nilai Kemuliaan Ilmu Dalam Pendidikan Islam: Perspektif Tarbawi Al-Qur'an Dan Hadis," *Jurnal Penelitian Tarbawi: Pendidikan Islam dan Isu-Isu Sosial* 10, no. 1 (Juni 2025): 107–20, <https://doi.org/10.37216/tarbawi.v10i1.2179>.

discussion in the previous subsection, this section explores concrete practices supported by observation and interview data.<sup>9</sup>

Observations revealed that religious value internalization occurs across various aspects:

### **1. Social Interaction**

Internalization begins with the layout of the rooms in the boarding school, which mixes students from different age groups. This structure creates a natural mentoring system. One student noted, “If I make a mistake, my roommate immediately corrects me and sets an example. So we learn manners every day.” This is in line with the hadith “kullukum ra'in,” which emphasizes responsibility in leadership and social roles. The 5S habit (smile, greet, say hello, be polite, be well-mannered) appears consistently in interactions, indicating that manners have been internalized as a practice.

### **2. Environmental Aspects**

practices reflect the prophetic principle of an-nadāfatu minal-īmān. Observations show that students clean their living areas every day without waiting for instructions. A supervisor commented, “We don't need to tell them; they already understand that a clean environment is part of worship.” This habit integrates spiritual values with practical discipline.

### **3. Technological Aspects**

Contrary to the assumption that Islamic boarding schools reject digitalization, Al-Amanah integrates tablets, laptops, and applications such as e-Pesantren and SiEduka. During the observation, a student explained, “We usually make memorization reports through the application and learn editing for studio product promotion.” This shows that technological adaptation is accompanied by Islamic ethical guidelines, creating a balanced model between digital and moral competence.

### **4. Economic Aspects**

Entrepreneurship training instills values such as honesty, fairness, and responsibility. One teacher said, “Business here is not just about profit, but how students learn to be trustworthy.” These activities provide an authentic context in which students practice Islamic economic ethics, transforming religious values from normative ones into applied socio-economic behavior.

Through these four aspects, Al-Amanah Modern Islamic Boarding School in Junwangi Krian Sidoarjo has succeeded in creating a positive religious environment, where religious values are not only taught theoretically, but are truly embodied in the behavior, habits, and daily culture of the students. This internalization makes religious values an integral part of the students' character and personality, which is expected to carry over into their lives when they return to society.

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<sup>9</sup> Aulia Diana Devi dan Seka Andrean, “IMPLEMENTASI PENDEKATAN TEOLOGIS NORMATIF DALAM PLURALISME BERAGAMA DI INDONESIA,” *TALIM: Jurnal Studi Pendidikan Islam* 4, no. 1 (Januari 2021): 60–73, <https://doi.org/10.52166/talim.v4i1.2193>.

### **C. Manifestations of the Principles of Progressive Philosophy in the Educational Practices of Islamic Boarding Schools**

The manifestations of the principles of progressivism in educational practice at the Al-Amanah Modern Islamic Boarding School in Junwangi Krian, Sidoarjo, are clearly evident in various educational activities. The main principles of progressivism, which emphasize direct experience, active participation, and reflective thinking, as proposed by John Dewey, are applied in the learning approach and daily activities of the students. Field findings show that forms of progressivism are strongly manifested through entrepreneurial activities, technology-based learning, and reflective activities carried out by students.

Through these three activities, the pesantren has succeeded in internalizing religious values in life skills so that education does not only focus on mastery of religious material but is also relevant to current conditions.

#### **1. Learning by Doing in Santri Entrepreneurship Activities**

Direct involvement in production and marketing is an example of experiential learning. One student shared, "We learned how to make products, calculate capital, and even sell online. It feels different from theoretical lessons." This confirms Dewey's statement that education must arise from real experiences.

This learning process is in line with Dewey's idea that meaningful learning arises from direct involvement in life activities. Through these activities, students gain a contextual understanding of the world of work, economic dynamics, and the importance of creativity in running a business, so that the learning process becomes more applicable because it is based on direct practice.

#### **2. Democratic Education through Student Participation in Digital Marketing**

Digital marketing assignments require collaboration, creativity, and critical decision-making. Students work together to create promotional content, determine pricing, and analyze market response. One group member said, "We discuss things ourselves; the instructor only provides guidance. So we feel a shared sense of responsibility." This illustrates democratic learning, where students are active participants rather than passive recipients.

#### **3. Development of Reflective Thinking in Evaluating Student Activities**

Weekly reflections serve as a structured space for critical inquiry. During an observation, one student commented, "We evaluate what is lacking, why sales are down, and what needs to be improved." This demonstrates the progressive emphasis on reflective thinking to improve learning outcomes.

The sources in this study explained that the students' learning is not only in the aspect of buying and selling, but also includes digital skills such as copywriting, branding, and even the basics of coding and website creation to support digital marketing. These activities encourage critical and reflective thinking skills, which are the main pillars of progressive education.

These three principles of progressivism show that Al-Amanah Modern Islamic Boarding School in Junwangi Krian Sidoarjo has developed an education system that not only focuses on mastering religious values, but also facilitates contextual, experience-based learning that is relevant to the real world. Students are given the space to experiment, try,

analyze, and create solutions, so that education at the pesantren produces graduates who are adaptive, creative, and responsive to the challenges of the times.

