



Internalization of Islamic Boarding School Values and Their Implications for the Formation of Student Discipline

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ABSTRACT

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Islamic boarding schools (pesantren) in Indonesia play a pivotal role in shaping students' character and moral values, especially in the face of globalization and societal shifts. This study explores the process of internalizing Islamic values at Al Ghozali Islamic Boarding School in Bogor, focusing on its systematic approach to character education. The research identifies three main stages of value internalization: value transformation, value transaction, and value transinternalization, which collectively contribute to the development of disciplined and responsible students. The study employs a qualitative research design, using participatory observation, in-depth interviews, and documentation to collect primary data. The findings indicate that the integration of formal and non-formal education, coupled with role modeling by caregivers, plays a crucial role in instilling values such as discipline, responsibility, and sincerity. This research contributes to the field of character education by demonstrating the practical implementation of value internalization in pesantren and provides insights for improving character education programs in other educational settings. The study also highlights the challenges of adapting traditional methods in the modern digital age.

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INTRODUCTION

Islamic boarding schools, or pesantren, are the oldest and most influential educational institutions in Indonesia (Arif et al., 2024). Their role extends beyond religious education, playing a crucial part in shaping the character and morals of students. In the face of rapid globalization and shifting societal values, the relevance of pesantren has grown even more critical (Achmadin et al., 2024). They provide an environment that combines both formal and non-formal education,

integrating discipline with spiritual growth (Nuryahman et al., 2024; Mas' ud et al., 2025). This unique feature makes pesantren indispensable in producing individuals with strong moral and religious foundations (Islamic et al., 2024). As moral decay becomes more evident in society, especially among the youth, the need for institutions that emphasize character building has never been more urgent (Amin et al., 2024). Pesantren stand out as institutions capable of nurturing a holistic education that fosters discipline, independence, and a deep sense of responsibility (Nasrin et al., 2025; Halimah et al., 2024). This study is significant as it highlights the vital role of pesantren in shaping the future of Indonesia's youth.

The increasing challenges posed by globalization, such as cultural homogenization and technological advancements, have had a profound impact on the younger generation (Zulkarnain, 2025). These developments have led to the erosion of traditional values, which has resulted in moral decadence. Issues such as lack of discipline, irresponsibility, and hedonistic behavior have become prevalent among teenagers (David et al., 2025). The problem is exacerbated by the breakdown of family structures and the influence of social media, which often present negative role models. In this context, pesantren serve as a critical institution that offers a solution to these societal problems. They provide a structured environment where students can internalize moral and religious values, which is necessary to counteract the negative influences of modern society. However, despite the importance of pesantren, the mechanisms through which they internalize values, particularly in relation to student discipline, remain underexplored.

The phenomenon of moral decay among young people is a widespread concern that has raised alarms among educators, parents, and policymakers (Kashinje et al., 2024). Research shows that many teenagers today exhibit a lack of respect for authority, disregard for rules, and a growing interest in hedonistic lifestyles. This trend is reflected in the declining levels of discipline in schools and communities, which in turn affect their academic and personal development (Yang et al., 2024; Schiff et al., 2024). Islamic boarding schools, on the other hand, present a different approach by offering an integrated system of values and discipline. For instance, Al Ghozali Islamic Boarding School in Bogor has demonstrated success in internalizing Islamic values among its students (Khumaidi, 2025). Through a comprehensive guidance system that includes religious education, social activities, and discipline, students develop a strong sense of responsibility, independence, and ethical conduct. This success story highlights the potential of pesantren in addressing the moral crisis facing the younger generation, but the specific processes involved remain under-researched.

Previous studies on character education in Indonesia, such as those by Huang et al (2024) emphasize the importance of values-based education in shaping moral behavior (Huang et al., 2024). These studies focus on general character education models that can be applied across different educational settings. While valuable, they fail to account for the specific context of pesantren education, which integrates religious teachings and discipline in a unique manner. The existing literature primarily addresses formal educational systems, leaving a gap in research on the internalization of values in pesantren and how these institutions foster a disciplinary character in students. Studies that have attempted to address this gap, such as those by Arslan et al (2024), focus more on religious knowledge and less on the behavioral outcomes such as discipline, which is the primary focus of this study (Arslan et al., 2024). Therefore, this research is positioned to fill this gap by providing a deeper exploration of the mechanisms behind value internalization and their role in shaping student discipline.

