

## Internalization of Islamic Values in Shaping Student Discipline in Pesantren-Based Madrasahs

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### Abstract

The development of student discipline in Islamic boarding schools requires character education strategies that not only enforce formal rules but also involve the structured and contextual internalization of Islamic values amid social challenges and changing times. This study aims to describe the process of internalizing Islamic values in shaping student discipline at MAN 1 Probolinggo, which is located in the Nurul Jadid Islamic Boarding School environment. This study uses a qualitative approach with a field study type, with data collection techniques through observation, in-depth interviews, and documentation, and analyzed using the Miles and Huberman model. The results of the study show that the internalization of Islamic values in shaping student discipline is carried out through three main strategies, namely the role model of educators as moral figures, the integration of discipline values in Islamic Religious Education, and daily habits based on pesantren culture. The third strategy works synergistically and sustainably to shape students' discipline as religious awareness, not merely obedience to rules. The pesantren environment acts as a key supporting factor that reinforces the consistency of students' disciplined behavior in their daily lives. This study has implications for character development in Islamic boarding school-based madrasahs, particularly in building holistic student discipline.

**Keywords:** Internalization of Islamic Values; Student Discipline; Islamic Boarding School Environment; Educator Role Modeling; Islamic Religious Education

## INTRODUCTION

Education is an important foundation for character building in shaping students who have integrity, responsibility, and morals in accordance with religious values. In the context of Islamic education, character building cannot be separated from the process of internalizing values through learning, role modeling, and daily habits (Ismatullah 2023). One aspect of character that is strongly emphasized in madrasahs is discipline, because discipline is a clear indicator of the success of instilling values and shaping behavior. However, current technological developments and social dynamics pose challenges that impact student behavior, including the emergence of disciplinary violations, declining participation in religious activities, and reduced time management (Herawati et al. 2025; Hasan and Rusydiana 2018). This condition makes the study of internalizing Islamic values as a strategy for building student discipline increasingly relevant, especially in pesantren-based madrasahs that have a religious environment as their main support (Mustofa et al., 2023; Jannah 2021).

Discipline is one of the fundamental aspects in shaping students' character, especially in Islamic boarding schools that place religious values as the basis for behavior (Rohana, Talip, and Nurfadilah 2023). Discipline cultivates students to be able to control themselves, respect others, and obey school rules and regulations. Disciplined students are usually characterized by arriving in class on time, obeying school rules, maintaining cleanliness, and behaving in accordance with applicable regulations. This condition shows that the formation of discipline cannot only rely on formal rules, but requires a strategy of internalizing Islamic values that touch on the aspects of knowledge, attitude, and habits of students (Atin and Maemonah 2022; Mikraj, Setiawan, and Shohib 2025). Discipline is also important to be implemented in every educational institution so that children have a strong sense of responsibility as students. Rules and regulations that are properly enforced, coupled with supervision and punishment for violations, will instill a sense of order and discipline in the hearts of students (Ahnaf and Wijaya 2023).

Researchers recognize the importance of internalizing Islamic values in shaping student discipline in Islamic boarding schools. MAN 1 Probolinggo, as a public madrasah located within the Nurul Jadid Islamic Boarding School, has its own unique characteristics. The strong religious environment should be the main asset in shaping student discipline. However, initial observations show a gap between the religious values taught and the students' behavior in daily practice. Some students are still found to be late, lack discipline

in worship activities, and are inconsistent in following religious habituation programs. This indicates that the value internalization strategy applied has not been fully effective and needs to be studied in depth.

Previous studies have examined the relationship between Islamic values and character building in students. Research by Ilham Nur et al. (2023) shows that the internalization of character education values in shaping personality can be applied through learning activities in the classroom and a supportive environment. Meanwhile, research conducted by Shobri (2021) states that the process of internalizing Islamic educational values in Islamic character building is carried out using several educational methods, namely exemplary behavior, habituation, advice, supervision, and punishment in applying Islamic character building in students.

