

FORMATION OF DISCIPLINE CHARACTER THROUGH INTERNALIZATION OF THE VALUE OF ISLAMIC RELIGIOUS EDUCATION IN THE STUDENTS OF THE WALI SONGO NGABAR ISLAMIC BOARDING SCHOOL

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Abstract

Amid growing concern over the decline of character education among Indonesia's youth, particularly in relation to student discipline, Islamic boarding schools (*pesantren*) have emerged as vital institutions for cultivating moral integrity through continuous and holistic educational practices. This study investigates the development of student discipline through the internalization of Islamic educational values at the Wali Songo Islamic Boarding School in Ngabar Ponorogo. Employing a qualitative case study design, data were gathered through non-participant observation, in-depth interviews with educators and students, document analysis, and field notes. The study identifies three primary strategies contributing to the internalization process: role modeling by educators, habituation via structured daily routines, and firm yet constructive rule enforcement. The internalization of discipline unfolds through the phases of value transformation, transaction, and trans-internalization, embedding the core Islamic principles of *iman* (faith), *sharia* (Islamic law), and *akhlak* (morality) into students' behavior. Discipline, as developed in this context, transcends mere obedience and is manifested as intrinsic moral awareness that shapes students' conduct within and beyond the school environment. Although challenges persist, particularly among senior students, sustained mentoring and institutional consistency significantly mitigate disciplinary issues. The findings suggest that formal educational

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institutions may benefit from adopting key elements of the *pesantren* model, particularly the integration of moral exemplars, routine-based learning, and value-oriented discipline, to enhance character formation in contemporary schooling.

Keywords: Character Formation; Value Internalization; Islamic Boarding School; Student Discipline; Moral Education

INTRODUCTION

Various behaviors in people's lives today seem to be incompatible with the values of the nation's character embedded in the philosophy of Pancasila, which reflects religious attitudes, respect for humanity, love for the homeland, uphold democracy, and are oriented towards justice and common welfare. Especially the rampant cases of juvenile delinquency, such as fights, drugs, and disciplinary violations in schools, this is a strong signal that formal education has not fully succeeded in forming the character of students with noble character and strong personalities. The development of science and technology is very easy to permeate into children's growth and development, various negative impacts are caused if we are not wise in its use, such as many disciplinary violations, lack of responsibility, lack of empathy and concern for others, etc (Faiz & Purwati, 2022).

Anxiety about the crisis of character education among the young generation of Indonesia has become increasingly worrying in recent years, one of which is regarding student discipline in schools. In line with these concerns, the Governor of West Java, Dedi Mulyadi, took concrete steps through the policy of training problematic students with a military-style character education approach. The program, which has been implemented in Purwakarta and Bandung involving the TNI-Polri, aims to instill the values of discipline, responsibility, and nationalism among students who have been considered "naughty" or problematic (Juliansyah, 2025).

Education has a strategic role in shaping the character of students so that they grow into people with noble character and are able to make a positive contribution to society. From the perspective of national education, character strengthening occupies a fundamental position, in line with the goals of national education mandated in Law Number 20 of 2003 concerning the National Education System. Character education aims to form a generation

that is not only intellectually intelligent, but also has high moral integrity and social responsibility (Rosidi, 2022).

One of the main goals of education is to form and support students to be disciplined, namely by following and obeying existing rules and developing self-control. Discipline is very important in the educational process because every school has rules that must be followed by students, teachers, and all school staff. This rule is the basis for forming disciplinary behavior in the school environment (Ahmad Manshur, 2019). The formation of discipline character requires a long process and requires cooperation and perseverance so that discipline becomes a habit that is strongly attached to children (Yanas, 2022). Ki Hajar Dewantara stated that a child's character is knowledge about a person's personality or soul. Characters are formed from a combination of innate traits that are influenced by hereditary or family factors. A person's disposition, good or bad, can be recognized through the condition of his soul and is influenced by the surrounding environment (Dahliyana, 2020).

Pondok pesantren merupakan lembaga pendidikan Islam tertua di Indonesia yang berperan strategis dalam membentuk karakter generasi bangsa. Sebagai lembaga pendidikan tradisional, pesantren tidak hanya menularkan pengetahuan agama, tetapi juga menanamkan nilai-nilai moral dan etika yang menjadi landasan karakter mulia. Seiring dengan perkembangan zaman, relevansi pesantren sebagai pusat pendidikan karakter semakin kuat (Syafe'i, 2017).

Disciplined character education in pesantren is undoubtedly effective, because it is carried out systematically through a strict schedule, consistent rules, and direct supervision from kiai and ustadz (Yusup et al., 2018).

