INTERNALIZATION OF *TASAWUF* VALUES IN LEARNING *FIQH* AT *MADRASAH ALIYAH* SAMBAS KALIMANTAN

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ABSTRACT

This study was aimed in order to uncover and discover the efforts of teachers in internalizing the values of Sufism in learning *Fiqh* in MAN (*Madrasah Aliyah Negeri*/ State Islamic Senior High School) Sambas Regency, West Kalimantan Province. This research was conducted using qualitative descriptive analytic approach. Meanwhile, to collect the necessary data used in this study in-depth interview techniques, observation, and documentation study. This study led to the conclusion: the techniques used by teachers to internalize the values of Sufism in learning *Fiqh* is to link subject matter of *Fiqh* with the values of Sufism, reveal *hikmat at-tasyri'*, assignment, and imitation, factors that support the internalization of the values of Sufism in learning *Fiqh* are the internal factors of teachers that includes knowledge and insights, learning strategies, learning facilities such as mosques, dormitories and libraries, and constraints faced by teachers are class size, social environment, and the influence of the mass media.

Keywords: *Fiqh*, Internalization, *Tasawuf*, Value

ABSTRAK

Penelitian ini dilakukan dengan tujuan mengungkap dan menemukan upaya guru dalam menginternalisasikan nilai-nilai tasawuf dalam pembelajaran Fiqh di MAN Sambas Kabupaten Sambas Provinsi Kalimantan Barat. Penelitian dilakukan menggunakan metode deskriptif analitik dengan pendekatan kualitatif. Sedangkan untuk mengumpulkan data-data yang diperlukan dalam penelitian ini digunakan teknik wawancara mendalam, observasi berperan serta, dan studi dokumentasi. Penelitian menghasilkan kesimpulan: teknik yang digunakan guru untuk menginternalisasikan nilai-nilai tasawuf dalam pembelajaran Fiqh adalah dengan mengaitkan Materi Pelajaran Fiqh dengan nilai-nilai tasawuf, mengungkap hikmat at-tasyri', penugasan, dan peneladanan, faktor-faktor yang mendukung internalisasi nilai-nilai tasawuf dalam pembelajaran Fiqh adalah faktor internal guru yang meliputi pengetahuan dan wawasan, strategi pembelajaran, faktor fasilitas pembelajaran yaitu masjid, asrama, dan perpustakaan, dan kendala yang dihadapi oleh guru adalah ukuran kelas, lingkungan pergaulan, dan pengaruh media massa.

Kata Kunci: Fiqih, Internalisasi, Tasawuf, Nilai

INTRODUCTION

Education is primarily a pedagogical attempt to transfer a number of values shared by the people of a nation to a number of subjects through the learning process (Hanafiah, 2007). This means educational paradigm actualized in the form of learning activities in schools or madrassas should be understood not only as an act of transferring knowledge but also as an effort to inculcate the values *(transfer of values)* into self-learners. Thus, it is understandable that the learning process or commonly referred to as learning activities, not proceed in a vacuum, but proceed insignificance, in which there is a number of value delivered to the students. Those values do not come by themselves but taken from a variety of sources to be used in the learning process (Hanafiah, 2007).

In teaching Islam in schools or madrasah, the values among others are drawn from a wide range of learning materials that were summarized in a clump of Islamic Religious Education (PAI), *Akidah-Akhlak, al-Qur'an-Hadith, Fiqh* and *Islamic Cultural History*. All of these learning materials have a pressure point and orientation of each that is certainly different from one another. One of material in Islamic Education is *Fiqh*. It contains the learning materials that are considered in shaping and determining the attitude and practice of religious students. This is because the learning materials at *Fiqh* discussing more the aspects of Islamic law and formal worship. The assumption is based on the realities often occurred in the midst of Muslim community life. The Muslims who steal, corrupt, cheat, suicide or kill, fight, hostile, brawl, insult each other (blaspheming), drink alcohol, consume drugs, and other bad attitudes are also praying, fasting, and even doing pilgrimage. It becomes the evidence of the religious practice that tends to *fiqh* oriented and ambivalent (they only do the religious things as a symbol of ritual or formal worship and abandon or forget the essential meaning) (Azra, 1999; Zakaria, Mahalle, Bakar, & Nawi, 2015).

It happens for some particular reasons. The fact shows, article published by *Harian Pikiran Rakyat* on March 24, 2007, as quoted by Istavida, it is about 2,488 teens in Tasikmalaya, Cirebon, Singkawang, Sambas, and Kupang display new facts. It is About 60% of them have been having sex (*zina*) at the age of 18. Another study also stated that the average teen's experienced their first sexual intercourse at age of 18, even 16% of them at the age of 13-15. Even more surprisingly, based on the results of the Institute of Demography of West Kalimantan, Indonesia, it is about 57.1% of 70 teenage were married by accident (Data Religious Court District. Sambas).

Moreover, Mohammad (1998) in his book "Islamic Schools of the Future" stated that in the term of *Fiqh* says, *"nahnu nahkumu bi al-dzawāhir wa Allāhu yatawallā al-sarā'ir"* (We establish laws based on superficial aspects, and it is Allah who mastered secrets outward and turning it). It is clear that the approach of *Fiqh* tends to be a normative-legalistic. Therefore, the development of an extreme view of *Fiqh* that just discussing the things outward, regardless of the moral messages contained in the application of the laws. As a result, there arose a paradoxical phenomenon: someone diligently doing formal worship, but its moral is not in accordance with the teachings of Islam (Mohammad, 1998).