Another study conducted by Irsyad, Sukardi, and Nurlaila (2022) states that the process of internalizing Islamic values has a positive impact on the religious culture of santri, which has implications for students as perceived by teachers, such as changes in behavior that become more polite and respectful towards teachers. Previous studies have shown that character building through Islamic values can be achieved through role modeling, habit formation, and instilling values in learning. However, most studies discuss these three aspects separately, thus failing to provide a comprehensive picture of how teacher role modeling, Islamic education, and daily habituation work integrally in shaping student discipline in pesantren-based madrasahs. Thus, there is a research gap in understanding how these three strategies complement each other in the process of value internalization.

The novelty of this study lies in its integrative approach to understanding how the exemplary behavior of educators, Islamic Religious Education learning, and daily habits complement each other in shaping student discipline. This research is based on character education theory, in which the internalization of Islamic values is the main strategy in shaping students' disciplinary behavior. In addition, learning theories that integrate cognitive, affective, and conative aspects also underlie the theoretical framework of this research.

Based on this background, this study aims to comprehensively describe the process of internalizing Islamic values in shaping student discipline at MAN 1 Probolinggo. The focus of the study covers three main aspects, namely the exemplary behavior of educators, the integration of discipline values in Islamic Religious Education learning, and daily habits

based on pesantren culture. This study is expected to contribute to the development of character education strategies in pesantren-based madrasahs in a more effective and applicable manner. In addition, this study is also important because it seeks to make a real contribution to the practice of character education in pesantren-based madrasahs, especially in the aspect of student discipline. Amidst the onslaught of globalization and digitalization that often erodes moral values, Islamic boarding schools are expected to be the last bastion for shaping students' character. However, this will not be achieved if the process of instilling religious values is carried out indoctrinatively without a deep internalization strategy. Therefore, this research is not only theoretically important in enriching the literature on Islamic education and character building, but also practically relevant in providing an overview of strategies that can be adopted by teachers, principals, and other madrasah administrators. This research is important because it highlights the practice of internalizing values that are local, contextual, and adaptive to modern educational needs.

## **METHODS**

This study uses a qualitative approach with field research, as it aims to explore in depth the process of internalizing Islamic values in shaping student discipline in a pesantren-based madrasah environment. The qualitative approach allows researchers to understand the meaning behind behaviors, habits, and interactions that occur in real contexts, making it highly relevant for examining holistic and contextual value-instilling strategies. The research was conducted at MAN 1 Probolinggo, an educational institution located in the Nurul Jadid Islamic Boarding School environment, which has integrated general education and Islamic education into its curriculum.

Data collection techniques were carried out using three main methods, namely observation, in-depth interviews, and documentation. Observation was used to directly observe student behavior and religious and disciplinary activities that took place in the madrasah environment, both formally and informally. Semi-structured interviews were conducted to explore informants' perceptions and experiences regarding strategies for internalizing Islamic values and their influence on student discipline. Meanwhile, documentation was used to examine written data such as rules and regulations, religious programs, daily activity schedules, and student guidance reports. All data obtained were analyzed using the Miles and Huberman model, which consists of three stages, namely: data reduction, which is the process of filtering and selecting important data relevant to the

research focus; data display, which is the presentation of data in narrative or tabular form for easy understanding; and data verification, which is drawing preliminary conclusions and then retesting them through triangulation and reflection until valid and credible findings are obtained. The analysis process was carried out continuously during and after the data collection process.

## RESULTS

Based on the results of research on the internalization of Islamic values in shaping student discipline at Islamic boarding school-based madrasas, it was found that MAN 1 Probolinggo, although a public school, is under the auspices of a boarding school, and good character habits are developed from the boarding school through its institutions. Several activities were found to be good character habits that are essential in shaping student discipline. The significant and organized influence of character habits can shape Islamic character in students. Likewise, the habits brought from the pesantren in character building also become the main foundation in the internalization of Islamic values in shaping student discipline in madrasahs. The following are some of the main findings of this study:

### Teachers as Role Models

Teachers play a crucial role in the educational process, especially in setting a good example for students. Teachers' exemplary behavior influences students' mindset in carrying out activities because they are inspired by the example set by their educators. Teachers are seen not only as educators, but also as role models who serve as references for students' attitudes and character. Teachers demonstrate time discipline, politeness, patience, and integrity in both speech and action, so that students learn through direct observation. Interactions between students also strengthen holistic internalization, as they remind and imitate each other's positive behaviors.

