

Internalization of *Tafaqquh Fiddin* Values through Tafsir Studies (A Case Study at Persis 84 Ciganitri Islamic Boarding School)

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Abstract: This study uses descriptive qualitative methods to explore the internalization of the value of *Tafaqquh Fiddin* in the Persis 84 Ciganitri Islamic Boarding School. This study found that *Tafaqquh Fiddin*, as the spirit of Q.S At-Taubah verse 122, is the principal value of Education revived in all learning activities in Islamic Boarding Schools. The results of this study show that the concept of *Tafaqquh Fiddin* at the Persis 84 Ciganitri Islamic Boarding School in the learning process is reflected in the content of the religious curriculum and takhasus, the study of the book of tafsir, and the essence of *Tafaqquh Fiddin* is not only in the understanding of the students but at the same time how it goes hand in hand with deeds. The process of internalizing the value of *Tafaqquh Fiddin* through the study of the book of tafsir at the Persis 84 Ciganitri Islamic Boarding School through 3 stages: cognitive understanding, Affection or emotional acceptance, and behaviour change. *Tafaqquh Fiddin* is accepted as a value that students revive through studying the book of tafsir. The impact of the Internalization of *Tafaqquh Fiddin* through the study of the book of tafsir includes changes in subjective reality and self-identity, namely students are inspired to become mufassir, students can make written works of tafsir, and students can read tafsir from the source of their book of tafsir, so from the internalization of *Tafaqquh Fiddin* through the study of the book of tafsir becomes a manifestation of the effort to give birth to the generation of *thaiyah liyataffaquhu fiddin* which is desired in Q.S At-Taubah verse 122.

Keywords: Internalization, *Tafaqquh Fiddin*, Tafsir studies, Islamic boarding school, Religious values

Abstrak: Penelitian ini bertujuan untuk mengeksplorasi internalisasi nilai *Tafaqquh Fiddin* di Pesantren Persis 84 Ciganitri. Dengan menggunakan metode kualitatif deskriptif. Penelitian ini menemukan bahwa *Tafaqquh Fiddin* sebagai spirit dari Q.S At-Taubah ayat 122 menjadi nilai utama pendidikan yang dihidupkan dalam semua aktifitas pembelajaran di Pesantren. Hasil penelitian ini menunjukkan bahwa konsep *Tafaqquh Fiddin* di Pesantren Persis 84 Ciganitri dalam proses pembelajaran tercermin dari muatan kurikulum agama dan takhasus kajian kitab tafsir, dan hakikat dari *Tafaqquh Fiddin* bukan hanya pada pemahaman santri akan tetapi bagaimana pada waktu bersamaan beriringan dengan amal perbuatan. Proses internalisasi nilai *Tafaqquh Fiddin* melalui kajian kitab tafsir di Pesantren Persis 84 Ciganitri melalui 3 tahap; pemahaman kognitif, Afeksi atau penerimaan emosional, dan perubahan perilaku. *Tafaqquh Fiddin* diterima sebagai nilai yang dihidupkan oleh santri melalui kajian kitab tafsir. Dampak dari Internalisasi *Tafaqquh Fiddin* melalui kajian kitab tafsir diantaranya perubahan

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realitas subjektif dan identitas diri yakni santri terinspirasi untuk menjadi seorang mufassir, santri mampu untuk membuat karya tulis tafsir, dan santri mampu membaca tafsir dari sumber kitab tafsirnya.

Kata Kunci: Internalisasi, Tafaqquh Fiddin, Kajian Tafsir, Pesantren, Nilai-nilai Keagamaan

Introduction

A deep understanding of religious teachings, known as Tafaqquh fiddin, is one of the essential foundations in the life of Muslims. This concept includes theoretical mastery of religious science and emphasizes the importance of applying Islamic values in every aspect of life. Tafaqquh fiddin is the ability to understand sharia laws and the skill in relating religious teachings to the social context and challenges of daily life.