For the cultivation and appreciation of spiritual values, in this case, the values of sufism as a moral message in the learning process, especially religion is absolutely necessary *Fiqh* and become a solution to manage life and religious practice that is balanced and integral (Ali, Surya Siregar, Nuraeni Muhtar, & Aridhayandi, 2018). Planting and appreciation of the values of sufism can be done through a process of internalization. Sufism values is a very esoteric orientation, which has a strong emphasis on aspects of the mind that are highly relevant to the *Fiqh* paradigm. When we examine the learning curriculum of *Fiqh* for *Madrasah Aliyah*, it was thought that the instructional material contained in the curriculum not only talk about things related to aspects of the outer sole of worship but also always accompanied by the charge of wisdom inside. The purpose of this wisdom is to make learners uncover and live the values or messages contained in each of worship that are prescribed well to reveal the secrets and virtues contained behind the establishment of the Shari'a.

The term internalization was initially applied in the psychology field. It can be seen as disclosed by Meissner in his *Internalization Psychoanalysis* as follows: "My exploration of Internalization processes originally stemmed from an interest in the problem itself and an awareness of the looseness and dissatisfactory state of psychoanalytic formulation on the subject. However, I have become convinced that the issue of Internalization lies at the heart of contemporary psychoanalytic concerns" (Kamal, 2017; Meissner, 1981).

The internalization process is very subjective because the quality of the thing is not always something concrete, real, and tangible, but also the abstract things available in the area of ideas. For the results of the internalization process is very difficult to know. It is because a lot of things depend on individual appreciation of the transformed values. It is clear that the environment is a major factor for the formation of internalization. It means that this internalization process will not be formed without greatly affecting their environment in life and in the formation of personality. As it is well known that everyday human life cannot be separated from the relationship between each other. Humans tried to adjust to the environment, so that the individual's personality, abilities and their individual characteristics of the new activities will be the actual personality (internalized in a person) if the overall psycho-physics related to the environment (Abu, 1991; Rahman, Ali, Ramli, & Safiri Ismail, 2008). In other words, the internalization was formed when individuals relate to other people and become involved in the interaction between individuals from one another, or so-called social interaction.

Environmental and social interaction in which the individual can perform the internalization process as was explained in the description above still looks very common. The context of environmental education is covering at least the family environment (informal), society (non-formal), and schools (formal). As in relation to the learning process in schools (formal environment), then the process of internalization, according to Muhaimin through the transformation values stage, transaction values stage, and trans-internalization values stage.

Based on the internalization stages, there are many techniques that can be used in an effort to internalization, such as proposed by Tafsir in his book "Philosophy of Islamic Education", the techniques were: (1) Imitation, educators exemplify Muslim personality, in all aspects both typical implementation of worship which is exemplified not only for teachers, but all parties including students, teachers, principal, employee administration, and the entire apparatus including a school janitor, caretaker even parents who are at home; (2) Habituation, a real core of education is a good moral of education. Good moral was achieved with good diversity which is achieved by the habituation. This habituation value is conveyed automatically be an internalizing process in someone personality; (3) Various activities, organizing various activities has always been associated with values that instilled in learners, such as celebrating Islamic holidays, poetry readings, quiz and so on (Asadullah and Chaudhury, 2016; Tafsir, 2006).

The above techniques are basically not the only technique can be used in an effort to internalize. Teachers need to determine new techniques in a creative and innovative way that allow the creation of learning that is internalized in the values. The use of these techniques must be adapted to the conditions of learners and the environment and infrastructure or learning facilities owned by each madrasah. Thus, these techniques can be used optimally. In Islam, if it refers to the technique proposed by internationalization process, then we will get these techniques that actually been done by the Prophet Muhammad in the course of his preaching. To internalize the values of Islam and the message of heaven into the companions of the Messenger is by doing the techniques such as imitation, habituation, give parables and stories. The same techniques will get the course in the Koran that the Prophet guides and guidelines for implementing these techniques. The verses that contain stories *(qashash)*, parables *('amāl)* and others are the verses that do not directly load the efforts of internalizing values. In other words, actually in the Koran and the Sunnah of the Prophet Muhammad has no internalization processes and techniques in the form of application, although theoretically, verses or the Sunnah did not elaborate about it.

METHOD

This study used a qualitative approach with case study design since this study explored the main focus of Sufism internationalization in studying *fiqh*. The process, event or activity of some people in the process of internalizing Sufism were revealed. It related to the substance and meaning of truth in research so that the empirical reality of the object was underpinned. In accordance with the approach and the research design used, the instrument used to collect data is the researchers themselves. The experiment was conducted in one of the secondary school in MAN Sambas, West Kalimantan. The study was trying to uncover (1) internalization process of the values of sufism in teaching *Fiqh*, (2) factors that support the internalization of the values of sufism in teaching *Fiqh*, and (3) constraints faced by teachers in the process of internalization.

This research used qualitative data in the form of words, behavior or policies of each school cultural actors, the data contained in the documents, manuscripts, notes, and others, concerning the internalization of Sufism. Sources of data in qualitative research were obtained from key informants who were the main actors of the object under study related to the internalization of the values of Sufism in learning *Fiqh*. *Fiqh* teachers as the most important data sources *(key informants)*. To determine informants, researchers used sampling (especially key informants) by *purposive* sampling, which later developed into other informants with the snowball technique *(snowball sampling)*. To obtain the data, this study used techniques that are legitimately used in qualitative research. Those techniques are in-depth interviews *(in-depth interview)*, participant observation, and documentation study.

