

**INTERNALISASI NILAI-NILAI SPIRITUAL DALAM PRAKTIK
EKO-PESANTREN DI AL-INAYAH DAN AL-HIDAYAH 2
KABUPATEN PASURUAN**

TESIS

Diajukan untuk Memenuhi Sebagian Syarat
Memperoleh Gelar Magister dalam Program Studi Pendidikan Agama Islam



**UIN SUNAN AMPEL
S U R A B A Y A**

Oleh:
BALQISA RATU NATA
NIM. 02040824010

**FAKULTAS TARBIYAH DAN KEGURUAN
UNIVERSITAS ISLAM NEGERI SUNAN AMPEL
SURABAYA
2025**

PERNYATAAN KEASLIAN

Yang bertanda tangan di bawah ini saya:

Nama : Balqisa Ratu Nata

NIM : 02040824010

Program : Magister Pendidikan Agama Islam

Institusi : Fakultas Tarbiyah Dan Keguruan UIN Sunan Ampel Surabaya

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Surabaya, 24 November 2025

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Balqisa Ratu Nata

PERSETUJUAN PEMBIMBING TESIS

Tesis Oleh:

Nama : Balqisa Ratu Nata
NIM : 02040824010
Judul : Internalisasi Nilai-Nilai Spiritual Dalam Praktik Eko-Pesantren di
Al-Inayah dan Al-Hidayah 2 Kabupaten Pasuruan

Telah diperiksa dan disetujui pada tanggal 17 November 2025 dan layak untuk diujikan.

Dosen Pembimbing I



Prof. Ah. Zakki Fuad, S. Ag., M. Ag
NIP. 197404242000031001

Surabaya, 24 November 2025

Dosen Pembimbing II



Dr. H. Muhammad Shodiq, S. Ag., M. Si
NIP. 197504232005011002

PENGESAHAN TIM PENGUJI

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Tim Penguji:

1. Prof. Dr. H. Ah. Zakki Fuad, M.Ag :
NIP. 197404242000031001



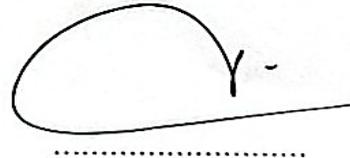
2. Dr. H. Muhammad Shodiq, M.Si :
NIP. 197504232005011002



3. Dr. Iksan, M.Pd.I :
NIP. 202111010



4. Dr. Sulanam, M.Pd :
NIP. 197911302014111003



Surabaya, 18 Desember 2025

Dekan Fakultas Tarbiyah dan Keguruan



Prof. Dr. Muhammad Thohir, S.Ag., M.Pd
NIP. 197407251998031001



KEMENTERIAN AGAMA
UNIVERSITAS ISLAM NEGERI SUNAN AMPEL SURABAYA
PERPUSTAKAAN

Jl. Jend. A. Yani 117 Surabaya 60237 Telp. 031-8431972 Fax.031-8413300
E-Mail: perpus@uinsby.ac.id

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Nama : Balqisa Ratu Nata
NIM : 02040824010
Fakultas/Jurusan : Fakultas Tarbiyah dan Keguruan / Magister Pendidikan Agama Islam
E-mail address : balqisa.nata7@gmail.com

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ABSTRAK

Balqisa Ratu Nata, “*Internalisasi Nilai-Nilai Spiritual dalam Praktik Eko-Pesantren Terpadu Al-Inayah dan Al-Hidayah 2 Kab. Pasuruan.*” Tesis Program Studi Pendidikan Agama Islam, Fakultas Tarbiyah dan Keguruan Universitas Islam Negeri Sunan Ampel Surabaya.