Tafaqquh Fiddin is the central jargon in Education at the Persis Islamic Boarding School. This is as stated in the institution's vision and mission: "The realization of human beings as caliphs on this earth" and "The realization of the Muslim personality that is Tafaqquh fiddling." (Syafieq A Mughni, 1980)

The Islamic Union was established in Bandung, West Java, on September 12, 1923. It was founded by a group of people who had an interest in religious studies and activities led by Haji Zam-Zam and Haji Muhammad Yunus (Dadan Wildan, 1995). Since its establishment, Persis has been an organization that has made Education the earliest field to be engaged in spreading its religious understanding, starting from lectures and meetings held privately by Persis members for adults, also opening madrasas for children of Persis members to study religion. (Tiar Anwar Bachtiar, 2023).

The Persis education system was created through a long historical process. Persis Islamic boarding school has an Islamic education system in a different and specific way. In the nuances of literacy culture, the mission of Tafaqquh finding in Education was triggered with the goal of being born *thaifah mutafaqqihuna fiddling* (the birth of a generation that has a deep understanding of religion). (Soegarda Poerkabawatia, 1970)

The sentence Tafaqquh Fiddin is a piece of words in the order of Q.S At-Taubah verse 122:

وَمَا كَانَ الْمُؤْمِنُونَ لِيَنْفِرُوا كَافَّةً ۚ فَلَوْلَا نَفَرَ مِن كُلِّ فِرْقَةٍ مِّنْهُمْ طَائِفَةٌ لِّيَتَفَقَّهُوا فِي الدِّينِ وَلِيُنذِرُوا قَوْمَهُمْ إِذَا رَجَعُوا إِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُونَ .

It means: "It is not appropriate for the believers to go all (to the battlefield). Why not go from each of them some to deepen their knowledge of religion and to warn their people when they have returned to it, so that they may take care of themselves" (Q.S At-Taubah: 122).

The ideality of the conception of the value of Tafaqquh fiddin and the great ideals of the Islamic Unity jamiyyah through educational institutions must continue to be seen with the changing times, seeing the challenges and educational opportunities how the value of Tafaqquh fiddin is still held as the fundamental value of Islamic boarding schools so that it is well internalized in all Islamic boarding school systems and policies, or even no longer internalized. There is a shift in educational orientation in Islamic Unity Islamic Boarding Schools. So, among the media, the value of Tafaqquh fiddin can be developed through studying the book of Tafsir.

Tafsir as a bridge to the correct understanding of the Qur'an is an essential content in the value of Tafaqquh fiddin in Islamic Boarding Schools, Stenbrink said that the teaching materials studied in Islamic boarding schools are fiqh, hadith, Arabic, ushuludin, tashawuf, and tafsir. (Karel A Stenbrik, 1984). The teaching of classical Islamic books, especially the writings of Shafi'iyah scholars, is the only formal teaching material given in the Islamic boarding school environment. Studying Islamic sciences through the culture of classical books is one of the most essential parts of Islamic Boarding Schools and is a differentiator from other educational institutions. (Dhopier, 1994).

Through the study of tafsir, Muslims not only study the text of the Qur'an textually but also gain a broader insight into the relevance of revelation in contemporary life. This understanding helps form a critical, deep, and contextual mindset so that Muslims can face various life problems with solutions sourced from the Qur'an.

Internalizing the values of tafaquh fiddin through studying the Book of Tafsir requires a structured and sustainable approach. Only with the proper method can learning Tafsir produce meaningful changes for students. Internalization means memorizing or understanding texts and making these values part of habits and perspectives in daily life.

The study of the internalization of the value of Tafaqquh fiddin through the study of the book of tafsir at the Persis Islamic Boarding School is critical and relevant

if it is associated with the context of contemporary Islamic Education. *First*, *Tafaquh fiddin* is one of the pillars of Islamic boarding school education that emphasizes the importance of mastering religious knowledge amid rapid social changes so that it can maintain religious identity among the younger generation. *Second*, forming the character of students based on the values of the Qur'an and tafsir, where the study of the book of tafsir provides an in-depth understanding of the teachings of the Qur'an and how its values are applied in daily life. *Third* Persis Islamic Boarding School as an educational institution that has the peculiarity of managing Education under the auspices of mass organizations then makes Tafaquh fiddin as the primary mission of its Education so that with the internalization of the value of Tafaquh fiddin tafsir it is hoped that it will be present *Taifah mutafaqqihuna fi al-din* through the study of the Book of Tafsir.