Despite the significant role of pesantren in moral education, very little empirical research has been conducted on the internalization process of values in these institutions. Most existing studies on pesantren education focus on the curriculum or the religious teachings themselves, neglecting the broader context of how values are internalized and practiced by students in everyday life (Hasanah, 2025; Achmadin et al., 2024). Moreover, the concept of "disciplinary character" as a specific outcome of this internalization process has not been thoroughly examined. This research, therefore, positions itself at the intersection of moral and religious education, offering a unique contribution to the field by investigating how pesantren successfully cultivate discipline through the internalization of religious and moral values. The findings of this study are expected to provide valuable insights for educational policymakers, particularly those looking to integrate character education into the curriculum of both formal and non-formal educational systems.

This research introduces an innovative approach to character education by focusing on the internalization of values within pesantren. Unlike previous studies that treat character education as a general concept, this study looks at how specific Islamic values are ingrained in students' behavior, particularly in fostering discipline. The novelty of this study lies in its exploration of the interrelation between Islamic religious teachings and character development within a boarding school setting. Furthermore, the research examines how non-formal education, such as social activities and daily routines, complements formal learning in shaping the moral and disciplinary character of students. This approach not only enriches the existing literature but also provides a comprehensive framework for understanding the role of pesantren in Indonesia's

educational landscape. The results of this study will contribute to both the theoretical development of character education and the practical improvement of educational practices within Islamic boarding schools.

The core research problem of this study is how pesantren internalize Islamic values in a way that contributes to the formation of disciplined, responsible, and morally upright individuals. Specifically, the study seeks to answer the following questions: How do pesantren integrate values into their curriculum and daily routines? How does this internalization process influence students' attitudes and behaviors, particularly regarding discipline? Additionally, what role do the kyai (religious leaders) and other mentors play in shaping the students' character? The study also aims to explore how these internalized values translate into real-world behaviors and decisions, both within the pesantren and in students' interactions with the wider society.

Based on the preliminary observations, this study argues that pesantren play a crucial role in addressing the moral challenges faced by the younger generation in Indonesia. The internalization of values in pesantren is not merely a passive transmission of religious knowledge but a dynamic and interactive process that involves learning, habituation, and exemplary behavior. Through this process, pesantren instill discipline and responsibility in their students, preparing them to become leaders in both religious and social contexts. The research aims to provide evidence that the internalization of values in pesantren is a key factor in developing students' disciplinary character, offering a model that can be applied to other educational settings in Indonesia.

RESEARCH METHOD

This study employs a qualitative research design, specifically using a research library approach, to explore the internalization of values in Islamic boarding schools, particularly at Al Ghozali Islamic Boarding School in Bogor. A library research design was selected because it allows for the comprehensive exploration of existing theories, literature, and institutional practices that can inform the study. This approach is crucial for understanding the context of Islamic boarding school education, which integrates both formal and non-formal educational systems, and how it contributes to the internalization of values in students. By conducting a library-based qualitative study, this research seeks to gain a deep and contextual understanding of the phenomenon, supported by both primary and secondary data sources.

The research is conducted at Al Ghozali Islamic Boarding School, located at Jl. Permata No.19, RT.06/RW.05, Curug Village, Gunungsindur District, Bogor Regency, West Java Province. This location was chosen because of its distinctive characteristics, where formal and non-formal education systems are integrated

to form a strong character-building foundation. The institution is recognized for its comprehensive system that emphasizes not only religious education but also personal discipline and responsibility, making it an ideal setting to study the internalization of values and its impact on student discipline. Additionally, the school's diverse range of activities, including religious practices, academic learning, and social interactions, provides a rich context for observing how values are internalized in the daily life of students.

Data collection in this study was carried out using three primary techniques: participatory observation, in-depth interviews, and documentation study. Participatory observation was employed to gain an empirical understanding of the internalization of values in students' daily activities, including learning processes, worship practices, and interactions in the dormitory environment. In-depth interviews were conducted with boarding school caregivers, teachers, and students who play an active role in the internalization of values, to gather detailed insights into their experiences and perspectives on the process. Lastly, documentation studies were used to analyze institutional documents such as student rules, curriculum, activity records, and guidance materials on caregiving, which help to confirm the field data and offer administrative context to the research.