Research which is based on observations and short interviews are not automatically be regarded as qualitative. The task of qualitative researchers is to interpret the beliefs and behaviors of the participants. The primary data collected were analyzed by an interactive model to follow the model proposed by Miles & Huberman (1994), namely (1) data collection, (2) data reduction and (3) conclusion (provisional conclusion, verification and final conclusions) (Miles, Huberman, Huberman, & Huberman, 1994)

RESULTS AND DISCUSSION
Internalization Values of Sufism in Learning *Fiqh*

Based on observations and interviews with the teachers who taught *Fiqh*, this study found some techniques used by teachers to internalize the values of Sufism in the learning *Fiqh*. The teachers used techniques as follows: (a) *Fiqh* teachers informed good and bad values; and (b) The teacher made fundamental changes, good appearance, form, character. Furthermore, the teacher taught that good values would be obtained by always remembering God through remembrance, this was done by the teacher through communication.

1. Transformation Value

Among the teachers' efforts in internalizing the sufism values in learning *Fiqh* was by linking the *Fiqh* subject with the Sufism values. Adnan, the teacher of *Fiqh*, led to classrooms XA for teaching subjects jurisprudence on the subject of "Ramadan and Fasting Sunnah" and the sub-subject of "the sense of fasting, terms and harmonious, things breaking fasting, and the wisdom of the implementation of fasting ". This material is allocated two hours of lessons or 90 minutes. Coming into the class, He greeted all students ask the students to pray before starting the lesson. In the learning process, he asked one of the students to open the Quran and read al-Baqarah verse 183 about fasting loudly and instructed the other students to be quiet. The aim was that the students listened to the reading these words solemnly '. Then he told the students about the subject to be studied that is about fasting Ramadan and fasting *sunnah* with sub-subject of the understanding of fasting, terms, pillars, things that break the fasting (Observation, October 29, 2017).

The teacher explained the values of faith, Islam, *ihsan*, piety, sincerity, resignation, gratitude, patience, honesty, justice, responsibility, trustworthiness, hard work, *istiqāmah*, solidarity, leadership, discipline, and order. During habituation of congregational *fardlu* prayers, *sunnah* prayers, *qiyādah prayers*, and *Ḍhuha* prayers, the Teacher informed the values of faith, Islam, charity, piety, and sincerity. The value of faith was described as an attitude of inner trust in God. The value of Islam was described as resignation and obedience to God's rules. *Ihsan's* value was described as the deepest awareness that God was always present with us wherever they were so we always felt watched. *Taqwa* values were described as being aware that God is always watching over us, so we only do things in God's willingness and always guard ourselves against actions that are not His will. *Ikhlas* was described as a pure attitude in behavior and acts solely in order to obtain the pleasure (willingness) of God. The values of solidarity were described as strong togetherness, without differences of interests. There is only one purpose to meet Allah. Through prayer, people can unite towards one victory (ideals), both in the world and in the hereafter. The value of leadership is described as a personal attitude with the spirit of the leader. This is true because in prayer there are priests (leaders) and also congregations (people). A *ma'mum* (congregation) must obey (follow) his priest (priest), he cannot precede prayer otherwise, it can be fatal. Therefore, the prayer of the congregation teaches the value of the obedience of the *ma'mum* (church) to a leader (priest). The value of discipline and order is described as being obedient to the rules.

Before starting the explanation of the sub-subject, Adnan asked a question to the students about what is fasting. From these questions came a variety of answers from the students who then received a response from him by summarizing all of these answers and summarizing them into one whole definition. After describing the meaning of fasting, he systematically explained the sub-sub subject of the next with a model of learning was quite interactive and dialogical. In the midst of his explanation occasionally he asked questions and invited students to discuss them together. In addition, in his explanation of the nature and meaning of fasting, he tried to describe it with the essence or from another supernatural aspect. In his description, he quoted the opinion of Imam al-Ghazali which mentions the level of the fasting person into three, namely, the first, the fasting of the layman who is defined as his ordinary fasting is to refrain from anything that breaks the fast from dawn to dusk. Second, the fasting of the *khawāsh* (special), is fasting by controlling all our senses: hearing, sight, smell, touch, feelings, and talk of all things that keep us from Allah. And third, fasting *khawāsh al-khawāsh*, is fasting one who has controlled his heart so that he cannot remember anything other than God.

About thirty-five minutes before the end of the lesson, Adnan invited the students to discuss the lessons of the fasting. Some students look to try to encourage themselves to express their opinions about the lesson of fasting. After summarizing the student's answer about fasting, finally, Adnan held a question (posttest) about the whole description he had delivered before the students before. The student answers all the questions of his teacher even though there are some answers that still need to be straightened out. And before ending the lesson, he gave the students another opportunity to ask the unknown about the sub-subject. Apparently, there is no question from the students, then he gave the task to read sub-sub-subject on the group of people who get *rukhsah* may leave the fasting Ramadhan, the law of people who abandon the fasting of Ramadan, and all kinds of fasting *sunnah*.

Furthermore, the authors also described the observation data on the implementation of *Fiqh* learning conducted by Jayadi (*Fiqh* subject teacher). The subject of murder with a sub the subject of the law is prohibited from murder, murder, the punishment of murderers, the wisdom forbade to kill, and to abstain from deeds. The material is presented by taking two hours of a lesson or 90 minutes (Observation Result, October 30, 2017). Beginning teaching

and learning activities he invites students to read *basmalah* first after continued by giving apperception by inviting students to see the phenomenon in the community by discussing or frequently asked questions about negative behavior that often arise in the midst of community life. It revealed some negative behavior such as gambling, robbing, stealing, adultery, killing, drunkenness and so forth. From there he began the subject matter of murder.