Research Methods

This study uses field study research with a descriptive qualitative method and data collection through observation, interview, and documentation methods. Then, the data was analyzed using the social construction theory of Peter L Berger and Thomas Luckman, with a focus on how individuals in Islamic boarding schools internalize religious values through socialization and identification.

The primary data source for this study is the leaders of the Islamic Boarding School and the academic community of the PERSIS 84 Ciganitri Islamic Boarding School, which consists of 1) deputy mudir muálimien for curriculum, 2) Tafsir teachers, 3) 9 students at the muálimien level. Secondary data sources in this study are journal articles, books, and other research related to the theme of this research.

The data collection techniques in this study include observation, interviews, and documentation. Because it uses qualitative research, an event or phenomenon can be understood well if it interacts with the subject through observation where an event occurs. Observations were corroborated by interview techniques with research subjects. It is also considered necessary to use documentation techniques as a supporting technique.

Data analysis uses Berger and Luckman's theory of social construction; their theory states that social reality is built through human interaction, namely externalization, objectification, and internalization. Externalization is a process in

which ustadz and students express their religious understanding in daily interactions, especially during the study of the book of tafsir. Objectification is when the understanding of tafaquh fiddin through the book of tafsir becomes the norm and practice accepted in the Islamic Boarding School. Internalization occurs when students absorb the values obtained from the study of interpretation and make it part of their identity.

The data collected through interviews are in-depth interviews with ustadz and students, direct observation during the tafsir study, and document analysis (the material of the book of tafsir taught). Data was collected through observation by looking at the continuity of learning. Ustadz explained the meaning of the verses of the Qur'an and how these verses are relevant to contemporary social problems or the stage of development of students. The data collected through documentation includes a weekly learning schedule, photos of activities taking place, and book sources referred to by ustadz and students.

Results and Discussion

A glimpse of the PERSIS 84 Ciganitri Islamic Boarding School, Bandung Regency

Persis 84 Ciganitri Islamic Boarding School is in the Persis educational area on Jl. Ciganitri No. 2 Rt 01 Rw 02 Bojongsoang District, Bandung Regency. Islamic Union Islamic Boarding School 84 Ciganitri Bandung, abbreviated as PPI 84 Ciganitri Bandung, was established in 1983 under the auspices of Jam'iyah Branch Leaders of the Islamic Union (PC. Exactly) Batu Fruit (now PC. Bojongsoang). The number 84 is the order of the pesantren established by Persis, meaning that no.84 is the sequence number of the Persis Islamic Boarding School in the PP (Central Leadership) Persis list. (Courtesy of Nature, interview, 2023)

The first Mudir 'Am (Leader of Islamic Boarding School) was Ustadz H Yahya Wardi. He served from 1983 until he died in 1997. At that time, the period of the leadership term had not been determined. Then, KH. Rahmat Najieb, and currently KH. Zae Nandang.

The curriculum structure of interpretation learning at PPI 84 Ciganitri

- a. Learning the Qur'an

In the curriculum structure of the Islamic Boarding School, the Qurán is studied, including tahfidz (hafalah), tafsir ám, and tafsir ahkam, referring to the curriculum syllabus of PP Persis in 2005. The Aliyah/Muálimien level still uses the classicization of class majors, including Science, Science, and Religion. Especially for religion, the learning material for interpretation deepening thematic interpretation material refers to the curriculum syllabus of PP Persis in 2005. The curriculum components in the syllabus of the 2005 PP Persis curriculum specifically for Al-Qurán lessons are as follows:

1. Purpose

The Qur'an learning at Muálimien Pesantren Persis aims to enable students:

- Master, understand, appreciate, and practice the concepts of Aqidah, Shariah, and Morals contained in the verses of the Qurán.
- Making the Qur'an a guideline for life to master various problems faced in daily life.
- Increasing understanding, appreciation, and experience of the science of interpretation is expected to help one develop into a scholar and mufassir who has a noble character and is full of responsibility and wisdom in one's personal life, society, and nation.
- Ready to become Muslim intellectuals and intellectual Muslims who can inherit the struggle of the ulama and nation's struggles and apply Islamic sharia's principles well in various aspects of personal, community, and national life. (Fathul Aen, interview, 2023)

