

Internalization of the Character of Piety at the As-Shidqu Kuningan Islamic Boarding School

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ABSTRACT

This research is motivated by the gap between religious understanding and religious practices of some students at the As-Shidqu Kuningan Islamic Boarding School, such as inconsistencies in participating in congregational prayers, qiyām al-layl, recitation, and violations of pesantren discipline. This study aims to analyze the process of internalizing the character of piety through learning Tafsir Jalalain on QS Al-Baqarah verses 1–5. This research uses a qualitative approach with a case study type. The research subjects were selected purposively, consisting of kiai, two Tafsir Jalalain teaching ustaz, and four students. Data were collected through participatory observation, in-depth interviews, and documentation studies, then analyzed using the Miles and Huberman model through data reduction, data presentation, and conclusion drawn. The results of the study show that the internalization of the character of piety takes place through the integration of religious learning, worship habits, kiai examples, ta'zhīm culture, discipline, and ta'zīr system. This process is in line with the Social Construction Theory of Peter L. Berger and Thomas Luckmann, namely the externalization of values by kiai and ustaz, the objectification of values in pesantren culture, and the internalization of values into the awareness and behavior of students. This study concludes that the formation of pious character requires a consistent, collective, and sustainable religious environment.

I. INTRODUCTION

The development of digital technology and the rapid flow of information have brought major changes in the behavior patterns, value orientation, and religious practices of the younger generation. Access to the internet, social media, and popular culture provides opportunities for broadening of horizons, but at the same time also presents serious challenges to the formation of students' religious character, discipline, and morals. In the context of Islamic education, this challenge is increasingly important because the purpose of education is not only directed at the cognitive mastery of religious knowledge, but also at the formation of a personality that is pious, obedient to worship, disciplined, polite, and able to stay away from behavior that is contrary to Islamic values [1].

Pesantren as an Islamic educational institution has a strategic position in shaping the character of students. Law Number 18 of 2019 concerning Islamic Boarding Schools emphasizes that Islamic boarding schools are community-based institutions that instill faith and piety in Allah Swt., instill noble morals, and uphold the Islamic teachings of rahmatan lil 'alamin through education, da'wah, example, and community empowerment. Thus, pesantren not only function as a place for the transmission of religious knowledge, but also as a space for habituating values, forming religious culture, and internalizing Islamic characters in the daily lives of students [2].

However, the reality on the ground shows that the process of forming the character of piety does not always go ideally. At the As-Shidqu Kuningan Islamic Boarding School, there are still a number of student behaviors that show inconsistencies between religious understanding and daily practice. Based on the researcher's initial observations on November 11-23, 2025, out of around 424 students, there were around 159 students who showed irregularities in participating in qiyamullail, congregational prayers, sunnah fasting, and mandatory pesantren activities. An initial interview with one of the administrators also showed that some students did not pay attention to the time that had been set by the pesantren, for example, sleep time was used to play. In addition, there are still undisciplined behaviors, negligence in worship, low politeness in interactions, non-compliance with rules, smoking, and abuse of the internet for activities that are not useful. This phenomenon shows that there is a gap between the normative understanding of piety and the religious behavior of students in real life.

Conceptually, piety is the core of Islamic education because it includes faith, obedience to Allah, the implementation of worship, moral awareness, and the ability to stay away from His prohibitions. QS Al-Baqarah verses 1-5 provide a fundamental picture of the character of a pious person, namely believing in the unseen, establishing prayer, providing some sustenance, believing in the revelation revealed to the Prophet Muhammad and previous prophets, and believing in the hereafter. These verses are an important basis for fostering the character of students so that they not only understand the teachings of Islam textually, but are also able to realize them in an attitude of discipline, responsibility, politeness, obedience to worship, and adherence to the values of the pesantren [3].

In the tradition of Islamic boarding schools, the study of the yellow book, including Tafsir Jalalain, has an important position as a medium of transmission of Islamic knowledge. Tafsir Jalalain is widely known in the Islamic boarding school tradition because its presentation is concise, concise, and easy to use in learning elementary-intermediate interpretation. The study of the practice of reading Tafsir Jalalain in Islamic boarding schools shows that this book not only functions as a material for the study of texts, but also as part of living interpretation, namely the process of receiving, meaning, and practicing the Qur'an in the life of the Islamic boarding school community [4]. Therefore, learning QS Al-Baqarah verses 1–5 through Tafsir Jalalain has the potential to be a strategic means to connect the understanding of tafsir with the formation of the character of the piety of the students.