Di tengah meningkatnya urgensi pelestarian lingkungan, pesantren berperan strategis sebagai lembaga pendidikan Islam sekaligus pusat pembentukan kesadaran ekologis berbasis nilai-nilai spiritual. Penelitian ini mengkaji proses internalisasi nilai-nilai spiritual Islam dalam praktik eko-pesantren di Al-Inayah dan Al-Hidayah 2 Kabupaten Pasuruan sebagai bentuk integrasi pendidikan Islam dengan kepedulian terhadap lingkungan. Rumusan masalah penelitian mencakup: (1) bagaimana nilai-nilai spiritual dalam praktik eko-pesantren di dua pesantren?; (2) bagaimana model praktik eko-pesantren di dua pesantren?; dan (3) bagaimana internalisasi nilai-nilai spiritual dalam praktik eko-pesantren di dua pesantren?. Analisis dilakukan menggunakan teori internalisasi nilai, teori nilai spiritual, teori eko-pesantren, dan teori literasi ekologi. Penelitian menggunakan pendekatan kualitatif dengan metode studi multi kasus melalui observasi partisipatif, wawancara mendalam, dan dokumentasi. Hasil penelitian menunjukkan bahwa, pertama, nilai-nilai spiritual seperti tauhid, amanah, khalifah, *tawāzun*, syukur, dan ihsan menjadi fondasi, yang diperkaya dengan nilai kontekstual: *istiqāmah* dan tanggung jawab sosial di Al-Inayah, serta khidmah dan adab di Al-Hidayah 2. Kedua, model praktik di kedua pesantren berbeda: Al-Inayah berfokus pada kekuatan sistem internal, penataan ruang, dan mekanisme musyawarah evaluasi lingkungan, sementara Al-Hidayah 2 berfokus pada pembelajaran berbasis aksi nyata, kolaborasi eksternal, dan aksi sosial ekologi. Ketiga, proses internalisasi nilai berlangsung melalui pemahaman, pembiasaan, dan refleksi, namun dengan mekanisme yang khas: Al-Inayah mengandalkan pembiasaan konsisten dan refleksi kolektif melalui musyawarah, sedangkan Al-Hidayah 2 didorong oleh keteladanan Kiai yang terlibat fisik dan pengalaman langsung menghadapi krisis, di mana khidmah berfungsi sebagai energi spiritual transformatif. Implikasi penelitian ini menegaskan eko-pesantren sebagai model pendidikan Islam transformatif yang menghubungkan spiritual dengan kesadaran ekologis.

Kata Kunci: Internalisasi, Nilai-Nilai Spiritual, dan Eko-Pesantren.

ABSTRACT

Balqisa Ratu Nata, "Internalization of Spiritual Values in the Practice of Integrated Eco-Pesantren at Al-Inayah and Al-Hidayah 2 in Pasuruan Regency." Thesis, Islamic Religious Education Study Program, Faculty of Tarbiyah and Teacher Training, Sunan Ampel State Islamic University, Surabaya.

Amid the increasing urgency of environmental conservation, Islamic boarding schools play a strategic role as Islamic educational institutions and centers for the formation of ecological awareness based on spiritual values. This study examines the process of internalizing Islamic spiritual values in eco-pesantren practices at Al-Inayah and Al-Hidayah 2 in Pasuruan Regency as a form of integrating Islamic education with environmental awareness. The research questions include: (1) what are the spiritual values in eco-pesantren practices at the two Islamic boarding schools? (2) what is the model of eco-pesantren practices at the two Islamic boarding schools? and (3) how is spiritual values internalized in eco-pesantren practices at the two Islamic boarding schools? The analysis was conducted using the theory of internalization of values, the theory of spiritual values, the theory of eco-pesantren, and the theory of ecological literacy. The study used a qualitative approach with a multi-case study method through participatory observation, in-depth interviews, and documentation. The results of the study show that, first, spiritual values such as tauhid, amanah, khalifah, tawāzun, gratitude, and ihsan are the foundation, which are enriched with contextual values: istiḳāmah and social responsibility in Al-Inayah, and khidmah and adab in Al-Hidayah 2. Second, the practice models in the two pesantren are different: Al-Inayah focuses on the strength of internal systems, spatial planning, and environmental evaluation deliberation mechanisms, while Al-Hidayah 2 focuses on real action-based learning, external collaboration, and ecological social action. Third, the process of internalizing values occurs through understanding, habituation, and reflection, but with unique mechanisms: Al-Inayah relies on consistent habituation and collective reflection through deliberation, while Al-Hidayah 2 is driven by the exemplary behavior of Kiai (Islamic scholars) who physically engage and directly experience crisis management, where service serves as a transformative spiritual energy. The implications of this research confirm eco-pesantren as a model of transformative Islamic education that connects spirituality with ecological awareness.

Keywords: Internalization, Spiritual Values, and Eco-Pesantren.

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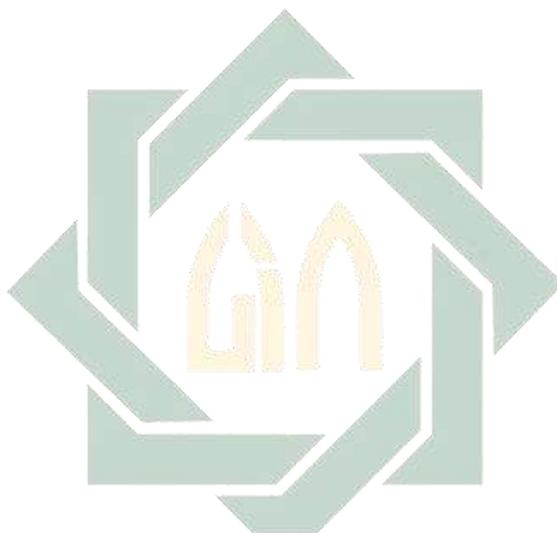
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