Internalization of Islamic Boarding School Values in Forming Student's Personalities

Mulyati Chairul Ilmah[1*], Muhammad Yusron Maulana El Yunusi[2]
[1]Universitas Sunan Giri Surabaya, Indonesia

*Corresponding Author: ilmahsantoso223@gmail.com
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Abstract

This study examines the process of internalizing values as an effort to shape the students' character. The Islamic Boarding School instilled values of sincerity, discipline, independence, simplicity, and noble character through structured religious education and strict daily discipline. This process aims to build students' strong character aligned with Islamic values, enabling them to contribute positively to society. The study uses a qualitative phenomenological approach, with the researcher directly involved in the process of internalizing Islamic Boarding School values. The locus of this research is at Nurul Ikhlas Islamic Boarding School, Sidoarjo The findings show that the religious and disciplined environment, integrative curriculum, and active roles of caretakers and teachers as role models significantly support this internalization. However, challenges arise from students' diverse backgrounds and limited facilities, which hinder learning effectiveness. Collaboration between the Islamic Boarding School, parents, and the community is seen as essential in reinforcing this value internalization process. Students who have experienced education at this Islamic Boarding School report valuable experiences that enhance their personal qualities and readiness to face life's challenges. Islamic Boarding School shapes students' character through the internalization of sincerity, discipline, independence, simplicity, and noble character, with a structured discipline approach, guidance from caretakers, and parental.

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Introduction

Education is shaped by multiple influences, with parents, society, and educational institutions all playing significant roles. Among these, Islamic boarding schools stand out as an educational institution that has proven to be highly effective in fostering children's character development (Krauss et al., 2020; Sagiv & Schwartz, 2022). Pesantren is a type of Islamic educational institution that can be considered a representation of subculture in Indonesian society. The role of pesantren is to preserve the education that has been passed down from generation to generation. Pesantren, as a place of learning has long been able to shape the children of the country into strong, independent, humble, polite, simple, and knowledgeable individuals (Munifah et al., 2025) . However, pesantren is more dominant in religious learning. Pesantren are believed to be capable of transforming knowledge so that their students have good character.

The teaching methods in public schools greatly differ from those in Islamic boarding schools, where education encompasses both scientific and practical knowledge(Amalia et al., 2025). In Islamic boarding schools, the primary aim is not only to impart academic knowledge but also to instill Islamic values that guide students' character and behaviour (Mutammam et al., 2024). However, when educational systems fail to integrate these Islamic principles, there is a noticeable gap in the holistic development of students. This lack of Islamic values in the curriculum can lead to a purely academic approach, where the emphasis is placed on knowledge acquisition without considering the moral and spiritual growth of the students(Waite, 2020). As a result, students may excel in academics but struggle in applying ethical values in their personal and social lives. The concept of "santri" is rooted in a deep understanding of Islamic teachings that prepare individuals to contribute positively to society, both intellectually and morally (Doo & Zhu, 2024). If these values are absent, students may miss the opportunity to develop a balanced and comprehensive worldview, which could undermine the core purpose of their education in an Islamic boarding school setting. The absence of Islamic teachings in the learning process may lead to an imbalance between intellectual competence and ethical conduct, making it challenging for students to navigate real-life situations with integrity and social responsibility (DeVille et al., 2021).

Research consistently highlights the role of Islamic boarding schools (pesantren) in shaping students' personalities through the internalization of Islamic values. Studies emphasize that pesantren education integrates discipline, responsibility, and moral conduct through daily routines, communal religious practices, and rule enforcement (Warsah et al., 2023). Additionally, research indicates that pesantren culture instills values like obedience, empathy, and social responsibility, fostering not only individual ethics but also positive social behaviour (F. Hidayati et al., 2024). Furthermore, pesantren environments are shown to enhance *tolerance* and *intercultural understanding*, with leadership by kyai (religious leaders) serving as a key factor in value transmission (researchgate.net, 2026). Studies on *character education* underline the

importance of *habitual worship* and *role modeling* in instilling traits like *patience* and *humility* (ejournal.unhasy.ac.id, 2026). Overall, these findings demonstrate that pesantren education effectively nurtures students' personalities through structured value internalization, blending moral and social competence.