The "Wali Songo" Ngabrar Ponorogo Islamic Boarding School is included in the category of modern Islamic boarding schools that combine traditionality and modernity in their education, this Islamic boarding school really prioritizes Islamic values in every activity. The application of the discipline system is an integral part of character formation and improving the quality of students (Kusumawati & Nurfuadi, 2024).

Students are encouraged to actively observe, learn, and explore various forms of knowledge available in the pesantren environment. In addition, they are directed to pay attention to and imitate the lifestyle exemplified by kiai, teachers, and ustadz who act as educators in Islamic boarding schools (Husni, 2025). This approach aims to instill strong moral values,

discipline, and learning ethos in students' lives, so that the process of internalizing Islamic values can take place optimally.

The education provided all have the value of sharing life, especially Islamic values, with the hope that the students can become *Munzirul Qoum* (able to give warnings to their people), accustoming their students to have a leader spirit in accordance with the philosophy of the cottage "ready to lead and ready to lead (Furqon Hermanto, Syamsu, 2023).

Dzakiyatul Afifah in her thesis entitled "Internalization of Student Discipline Character in School Discipline through the Demerit and Merit Points Program of the TSES-Based System at Thursina International Islamic Boarding School (IIBS) Putri Malang Campus" (Afifah, 2021). revealed that the improvement of student discipline character through the Demerit and Merit Points program of the TSES-based system is running well, especially as seen from the implementation of academic and Islamic boarding school activities orderly. The impact of implementing this program varies on each student; Some become deterrents and disciplines because they are afraid of the demerit points they have.

The research has similarities with this research, namely both are carried out in the Islamic boarding school environment, use a qualitative approach, and discuss the formation of student disciplinary character. However, there is a significant gap, where Dzakiyatul Afifah's research focuses more on the application of the discipline program mechanism in the form of a TSES-based demerit and merit point system as a tool for discipline control. Meanwhile, this research focuses on the process of internalizing Islamic religious values as a whole in shaping the character of student discipline, not only in terms of the application of the punishment and reward system, but also through an in-depth value education approach.

The novelty of this research lies in the exploration of the stages of internalization of Islamic values (including aspects of faith, sharia, and morals) which involve a gradual and comprehensive transformation of values in the personality of students. In addition, this study examines the role of three main approaches in the formation of character discipline, namely educator examples, habituation in structured activities, and rule enforcement that are educational and constructive. Thus, this research expands the understanding of how Islamic values can be effectively transformed to build a disciplinary character that is not only formal, but also a moral consciousness that guides the behavior of daily students.

Theoretically, this research is based on the theory of internalization of values that explains how cultural and religious values can be accepted, processed, and become part of an individual's personality in an ongoing manner. This theory explains the process of internalization through the stages of value transformation, value transaction, and trans-internalization, which makes religious values not just memorized or formally observed, but actually inherent in attitudes and actions. With this theoretical foundation, the research seeks to contribute to the development of a more holistic and sustainable model of character education in Islamic boarding schools.

This analysis is important to research, because previous research has not discussed strategies to cultivate the character of student discipline through the value of Islamic religious education. This research aims to 1). Analyzing the mechanism of internalizing the values of Islamic Religious Education 2). Identifying the values of Islamic Religious Education in character formation 3). Assessing the effectiveness of methods and strategies for internalizing Islamic religious education values in shaping character

METHODS

This study uses a qualitative approach with a case study strategy as the main method. This approach aims to uncover and understand the meaning of a phenomenon in its natural state in depth and comprehensively, through direct interaction between the researcher and the object being studied (Moleong, 2017). The research subject is explained narratively through verbal descriptions that are arranged contextually and based on relevant scientific theories as the basis for analysis (Sugiyono, 2018).

Instruments in data collection include direct observation, in-depth interviews, documentation, and systematic recording during the field process (Gunawan, 2022). Interviews were conducted in depth with ustadz and students using flexible open-ended question guidelines, so that researchers can dig deeper into information without limiting the space for answers from the source (Creswell, 2017). In addition, systematic recording is carried out to record various important events that occur during the observation process. This aims to keep the collected data authentic and consistent. To strengthen the validity of the data, visual documentation such as taking photos directly from the location is also used as empirical evidence to support the results of observations and interviews (Ratnaningtyas, 2023).

The research was conducted at the "Wali Songo" Islamic Boarding School in Ngabar on Jalan Sunan Kalijaga, Hamlet I, Ngabar, Siman District, Ponorogo Regency, East Java. This research was conducted for 2 months from March 19 to May 18, 2025.