When explaining the legal basis for the prohibition of killing in Islam, he quoted QS. al-Isrā verse 33 by having one of the students open the Qur'an and read it along with its meaning. From that verse, he did a question and answer with the students about the meaning of murder as mentioned in that verse. After that, he proceeded with an explanation of the various murders. In his explanation he specified that there are three types of murders: (a) deliberate, (b) intentional, and (c) unintentional. The explanation is also accompanied by several examples. In his explanation also he explained that killing people intentionally without right is one of the great sins, even including unforgivable sins. Unforgivable because the killer no longer has a chance to apologize to the victim. Deliberate killing will also fuel hostility within the community, perhaps even growing an endless sense of resentment and hatred. This is a heart disease that will damage the relationship between fellow human beings and to Allah. Members of the community is obliged to realize a peaceful and peaceful atmosphere of society, not to make a commotion, mischief, and acts that disturb/undermine public order. Moreover, the elimination of the rights of others must be avoided, such as theft, robbery, and murder. This means we must always adorn ourselves with noble character. And it must begin with our closeness to God first so that our souls and hearts become clean and filled with a sense of peace and tranquility in life. People whose hearts are close to God will surely love all of His creatures as well as animals or plants. God will undoubtedly love them. Then he mentioned a hadith that read "*irhamū man fi al-ardhi yarhamkum man fi al-samā.*"

2. Transaction Value

In this phase, the teacher not only provided information about good and bad values but also includes doing and giving examples of real applications. Students must follow and apply the sample indicated by the teacher. In the transaction phase, there are three things highlighted in this study: (a) Two-way communication or interaction between students and teachers who have mutualism content; (b) Inclusion of teachers to do and provide real examples; (c) Responses from students to accept and apply values.

Based on interviews and observations, the communication process of Islamic values between teachers and students in MAN Sambas was done in three patterns: verbal communication, written communication (schedule), and practical communication. In verbal communication, Islamic values were described by the teacher in textbooks containing material. Students paid attention to the material. When they did religious activities, the teacher showed habits and attitudes that contain Islamic values and also students about it. In addition, in habitual terms, the teacher tried to set a good example in carrying out religious activities by Islamic values and students will follow the teacher. What they saw from the teacher's habits, they tried to follow him in performing the *fardlu* prayer together, *qiyām al-lail* and *sunnah* prayer, and *sunnah* fasting on Monday and Thursday.

After a lengthy review of the killings, Jayadi's next step was inviting students to uncover the wisdom against the prohibition of killing in Islam. It can be ascertained that the responses of the students are very diverse, which he then concluded by saying that among the wisdom of the prohibition of killing is (1) avoiding to destruct human dignity. On the contrary, human must respect human existence, (2) placing human in a high position both in the eyes of the law and in the presence of Allah, (3) Maintaining and saving the human soul. Before closing the lesson, he invited the students to ask the things that have not been understood from the description he has conveyed. After answering some questions from the students, he then

asked the students about the killing as a posttest effort that was part of the previously designed lesson plan.

From the observations, this study found that both Adnan and Jayadi had made efforts to internalize the values of Sufism in the learning process *Fiqh*. This can be traced to when Adnan conveyed the meaning or essence of fasting from another review by referring to Imam al-Ghazali's opinion which divided the level of the fasting person into three levels. It means that Adnan is trying to link *Fiqh* material that is being discussed with the values of sufism.

Linking the subject matter with the values of Sufism is the initial stage of an internalization technique that serves as the stage of transformation value. The teacher delivered the values of Sufism in the context of the fasting service which is prescribed (based on *Fiqh* rules). He also had done the second stage of the internalization technique of transaction value. In this second stage, he did not only inform values but also communicates and interacts actively with questions and answers and dialogue that is also responded by the students as well as show it with real practice, in this case, he invited the students to start the lesson by praying first. This is according to the author is an inner activity that has indirectly demonstrated a concrete example of an effort to internalize the values of Sufism. In addition, the trans internalization stage is also seen in the learning process of *Fiqh*, the simplest is the willingness of the students to listen (receiving) the values submitted by teachers who then get responses (responding) from students by asking some questions and by expressing their opinions. Based on the above analysis, this study sees that the teacher had done the technique which is in line with the correct procedure. The stages of internalization itself includes the stage of value transformation, transactions, and trans internalization.

3. Trans-internalization Value

Trans-internalization is actually to combine structural changes and innovative efforts so that the relationship between these values can shape school culture. The culture of Islamic education in MAN is a combination of values, beliefs, assumptions, understandings, and expectations taken from Islamic thought and trusted by society. It becomes a rule in doing things and in solving their problems internally and externally. In other words, madrasa culture is the spirit, attitudes, and habits of the people concerned to solve the problems they face consistently (Mawardi, 2016). In this phase, there are four processes, namely: (1) the process of appreciation inherently between Islamic values. It becomes a bond of consciousness; (2) the process of combining values, beliefs, assumptions, understandings and expectations taken from Islamic thought and has been trusted by someone and has become their rule to solve problems; (3) appearance in mental and personality habits not only physical appearance; And (4) the process of communication between two personalities, teachers and students in an active way.

Similarly, Adnan sought to explain the material of murder by not only relying on aspects or legal review of *Fiqh,* but rather it was associated with aspects of humanity, morals, and soul cleanliness. This indicates that the teacher wants to internalize these values into the students by linking them with *Fiqh* material. So that the students understand not only limited to just the legal aspects but also the nature behind the law. This is what this study refers to by the technique of internalization. Linking the subject matter of *Fiqh* to the values of Sufism or values is associated with the inner aspect and the essence of a deed of the deed.