And exactly, the word santri comes from two syllables, 'sant', which means a good person, and 'tra', which means helpful. From this expression, we know that santri are individuals who are educated in religion to be applied in social life (Musa & Marwah, 2025). So, santri are those who study in Islamic boarding schools their character for the better . Because basically, people are more likely to imitate what they see, not what they hear. This is something related to the Nurul Ikhlas Islamic boarding school managed by KH. Moch. Muchlas Kurdi. He established a formal school because, as the Kyai explained, a boarding school that offers formal education will be more appealing to the community. He also stated that in the future, students will not only need a boarding school diploma but also a formal diploma, which will be useful as a tool for Islamic outreach.

Nurul Ikhlas Islamic Boarding School is one of the boarding schools in Sidoarjo that was established in 1997. It started with three non-residential students, and now has a total of more than 800 students, with 395 female students and the rest being male students (Nofita, 2024). The Nurul Ikhlas Islamic boarding school falls into the category of modern Islamic boarding schools because it provides formal education. However, behind all that, this boarding school continues to apply the Salafi learning methods of *sorogan* and *bandongan*. These two methods are one way of shaping the personalities of students through the values taught at the boarding school. The purpose of this study is to identify and analyze the educational process at Nurul Ikhlas Islamic Boarding School in Sidoarjo in shaping the personalities of its students, as well as to understand the process of internalizing the values of the boarding school that are applied in shaping those personalities. In addition, this study aims to identify the supporting and inhibiting factors that influence the internalization of pesantren values in shaping the character of students at the Nurul Ikhlas Islamic Boarding School in Sidoarjo.

Methods

Based on the surrounding phenomena that describe the declining personality of santri, the author uses a phenomenological qualitative research method (Ary et al., 2009). The author conducts research based on events that occur and are involved in the internalization of pesantren values. The results of this research will be compiled and described according to the facts, both verbally and in writing (Leavy & Patricia, 2017). The Nurul Ikhlas Islamic boarding school is located at Sidoarjo, East Java. The research was conducted through face-to-face interviews with the head of the pesantren, the secretary of the pesantren, the coordinators of each management field, and the murobbi as mentors of new students.

The data analysis techniques in this study consist of four main steps (Creswell, 2007). First, data presentation is carried out by compiling information using text, tables, graphs, or images so that it is easy to understand, avoiding unorganized data so that conclusions are clearer and not boring for readers. Second, data reduction serves to simplify the data by sorting and summarizing relevant information, helping researchers focus on important data and discard unnecessary information. Third, data verification ensures the accuracy of the data through the validation of information obtained from data collection techniques such as observation, interviews, and documentation, so that the data is ready for more in-depth analysis. Finally, conclusions are drawn gradually during the research, where preliminary conclusions are drawn and refined as data is collected until a credible and representative final conclusion is reached from the available data.

Result and Discussion

Result

The internalization of Islamic boarding school (pesantren) values in forming students' personalities refers to the process by which students internalize the religious, moral, and social values taught within the pesantren environment. Some of these values are independence, sincerity, responsibility, discipline, honesty, enthusiasm, intelligence, and simplicity. These values are expected to shape the personalities of students to be better and have good character. It cannot be denied that currently there are many Islamic boarding school students who do not reflect the culture morally. Considering the described text above, the author observes a phenomenon of moral decline among students, and the existence of moral education in Islamic boarding schools can be seen by the community as evidence that these schools have successfully instilled good character values. The internalization process is primarily carried out through daily routines, religious practices, communal activities, and interactions with teachers and peers, all of which contribute to shaping students' characters to reflect Islamic ideals in both personal behaviour and social interactions.

In the interview with Informant A, a senior teacher at a pesantren, it was noted that the internalization of values takes place through both formal teaching and informal interactions between students and teachers. The teacher stated, "We often incorporate Islamic values during lessons, but more importantly, they are internalized through everyday conversations, actions, and mutual respect among peers and staff." This suggests that the practical application of values outside of the classroom is key to character formation. Informant B, a student, added, "The teachings on patience and humility have helped me in dealing with personal challenges, especially when managing conflict with my peers." This demonstrates the personal transformation that occurs when Islamic teachings are effectively internalized, particularly in terms of emotional regulation and conflict resolution.

During the observation of student activities, it became clear that the values of discipline, respect, and responsibility were evident in their daily behaviour.