Study Map

The teaching materials of the Qur'an at the Islamic Union Islamic Boarding School Muálimien include:

Tafsir ám, including tarjamah, asbabu nuzul, tafsir and the content of verses in Surah Ali Imron and An-nisa, *Tafsir ahkam*, including verses related to sharia law, *the Science of Tafsir (Ulumul Qurán)*, includes the following main elements:

Definition of the Qurán, revelation, inspiration, hadith, and qudsi hadith, the points of 'ulumul Al-Qurán, the main points of the content of the Qurán, the nuzul of the Qurán, the collection, writing, and maintenance of the authenticity of the Qur'an and the miracles of the Qurán, translation, tafsir, ta'wil.

1. Resource and reference books

Mushaf Al-Qurán, the book of shofwatu tafasir, the book of tafsir Jalalain, the book of tafsir Ibn Katsir, the book of tafsir Al-Maraghi, the science of tafsir Madrasah Aliyah Kegamaan (MAK), the book Rowaiyul Bayan fi Tafsir al-ayatul ahkam, Al-Bayan fi Ulumul Qurán, The book of tafsir and the ulumul Qurán that are relevant.

The Concept of Tafaqquh Fiddin at the Persis 84 Ciganitri Islamic Boarding School

Persis 84 Ciganitri Islamic Boarding School makes Tafaqquh Fiddin the principal value and vision in its Education; the following is the concept of Tafaqquh Fiddiin in the view of the Persis 84 Ciganitri Islamic Boarding School, including:

Tafaqquh Fiddiin, according to the language, is taken from the words Tafaqquh and Fiddiin. The word Tafaqquh comes from *the word "Faqaha", which means "Ghalabahu Fil Ilmi" (defeating in its science), And from "Faqiha" and "Faquha", meaning "Alima" and "Fahima" Isim masdar " Fiqh". Tafaqqaha means "ta'allama al-fiqha wa ta'athahu" (studying fiqh and practising it) and "tafaqqaha asy shay'a" (understanding something). Al-fiqh means knowing something and understanding it. (Louis Ma'luf, 1986: 591)*

Tafaqqoha means a person who learns fiqh in order to become faqih. The person is called Mutafaqqih, and the mashdar is Tafaqquh. Everyone is obliged to understand and deepen Islam so that those who do jihad fi Sabilillah are obliged to learn Islam when they go home. (Rahmat Najieb, interview 2023)

Tafsir Tafaqquh Fiddiin

According to Ibn Kathir, *Tafaqquh Fiddiin* is to study what Allah has revealed to His Prophet, to listen to what has happened to people and what Allah has revealed to them. (Ismail bin Katsir al-Qurasy al-Dimsyqy, 524)

The scope of Tafaqquh Fiddin, according to Ash-Shaykh Thanthawi Jauhari in interpreting Surah At-Taubah verse 122, explains the obligation to seek knowledge and explore religion. Moreover, the most critical work after jihad is to seek knowledge. Studying and understanding all the legal sciences is fardlu kifayah, be it fiqh, hadith, tafsir, engineering, medicine, mining science,

psychiatry, political science, science to make tools of war, the science of making ships, the science of electricity and the science of engineering. Each of these knowledge is an essential business for the people. From this verse, it is clear that after Muslims carry out jihad, their obligation is to know their religious affairs (to learn about their religion). (Ash-Shaykh Thanthawi Jauhari, 174).

The Concept of Tafaquh Fiddiin in Islamic Boarding Schools From the perspective of social construction theory, it is the reality of religion in individuals formed through social interaction and the process of internalizing these values. Therefore, pesantren is not only an educational space but also a socialization space where the meaning of religion is built, studied, and attached collectively. This analysis explores how tafaquh fiddin is constructed, objectified, and internalized in students' lives. Moreover, the internalization process is a stage where the values learned and practised become part of the student's identity.