RESULTS

The Process of Internalizing the Value of Islamic Religious Education in Shaping the Character of Discipline

Based on the results of interviews with ustadz, musyrif, and managers of the Wali Songo Ngabar Islamic Boarding School, the process of internalizing the value of Islamic religious education is carried out holistically and continuously through three main approaches, namely exemplary (*uswah hasanah*), habituation (*ta'dib*), and enforcement of educational rules (*ta'zir*). The speakers emphasized that example is a key factor in shaping the character of student discipline, because teachers and supervisors not only give orders, but also provide real examples in daily life. They stated that if the supervisor himself is not disciplined and does not set an example of good attitude, then it is impossible for the students to follow. Enforcement of the rules is carried out with an educational approach, where the sanctions given aim to educate and build moral awareness, not just to punish. This strategy is believed to be able to instill discipline rooted in the spiritual and moral awareness of students.

Field observations show that the daily routine of students at Islamic boarding schools is very strict and structured. The activity started at 03.30 WIB with congregational *qiyamul lail*, followed by *tahajjud*, dawn *dhikr*, and congregational dawn prayers, all of which are carried out routinely every day. Formal and non-formal learning activities such as *halaqah Al-Qur'an*, *muhadatsah* (Arabic and English language practice), and *mujahad* (mental strengthening) are carried out with a strict structured schedule and systematically supervised by the Santri Supervisory Board (MPS) and OSWAS student organizations. Each OSWAS division manages and reports on the implementation of activities on a regular basis, so as to form an effective and integrated supervision system in supporting the formation of disciplinary character. This condition creates a conducive learning environment and strengthens the internalization of Islamic values in the daily lives of students.

Other research shows that the example of teachers and supervisors is the main factor in internalizing religious values and forming student character in Islamic boarding schools. Uswah hasanah as a method of character learning can form a disciplined student's personality because students tend to imitate the behavior and attitude of teachers they admire. In addition, habituation in religious activities is consistently able to instill strong discipline in students, especially when supported by systematic supervision and the provision of educational sanctions that contain elements of coaching, not just physical punishment. This is in line with the concept of ta'dib and ta'zir applied at the Wali Songo Ngabar Islamic Boarding School.

Islamic Religious Education Values That Play the Most Role in Shaping Discipline Character

Based on the results of interviews with students, guardians of students, and the managers of the Wali Songo Ngabar Islamic Boarding School, Islamic values that are the main foundation in the formation of student discipline character include aspects of faith, sharia, and noble morals, which are holistically wrapped in the concept of the Five Souls, namely sincerity, simplicity, independence, Islamic ukhuwah, and independence. The speakers emphasized that these values are not just slogans, but are really applied in the daily activities of students. For example, cooperation in picket activities carried out without expecting anything in return reflects the application of the values of sincerity and the spirit of mutual cooperation. The attitude of caring and helping each other between friends, such as taking turns caring for sick students, shows the practice of strong and sincere Islamic ukhuwah.

The pesantren bazaar activities managed by students are also a tangible form of independence and responsibility training, as well as a manifestation of the value of hard work carried out sincerely. These moral and discipline values are strongly attached to students and become the spirit that guides their every activity. The recognition of the students shows a significant change in discipline, especially in carrying out worship on time and socially responsible, which indicates the success of internalizing the values of Islamic religious education in shaping their character. This is also strengthened by the recognition of guardians of students who feel positive changes in their children's behavior while attending education at Islamic boarding schools.

Other research corroborates this finding by stating that the internalization of Islamic religious values that include faith, sharia, and noble morals as well as values such as

sincerity, independence, and ukhuwah can form a strong disciplinary character. These values are not only memorized, but are carried out consistently in daily activities and supported by a conducive educational environment, so that discipline becomes an integral part of the personality of students.

The methods and strategies applied by the Wali Songo Ngabar Islamic Boarding School to internalize Islamic religious values in shaping the character of discipline

Based on the results of interviews with managers, ustadz, musyrif, and direct observation at the Wali Songo Ngabar Islamic Boarding School, a clear and consistent system of rules is one of the main pillars in the process of internalizing Islamic values to form the character of student discipline. Rules such as the prohibition of carrying communication devices such as mobile phones, the obligation to use Arabic and English on certain days, and the prohibition of using regional languages indirectly train the obedience and discipline of students in carrying out daily activities. When a violation occurs, the sanctions given are in the form of educational punishments such as making an essay in Arabic, memorizing additional Qur'an verses, or cleaning the pesantren environment. The sanctions are not only punitive, but also accompanied by coaching so that they contain elements of education and a constructive deterrent effect. In fact, severe punishments such as shaving hair for violations of the curfew are carried out with a prudent approach that still prioritizes the improvement of the character of the students.