A number of cutting-edge research in the last ten years has emphasized the importance of internalizing values and character education in Islamic boarding schools and educational institutions. Djamaluddin Perawironegoro et al. examined the internalization of Islamic boarding school values based on dormitory management and showed that internalization takes place through the provision of knowledge, examples, habituation, and life practices in the dormitory environment [5]. Another study on dormitory management in Islamic boarding schools confirms that dormitory management has an important role in fostering the affective and psychomotor aspects of students through life together

with friends, teachers, and kiai [6]. The study of character education in the tradition of pesantren also shows that pesantren has a strong tradition of habituation to form students with noble character [7]

Another relevant study discusses the strategies of PAI teachers in instilling Islamic character during the pandemic, which emphasizes the importance of exemplary approaches, habituation, and educational processes in shaping student behavior [8]. Meanwhile, a study of the learning model of moral beliefs in the online education system shows that moral beliefs education is still seen as an important subject in forming students with noble character, even though they face the challenge of changing learning media [9]. Research on Generation Z's perception of religious moderation also shows that younger generations have an open character, but are not always comfortable with religious systems that are perceived as too binding, so religious education needs to be packaged in a relevant way to their experiences [10].

Although these studies make important contributions, there are still gaps that need to be filled. First, most of the previous research on character education, pesantren values, or religious habits in general, has not specifically examined the internalization of the character of piety based on certain verses in the Qur'an. Second, research on Tafsir Jalalain in Islamic boarding schools highlights the practice of study or public reception of the recitation of tafsir, but has not specifically linked it to the formation of the character of the piety of students. Third, previous research has not explained in depth how the values of QS Al-Baqarah verses 1-5 are externalized by kiai or teachers through Tafsir Jalalain learning, objectified into the culture and rules of Islamic boarding schools, and then internalized into the awareness and behavior of students.

Based on this gap, this study has a novelty in the focus of the study, which is to analyze the internalization of the character of piety through the study of Tafsir Jalalain on QS Al-Baqarah verses 1-5 at the As-Shidqu Kuningan Islamic Boarding School. The uniqueness of this research lies in the combination of the study of interpretation, Islamic character education, and the social context of Islamic boarding schools. This research not only examines the meaning of piety in Tafsir Jalalain, but also traces how the meaning is understood by students, constructed in pesantren culture, and manifested in daily behavior.

The main problem is the lack of optimal internalization of the character of piety in some students of the As-Shidqu Kuningan Islamic Boarding School, as seen in the inconsistency of worship, lack of discipline in participating in mandatory activities, violation of rules, smoking, and abuse of the internet. Thus, this study aims to analyze in depth the process of internalizing the character of piety in the students of the As-Shidqu Kuningan Islamic Boarding School through the study of Tafsir Jalalain on QS Al-Baqarah verses 1-5, including students' understanding of the meaning and characteristics of pious people, the process of instilling piety values in learning activities and pesantren culture, factors that support and hinder the formation of piety character, and the contribution of Tafsir Jalalain learning in strengthening religious attitude, discipline, obedience to worship, and morals of students in daily life.

II. RESEARCH METHODS

This study uses a field research design with a qualitative approach of the case study type. This approach was chosen because the research focuses on a deep understanding of the process of internalizing the character of piety in the natural context of pesantren life, especially through the study of Tafsir Jalalain on QS Al-Baqarah verses 1–5. The location of the research is the As-Shidqu Kuningan Islamic Boarding School, West Java, with purposively selected research subjects, namely informants who are directly involved in learning interpretation and character development of students. The research informants consisted of one kiai or pesantren leader, two Tafsir Jalalain teachers, and four students who had participated in tafsir studies and were involved in Islamic boarding school religious activities [11]. The object of this research is the process of internalizing the character of piety which includes the understanding of the value of piety, the learning process of Tafsir Jalalain, the habituation of values in pesantren culture, and the manifestation of piety character in the daily behavior of students. This design is in accordance with methodological data which states that the research was conducted as a qualitative field research case study at the As-Shidqu Kuningan Islamic Boarding School with the subject of seven informants consisting of kiai, tafsir teachers, and students.