**Table. 1** Interview results on internalization in shaping student discipline

Informant	Focus	Key Findings	Supporting Quotes
Religious Education Teacher	Exemplary time management and worship	Teachers arrive on time and actively participate in congregational prayers, setting an example for students in managing their time.	<i>"We try to arrive before class starts so that students get used to valuing time."</i>

Informant	Focus	Key Findings	Supporting Quotes
Guidance Counselor	Ethics and neatness	Teachers set an example through their neat appearance and polite speech, so that students follow their lead in maintaining good manners.	<i>“Every day we dress neatly and use polite language. The students pay attention, then they follow suit in maintaining good manners.”</i>
Dormitory Advisor	Daily manners	The mentor teaches greetings, manners, and personal hygiene so that students become more disciplined.	<i>“Consistent daily manners such as greetings and politeness make students more orderly.”</i>
Student	Perceptions of teachers	Students see teachers as role models, which encourages them to be disciplined.	<i>“Teachers set an example for us. If teachers are disciplined, we feel we must follow suit.”</i>

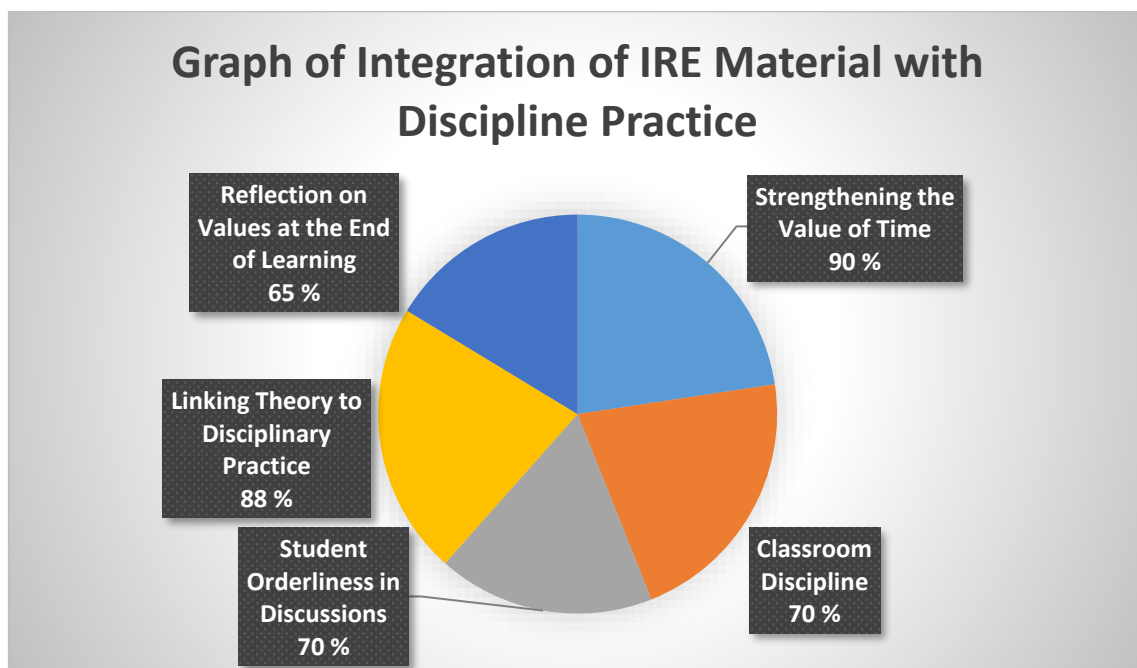
The findings from the interviews in Table 1 with IRE teachers show that teachers consistently try to set an example of discipline for students by arriving in class on time, dressing neatly, and conducting learning activities properly. One teacher stated, “We always try to arrive early so that students see that teachers must also be disciplined.” Another teacher added that habits such as greeting students, opening lessons with prayers, and maintaining a conducive classroom atmosphere are carried out to instill patterns of disciplined behavior. These findings show that role modeling is a practical approach that teachers use every day to influence student behavior. The madrasah environment, which is under the auspices of Islamic boarding schools, also reinforces this process, as teachers are positioned as respected and exemplary stakeholders.