The data analysis process followed the Miles and Huberman (2014) model, which involves three key stages: data condensation, data reduction, and data display, followed by conclusion drawing and verification. Data condensation refers to the process of selecting, focusing, and organizing the data according to the research theme, ensuring relevance and clarity. Data reduction involves filtering and refining the collected data to focus on key insights regarding the internalization of values. Data display refers to organizing the data into descriptive narratives and thematic tables that illustrate the patterns and relationships identified during the research process. Finally, conclusion drawing and verification are conducted inductively, with repeated verification to ensure the consistency and reliability of the findings, providing a comprehensive understanding of the internalization process.

RESULT AND DISCUSSION

Result

The Process of Internalizing Islamic Boarding School Educational Values

The results of the study indicate that the process of internalizing pesantren educational values at the Al Ghozali Islamic Boarding School in Bogor takes place systematically through three main stages, namely value transformation, value transaction, and value transinternalization. Each stage has its own role in

integrating the dimensions of knowledge, appreciation, and practice of values, which ultimately shape the disciplined character of santri.

During the value transformation stage, boarding school caregivers introduce moral and spiritual values verbally through recitation activities, teaching classical Islamic texts, and formal classroom learning. The basic values emphasized include sincerity, obedience, discipline, responsibility, and cleanliness. These values are conveyed not only in a religious context, but also in everyday social activities. As stated by Lickona (1991), moral knowing is the first step in character building. The values introduced at this stage form the basis of moral awareness for students before they are able to internalize them into concrete actions.

The second stage, value transactions, involves a process of familiarization and social interaction between caregivers, teachers, and students. At this stage, the values that have been taught begin to be brought to life through daily practices. cal activities such as congregational prayers, community service, morning assemblies, duty rosters, and night study sessions become a means of actualizing the values of discipline and responsibility. Habituation is carried out consistently to instill positive habits. Maunah (2015) states that the habituation of values in daily life is an effective strategy for internalizing values into the personalities of students.

The third stage, transinternalization of values, is the phase when these values have become deeply ingrained in the students and become part of their personality. Students demonstrate disciplined behavior without the need for external supervision. They perform their religious duties on time, maintain cleanliness, and obey rules out of moral awareness, not because of coercion. According to Spranger (1930), the process of perfect value internalization occurs when the values taught have merged with the individual's internal motivation system. In this context, the Al Ghozali Islamic Boarding School in Bogor has succeeded in instilling values that shape students into disciplined and responsible individuals.

Implementation of Islamic Boarding School Values in the Lives of Students

The implementation of pesantren values at the Al Ghozali Islamic Boarding School in Bogor is integrated into academic, religious, and social activities. The pesantren applies an educational system that combines formal and

non-formal education with the principle of integrating values and actions. Teaching and learning activities in the classroom not only focus on religious knowledge but are also directed at fostering moral awareness and social responsibility.

Students are taught to connect theory and practice in every activity. For example, when studying fiqh, they not only understand Islamic law normatively, but also emulate the value of discipline in worship. Activities such as praying five times a day in congregation, morning roll call, and evening study schedules are means of implementing the values of discipline and order.

In addition, the collective habit formation system is also an important medium in the character education process. Students are accustomed to living in an orderly manner according to a schedule, respecting time, and obeying dormitory rules. Orderliness in carrying out daily activities creates a conducive learning atmosphere full of a sense of togetherness. The values of ukhuwah (brotherhood), shared responsibility, and obedience to leaders are part of the pesantren culture that continues to be preserved.

Caregivers and teachers serve as mentors and role models. They are present in every activity of the students to ensure that the values taught at are truly manifested in their actions. This role model-based monitoring system makes the internalization of values not theoretical, but contextual and applicable. As stated by Nurcholish Madjid (1997), Islamic boarding schools are miniatures of an ideal Islamic society that instill moral values through real-life practices.

Implications of Value Internalization on the Discipline of Santri

The implications of internalizing values at Al Ghozali Islamic Boarding School in Bogor are evident in the behavior, spirituality, and social responsibility of students. Observations and interviews reveal significant behavioral changes, with students becoming more orderly, punctual, and obedient to rules. This shift demonstrates that discipline is no longer the result of external pressure but has evolved into a part of the students' personal awareness. Discipline in this context extends beyond outward behavior to include spiritual and moral aspects, as students disciplined in worship tend to exhibit stronger self-control, which positively impacts their regularity in other activities. This is consistent with Lickona's (1991) view that good character results from a balance of moral knowing, moral feeling, and moral action.