Data collection techniques were carried out through participatory observation, in-depth interviews, and documentation studies. Participatory observation is used to directly observe the learning process of Tafsir Jalalain, bandongan activities, sorogan, student deliberation, daily worship activities, discipline, social interaction, and pesantren culture that supports the formation of piety character. In-depth interviews were conducted in a semi-structured manner with kiai, ustaz teachers, and students to explore their understanding, experiences, and views on the meaning of piety and its internalization process. The documentation study was used to study the book Tafsir Jalalain QS Al-Baqarah verses 1–5, pesantren curriculum documents, activity schedules, rules, teaching materials, and documentation of religious activities. The main instrument in this study is the researcher himself as a human instrument, assisted by observation guidelines, interview guidelines, documentation guidelines, field notes, and audio recording tools with the consent of the informant. The validity of the data was checked through source triangulation and technical triangulation, namely comparing data from kiai, ustaz, and students and matching the results of observations, interviews, and documentation.

Data analysis is carried out interactively from the data collection process to drawing conclusions. The analysis techniques used refer to the Miles and Huberman model, namely data reduction, data presentation, and conclusion drawing and verification [12]. At the data reduction stage, the researcher selects and groups data that is relevant to the focus of the research, such as students' understanding of piety, Tafsir Jalalain learning methods, worship habits, discipline, and student behavior. The data is then presented in the form of a descriptive description to describe the process of systematically internalizing the character of piety. Furthermore, conclusions were drawn and verified through re-checking the field data. The analysis is also directed using the Social Construction Theory of Peter L. Berger and Thomas Luckmann, so that the process of internalizing the character of piety

is understood through three stages, namely the externalization of the value of piety by kiai and ustaz in learning, the objectification of values in the culture and rules of the pesantren, and the internalization of values into the awareness and behavior of students in daily life.

III. RESULTS AND DISCUSSION

Results

The internalization of the character of piety in the As-Shidqu Islamic Boarding School takes place through an integrated educational process between religious learning, worship habits, pesantren culture, kiai examples, and the student life system that runs continuously for twenty-four hours. This process does not only occur in teaching and learning activities, but is integrated with all activities of students' daily lives. Based on the results of observations, pesantren implements an educational system based on structured and disciplined religious habits. The activities of the students began before dawn through *qiyām al-layl* activities, followed by congregational dawn prayers, book recitation, madrasah diniyah, deliberations, to strictly scheduled evening activities. This pattern of life forms a religious atmosphere that continuously directs students to practice life that is close to piety values.

The formation of pious character is not only carried out through the delivery of religious materials, but also through a consistent habituation system. Students are accustomed to maintaining time discipline, participating in all mandatory activities, maintaining environmental cleanliness, and complying with the rules of the Islamic boarding school. This habit slowly forms a pattern of religious behavior that becomes part of the daily life of students. In addition, Islamic boarding schools implement a system of rules and *ta'zīr* as part of character development. Violations found include late participation in worship, not attending recitations, and other disciplinary violations. Students who violate are given educational punishments such as cleaning the environment, reading additional Qur'an, or carrying out pesantren service duties. The system aims to instill responsibility and discipline in students.

Based on the results of the interview, Kiai explained that the main goal of pesantren education is not only to make students understand religious science theoretically, but to form a person who is pious and moral in daily life. Kiai NB said: "The purpose of mondok is not only so that students can read books, but how knowledge enters into behavior. Students must be accustomed to praying in congregation, respecting teachers, maintaining manners, discipline, and fear of violating religious rules." The statement shows that the concept of piety in Islamic boarding schools is not only understood in the aspect of worship rituals, but also includes the formation of morals, discipline, self-control, and moral awareness of students.

The same thing was conveyed by Ustaz MR who explained that the formation of pious character is carried out through habituation and supervision that takes place every day. He stated: "In Islamic boarding schools, students are formed through routine. From waking up to going back to sleep, everything is arranged. Over time, the activity became a habit and eventually formed a character."

The results of the observation also show that the culture of respect for kiai and teachers is an important part of the process of internalizing the character of piety. The students are used to kissing the teacher's hand, maintaining politeness when speaking, sitting orderly during recitation, and showing the attitude of *ta'zhīm* to the community. This attitude is formed through an example that continues to be practiced in the life of the Islamic boarding school.