MAN 1 Probolinggo considers exemplary behavior as an important medium for internalizing values in shaping student discipline through the madrasah community. As educators, they are often referred to as role models in providing concrete examples, especially in terms of religious discipline and punctuality. The guidance counselors emphasize the importance of neatness and communication ethics, which influence student behavior in their daily activities. The dormitory supervisor also said that role modeling in maintaining daily manners such as greetings, politeness, and personal hygiene is an important factor in fostering more orderly student behavior. Meanwhile, the students stated that teachers are role models who reflect student behavior. This shows that internalization through the example set by educators is carried out effectively because students obtain concrete examples, not just verbal instructions. Thus, exemplary behavior serves as a means of internalizing values of discipline that are very strong and applicable.

Internalizing values through role modeling is a natural method of internalizing values that is most easily accepted by students. When teachers consistently display disciplined behavior, students understand that discipline is not just a rule, but an integral part of Islamic values that are manifested in concrete actions. In addition, the pesantren culture inherent in madrasahs reinforces the position of teachers as moral figures. In this culture, teachers are not only seen as educators, but also as spiritual guides, so that their behavior has greater symbolic value. Furthermore, internalization through role modeling occurs because of the emotional connection between teachers and students; students are more likely to imitate the behavior of figures they respect. Therefore, role modeling is the most effective internalization strategy in shaping discipline because it combines cognitive, affective, and psychomotor aspects simultaneously.

### Integration of IRE Material with Discipline Practices

Islamic Religious Education (IRE) learning at MAN 1 Probolinggo plays a fundamental role in shaping worship discipline, as teachers integrate disciplinary values into the material on fiqh, aqidah, and akhlak. In fiqh lessons, for example, teachers not only teach the rules of prayer, but also emphasize the importance of punctuality as part of obedience. Values are reinforced through discussions about the meanings of worship, so that students understand the theological reasons behind the demands of discipline.



**Graph. 1** Results of Observations on the Integration of IRE Material with Discipline Practices

Graph 1 shows that learning components related to discipline appear consistently. The data indicates that strengthening time management and linking material to disciplinary practices has a significant effect on character building in students. This visualization represents the active efforts of teachers in integrating disciplinary values through structured and repetitive learning activities.

IRE learning provides a deep emphasis on discipline, especially through time management and classroom order. The reinforcement of the value of time is evident in components such as attendance monitoring, task deadlines, and punctuality in starting lessons. In addition, the continuity of lesson material with disciplinary practices shows that teachers strive to connect Islamic concepts with the realities experienced by students. Meanwhile, student engagement and value reflection at the end of the lesson show moderate levels, indicating that teachers use a participatory approach, although it is not yet optimal in all classes. In general, graph 1 shows that IRE learning is an effective medium for internalizing values because each component of learning is designed to strengthen understanding and practice of discipline. Thus, it can be concluded that IRE classes are a strategic space for shaping students' disciplinary character.

The integration of IRE learning with discipline values at MAN 1 Probolinggo shows strong consistency in the process of combining Islamic religious values so that they become ingrained in students. Components with high scores, such as strengthening time and linking material, show that teachers consciously design learning to internalize values. In addition, IRE learning at MAN 1 Probolinggo does not focus on theoretical or cognitive aspects, but is directed at building students' practical awareness of the importance of discipline. This can also be seen in the aspect of student involvement, which shows that internalization through class participation is already underway, but still has room for improvement. The data also shows that teachers prioritize religious values such as trustworthiness, responsibility, and enjoyment through routine classroom activities. This indicates comprehensive value internalization, covering cognitive, affective, and behavioral dimensions integrated into daily learning, making students not only academically intelligent but also possessing the character traits of honesty, responsibility, and discipline.

Based on the observations in Graph 1, it can be concluded that IRE learning is designed not only as a means of maintaining religious knowledge, but also as a space for instilling values. Teachers have a strong awareness that discipline is part of Islamic

teachings that must be practiced, not just understood. Therefore, teachers conduct learning materials with real disciplinary situations so that students understand their relevance. In addition, the pesantren culture that surrounds madrasahs makes IRE learning stronger in its moral-spiritual dimension. A consistent religious environment makes it easy for teachers to instill these values because students are accustomed to the religious context. Student participation shows that internalization is taking place gradually, following the development of student maturity.