Furthermore, in these observations, this study did not find value learning strategies with indoctrination or traditional strategies. In conveying these values, the teacher did not impose it on the learner. It seemed like two-way communication in the form of question and answer, dialogue, and discussion between teacher and student which is characteristic of trans-internal strategy. This indicates also that a learning approach is an integrated approach that includes a rational, emotional, functional, an exemplary approach. This trans-internal strategy is an

appropriate strategy for value learning. Unlike indoctrination strategies, learners are forced to accept the value of the teacher without having to communicate it again to the learners. This is not suitable for students at the level of A*liyah* who has been able to use their reason to think rationally and logically. This means that at this stage, student have been able to analyze which values should be accepted or not for them.

Speaking of the method, this study found the value of learning method used is a reflective method. It is learning value by pacing between giving general concepts about the values of truth, then see it in cases of everyday life, or from seeing the case every day is returned to its general theoretical concept. This can be traced when for example Jayadi before entering the core of the subject matter he first asks the students to mention some examples of criminal and criminal acts that often occur in the community. This reflective method is also the most appropriate method for value learning than for example by the dogmatic method, which is a method to teach values to learners by presenting the virtues and truths that must be accepted as they are without questioning the nature of goodness and truth itself.

Thus it can be concluded that the technique of internalization of the teacher with the stages, strategies, approaches, and methods based on the observation, is already in accordance with theoretical standards set by experts. In addition, teachers in applying these techniques have been in accordance with the level of physical maturity, psychological and intellectual learners at the level or level *aliyah*.

In order to link those internalization stages to the Sufism values, there are several practices done by the teachers:

a. Uncovering *Hikmat at-Tašyri'*

Based on the observation, the authors found that the internalization techniques used by teachers were not only by linking *Fiqh* material with Sufism values only but also always accompanied by revealing *hikmat at-tasyri* 'or the wisdom behind the determination of law. When talking about wisdom, there is actually an inward value of the inner value of the thing and hints at the essence of it. There is a need for the purpose of exposing wisdom in each subject matter *Fiqh*. According to Adnan, learners knew the lesson (*Irhamū*) which could be taken from every discussion. Thus, they can also understood and appreciated the essence of each of the taught *Fiqh* material.

In line with Adnan, Jayadi also argued that mentioning *hikmat at-tasyri'* in every discussion aims to enable learners to perceive the values contained in the material so that they not only practice the legal aspects but also understand and practice the message contained in it and why they should do it. It can be seen from the analysis of the *Fiqh* lesson curriculum, almost all of *Fiqh's* materials contain wisdom containing messages, lessons (*ibrah*), or secrets (*asrār*) behind any material or subject matter presented. The messages (wisdom) according to the authors contain the content of the inner values that must be given to learners so that the taught *Fiqh* material is not empty of the spirit (spirit) that encourages learners to do charity based on the spirit. Nevertheless, teachers often neglect to convey this wisdom and still consider not too important. For some teachers, the most important is to convey the laws of Sharia to the maximum learners.

b. Assignment

In addition to the two techniques mentioned above, there are still other techniques that this study found based on interviews with *Fiqh* teachers concerned is the technique of internalization values Sufism by assigning tasks to the students. The meaning of the assignment, as suggested by Adnan is as follows: "After completing one particular subject we occasionally ask the students to write a paper or make clippings related to that particular subject either individually or in groups to be collected or discussed again. We gave them the freedom to look for good materials from print media such as newspapers, books, magazines,

bulletins or from electronic media such as the internet. And every task given should always be related to aspects or values of Sufism. For example, we asked students to look for material related to prayer but on the aspect of its existence, its secrets, its merits or the actual behavior of those who perform the prayers correctly. The focus is not on the aspects of law, or terms and *rukun* prayer. What has been raised by Adnan above is the same as the first technique that is linking the material with the values of sufism. However, the first technique requires the teacher to directly link the material with the values of sufism in teaching and learning activities in the classroom. The third technique requires the students to actively link the material.

In the theory of learning, this assignment is one method of learning that involves students directly and independently. This method is also known as a portfolio. That is a collection of learner's work with a specific and integrated purpose selected according to the guidelines specified. These guidelines vary depending on the subject and purpose of the portfolio assessment itself (Budimansyah & Winataputra, 2012). For theoretical value learning, this method can be used as one way to instill value. Students are required to choose and sort directly based on the knowledge that has been obtained which value should be taken and used as a guide. In this assignment, the teacher only assesses the work of the students based on the benchmarks or conditions set by the teacher. There is no indoctrination in determining the values to be chosen. Learners are given the freedom to make choices. Learners take benchmarks of these values from various sources that indirectly require their analysis and reasoning thinking in making choices.

c. Imitation

One technique that is also used by teachers in an effort to internalize the values of Sufism is by modeling. It is well known that the existence of a teacher in the school environment is not only limited to people who provide knowledge only (transfer of knowledge) to learners but also as people who instill values (transfer of values). In this context, the teacher is an example that inspires learners to imitate and do as teachers do. Herein lies the meaning of the teacher as an educator who is able to provide concrete examples of what he has taught to learners.

In the theory of education, especially the theory of Islamic education stated, that the values given by the teacher will be more easily absorbed by the students when the teacher gives examples. The examples are reflected in teachers' attitudes and deeds. The teacher is positioned as a role model in the educational context. Especially if it is associated with an effort to internalize values, then modeling techniques will be something that is very effective and valuable. In the discourse of Islamic education, this model of learning with exemplary has become a theory that became a reference for Muslim educators. This theory itself comes from the Qur'an and *Sunnah* of Prophet (peace be upon Him). As already known there are verses and also the Prophet's hadith which implies the model of learning with this modeling. Even the Prophet himself is an exemplary figure in which he always gives examples of deeds that later became role models for his companions.