In social life, the internalization of the character of piety can be seen through a culture of simple living, mutual cooperation, and concern between students. Roan activities, eating together, helping sick friends, and cooperation in pesantren activities show that the value of piety is not only manifested in a vertical relationship with Allah, but also in social relations between others. In addition to through the habituation and culture of the Islamic boarding school, the internalization of the character of piety is strengthened through the learning of the yellow book, especially Tafsir Jalalain. In the recitation activities, the kiai not only explain the meaning of the verses, but also relate them to the behavior of the students' lives, such as the importance of congregational prayer, maintaining sincerity, time discipline, and maintaining morals to others. This process makes religious learning not stop at the cognitive aspect, but is directed at the formation of awareness and the practice of values in real life.

Table 1. The Process of Internalizing the Character of Piety Based on the Theory of Social Construction

Stages Social Construction	Form of Activity	The Value of Formed Piety
Externalization	Book study, kiai advice, ustaz instruction, example of worship	Understanding of worship, discipline, manners, and morals
Objectivity	Islamic boarding school rules, congregational prayers, <i>qiyām al-layl</i> , <i>ta'zīr</i> , <i>ta'zhīm</i> culture	The value of piety becomes the culture and collective rules of pesantren
Internalization	Awareness of worship, personal discipline, maintaining manners, and self-control	The value of piety is embedded into the character and behavior of the students

Discussion

Based on the results of the research, the internalization of the character of piety in the As-Shidqu Kuningan Islamic Boarding School takes place through an integrated educational process between religious learning, worship habits, pesantren culture, kiai examples, discipline, *ta'zīr* system, and the life of students that runs for twenty-four hours. This process does not only occur in formal learning spaces, but is integrated with all activities of students' daily lives. This shows that the education of pious character in pesantren is not sufficiently understood as a process of transferring religious knowledge, but as a process of forming religious awareness, habits, and behaviors that take place continuously in the social environment of pesantren [13].

These findings show that the As-Shidqu Islamic Boarding School builds the character of piety through a holistic education system. The activities of the students start before dawn through qiyām al-layl, congregational dawn prayers, book recitation, madrasah diniyah, deliberations, cleaning activities, to scheduled night activities. The structured pattern of life forms a religious atmosphere that allows students to live in the rhythm of worship, discipline, and adherence to pesantren values. In this context, pesantren function as an educational environment that not only teaches values, but also forces those values to be present in daily practice [14]. Pesantren has two main focuses, namely learning the yellow book as a cognitive aspect and dormitory education as the formation of affective and psychomotor aspects of students through life with kiai, teachers, and peers [1].

The internalization of the character of piety in the As-Shidqu Islamic Boarding School appears strong through the habituation system. Students are accustomed to maintaining congregational prayers, participating in recitations, maintaining cleanliness, respecting teachers, obeying schedules, and complying with pesantren rules. This habituation forms a pattern of behavior that is carried out repeatedly until it becomes a religious habit. In character education, habituation has an important position because character is not enough to be formed through knowledge, but must be trained through consistent practice. The character of students is easier to form if moral values are not only conveyed verbally, but are practiced continuously in the educational environment [15].

In addition to habituation, the example of kiai is an important element in internalizing the character of piety. Based on the results of the interview, Kiai NB stated that the purpose of mondok is not only for students to be able to read books, but for knowledge to enter into behavior. This statement shows that pesantren education is directed at the transformation of knowledge into charity. Religious science does not stop at the ability to understand texts, but must be reflected in congregational prayers, manners to teachers, discipline, and awareness not to violate religious rules. Thus, the concept of piety in the As-Shidqu Islamic Boarding School is not only understood as a human ritual relationship with Allah, but also as a unity between faith, worship, morals, discipline, responsibility, and self-control [16].