### **Daily Habits as a Means of Building Discipline**

Daily habits at MAN 1 Probolinggi are part of an internal program at the Islamic boarding school to build student discipline, known as good character habits or PKB for short. These activities are carried out through cooperation between the madrasah and the Islamic boarding school, which is a crucial factor in building student discipline. Every morning begins with a morning greeting by the teachers, reflecting that students can emulate the teachers' discipline in arriving at school on time. In addition, there are also classroom cleanliness checks, morning tahfidz, and congregational midday prayers accompanied by OSIM and teachers, so that the implementation of activities that continue gradually and repeatedly will become internalized values embedded in students, not just through instructions. Each activity is directly supervised by teachers and OSIM members, ensuring that students carry out the activities in the manner taught, and OSIM's daily reports confirm that this habit is being consistently practiced. The disciplined environment of the Islamic boarding school further reinforces this routine, making students accustomed to following rules and maintaining order.



**Figure. 1** Morning welcome

Figure 1 shows the morning greeting ceremony at MAN 1 Probolinggo, which is one of the habitual practices that plays a central role in the process of internalizing the values of discipline and religious character in students. Based on the documentation, it can be seen that educators and counselors consistently welcome students at the madrasah gate every morning. This activity is not only a form of respect and strengthening of the emotional bond between teachers and students, but also serves as a mechanism for controlling discipline in terms of punctuality. The documentation data in Figure 1 also shows that students who arrive early demonstrate positive responses, such as greeting teachers, tidying up their uniforms, and behaving politely before entering the learning environment. This welcoming routine creates a religious and orderly atmosphere from the start of the day, thereby strengthening the madrasah culture that is oriented towards the continuous formation of disciplined behavior.

MAN 1 Probolinggo's habit formation program is repetitive, structured, and focused on shaping behavior through daily routines. All activities are consistently directed at building discipline in various forms, ranging from time management, hygiene, worship, to social ethics. The program, which involves the Student Council and teachers, demonstrates collaboration that strengthens supervision and consistency in implementation. In addition, the most frequently practiced habits (tahfidz, dhuha, morning greetings) have the strongest impact on student discipline. Data documentation also shows that collective activities such as congregational prayers and moral assemblies create a sense

of shared order that strengthens behavioral cohesion. Habit formation is effective because it is comprehensive, consistent, and supported by the pesantren's disciplinary structure.



**Figure. 2** Morning assembly

Figure 2 shows that the morning assembly at MAN 1 Probolinggo is an activity to strengthen the internalization of discipline and character building among students. The assembly is held regularly before the learning process begins, led by a designated teacher or advisor. During the assembly, students are instructed to line up neatly, maintain the neatness of their uniforms, and follow briefings on morals, discipline, and responsibility as part of the pesantren-based madrasah culture. The documentation shows that the delivery of short moral messages by counselors is an important part of strengthening the spiritual and ethical awareness of students. This activity serves as a form of initial control over student behavior while creating an orderly atmosphere before entering the classroom. Thus, the morning assembly plays a strategic role in building a pattern of sustainable discipline through a consistent and structured approach.

The power of morning assemblies as a medium for internalizing Islamic values is evident in their integration with the pesantren culture, which emphasizes order, obedience, and mental preparedness in carrying out daily activities. In this regard, it shows that the reinforcement of values does not only take place through verbal advice, but also through symbols of discipline such as punctuality in gathering, neatness in formation, and students' obedience to the instructions of their mentors. At certain moments, the instructor also slips in a short prayer and a reminder of good morals before delivering routine information, so

that spiritual values become an integral part of the assembly. This consistent activity forms a routine that instills awareness that discipline is part of worship and a moral responsibility of a student. The morning assembly is not merely an administrative activity, but a pedagogical instrument that systematically builds religious character, improves self-control, and strengthens students' commitment to madrasah rules.