The results of interviews with Jayadi is associated with exemplary techniques in internalizing the values of Sufism: he stated "In relation to instilling the values of Sufism, I as a *Fiqh* teacher tried my best to try these values in real action that I actualize in attitude and deeds and speeches." Attitudes such as simplicity, sincerity, patience, *qana'ah*, and others should be part of the personality of a teacher especially the teacher of Islamic Religious Education (PAI). Because I think it is very naive for a teacher to convey something to his students but he does not do it. Then he quoted Allah's word QS. Al-Shaff verse 2-3).

What Jayadi said above does not seem excessive. Based on the observations, the attitude shown by him is not contrary to what he has said. For example, when he entered the classroom to teach, the impression of simplicity, *tawādlu'*, and patience in the face of his

students look so clear. When starting the lesson as revealed above, he started with greetings, reciting prayers and reciting al-Qur'an, actually showing the level of spirituality and proximity to the Creator. To reinforce the above statement, it has been well known that in Islamic discourse and science education, this modeling technique has actually become an integral part of the self and the person of the Prophet who is the role model for teachers. The Prophet educated his companions by giving concrete examples directly through his actions and activities. According to educational experts, example is very effective to form a person's personality. In this case, it can be seen as an indication of the formation of the personality of the companions as a result of the upbringing of the Prophet.

Factors Supporting Internalization of Sufism Values in *Fiqh* Learning at MAN Sambas.

The creation of a learning atmosphere and the realization of learning strategy is an activity that cannot be realized by itself. This shows that there are supporting factors that although small and simple but enough to give a contribution and play in realizing the learning activity. As small and simple as any role of the supporting factors, in reality, is crucial to the success of the learning process in school. To that end, a teacher must always be able to optimize all the potential that exists to create a positive, active, creative, effective, and fun to learn atmosphere.

By inventorying the supporting factors, it is hoped that teachers can evaluate their performance and at the same time assess the extent to which they utilize the supporting factors. The factors include available facilities and infrastructure, learning resources, media, methods, and so forth. In this study, there were several factors that supported the teacher's efforts in internalizing the values of Sufism in the learning process *Fiqh* in MAN Sambas. The supporting factors are the author for the two are: first, the internal factors of the teacher covering aspects of understanding and insight and aspects of learning strategies. Second, the factors of learning facilities that include the availability of dormitories, libraries, and mosques. Here is an analysis of each of these supporting factors:

1. **Internal Factors**
a. **Understanding an Insight**

Teachers are part of a component of teaching and learning activities that contribute to the quality of the learning process. This is the reason why teachers have a dominant influence on the quality of teaching. Because teachers are directors and actors in the teaching process, or managers as well as teaching practitioners who have professional teaching competencies. Competence is the basic ability of the teacher, both on aspects of intellectual and insight such as mastery of teaching materials, aspects of attitudes such as love his profession, assessing learning outcomes, moral aspects, and others.

Based on the observations, the two teachers of Fiqh in delivering the lesson material have had shown their ample insight. Although they must still improve their knowledge and insight, especially in relation to the values of Sufism associated with *Fiqh*. Their educational background varied, one was graduated bachelor and other master degree. In addition, the three teachers graduated from a state Islamic college, UIN. This certainly adds value to them to broaden their horizons of thought that is constantly adapted to the context of the times.

When it comes to the urgency to understand the aspect of Sufism and internalize it in the learning of *Fiqh*, Adnan, one of the *Fiqh* subject teachers, emphasized the outward-looking *Fiqh* study. It is not appropriate if it is not balanced with an understanding of the inner aspects of Islam, in this case, the values of Sufism. In line with Adnan, another *Fiqh* subject teacher, Jayadi said that the teachings of Islam are essentially loaded with the principles of *tawāzun* (balance) in various aspects. This proves that it is impossible to dismiss one aspect and put

forward another aspect, including in this case when a teacher taught *Fiqh,* at the same time he must be able to instill the values of sufism.

What has been pointed out by Jayadi and Adnan above at least shows their level of understanding and insight into the need to internalize the values of Sufism in the process of learning *Fiqh* in *madrasah*. In addition, the level of understanding and insight of teachers can also see from the observation data above when they deliver the subject matter. From the data, it seems that they are able to link *Fiqh* material with insight into Sufism, properly and correctly. This all indicates that the internalization of Sufism's values can be done if it is supported by the ability of the teachers themselves on aspects of knowledge and insight.

b. Learning Strategies

The strategy is the outline of the acting to achieve a set goal (Rusyan, Kusdinar, & Arifin, 1989). This means that the learning strategy can be understood as a unity of teaching design that has been prepared by the teacher and will be used in the teaching and learning activities in the classroom to achieve the intended purpose. So we can also say that learning strategy is a component that is also very important in the learning process. Every teacher should be able to apply what strategy will be used in a particular learning context. The mistakes in applying the strategy will be fatal to the learning process and just a waste of time, void, and meaningless. Thus, the success of a learning process if it refers to the above description is strongly influenced by the strategy of learning that is applied in addition to other factors.

Based on the observations that the authors did on the learning process *Fiqh* in MAN Sambas, the authors see the teacher has applied the learning strategy in accordance with the design of learning that has been defined both on aspects of the presentation of the presentation of the material, presentation methods, teaching media, learning approaches, utilization of teaching time, and evaluation of learning as well as learning activities outside the classroom.