The role of ustadz, kiai, and musyrif as real role models greatly determines the success of this system, because they not only supervise but also actively participate in various activities with students, so that their example becomes a motivation and example for students in carrying out rules and building discipline. In addition, the extra guidance program initiated in 2020, especially for senior class students, showed positive results in overcoming discipline challenges in students who have lived in the Islamic boarding school for a long time. Intensive assistance by musyrif and more personalized supervision succeeded in reducing the number of violations and increasing the sense of attention among students, which had a positive impact on their motivation and compliance with the rules.

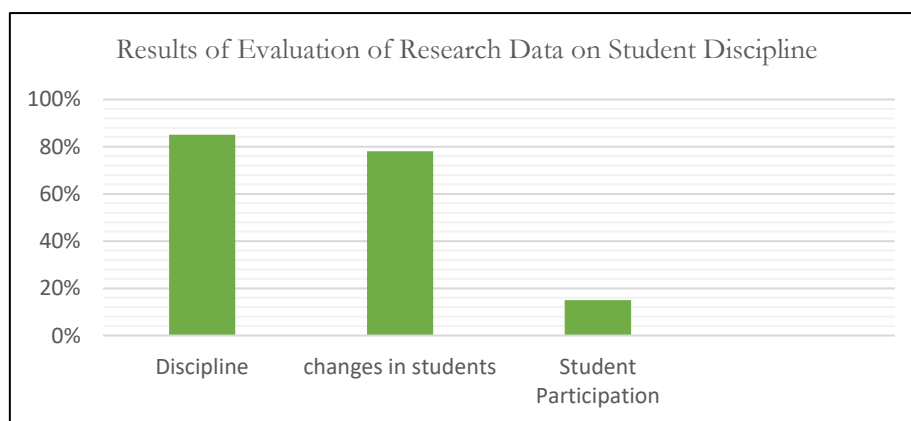


Figure 1. Diagram of Student Discipline Research Results

The graph from the results of this in-depth interview shows that 85% of students have experienced an increase in discipline at the Islamic boarding school, while 78% of students' guardians admitted that there have been positive changes in their children. In addition, there has been an increase in student participation in pesantren activities by 15% over the past two years, reflecting the success of the strategy of internalizing Islamic education values implemented.

DISCUSSION

The Process of Internalizing the Value of Islamic Religious Education in Shaping the Character of Discipline

Internalization can be interpreted as the process of deepening a particular teaching, doctrine, or value, the process of combining *knowledge* or knowledge *of knowledge* and *skills* or skills of bringing it into the personal individual. So that a person not only knows, but also believes in the truth of these teachings or values, which are then reflected in daily attitudes and behaviors (Hassan Mydin et al., 2020). In the process of internalizing what was originally something external (e.g., religious teachings, moral values, or social norms) is transformed into a part of the individual's self. This process involves a change from the external environment to the internal environment, i.e. the subjective consciousness of the individual. In other words, internalization is the process of forming deep awareness and belief in a teaching or value, which then affects the way a person thinks, feels, and acts (Hasan, 2019).

Broadly speaking, the process of internalizing values can be understood through stages that include: the level of moral information, the level of moral belief, the level of moral attitude,

the level of moral values, moral character or personality level, and moral identity which can be described as follows (Iwan, 2023). The process of internalizing the value of Islamic religious education at the Wali Songo Ngabar Islamic Boarding School is carried out holistically and continuously through three main approaches, namely exemplary (*uswah hasanah*), habituation (*ta'dib*), and enforcement of educational rules (*ta'zir*). Example plays a key factor in shaping the character of student discipline, where teachers and supervisors not only provide direction, but also become real examples in daily life. This example is the main capital for students to imitate the attitude of discipline and responsibility, so that the character of discipline can grow and take root optimally. This is in line with social learning theory which emphasizes the importance of modeling in the process of character formation. Habituation is carried out through a strict and structured daily routine, starting from an early age with religious activities such as *qiyamul lail*, *tahajjud*, *dhikr*, and congregational prayers. Consistently scheduled formal and non-formal learning activities, such as *halaqah* of the Qur'an, *muhadatsah* (Arabic and English language practice), and *mujahad* (mental strengthening), provide real experiences that strengthen the spiritual and physical discipline of students. This habituation approach refers to the principle of character formation through consistency and continuous repetition.