At the Persis 84 Ciganitri Islamic Boarding School, Tafaquh fiddin is applied comprehensively, including religious learning and mastery of general science, character development, and independence. With the integration of science and practice, pesantren aims to produce students who are not only religious in religious science but also have broad insights, noble morals, and the ability to lead society in the modern era.

Through the study of the book of tafsir, the internalization of Tafaquh Fiddin makes students able to understand the basis of the explanation of the Qurán as an essential part of life guidelines, the essence of Tafaquh Fiddin is not only in the understanding of students but at the same time how to go hand in hand with deeds.

The process of internalizing the value of Tafaquh Fiddiin through the study of the book of tafsir at the Persis 84 Ciganitri Islamic Boarding School

Internalization linguistically is a process. In the Great Dictionary of the Indonesian Language, Internalization is the appreciation of teaching, doctrine, or value. It is a belief, awareness, truth, doctrine, or value manifested in attitudes and behaviours (KBBI web. id, 2016).

According to Peter L. Berger and Thomas Luckmann, in *The Social Construction of Reality* (1966), internalization is one of the crucial stages in the process of forming

social reality. Internalization occurs when an individual not only understands the norms and values in his environment but also accepts them as part of himself. These values become the framework of daily thinking and behaviour, forming a person's personal and social identity.

In internalization, individuals absorb values and norms from their social environment until they become part of their cognitive and emotional structures. This process includes:

1. Cognitive comprehension

Learning Process of the Qur'an and Tafsir

The interpretation studied at the Persis 84 Ciganitri Islamic Boarding School refers to 2 curriculums: the Ministry of Religion and the curriculum of the Central Executive of Islamic Unity. Tafsir is studied in 1 week for 1 Lesson Hour. The curriculum syllabus of the Central Executive of Islamic Unity has been determined in the teaching materials by the class and the achievement of student learning completeness.

In the implementation of the *asatidz*, they are given flexibility in the development of the material in the curriculum; therefore, a pattern of being referred to by the *ustadz* (DU) is taught to the students, and the students do not refer directly to the book but the students receive material from the summary submitted by the *ustadz*.

The second format is to make the Book of Tafsir a learning medium and a process of internalizing the value of Tafaquh Fiddiin. This program must be followed by all students who stay overnight in the dormitory (dormitory students), held every Monday night and Tuesday at 20.00-21.30 WIB. The sorogan learning method is for the students to read the tafsir text. The *ustadz* corrects if there is a mistake, and the *ustadz* provides additional explanations for the theme being discussed.

Books as a medium for learning tafsir

KH Rahmat Najieb is a teacher with expertise in the interpretation field. He is also a *mufassir* who has produced many works of tafsir, including Tafsir An-Nuur, Tafsir Al-Maidah, Tafsir An-Nisa 1 & 2, Tafsir Surah Al-Fatihah, Fiqh Shiyam Ramadhan, Realizing a Samara Family, Provision of Hajj and Umrah, Haharah &

Prayer by the instructions of the Prophet PBUH. Tafsir Al-Furqan A.Hasan, and Shafwatu Tafasir.

In his statement, Ustadz Rahman said that tafsir teachers are given the flexibility to determine the development of tafsir study materials while still following the curriculum syllabus of PP Persis. In the learning process in the media class, interpretation learning is not only a book written by Ustadz Rahmat Najieb, but videos of Ustadz lectures about tafsir are also recommended to be watched by students and enrich students' insights about the verse. (Rahmat Najieb, interview, 2023).

The book of tafsir used in the study of the book on Monday night is the Book of Ibn Katsir, starting from Juz 30 and continuing to Juz 1 and so on. This activity is in collaboration with PC Pemuda Persis Bojongsong and broadcast on the Warasatul Qurán YouTube channel; this mubhatah activity must be attended by all students who live in the dormitory.