Students were observed following the established routines, participating actively in group prayers, and offering help to one another in both academic and personal matters. These behaviours indicate that the pesantren environment fosters a strong sense of communal responsibility and personal integrity. The daily structure, which includes prayers, study groups, and personal development sessions, ensures that students consistently practice these values, reinforcing their significance in shaping their personalities.

The data collected through interviews and observations reveal that the internalization of Islamic boarding school values plays a crucial role in the formation of students' personalities. It is evident that both the formal curriculum and informal activities contribute significantly to instilling values such as discipline, humility, and empathy. These values are consistently applied in students' interactions, both within the pesantren and in their broader social environments. Through these practices, students develop strong moral foundations that guide their behaviours and decisions, reinforcing the impact of pesantren education on their overall character.

The data reveals a consistent pattern: students in Islamic boarding schools internalize values through both structured and unstructured learning environments. The integration of religious practices, community life, and teacher-student interactions creates a comprehensive approach to character development. Students not only learn values during formal classes but also live them through daily activities and interpersonal relationships. This holistic approach ensures that the values of discipline, respect, and social responsibility are deeply embedded in students' personalities, guiding their actions both within and outside the pesantren.

Tablel 1. Data Internalization of Islamic Values

Source of Data	Key Information	Indicator
Informant A (Senior Teacher)	The internalization of Islamic values happens through both formal and informal interactions, such as lessons and daily conversations.	Daily conversations, actions, mutual respect among peers and staff
Informant B (Student)	Islamic teachings like patience and humility help students manage personal challenges and conflicts with peers.	Personal transformation, emotional regulation, conflict resolution
Observation of Student Activities	Discipline, respect, and responsibility are observed in students' daily behaviours, including routines, prayers, and mutual help.	Daily routines, active participation in group prayers, helping peers in academic and personal matters
Data from Interviews and Observations	The internalization of Islamic boarding school values plays a crucial role in shaping students' personalities,	Application of values like discipline, humility, empathy in

	affecting both formal and informal learning.	interactions both inside and outside the pesantren
Overall Data Pattern	Islamic boarding school students internalize values through structured and unstructured environments, integrating religious practices, community life, and teacher-student interactions.	Integration of religious practices, community involvement, teacher-student relationships, daily activities

Internalization of Islamic Values in Islamic Boarding School

According to the Big Indonesian Dictionary, internalization is defined as the process of deeply understanding a teaching, doctrine, or value, so that it becomes a strong belief and awareness of its truth, which is then reflected in a person's attitude and behaviour (Dasopang et al., 2023b). Meanwhile, another opinion states that internalization is a process in which values become integrated within a person. In psychological terms, this refers to the adjustment of beliefs, values, attitudes, behaviours, practices, and rules that are embedded within an individual (Berkowitz & Grych, 1998). Internalization is essentially a process of knowledge sharing. It can be understood as a method, procedure, or technique in knowledge management used by educators to enable members of a group, organization, or students to share knowledge with others. The ultimate goal is to practice Allah's teachings in a harmonious and peaceful life (Tetzlaff et al., 2021). For Islamic boarding schools, there are at least six methods applied in shaping the character of students, namely: the method of exemplary role models (*uswah hasanah*), training and habituation, learning lessons (*ibrah*), advice (*mauizah*), discipline, praise and punishment (*targhib wa tahdhib*).

Figure 1. Learning methods and Student's character
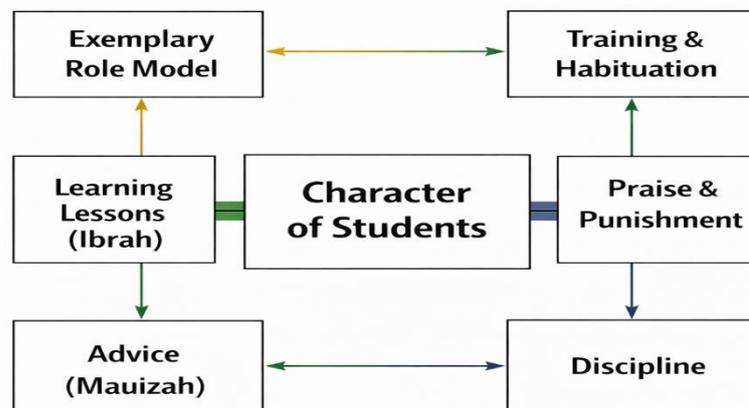
Some of the explanations above state that internalization is a profound process in which a person integrates values, teachings, and social norms into themselves, so that they are reflected in their beliefs, attitudes, and behavior