The enforcement of education rules is applied in an educational manner and oriented towards moral development, so that the sanctions given are not solely to punish, but also to build the awareness and moral responsibility of students. This approach creates an educational deterrent effect while fostering awareness of the importance of discipline. This approach to coaching through educational sanctions is consistent with behavioral theory that prioritizes positive and negative reinforcement in the formation of expected behaviors. The supervision system that is organized through the Santri Supervisory Board (MPS) and OSWAS student organizations supports the effectiveness of internalizing disciplinary values. Structured management of activities and routine reporting between OSWAS divisions creates synergy and integration in the supervision of student activities. This collective supervision model not only strengthens discipline, but also builds a sense of responsibility and active participation of students in the management of Islamic boarding schools. This approach demonstrates participatory character learning practices and developing leadership.

According to Muhaimin, there are several stages that need to be passed in the process of internalizing values in students. One of them is the *value transformation* stage, which serves as the first step in this process. At this stage, there is a transfer of verbal information, where values are conveyed through verbal communication between the two parties involved. This value transformation occurs in the form of information exchange or message delivery from one individual to another, either through direct interaction or in the context of social relationships (Bermi, 2016). This process is generally carried out by ustadz to their students, both through verbal and written communication. At this stage, the delivery of grades is only limited to the transfer of knowledge from ustadz to students who are still in the cognitive realm. The religious knowledge received by students at this stage is at risk of being forgotten if it is not strengthened with a strong memory.

The next stage is *the transaction of grades*, which is characterized by two-way communication between ustadz and students. In this phase, religious values are not only taught in theory, but also demonstrated through real examples in daily life. The interactions that occur are reciprocal, where the pressure is still more focused on the physical aspect than on inner communication (Junanto et al., 2020). Ustadz not only conveys teachings, but also provides examples, while students are expected to be able to imitate exemplified behavior.

Meanwhile, the *tran-internalization stage* is a much deeper process than the previous two stages. At this stage, the internalization of values is no longer limited to verbal communication, but has touched on the mental aspect and the formation of personality. Ustadz highlighted the inner attitude and noble character as an example of life, so that the values taught can be fully absorbed into students (Mundiri & Bariroh, 2018). The essence of the internalization stage of these values lies in personality communication, where the ustadz not only conveys teachings orally, but also through real examples in practice, as well as showing mental attitudes and personalities that must be understood by students. At this stage, the appearance of the ustadz or educator is no longer limited to his physique, but to his exemplary mental attitude and personality. The *process of trans-internalization* involves inner communication between educators and students, where the values taught flow through deeper interactions and touch the heart aspect (Kadar Risman, 2022).

These findings are consistent with various previous studies that show that the example of the supervisor is the main factor in the internalization of religious values and the formation of disciplinary character in Islamic boarding schools. Uswah hasanah functions as an

effective method in transferring religious values as well as forming a disciplined personality. The habituation and enforcement of educational rules plays a role as a complementary reinforcement in the process of forming a sustainable disciplinary character.

Thus, the Wali Songo Ngabar Islamic Boarding School has succeeded in creating an educational ecosystem that instills discipline not only as formal obedience, but also as an internal awareness and commitment rooted in Islamic values. The synergy between example, habituation, and rule enforcement with this educational approach is a strong foundation for the formation of a holistic and sustainable discipline character.

Islamic Religious Education Values That Play the Most Role in Shaping Discipline Character

Islamic religious values are a series of principles and teachings of life that direct humans in living life in the world. These principles are interconnected and form a whole and inseparable unity. The values in the teachings of Islam are universally applied to all its adherents, regardless of any differences. This is because Islamic teachings are sourced from the Qur'an, which is the most comprehensive educational reference, covering social, moral, spiritual, and material aspects, and functioning as an absolute, comprehensive, and transcendent source of space and time (Aris, 2022).

The values of Islamic religious education play a central role in the process of forming the character of student discipline at the Wali Songo Ngabar Islamic Boarding School. The character formation not only focuses on cognitive and affective aspects, but also emphasizes the applicative aspect which is translated in the daily behavior of students. In this case, the values of faith, sharia, and noble morals are the basic foundation that guides students in understanding, internalizing, and practicing Islamic teachings as a whole.

The process of internalizing these values is not carried out sporadically, but through a consistent and systematic approach, one of which is by integrating the concept of the "Five Souls" of the pesantren, namely sincerity, simplicity, independence, Islamic ukhuwah, and independence. This concept becomes the cultural and spiritual identity of the pesantren which directly affects the mindset and actions of the students. The value of sincerity, for example, is reflected in the attitude of the students when carrying out picket duties selflessly, showing that the activity is not only a physical routine, but also a spiritual exercise to form sincerity of heart and collective responsibility. This attitude shows that the

discipline built is not external coercion, but grows from internal motivation based on religious values.