Methods of teaching tafsir

At the Islamic Union Islamic Boarding School 84 Ciganitri, the method of teaching tafsir is carried out in several ways, including:

a. Classical Method

This classical method is a commonly used method in learning; this is carried out by the method of a teacher leading learning, reading one verse, then the verse is memorized, and the interpretation is explained. Either referring to the direct book displayed by the ustadz through the media of maktabah syamilah or the direct presentation explained by the ustadz.

b. Sorogan Method

This method was carried out in the mubahatsah activity of the book of Tafsir Ibn Katsir, which was carried out every Monday night under the guidance of KH Zae Nandang (Mudirul ám PPI 84 Ciganitri). The discussion of the book was carried out by reading by the students, then the ustadz corrected the reading, and the ustadz explained the interpretation of the discussed verse.

c. Student Presentation Method

This method is carried out as an assignment to make a student paper interpreting one verse assigned by the ustadz. Students are allowed to refer directly to the book of tafsir; in this case, because KH Rahmat Najieb also wrote the book of tafsir, the

students were directed by the ustadz to read and quote the tafsir directly from the book of ustad. Also, if the theme discussed is appropriate, from other sources, such as KH Rahmat Najieb's lecture on YouTube.

The process of internalizing the values of Tafaquh Fiddin:

1. Memorize verses
2. Tafsir mufrodat
3. Reasonable sentences
4. Manage
5. Write down the postulates that are being discussed

Especially for the sorogan method class;

1. Reading the interpretation directly from the book.
2. Ustadz corrects the student's reading if it is wrong.
3. Ustadz explained the interpretation of the verse being discussed.
2. Affection or Emotional acceptance

Affection or emotional acceptance are Tafaquh Fiddin's values, which are understood, believed, accepted, and felt as accurate. In this case, the students are fully aware and enthusiastic about participating in the process of studying the Book of Tafsir according to the schedule that has been set.

3. Behavior Formation

Internalized values guide an individual's actions and behaviours in daily life. Understanding the verses of the Qur'an can guide every charitable activity.

In the final internalization stage, values and norms no longer feel like external obligations but become part of the individual's identity. For example, after undergoing a long process at the pesantren, students understand and believe that understanding religion deeply (tafaquh fiddin) through studying the book of tafsir is part of their identity. He practices these teachings without feeling forced and can bring these values when interacting with the broader community.

The impact of internalizing the value of Tafaquh fiddin through the study of the book of tafsir at the Persis 84 Ciganitri Islamic Boarding School

In the great Indonesian dictionary, impact is a strong influence that brings consequences and impacts. Its impact is severe enough to cause a meaningful change

in the momentum of the system experiencing the impact. Impact means having a strong influence that has consequences. (KBBI.we.id)

In the view of Peter L. Berger and Thomas Luckman, the impact of internalization is a discourse about the individual as a subjective reality, which interprets objective reality or re-interrogates people with reality and, in turn, changes it from an objective world structure to a subjective world structure. This internalization continues as long as humans carry out socialization.

The internalization process through socialization has two forms, namely primary and secondary. In the socialization process, there are *significant others* and also *generalized others*. Among the internalization processes, there is also identification, and internalization will take place along with the identification. (Peter L Berger & Thomas Luckman, 1991:189)

Furthermore, the final stage in the internalization process is identity formation. Identity is considered a subjective reality that is also dialectically related to society. Identity is shaped by social processes. Once formed, it is maintained, shaped, or altered by social relationships. The forms of social processes that occur affect individual identity. Therefore, identity is a phenomenon that results from the dialectic between individuals and society. (Peter L Berger & Thomas Luckman, 1991)

The impact of the internalization of Tafaquh Fiddin through the study of the book of tafsir includes:

1. Formation of subjective reality and self-identity

The value of *Tafaquh fiddin* forms the self-identity of students as religious individuals so that Islamic teachings guide their behaviour and mindset; the following are the results of interviews with several sources from the student element:

- 1.1 "In this pesantren, all angles of tafsir are studied, in the distribution of the subjects of tafsir *ám*, tafsir ahkam, the science of tafsir, and thematic tafsir, so that tafsir becomes a way to understand the laws of Allah correctly so that they can easily practice the Qurán because it is based on their knowledge".

- 1.2 "We learn tafsir not only by referring back to the original book but to us who are written directly by our teachers by referring to the book of tafsir of scholars, for example, the tafsir ahkam verse KH Rahmat Najieb refers directly to the book he wrote. Tafsir ahkam Verses about hajj refer directly to the book he wrote. The

tafsir of ahkam verses about hajj refers directly to the book he wrote. This inspires us to follow in his footsteps as a mufasir" so that learning tafsir becomes easier to understand.