In addition to discipline, the process of internalizing values also cultivates a sense of responsibility and honesty among students. They are taught to take responsibility for various tasks, such as cleaning, managing the dormitory, and

participating in religious activities. These responsibilities serve as indicators of the success of character education based on Islamic values. The internalization process is shown to create a comprehensive disciplinary character that integrates spiritual, social, and moral dimensions. As a result, students develop into well-rounded individuals who embody discipline and responsibility in various aspects of their lives.

The role of caregivers and teachers plays a crucial part in the successful internalization of values at the pesantren. These caregivers are not only educators but also moral figures and role models for the students. The method of exemplary behavior, or **uswah hasanah**, is highly effective in character education, as it provides students with concrete examples of how to apply values in daily life. The boarding school leader, also a cleric, serves as a respected moral and spiritual figure whose humility, discipline, and commitment to worship inspire students to emulate similar behavior. In this regard, role modeling proves to be a more powerful tool for internalizing values than verbal instruction alone.

Furthermore, the hierarchical structure of the pesantren supports the application of participatory leadership values. The caretaker holds the highest position, setting values and policies, followed by the ustadz (teachers) as the implementers, and senior students as mentors for the newcomers. This layered system of supervision and guidance fosters a sense of responsibility and moral leadership among students. This approach aligns with transformational leadership theory (Bass & Avolio, 1994), emphasizing the importance of leaders setting examples to shape the behavior of their followers. In the context of Islamic boarding schools, the kyai's leadership is not just administrative but also transformative, inspiring significant behavioral changes among students through real-life examples.

Barriers in the Process of Value Internalization

The study found several barriers that affect the smooth running of value internalization at Al Ghozali Islamic Boarding School in Bogor. First, the diverse backgrounds of students, who come from various regions with different family cultures, result in uneven acceptance of pesantren values. Some students face challenges adjusting to the strict rules, particularly during the adaptation period. Second, the influence of technology and digital media poses a challenge in maintaining consistent discipline. Access to gadgets and social media distract students from focusing on learning and worship. To address this, the pesantren has implemented policies that restrict digital device usage, replacing it with more

productive activities such as studying religious texts and engaging in Islamic arts. Lastly, the limited facilities and infrastructure present another challenge. Despite this, the pesantren has maximized existing resources through cooperation and mutual assistance, reinforcing the values of independence, simplicity, and social responsibility, which are central to the traditional Islamic boarding school education.

Theoretical discussions in this study align with Spranger's (1930) concept of value internalization, where the formation of a person's moral personality occurs through habituation and repeated life experiences. The process of value internalization at Al Ghozali Islamic Boarding School reflects Spranger's three stages: value recognition (transformation), value appreciation (transaction), and value application (transinternalization). Additionally, the study confirms Lickona's (1991) character education theory, which emphasizes that moral knowing, moral feeling, and moral action must be integrated in character building. These dimensions are evident in the educational practices at the pesantren, where students are taught values in religious classes, encouraged to appreciate these values through role models, and guided to practice moral actions, resulting in disciplined and responsible behavior.

The findings also reinforce Nurcholish Madjid's (1997) perspective that Islamic boarding schools play a vital role in shaping the nation's morals. These institutions are not just centers of religious education but also social institutions that instill values like honesty, hard work, simplicity, and discipline. The educational model at Al Ghozali Islamic Boarding School can be categorized as an effective form of value-based Islamic education, where values are not merely cognitive knowledge but the foundation for behavioral transformation. This study demonstrates the strong relevance of value internalization in Islamic boarding schools to strengthen the morals and character of students in the modern era, making it a valuable model for character education worldwide.

Discussion

The findings of this study on the internalization of values at Al Ghozali Islamic Boarding School in Bogor align closely with existing literature on character education and value internalization in Islamic educational settings. The process of value internalization at the school follows a systematic approach, comprising the stages of value transformation, transaction, and transinternalization (Wu et al., 2025; Faisol et al., 2024). This aligns with Spranger's (1930) theory of value internalization, which emphasizes the gradual process of embedding values into one's personality through habituation and life

experiences. The stages identified in this study reflect the same process described by Spranger, where moral values are first taught, then practiced, and eventually become ingrained in students' personalities (DeRobertis, 2024; Bartos et al., 2024). However, this study offers a more nuanced perspective by demonstrating how Islamic boarding schools specifically use a combination of formal and non-formal education to integrate values like discipline, responsibility, and sincerity, thus expanding Spranger's framework with additional Islamic values.