The ability of teachers in determining the right and proper strategy and in accordance with the standards in *Fiqh* learning process very helps the teacher's efforts to internalize the values Sufism. It has been stated in the previous description to internalize the values of a teacher must be able to prepare certain strategies and techniques. In other words, the learning strategy is very supportive of the creation of the internalization process.

2. Learning Facility Factors

Learning facilities is the availability of representative learning facilities developed by teachers as a tool to internalize the values of Sufism in the form of activities to be followed by the learners. The goal is that ownership of these values can be directly felt by learners. In this study, this study found some learning facilities used by teachers who become supporting factors can be internalized his values Sufism is in the learning process *Fiqh* in MAN Sambas. The learning facilities in question are as follows:

a. Library

The second supporting factor of the learning facilities in this study is the availability of libraries that collect various types of books. Library is not just a place to store a book or a place to see a collection of books (book showroom) but also part of the learning resources for learners who support the learning activities and internalized value.

Based on the interview with Umi's, one of the librarians MAN Sambas, said that in the library MAN Sambas has collected about 500 titles books, both related to religious knowledge and general knowledge. A sizeable amount according to the author for the size of a *madrasah*. With a large collection of books that are very helpful for teachers and students to increase their insight and knowledge. During the observation, the authors look at each break hours

many of the students who come to visit the library is good just to just read, borrow books, and even have a discussion.

In addition, according to Adnan, this library also served to anticipate teachers who were unable to attend. The point is that if the teacher concerned cannot attend to teach and no replacement, then the students are told to go to the library by reading books relating to the subject matter. Or even the subject teachers themselves who deliberately invite students to do learning activities in the library. With the collection of books in the library indirectly there are values that may be internalized in the learners through their reading when understanding the text/content of the book. Therefore, the active role of the *Fiqh* subject teachers in motivating the students to read various books or Islamic literature especially related to *Tasawuf* and *Fiqh* is needed. So that will further strengthen or strengthen the values that have been embedded in them as a result of understanding the books they read.

b. Mosque

Apart from being a place of worship, the mosque is the right means to actualize the values. The existence of mosques in MAN Sambas also supports the implementation of effective learning activities especially on the subjects of Islamic religious education (PAI) which includes *Akidah-Akhlak*, al-Qur'an-Hadith, *Fiqh*, and History of Islamic Culture that demands the integration of science, and charity holistically.

According to Jayadi, the subject of *Fiqh* teachers, mosques are often used by teachers, especially PAI teachers to teach lesson materials that require practice and demonstration or simulation. In addition, religious activities of dormitories of both sons and daughters are also mostly done in the mosque. Such as *fardhu* prayers in congregation, *dzikr*, recitations of the Qur'an, the practice of speech, *barzanji*, and study of the book. Thus we can say that in the mosque, students can apply the knowledge they have acquired in the classroom, in this case, the practice of worship can also maintain their spiritual atmosphere. For that teachers should be able to optimize the function of the mosque, especially in an effort to internalize the values. Especially in the theory of learning, all the facilities mentioned above are included in the category of learning resources that should be utilized by the teacher optimally and maximally.

Constraints Faced in Process Internalization Values Sufism in Learning *Fiqh* in MAN Sambas.

Constraints are obstacles that exist for the teacher's efforts in internalizing the values of Sufism in the learning process *Fiqh* in MAN Sambas. With the complexity of the problematic, the constraints always appear on the surface characterize a dynamic activity. For that, it is necessary to recognize obstacles or obstacles that arise in order to create the power of creativity and how to work smart and innovative. In addition to recognizing the existing constraints can be used as guidelines for improvement in the future. Based on the research that the authors do, the authors find some obstacles faced by teachers in an effort to internalize Sufism values in the process or learning activities *Fiqh* in MAN Sambas. The obstacles encountered are (1) class size, (2) student social environment, (3) mass media influence. Here is an analysis of the constraints faced by teachers in internalizing the values of *tasawuf* in learning *Fiqh* in MAN Sambas:

1. Class Size

What is meant by class size here is not physical class size, but it refers to the number of students studying in the classroom. The commonly used measure is the ratio of teachers to students. Allegedly the greater the number of students to be served by teachers in one class, the lower the quality of learning. The logic may not be that teachers can develop effective learning activities in class situations with large numbers of students. Especially with diverse student backgrounds with different intellectual, emotional and spiritual capacities of course.

Sopian, as a vice curriculum, explained that the ideal class size is between 25 to 30 students in each class. small number allows teachers to easily manage the class. Teachers can see each student in doing activities in the classroom so as to facilitate the teacher in assessing student activities. Moreover, teachers are able to give students a deep understanding of the material they are taught including the values that will be embedded in the students.

Based on data on students' objective conditions of MAN Sambas in the 2017 school year - see that the size of the class is almost close to the ideal amount. Because there are still some classes that the number of students around 36 people and the least numbered 28 people. Thus, when referring to the ideal class size as described above, it does not meet the ideal requirements. This is an obstacle in class size. However, when compared with other schools, both public and private, we still find the number of students around 40 people or more.

2. Student Social Environment

School limitations in this case teachers in supervising the activities of students outside the school environment will affect the process of forming student personality. The process of forming student personality is not only done in school. But also the cooperation with family and society. These three environments (schools, families, and communities) are what will shape the student's personality. Although in school students are mentored, nurtured, and directed to things or values that are positive, does not guarantee personal students will be good if not supported from two other social environments that are the family environment and community environment. As has been known by the theory of psychology, the development of individuals is dependent in addition to heredity factors (congenital / self-potential) is also very dependent on environmental factors that encompass it. On the other hand, positive student activities in the community such as joining youth organizations like youth clubs, joining sports clubs or joining art galleries and being active in religious activities in mosques or mosques, attending courses and tutoring also helped shape their personalities. Thus the attraction of the positive and negative character of society in influencing the process of formation of student personality.