#### **D. Internalization of Religious Values and Principles of Progressivism in the Entrepreneur Tahfidz Studio Program**

The Entrepreneur Tahfidz Program at the Al-Amanah Modern Islamic Boarding School is a tangible manifestation of the combination of religious values, which form the foundation of Islamic boarding school education, with the principles of progressivism, which emphasize active and experience-based learning.<sup>10</sup> As a program that combines tahfidz coaching with entrepreneurial activities, the tahfidz places students in real-life situations that demand responsibility and independence. The program serves as an educational laboratory that reflects how Qur'anic spirituality can be internalized through a progressive approach that emphasizes the modernization of education.

In the Entrepreneur Tahfidz program, the internalization of religious values is clearly evident in the daily tahfidz activities. Routines such as memorization, muroja'ah, group mentoring, and practicing good manners towards teachers and the Qur'an serve as a medium for spiritual character building. Values such as sincerity, discipline, trustworthiness, and patience are not taught theoretically, but are brought to life through the students' experiences in meeting memorization targets, maintaining consistency in review, and adhering to the learning ethics taught by the teachers. This pattern of habit formation and role modeling demonstrates that religious values remain at the core of all educational activities in the pesantren, even though the methods used are becoming more modern. This reflects the principles of progressivism internalized in pesantren education.

On the other hand, the principles of progressivism are evident in the entrepreneurial activities that accompany the tahfidz process. In these activities, santri are directly involved in production, marketing, financial management, and the evaluation of small group-based businesses.<sup>11</sup> Through this involvement, santri experience learning by doing, where they learn not only from instructions, but also from their own experiences, challenges, and mistakes. The process of deliberation, division of roles, and strategy discussions among group members demonstrates the element of democratic learning that provides space for santri participation as active subjects of learning. The weekend evaluation, conducted in the form of joint reflection, also serves as a means of applying the principle of reflective thinking taught in progressivism, as santri are invited to analyze their experiences, understand problems, and formulate solutions.

The integration between religious values and progressive principles is most evident in how santri interpret their experiences at the tahfidz. Entrepreneurial activities are not only a way to practice skills, but also a space to test moral values such as trustworthiness, honesty, responsibility, and cooperation. When santri encounter obstacles such as profit sharing, financial imbalances, or differences of opinion, these values naturally emerge as guidelines

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<sup>10</sup> Mahpudin Hamdan dan Tuti Kurnia, "MODEL PEMBENTUKAN KARAKTER TAHFIDZ ENTREPRENEUR SYARIAH," *Jurnal Syarikah* Vol. 9 No. 1 (2023), <https://doi.org/10.30997/jsei.v9i1.7479>.

<sup>11</sup> Fadillah Ahmad Nur dan Hendro Widodo, "Internalisasi Nilai-Nilai Islam Berkemajuan Melalui Kegiatan Ekstrakurikuler di Pondok Pesantren Al-Ikhlâs Taliwang, Nusa Tenggara Barat," *Jurnal Ilmiah Profesi Pendidikan* Vol. 8 No. 3 (Agustus 2023): 1420–28, <https://doi.org/10.29303/jipp.v8i3.1501>.

for decision making. On the other hand, the experience of facing business dynamics enriches the santri's understanding of the meaning of patience, effort, and trust in God, so that progressivism not only shapes 21st-century skills but also strengthens their spirituality. This integrative pattern shows that Qur'anic values and progressive approaches are not in conflict but rather complement each other.

The impact of integrating these two aspects is evident in the more holistic development of the students' character. Students not only show improvement in memorizing the Qur'an, but also in independence, creativity, communication skills, collaboration, and maturity of thought. The entrepreneurial experience provides a concrete context for students to translate religious values into real action, while tahfidz activities provide a spiritual foundation that guides their progressive activities. Thus, the Entrepreneur Memorization Studio is an example of how Islamic boarding school education can combine traditional values and modern methods to shape students who are pious, productive, and relevant to the demands of the times.

Thus, the educational practice at Al-Amanah Modern Islamic Boarding School not only internalizes the principles of progressivism in theory but also internalizes them directly in the pesantren education process. This ultimately results in a progressive and relevant religious education model that is capable of making a significant contribution to shaping a generation that is sensitive to change while remaining rooted in Islamic values.<sup>12</sup>

## Conclusion

This study concludes that the Al-Amanah Modern Islamic Boarding School in Junwangi, Sidoarjo, has successfully internalized religious values and principles of progressivism in an integrative manner through the Entrepreneurial Tahfidz Workshop program. The internalization of religious values is reflected in the habit of worship and manners, the exemplary behavior of the teachers, and daily tahfidz activities that build the spiritual character of the students. At the same time, the principles of progressivism are manifested through experience-based learning, active participation, collaborative work, and reflective evaluation that emerge in the students' entrepreneurial activities. This integration has resulted in an educational model that not only emphasizes memorization and religious knowledge but also fosters 21st-century skills such as independence, creativity, problem-solving, communication, and self-management. These findings show that pesantren education is capable of developing progressively without abandoning the Qur'anic values that form its foundation. This research provides a new contribution in the form of a concrete description of how the internalization of religious values can go hand in hand with a progressive approach in the context of modern pesantren. Further studies can be directed at analyzing the long-term effectiveness of similar programs in other pesantren and developing a more measurable implementation model.

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<sup>12</sup> Azka Aqilah Nasywa dan Ahmad Mufrod Teguh Mulyo, "IMPLEMENTASI PENDIDIKAN KARAKTER BERBASIS ENTREPRENEURSHIP DI PONDOK PESANTREN," *Al 'Ulum Jurnal Pendidikan Islam* Vol. 5 No. 2 (2025), <https://doi.org/10.54090/alulum.694>.

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