It can be concluded that character building is a form of internalization of values that works through a habit-forming mechanism, whereby students learn discipline through daily behavioral manifestations. The daily routines designed by Islamic boarding schools and OSIM create an environment that both compels and guides students to become accustomed to regularity. When students consistently perform the same activities, the value of discipline is instilled without the need for repeated verbal instructions. In addition, the involvement of OSIM strengthens a sense of responsibility and leadership among students, so that internalization is not only done top-down, but also peer-to-peer. Habituation is effective because it is supported by a disciplined pesantren culture, where all aspects of student life are under the supervision and guidance of Islamic values. Thus, internalization through habit formation is effective because it combines repetition, supervision, and community-based learning.

## **DISCUSSION**

This study shows that the figure of the teacher as the primary role model explains a strong balance with a number of previous studies that place role modeling as the foundation for character building in students (Ritonga et al. 2024). Salsabila's research states that role modeling is an effective strategy for internalizing values and has a significant influence on the development of student discipline (Salsabila and Jibril Olaniyi Ayuba 2024). Reinforced by Shobri (2021) research, which confirms that exemplary behavior is the most dominant method in the internalization of values because it presents a model of behavior that students can observe and imitate. The findings of this study reinforce this argument, as teachers, guidance counselors, and dormitory supervisors at MAN 1 Probolinggo consistently demonstrate punctuality, politeness, neatness, and integrity, which encourage students to develop similar behaviors. However, this study is broader than Ilham Nur et al. (2023) study because role modeling is not only observed in the classroom but also in the pesantren environment, dormitories, and students' social interactions. Research Holid and Baharun (2025) that leaders act as motivators through a personal, affirmative,

and inspirational approach that builds student enthusiasm. Thus, this study's analysis shows that exemplary behavior is a value ecosystem integrated into the pesantren-based madrasah culture, not merely a pedagogical strategy that takes place in formal learning spaces (Saetban 2020).

Referring to Bandura's social learning theory, the effectiveness of establishing student discipline at MAN 1 Probolinggo stems from the process of observation and imitation. In this context, teachers act as social models whose behavior is internalized by students and becomes a habit of discipline (Warini 2023; Tullah 2020). Teachers who demonstrate discipline, politeness, religious discipline, and moral integrity are important figures for students, especially because the position of teachers in the pesantren culture is not merely that of educators, but also spiritual guides. The emotional bond between teachers and students strengthens the intensity of value internalization, as students tend to emulate figures they respect and encounter daily. (Mufidah's (2025) research states that students' closeness to their mentors in Islamic boarding schools extends the space for internalization to the dormitory environment, where students live in a community rich in values of ukhuwah (brotherhood) and solidarity. In addition, the religious environment of Islamic boarding schools creates a consistent atmosphere so that teachers' exemplary behavior does not stand alone but is reinforced by rules, worship atmosphere, and social interactions among students. These findings show that exemplary behavior is the most dominant factor in the internalization of values, not only based on empirical observations but also having a strong theoretical foundation in educational psychology and Islamic pedagogy (Badrudin and Shidiq 2022)

The integration of disciplinary values in IRE learning is in line with the research by Baharun and Badriyah (2021), which shows that religious learning is highly effective in shaping students' morality. This study expands on these findings by showing the consistency of reinforcing time values and disciplinary practices in every learning activity. Based on research conducted by Hasanah et al. (2024), it was revealed that "Students begin to understand that discipline is important for self-development.". IRE learning provides space for students to develop a rational and spiritual understanding of the importance of discipline in worship, so that discipline is not only born from habit or rules, but also from conscious understanding (I. Mustofa and Nasucha 2023)

The effectiveness of IRE learning in shaping student discipline can be explained through the integral role of IRE as a subject that combines cognitive, affective, and

psychomotor aspects (Ning 2025; Dwiwana et al. 2025). Teachers not only explain fiqh laws or principles of faith, but also connect them to disciplinary practices, such as punctuality in prayer, classroom order, and obedience to tasks. From a pedagogical perspective, meaning-based understanding (meaningful learning) is easier to internalize than formal rules that are mechanical in nature. When students understand that discipline is part of worship and spiritual responsibility, these values are easier to internalize and practice (Devandri et al. 2025; Mikraj, Setiawan, and Shohib 2025).