3. Influence of Mass Media

It cannot be denied that the flow of globalization has had an impact on the lives of mankind. The emergence of various mass media today that is part of globalization itself, both print and electronic media is very influential for the formation of the mindset and personality of learners. They are always exposed to various information without ever being known whether they are able to filter it and fortify themselves. Besides, there is a positive influence, mass media also have a negative influence. From the writings, pictures, and programs that are broadcast by the mass media very effectively affect the personality of a person, especially the teenagers. Various studies have been done to determine the impact of mass media. The result showed that there is less positive influence of the mass media. As for the authors highlight in the mass media for the purposes of this study is the negative impact.

Various pornographic print media, pornographic VCDs, millions of images and clips of pornographic and pornographic scenes from various sites on the internet both locally and internationally are very accessible and obtainable. Not to mention the threat of infiltration of thought of hedonism, consumerism, secularism, atheism and so on become increasingly naked and accessible to our young generation through its websites, both openly and vaguely. In addition, television shows featuring lifestyles (lifestyle) celebrities, individualists, anarchists, hedonists, consumerists, and intolerance are packed in the form of soap operas, movies, and music videos also coloring the days of our young generation. Not to mention the behaviors of political elites and our officials who display unlovable and immoral attitudes and actions such as corruption, collusion, sex scandals that are widely reported in both print and electronic media.

Seeing from various events and mass media programs above, it becomes an obstacle for the efforts of teachers of *Fiqh* in MAN Sambas in internalizing the values of Sufism for the formation of student personalities as expected. It cannot be denied that directly or indirectly those programs will affect the mindset and personality of the students. For that is related to the environmental factors of student and mass media, then according to the authors need intensive cooperation and synergize between teachers as educators in the school environment with the parents. The goal is that the negative effects of these factors can be anticipated or at least minimized.

Parents should pay serious attention to the physical and psychological development of their sons and daughters. Education efforts conducted by one party must be supported also by other parties. School efforts in this case teachers educate their students will be in vain if there is no response and readiness of parents follow up on the education they have received in school.

Collaborative Approach in Internalization Values of Sufism

This study shows that there are various ways of teaching *tasawuf* in *Fiqh* Subjects used by teachers in MAN Sambas, West Kalimantan, Indonesia. A significant difference in students' attitude with regard to learning *Fiqh* was by learning the content of praying and fasting. The teacher used a collaborative approach to internalize the values. Nevertheless, the collaborative approach is seen by the students as a positive approach whereby, at least this gives an indication that with positive attitudes toward the values may result in high effort from the students which consequently they will work harder in order to achieve a better life by those *Fiqh* contents. According to Chooi (1998), the effort and interest, if those are combined, may produce good results from the students.

The students too, show a positive perception towards Collaborative Approach. This result supports research done by (Norazizah, 1997), wherein the research, the researcher confirmed that Collaborative Approach in learning may result in various types of positive attitude which ultimately produce good academic achievement. Collaborative Approach encourages students to use their existing knowledge in order to solve problems. Apart from that, the Collaborative Approach can also motivate students to 'learn how to learn' as well as to be more efficient and independent students.

Undoubtedly, students experienced the problems during the internalization process by using collaborative Approach in *Fiqh* subject. Most of the students agreed that given a chance to overcome these problems, given good teaching materials as well as good facilities, would help them to improve their learning. In addition, factors like peers and parents to give an impact on their academic achievement. This study supported a study done by (Ching, 1991) where the majority of the students in that study voiced out the needs of having good teaching materials and facilities for them to get good results. The right circles of friends and the role of parents do give great impact on the students' performance (Kamaruddin, 1997; Taha, 1981).

CONCLUSION

The techniques used by teachers in internalizing the values of sufism in *Fiqh* learning process in MAN Sambas are: (1) linking the subject matter *Fiqh* with the values Sufism. It explains the legal aspects of *Fiqh* on the one hand and the aspect of Sufism associated with the material of *Fiqh* on the other side simultaneously to obtain an integral understanding, (2) exposing *hikmat al-tasyri* '. The point is to uncover *ibrah* (lessons) that can be drawn from each subject of the *Fiqh* subject matter which contains the values of humanity and divinity, (3) providing assignment. That is, the teacher assigns the students to search for materials related to the material of *Fiqh* but on the aspect of *Tasawuf's* values such as *fadlail* (virtues), *adab* (ethics), or

asrār (secrets), (4) providing examples in the form of attitudes, speeches or other behaviors that reflect the values of sufism in the presence of students.

Meanwhile, the factors that support the internalization of the values of sufism in the learning process *Fiqh* in MAN Sambas are (1) internal factors of teachers. The point is that internalization can be realized when teachers have competencies which in this case include knowledge and insight, that teachers have knowledge and broad insight into the values of sufism. The learning strategy is the ability of teacher to design the instruction (instructional design) correctly so that the values want to be implanted about the target, (2) the learning facility factor, namely the availability of facilities that enable the internalization of value can be done outside the classroom. Among the learning facilities that support this internalization are libraries, and mosques. Moreover, constraints faced by teachers in internalizing the values of Sufism in the learning process *Fiqh* in MAN Sambas among them are: (1) class size, the number of students in each class that has not been ideal, (2) the environment of students outside the school environment or in less conducive societies, and (3) the influence of images, writings, and programs in destructive negative mass media.

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