Ukhuwah Islamiyah as part of the main value in character formation is also evident in social interaction between students. The spirit of help, concern for others, and togetherness in daily life show that social relationships built in the pesantren environment have a deep spiritual dimension. This value contributes to the formation of social discipline that prioritizes empathy, solidarity, and a sense of responsibility between individuals.

In addition, independence training realized through economic activities such as pesantren bazaars provides space for students to develop managerial skills, time discipline, and responsibility for tasks. This activity not only strengthens the cognitive and psychomotor aspects, but also instills the value of hard work and integrity. Values like this are very important in shaping a person who is resilient, independent, and ready to face the challenges of life outside the pesantren.

The positive changes felt by students in terms of discipline, both in the implementation of worship and in social interaction, are indicators of the success of the process of internalizing Islamic values that are carried out consistently. This change is not only recognized by the students themselves, but also felt by the guardians of the students, who stated that their children's behavior has increased significantly after attending education at the pesantren. This shows that the pesantren environment is able to create an ecosystem that supports the formation of character based on religious values effectively

Values of Faith. Like other religions that have a belief system in God, Islam also has a belief system that is the main basis of all the activities of its adherents, which is called *aqidah*. Islamic *aqidah* contains teachings on what every Muslim should believe, believe, and believe. Because Islam is based on faith in Allah SWT, *aqidah* is a belief system that connects humans with Islamic teachings (Maemonah, 2022). A person is considered a Muslim when, with full awareness and sincerity, he accepts and adheres to the Islamic belief system. Therefore, *aqidah* is the main foundation and the first basic knot in Islam.

Islamic Sharia values. The second component in Islam is *sharia*, which contains rules and laws that govern various activities that must be carried out by humans. *Sharia* is a value system that is at the core of Islamic teachings. *Sharia* is an Islamic value system that is determined directly by Allah SWT, so in this context, Allah is referred to as *Sharia'*, which is the Lawmaker or Rulemaker (Raihan Putry, 2017). The Islamic value system in general

encompasses two main areas, namely sharia which regulates the relationship between human beings vertically with Allah, and sharia which regulates the horizontal relationship between human beings and others, and the surrounding environment. Vertical relationship with Allah SWT is called mahdhas worship or worship in accordance with the provisions of Islamic teachings, which includes worship procedures that have been definitively determined by Allah SWT and exemplified in detail by the Prophet PBUH, such as prayer, fasting, zakat, and hajj. This worship is special and is the obligation of every Muslim.

The value of Akhlakul Karimah, Morality is an important component of Islamic teachings which contain guidelines for human behavior and manners. In other words, morality is a part of Islamic teachings that governs how a person should behave and behave. In the concept of morality, human behavior is divided into good and bad deeds. Morality has a very important role because the main purpose of Islamic teachings is to guide humans to have behavior that is in accordance with their nature (Aini et al., 2021). Both morality and sharia discuss human behavior, but both have differences in the way they view deeds. Sharia assesses human actions from a legal point of view, such as obligatory, sunnah, mubah, makruh, and haram. Meanwhile, morality assesses actions in terms of ethics or moral values, namely actions that are classified as good or bad.

The findings of this study state that Islamic values such as sincerity, independence, ukhuwah, and noble morals can form a solid disciplinary character if internalized through a consistent approach to practice and habituation. These values are not only taught in the form of verbal doctrines, but are used as life principles and carried out in the daily lives of students through various activities that are integrated into the pesantren education system. A conducive environment, the example of educators, and the active participation of students are important factors that allow these values to become an integral part of personality.

Thus, the formation of the character of student discipline through the internalization of Islamic educational values at the Wali Songo Ngabar Islamic Boarding School is an integral process that touches all aspects of student life. This shows that Islamic values have transformative power that not only shapes mindsets, but also shapes real behaviors that reflect discipline as part of the moral and spiritual identity of students.

The methods and strategies applied by the Wali Songo Ngabar Islamic Boarding School to internalize Islamic religious values in shaping the character of discipline

Internalization of values is carried out by several methods, including; An example of *Uswatun Hasanah*, an educator gives a good example of a Muslim, in all aspects both the implementation of *kebos* and *worship 'am*. Educators are the best figures in the eyes of students, students will imitate and follow everything that educators do. For example, a kyai, ustadz, teacher, administrator becomes very effective and important in internalizing values in Islamic boarding schools, because psychologically students like to imitate ustadz and a person will feel guilty if they do not imitate the people around them. In Islam, the example becomes very special by saying that the Prophet Muhammad PBUH is a good example to be *uswatun hasanah* for every Muslim (Maunah, 2009).