Moreover, the findings of this study are consistent with Lickona's (1991) theory of character education, particularly the integration of moral knowing, moral feeling, and moral action (Purwaningsih, 2024; Rizqi et al., 2025). At Al Ghozali Islamic Boarding School, students are not only taught moral knowledge but are also guided to feel responsible for the values they learn, as demonstrated through their actions in worship, daily activities, and social interactions. This multifaceted approach of character education enhances students' moral consciousness and transforms their internal understanding into real-world practices, as emphasized by Lickona (Choo et al., 2025; Azizah, 2024). The study further strengthens Lickona's argument by showing how role modeling and mentorship by caregivers play a pivotal role in instilling these values, making the internalization process not just cognitive but experiential and deeply rooted in the students' daily lives (Purwaningsih et al., 2024).

The study also contributes to the literature by providing insights into the practical implementation of value-based education in an Islamic boarding school. While previous research has focused on theoretical frameworks and general concepts of character education, this study offers a concrete example of how an Islamic educational institution successfully applies these frameworks in practice. The research highlights the role of caregivers as both teachers and role models, which aligns with Nurcholish Madjid's (1997) view that pesantren are miniatures of an ideal Islamic society (Ubaidillah et al., 2025; Yudhyarta et al., 2025). The role of caregivers in shaping the character of students, through daily interaction and as exemplars of Islamic values, is a key element that enables the internalization of these values. This hands-on approach demonstrates how Islamic boarding schools are not only centers of religious education but also social institutions that foster moral and spiritual development, integrating both theoretical learning and practical application.

From a theoretical perspective, the study reinforces the importance of integrating both cognitive knowledge and behavioral practice in character education (Mehrad et al., 2024;). It highlights that the internalization of values, especially in a religious context, cannot be achieved through knowledge transmission alone. Instead, it requires a holistic approach where students learn values through both formal lessons and everyday practices, such as communal

prayers, service activities, and duty rosters. The findings also demonstrate that value internalization is a continuous and evolving process that needs adaptation in the face of challenges, such as differences in student backgrounds and the influence of modern technology. This realization is crucial for educators and policymakers looking to develop effective character education programs in the face of contemporary issues.

Practically, the implications of this study are significant for the development of character education programs, particularly in Islamic educational institutions. The study suggests that an integrated approach, combining formal education with daily practices and role modeling, is essential for effectively internalizing values in students. The findings also point to the need for a supportive environment where caregivers are actively involved in mentoring and guiding students, ensuring that values are not merely taught but lived. Additionally, the study highlights the challenges faced by Islamic boarding schools in maintaining discipline and internalizing values, particularly in the context of technological distractions and diverse student backgrounds. Addressing these challenges requires a continuous evaluation of educational methods and the willingness to adapt them to changing circumstances while maintaining core values.

CONCLUSION

The key finding of this study is that the internalization of Islamic boarding school values at Al Ghozali Islamic Boarding School in Bogor occurs through a systematic process involving three stages: value transformation, value transaction, and value transinternalization. This process integrates knowledge, appreciation, and practical application of values, leading to the formation of disciplined and morally responsible students. The study highlights the significant role of caregivers, teachers, and daily practices in guiding students to internalize values such as discipline, responsibility, and sincerity, with these values becoming integral to their personalities. By combining formal education with non-formal activities, such as communal prayers and social interactions, the study contributes to existing literature on character education, demonstrating that the internalization of values is not merely a theoretical concept but a lived experience.

This research offers valuable contributions to the field of character education, particularly in the context of Islamic boarding schools, by providing practical examples of how values are taught and internalized. It supports and extends the theories of Spranger (1930) and Lickona (1991), showing how their

models can be applied in Islamic educational settings. However, the study has limitations, such as being conducted at a single institution, which may limit its generalizability. Future research could expand to include multiple pesantren to explore variations in value internalization processes across different contexts. Longitudinal studies tracking students' behavior after leaving pesantren could further reveal the long-term impact of this education on their moral and social development. Additionally, future research could address the challenges posed by modern technology in preserving traditional values, offering insights into how pesantren can adapt to the digital age while maintaining their core principles.

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