In a statement by Baharun and Badriyah (2021) that Internalizing values through integrating the exemplary stories of the Prophet and his companions can provide students with an understanding of moral wisdom. This process, in turn, shapes individuals who are disciplined in their daily activities. Instilling the value of discipline in IRE learning shows the continuity between teaching materials, teacher role models, and the religious culture in pesantren-based madrasahs. In addition, IRE learning does not only take place in the classroom, but is also reinforced by daily religious routines, so that the values learned do not stop at the conceptual level. It is this synergy between material, practice, and religious culture that explains why IRE learning is an effective and consistent means of internalization (Widat and Efandari 2021).

The effectiveness of daily habits supports the research by Munif et al. (2024), which shows that daily habits have significant implications in shaping the character of students in pesantren-based schools. However, this study is more comprehensive because it found that habituation occurs through morning greetings, roll call, tahfidz, and systematic and layered OSIM supervision. The program shapes patterns of behavior that are repeated so often that the value of discipline is instilled without the need for repeated verbal instruction. The involvement of OSIM in supervising activities further strengthens the sense of collective responsibility, so that the internalization process is not only top-down, but also peer-to-peer (Akmal, Hardoko, and Pardosi 2025).

Research conducted by Ichwan Kurnia Hidayat states that concrete examples set by teachers in applying Islamic values in everyday life have a positive impact on students (Hidayat 2024). In terms of scientific contribution, this study enriches the discourse on Islamic education by showing that effective value internalization must be integrative, encompassing role modeling, learning, and habituation simultaneously. In addition, this study offers a model of value internalization specific to pesantren-based madrasahs that can be used as a reference for character development in similar institutions. This study also

emphasizes the importance of a holistic approach in instilling values so that discipline grows as awareness, not coercion.

The findings of this study have significant implications for the development of character education in Islamic boarding schools. The consistent exemplary behavior of educators in practicing Islamic values has a profound positive impact on student discipline. The first implication of this study is the importance of strengthening the role of teachers as moral figures who can directly instill discipline in students. This indicates that character education through role modeling is not only the duty of educators in the classroom, but also outside the classroom, in the pesantren environment and in everyday social life. In addition, this study also shows the importance of synergy between role modeling, Islamic Religious Education (IRE) learning, and daily habits in creating student discipline based on religious awareness, not merely obedience to formal rules. Thus, pesantren-based madrasahs can use these findings to design more holistic and integrative educational strategies in building student character.

Although this study provides a comprehensive overview of the process of internalizing Islamic values in shaping student discipline, there are several limitations that should be noted. First, this study was only conducted in one pesantren-based madrasah (MAN 1 Probolinggo), so the generalization of the findings may be limited to the same context. Further research is needed to compare these results with other Islamic boarding schools that have different characteristics. Second, this study focused more on observing the implementation of role modeling, learning, and habituation without delving deeper into external factors that may influence student behavior, such as the role of family or the influence of social media. These limitations should be taken into consideration for further research that accommodates other factors that may influence character building in pesantren-based madrasahs.

## CONCLUSION

Based on the results of the study, it can be concluded that the internalization of Islamic values at MAN 1 Probolinggo is effective in shaping student discipline through integrative strategies that involve the exemplary behavior of educators, the integration of discipline values in Islamic Religious Education (IRE) learning, and daily habits based on pesantren culture. These three strategies complement each other, creating an internalization process that encompasses the cognitive, affective, and behavioral aspects of students, with

the pesantren environment as a reinforcer of religious awareness. The contribution of this study lies in reinforcing the perspective that effective value internalization must be carried out holistically and contextually, as well as offering a model of value internalization specific to pesantren-based madrasahs that can be used as a reference for character development in education, particularly in terms of student discipline. However, this research has limitations, including being conducted in only one educational institution and emphasizing the educators' perspective, while the subjective experiences of students and the influence of external factors such as family and technology have not been explored in depth. Therefore, further research is recommended to involve more research locations, use a comparative approach, and broaden the focus by examining the role of family and the influence of technology on student discipline. A combination of qualitative and quantitative approaches is also expected to provide a more complete picture.

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