The application of methods and strategies for internalizing Islamic religious values at the Wali Songo Ngabar Islamic Boarding School shows a systematic approach and is oriented towards the formation of discipline character as a whole. One of the main strategies implemented is the implementation of a strict, clear, and consistent system of rules. These rules are not just behavioral limits, but educational instruments used to form moral awareness, responsibility, and obedience of students in daily life.

Rules such as the prohibition of carrying modern communication devices such as mobile phones, the obligation to speak Arabic and English on certain days, and the prohibition of the use of regional languages have high educational value in the context of discipline. Obedience to these rules trains students to control themselves, respect policies, and be consistent in carrying out daily tasks. The internality of this discipline is an important foundation in the formation of a strong Islamic character.

Sanctions for violations are not carried out in a repressive manner, but based on an educational approach. The punishments given are such as making essays in Arabic, memorizing additional verses of the Qur'an, to the task of cleaning the environment aimed at instilling awareness and responsibility, as well as avoiding the negative effects of physical or degrading punishment. Even for serious offenses such as going out at night without permission, sanctions in the form of shaving hair are given with a persuasive and educational approach, so that they do not cause trauma, but instead encourage self-reflection and character improvement.

The example of *ustadz*, *kiai*, and *musyrif* educators is an important aspect that is integrated in this internalization strategy. Educators are not only supervisors of rules, but also directly involved in the daily activities of students. This involvement creates a strong personal relationship between educators and students, as well as strengthens the aspect of *uswah hasanah* (exemplary), which in the Islamic educational tradition is an effective method in character building. When students witness firsthand how educators show discipline, commitment, and enthusiasm in carrying out *pesantren* activities, these values will be easier to absorb and apply by students.

The intensive guidance program implemented since 2020, especially for senior students, is a strategic innovation that answers the discipline challenges of students who have been in the *pesantren* environment for a long time. This program emphasizes personal mentoring, strengthening.

Habituation is a practical approach used in shaping the character of students. This approach is based on the fact that humans naturally have weaknesses and a tendency to forget easily. Therefore, habituation is an effective means to strengthen and instill the values of faith in students, both through physical and spiritual activities. This process can be designed in a structured way in educational activities, so that it is able to form a pattern of positive behavior that is consistent and inherent in students' daily lives (Muslimin, 2020).

Rule enforcement or discipline is also usually associated with rule enforcement. Ideally, Rule enforcement should aim to be afraid of Rules, not fear of people. People do things because they follow the rules, not because they follow the person who gives the order. When this develops into meaningful awareness, a comfortable and safe situation is created (Munif, 2017). At the Islamic boarding school, at first, the students were diligent in praying in congregation because they were afraid of being deceived by *ustaz*. However, after receiving frequent counsel on the virtues of congregational prayer, they began to do so with their own awareness. Finally, without supervision, students come to the mosque because they understand the benefits, not because they are afraid of punishment. The atmosphere of the *pesantren* also became more comfortable and full of enthusiasm for worship.

Ibrah (taking lessons) and *Amts'al* (similes) means taking lessons from some exemplary stories, phenomena, and events that have occurred in the past and present. Through this process, it is hoped that the students can learn wisdom from every natural event, both in

the form of exams and life experiences. Abd Ar-Rahman An-Nahlawi describes *Ibrah* as a human psychological condition in understanding the essence of a problem that is witnessed, observed, analyzed, weighed, and concluded rationally, so that the results of this understanding touch the emotional aspect and encourage the birth of social behavior that is in harmony with the values embraced (Hasan, 2019). The purpose of education in the process of taking lessons is to bring people to intellectual satisfaction in understanding religious issues, which is able to encourage, foster, teach, and strengthen the sense of religion in students.

The implications of the above findings show that the process of internalizing Islamic values in shaping the discipline character of students at the Wali Songo Ngabar Islamic Boarding School is highly dependent on a holistic and systematic approach. The example of educators is the main foundation that psychologically encourages students to imitate positive behavior, thus forming a discipline that grows from awareness, not coercion. Habituation through structured routine activities reinforces the consistency of disciplined behavior, while rule enforcement with an educational approach instills moral responsibility, not just outward obedience.

In addition, personal mentoring strategies through intensive mentoring programs for senior students have proven to be effective in increasing motivation and reducing the rate of violations. The use of *ibrah* and *amtsal* as learning media also has an emotional impact that strengthens spiritual and social values in students. This whole system creates an educational environment conducive to the formation of a discipline character rooted in Islamic values, and can be a model for other Islamic educational institutions.