The internalization of pesantren values is carried out through planning, implementation, organization, and evaluation of daily activities in the dormitory. The value of the pesantren is reflected in orderly activities and carried out with responsibility by the management and students [5]. The formation of piety character in the As-Shidqu Islamic Boarding School can be understood as a managerial and cultural process at the same time, because the values of piety are not only taught, but also regulated, scheduled, supervised, and evaluated in the lives of students. Learning Tafsir Jalalain has an important role in strengthening the internalization of the character of piety. In the recitation activities, the kiai not only explains the meaning of the verses textually, but also relates them to the lives of the students, such as the importance of congregational prayer, maintaining sincerity, time discipline, obeying the rules, respecting the teacher, and maintaining morals to others [17]. This shows that learning tafsir in Islamic boarding schools is not only cognitive, but also normative and

applicative. Tafsir Jalalain is a medium to connect the text of the Qur'an with the practice of the life of students [15]. Tafsir Jalalain in Islamic boarding schools also shows that this book has an important position in the tradition of Islamic boarding schools and is part of the practice of living the Qur'an, because the recitation of tafsir is not only understood as the reading of the text, but also as a process of accepting and practicing the values of the Qur'an in the life of the Islamic boarding school community [16].

QS Al-Baqarah verses 1-5 provide a normative basis for the character of pious people, namely believing in the unseen, establishing prayers, providing some sustenance, believing in revelation, and believing in the hereafter. These values are reflected in the education system of the As-Shidqu Islamic Boarding School through the habit of worship, strengthening manners, ta'zhīm culture, simple living, and social concern. The character of piety formed in pesantren is not only oriented to individual worship, but also includes social behavior. This can be seen in roan activities, eating together, helping sick friends, cooperation in pesantren activities, and caring between students. The value of piety here has vertical and horizontal dimensions: obedience to Allah and good behavior towards others [18].

If analyzed with the Social Construction Theory of Peter L. Berger and Thomas Luckmann, the process of internalizing the character of piety in the As-Shidqu Islamic Boarding School takes place through three stages, namely externalization, objectification, and internalization. The stage of externalization occurs when the kiai and ustaz convey the values of piety through the study of the book, advice, direction, example, and guidance in the life of the students. At this stage, the value of piety is introduced as a religious teaching that must be understood and practiced. Kiai and ustaz play the role of the main agents who express religious values into the language of education, moral advice, and examples of daily behavior [19]. Kiai NB's statement that science must enter into behavior shows that the externalization of the value of piety does not only take place through speech, but also through the orientation of pesantren education as a whole.

The objectification stage occurs when the values of piety taught change into the social and cultural system of the pesantren collectively. The value of piety is no longer only an individual advice, but is institutionalized in the rules, activity schedules, the obligation of congregational prayers, qiyām al-layl, the recitation of the book, the culture of ta'zhīm to teachers, and the ta'zīr system. At this stage, pesantren form an objective reality that regulates the behavior of students. Students are not only told that congregational prayer is important, but they live in a system that requires and habits congregational prayers. Students are not only taught the importance of manners, but they live in a culture that demands politeness from kiai, ustaz, and fellow students, the value of piety becomes a real social structure and binds the lives of students [20].

The ta'zīr system in the As-Shidqu Islamic Boarding School can also be understood as part of the objectification of values. Based on the results of the study, violations such as being late to join worshippers, not attending recitations, and other disciplinary violations were given educational punishments, such as cleaning the environment, reading additional Qur'an, or carrying out pesantren

service duties. Ta'zīr is not solely intended as a punishment, but as an educational mechanism so that students understand the consequences of violations and learn to be responsible. In the context of character education, educational punishments like this serve to strengthen moral awareness, discipline, and adherence to common values. Pesantren play a role through character education, character formation encouragement, and character formation of students [21].

The internalization stage occurs when the values that have become the culture of the pesantren are accepted as the personal consciousness of the students. At this stage, students begin to carry out worship, maintain manners, participate in pesantren activities, and control behavior not only because they are supervised, but because awareness arises from within. Internalization is seen when students begin to get used to praying in congregation, feel uncomfortable if they leave compulsory activities, maintain politeness of speech, respect teachers, and be able to control themselves in social life [22]. Ustaz MR's statement that students are formed through a routine from waking up to going back to sleep shows that character is born from a continuous routine. Over time, activities that were initially rules became a habit, then developed into character.

The internalization of the character of piety in the As-Shidqu Islamic Boarding School shows that religious character is not formed instantly. The character of piety is born through a long, repetitive social process, and is supported by a conducive environment. Pesantren is a social space where religious values are instilled, institutionalized, and lived. In this context, pesantren education has power because all dimensions of student life become educational media: classrooms, mosques, dormitories, pesantren yards, kitchens, cleaning activities, deliberations, and daily interactions. Pesantren have a unique approach and methodology to education because they are able to transmit Islamic values holistically through teaching, habituation, and life practices [23].