1.3"As boarding students, we learned to read the book of tafsir Ibn Katsir with the method of sorogan to KH Zae Nandang, and that made us accustomed to reading the book of tafsir, and knowing how to translate and understand what interpretation should be like."

2. Preservation of value in society

"Tafsir Ahkam is taught by an ustadz who also conveys it in his capacity as a member of the Hisbah Council; this causes pride in itself".

"As boarding students, we learned to read the book of tafsir Ibn Katsir with the method of sorogan to KH Zae Nandang and that made us accustomed to reading the book of tafsir, and knowing how to translate and understand what interpretation should be like"

"What the ustadz conveyed through the thematic tafsir book written in a more concise and Indonesian language, makes us understand the Qurán easily".

3. Influence on social structure

"Last year, the theme of the qasiroh treatise was about interpretation. This is a way for the ustadz to ensure that his students correctly understand the Qurán and know the steps to interpret the Qurán, and this is a form of effort to make tafaqquh fiddin students".

From the information above, it can be seen that there is an internalization of the value of Tafaqquh fiddiin through the study of the book of tafsir at the Persis 84 Ciganitri Islamic Boarding School, including:

1. Inspired to become a mufasir
2. Learning interpretation becomes more accessible and feels lighter
3. Tafsir is a way to understand the laws of Allah correctly so that they can be practiced easily, as they are based on knowledge.
4. The ability of students to make tafsir written works (Qoshiroh Risalah) with the theme of tafsir.
5. Able to read tafsir from the source of the book of tafsir.

The internalization of *Tafaqquh fiddin* significantly impacts the formation of self-identity, social order, legitimacy of social structures, and community transformation. Internalized religious values are the foundation for individuals and institutions to carry out meaningful religious social lives. Thus, *Tafaqquh fiddin* not only provides knowledge and understanding but manifests in the form of more religious personal behaviour of students.

Research on the internalization of *Tafaqquh fiddin* through studying tafsir books in Islamic boarding schools with a social construction approach offers a significant contribution to religious education literature. By integrating Berger and Luckmann's social construction theories, these findings provide a new perspective on the formation of religious identity, the reproduction of religious values, and the role of pesantren as agents of social transformation. In addition, these findings fill a gap in the study of religious Education by emphasizing the importance of internalizing values as a sustainable and reflective process that impacts individuals and society. This perspective enriches the approach to religious Education by combining spiritual, social, and critical aspects, making it more relevant and contextual when facing the challenges of the times.

Conclusion

The conclusion of this study shows that the internalization of the value of *Tafaqquh* through the study of the book of tafsir *Fiidin* at the Persis 84 Ciganitri Islamic Boarding School plays a vital role in forming a generation of santri who have a deep understanding of religion. The practical implication of this study is that there is a need to strengthen the interpretation-based curriculum to support the vision of Islamic Boarding Schools. Some other conclusions are as follows:

1. The concept of internalizing the value of *Tafaqquh Fiidin* through the study of the book of tafsir at the Persis 84 Ciganitri Islamic Boarding School in the learning process is reflected in the content of the religious curriculum and takhasus of the study of the book of tafsir. The essence of *Tafaqquh Fiddin* is not only in the student's understanding but also in how it goes hand in hand with deeds.
2. The process of internalizing the value of *Tafaqquh Fiidin* through studying the Book of Tafsir at the Persis 84 Ciganitri Islamic Boarding School has three stages:

cognitive understanding, Affection or emotional acceptance, and behaviour change. Tafaquh is accepted as a value that students revive through studying the Book of Tafsir.

6. The impact of internalizing the value of Tafaquh Fiidin through the study of the book of tafsir at the Persis 84 Ciganitri Islamic Boarding School includes changes in subjective reality and self-identity, namely students are inspired to become a mufasir, learning tafsir becomes more accessible and feels lighter, tafsir becomes a way to understand the laws of Allah correctly so that they can practice easily because it is based on knowledge, the ability of students to make tafsir papers (Risalah Qoshiroh) with the theme of tafsir, Able to read the tafsir from the source of the book of tafsir.

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