The comparison of literature in this case is compared with research from Muhammad Rifan Fahrurrozi entitled *Internalization of Moral Values of Karimah in the Formation of Prophetic Character of Students at the Miftahul Midad Sumberejo Sukodono Lumajang Islamic Boarding School* (Fahrurrozi, 2022). Research at the Wali Songo Ngabar and Miftahul Midad Islamic Boarding Schools shows a pattern of internalizing Islamic values through example (*uswah hasanah*), but with a different emphasis. Wali Songo Ngabar develops disciplines based on the values of sincerity and independence through a structured system such as OSWAS supervision and daily ritual habituation. Meanwhile, Miftahul Midad focuses on instilling *akhlakul karimah* (honesty, trust) through the classic method of *sorogan-bandongan* and a dialogical approach.

The two agreed to use non-physical educational sanctions, but differed in implementation at the Wali Songo Ngabar Islamic Boarding School applying the student organization mechanism, while Miftahul Midad relied on question-and-answer discussions. The main difference lies in the orientation of values (discipline vs prophetic morality) and method (modern-structured vs traditional-interactive), showing the variation of pesantren strategies in shaping character without abandoning the basic principles of exemplary and consistency.

The implication is that the two models complement each other, the structured approach of the Wali Songo Ngabar Islamic Boarding School is effective for collective discipline, while the Miftahul Midad method excels in deepening individual values. The integration of the two can improve the holistic character education model of the Islamic boarding school.

This research has several important limitations: (1) focusing on discipline in the pesantren environment without testing the sustainability of values in the community; (2) does not consider the influence of the socio-economic background of the students; (3) there is no long-term evaluation of alumni; and (4) no systematic comparison with other pesantren models.

CONCLUSION

The process of internalizing Islamic religious education values in shaping the character of discipline at the Wali Songo Ngabar Islamic Boarding School is carried out holistically through three main approaches, namely exemplary (*uswab hasanah*), habituation (*ta'dib*), and rule enforcement (*ta'zir*). The example of the ustadz and kiai is the main key, where they not only teach Islamic values verbally but also exemplify them in daily life, so that students are encouraged to imitate a disciplined and responsible attitude. Habituation is carried out through structured routines such as daily worship, language learning, and mental strengthening activities, which form the consistency of disciplined behavior. Meanwhile, law enforcement is carried out with an educational approach, where sanctions aim to build moral awareness, not just punishment.

The internalized Islamic values include faith (*aqidah*), sharia, and noble morals, which are embodied in the concept of the "Five Souls" of the Islamic boarding school, namely sincerity, simplicity, independence, Islamic ukhawah, and independence. These values are not only taught theoretically but are put into practice in daily activities, such as cooperation in picket duties, empathetic social interactions, and self-reliance training through economic

activities. This creates an educational ecosystem that encourages students to develop discipline as part of their spiritual and moral identity.

The internalization method applied includes concrete examples from educators (*uswatun hasanah*), habituation through routine, enforcement of education-based rules, as well as *ibrab* (wisdom taking) and *amtsal* (simile) approaches to strengthen understanding of religious values. This strategy has proven effective in forming a sustainable character of discipline, where discipline is not only understood as formal obedience, but as an internal awareness that grows out of belief and commitment to Islamic values. Thus, the Wali Songo Ngabar Islamic Boarding School has succeeded in creating an integrative educational environment, where Islamic religious values become a solid foundation for the formation of the character of student discipline as a whole.

The contribution of this research to the development of science, especially in the field of Islamic religious education and character formation, lies in strengthening the concept of internalizing religious values through a holistic and contextual approach. This study provides empirical evidence on the effectiveness of integration between exemplary, habituation, and enforcement of rules based on Islamic values in creating sustainable discipline. These findings enrich the scientific treasures of Islamic education by showing that traditional approaches to Islamic boarding schools such as *uswab hasanah*, *ta'dib*, and *ta'zīr* remain relevant and effective in shaping character in the modern era, and can even be a model for public educational institutions that want to develop character education based on spiritual values.

The study recommends several steps for further study. First, further research is needed to test the extent to which the value of pesantren discipline survives when students return to society. Second, it is important to consider the influence of the socio-economic background of students in the process of internalizing values. Third, longitudinal studies are needed to evaluate the long-term impact of pesantren education by tracking the development of alumni. Fourth, comparative research with other pesantren models will provide a broader perspective on the effectiveness of various approaches. Finally, the mixed-methods approach can be used to deepen the analysis by combining quantitative and qualitative data. This recommendation aims to improve the findings and provide a stronger basis for the development of character education in Islamic boarding schools.

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