Islamic education is seen as able to provide an effective alternative in instilling an understanding of the importance of moral education in people's lives [24]. In the context of the As-Shidqu Islamic Boarding School, moral education is manifested through the habituation of manners to teachers, respect for the kiai, politeness in speaking, social concern, and the ability to control oneself. This means that the character of piety is not only measured by the intensity of ritual worship, but also by the social morals of the students [25].

The integration of knowledge must start from thoughts, understanding, and beliefs. In the context of the As-Shidqu Islamic Boarding School, the integration appears when the understanding of interpretation does not stop at mastering the meaning of the verses, but is linked to the beliefs, behaviors, and life culture of the students. The study of Tafsir Jalalain is a means of integration between knowledge, faith, and charity. Students not only learn to understand the meaning of piety, but are also trained to live the value of piety in worship, discipline, manners, and social life [26].

The findings of this study are also important if they are related to the challenges of the younger generation in the digital era. The younger generation has an open character, but is not always comfortable with a religious system that is perceived as too binding. In the context of the As-Shidqu

Islamic Boarding School, this challenge can be seen from the presence of some students who are less disciplined, play during breaks, smoke, or abuse the internet [27]. Therefore, the internalization of the character of piety is important so that students are not only obedient because of the rules, but have moral and spiritual awareness to direct themselves in the midst of technological currents and social changes [28].

Islamic Religious Education Teachers in instilling Islamic character. The study found that character formation is done through example, advice, and habituation. These three elements are also evident in the As-Shidqu Islamic Boarding School: the kiai provides an example, the ustaz provides advice and direction, while the pesantren provides a system of worship habituation and discipline [29]. Thus, the success of internalizing the character of piety is largely determined by the synergy between educator figures, religious materials, and the educational environment.

The learning model of moral beliefs in the online education system emphasizes that moral beliefs education is an important subject in producing students with noble character. These findings reinforce that religious learning should be directed at the formation of morals, not just the delivery of material [30]. At the As-Shidqu Islamic Boarding School, learning Tafsir Jalalain is not only positioned as a textual study, but also a medium for the formation of faith, worship, morals, and discipline of students.

The involvement of the entire pesantren environment is also an important factor in the internalization process. Santri is formed through interaction with kiai, ustaz, peers, administrators, rules, and pesantren culture. The importance of learning strategies and collaboration between religious teachers, accompanying teachers, and school principals so that religious education can run effectively [9]. Although the context is different, the principle of collaboration is relevant to Islamic boarding schools, because the formation of pious character also requires the involvement of many parties in one educational ecosystem.

Choosing the right learning model can increase the effectiveness of the educational process. In the context of the As-Shidqu Islamic Boarding School, the effectiveness of learning does not lie in learning technology, but in the integration of pesantren methods such as bandongan, sorogan, deliberation, advice, example, and habituation [18]. This means that learning interpretation is effective because it does not stand alone, but is supported by a consistent pesantren life system. Teachers' expertise in developing and using learning strategies that are in accordance with the material can increase learning effectiveness. In the learning of Tafsir Jalalain at the As-Shidqu Islamic Boarding School, the strategy of kiai and ustaz appears in how to relate the content of the verse to the reality of the life of the students. This makes the tafsir material not abstract, but close to the experience of the students, such as the discipline of prayer, manners to the teacher, and responsibility for the rules of the pesantren [19].

IV. CONCLUSION

The internalization of the character of piety at the As-Shidqu Kuningan Islamic Boarding School takes place through an integrated educational process between learning Tafsir Jalalain, worship habits, the example of kiai and ustaz, pesantren rules, ta'zhīm culture, and the life of students that runs continuously in the pesantren environment. The values of piety contained in QS Al-Baqarah verses 1-5 are not only understood by students as religious knowledge, but are also directed to real awareness and behavior, such as the discipline of congregational prayer, participating in mandatory activities, maintaining manners to teachers, self-control, living simply, and caring for others. These findings support the Social Construction Theory of Peter L. Berger and Thomas Luckmann, because the process of forming pious character takes place through the stages of externalization of values by kiai and ustaz, objectification of values in the culture and rules of Islamic boarding schools, and internalization of values into the personal character of students. The results of this study are also in line with previous research which emphasizes that pesantren play an important role in the formation of religious character through learning, habituation, example, and a conducive social environment.

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