(González-Pérez & Ramírez-Montoya, 2022). In education, internalization also means sharing knowledge to achieve a harmonious life, making these values an integral part of one's personality (Holmberg, 2020). Pesantren education applies a holistic educational approach that emphasizes role modeling, environment building, and habituation through various tasks and activities (Orland-Barak & Wang, 2021). Thus, everything that students see, hear, feel, and do becomes part of the educational process. In addition to making role modeling the main method, the creation of an educational environment also plays a significant role. This environment educates students in various ways, such as: a) assignments, b) habit formation, c) training, d) teaching, e) guidance, and f) role modeling (Kye et al., 2021). All of these methods contribute greatly to shaping the character of students.

The tasks assigned are accompanied by philosophical understanding so that students carry them out with awareness and a sense of responsibility. Every activity organized contains educational elements (Darmayenti et al., 2021). For example, scouting activities teach the values of simplicity, independence, solidarity, togetherness, love for the environment, and leadership. Meanwhile, sports activities provide education about physical health, sportsmanship, teamwork, and the spirit to strive hard . As is well known, the process of internalizing pesantren values greatly influences the personality of any santri, including those at the institutiton.

Sincerity

Based on the book "Forty Hadiths of Imam Khomeini," it is mentioned that sincerity is an action done solely for Allah and not for personal gain. Most people understand that sincerity means deeds done only for Allah SWT, similar to directing all goals towards obedience to Him. This involves purifying intentions from all human interference or maintaining one's attitude from external personal influences (Darmayenti et al., 2021).

To instill sincerity in students, practical approaches such as daily guard duty, special assignments, and regular community service (ro'an) have proven effective. Through daily guard duty, students are responsible for cleaning the pesantren environment on a regular basis, training them to work without expecting rewards as a form of worship. Special assignments, such as becoming a coordinator or assisting teachers, also encourage students to work sincerely and without complaining. In addition, regular community service every Friday (ro'an) strengthens togetherness and caring with sincerity. During major events, students are involved in the preparation and implementation, so they learn to contribute without expecting praise. Through these various activities, it is hoped that students can instill the value of sincerity wholeheartedly and without expecting anything in return, so that students can carry out their responsibilities in accordance with the applicable regulations.

Disciplin

According to Latin, the word discipline comes from "discipulus," which means student. Meanwhile, in English, the word 'discipline' comes from the word "disciple," which means student, follower, or a person/group of people who receive teachings or knowledge. The word "discipline" can be interpreted as rules that must be obeyed, knowledge that is learned, legal teachings, and applicable norms. A 'disciplinarian' is someone who practices discipline in their life, while "disciplinary" refers to a way of correcting or punishing someone who violates the applicable rules (discipline). According to the Big Indonesian Dictionary, discipline means obedience to the applicable rules and regulations (Novianti & Hunainah, 2020).

In practice, students at the Nurul Ikhlas Islamic Boarding School are guided to understand the importance of obeying rules through their responsibility to maintain the cleanliness of the boarding school, follow the study schedule, and actively participate in boarding school activities without being distracted by guard duty. Regular evaluations ensure that tasks are carried out properly, while ta'zir (punishment) is given if responsibilities are not fulfilled. This process of improving compliance is reinforced through the internalization of pesantren values with a holistic approach, including formal learning in diniyah and school classes, as well as extracurricular activities such as qiroah, MC training, and shorogan, which equip santri with social skills. The character building program, which involves caregivers, administrators, and asatidz/asatidzat, supported by the students' self-awareness, helps shape orderliness, obedience, and a strong work ethic. The internalization of this discipline is expected to greatly benefit their lives outside the pesantren.

Self-Sufficiency

According to the Big Indonesian Dictionary (KBBI), independence is a condition in which a person is able to do everything without depending on others. Independence or being independent means having the ability to not depend on others. An independent person is someone who does not depend on others or their surroundings, but rather utilizes their potential and abilities (Septiani, 2022). At Nurul Ikhlas Islamic Boarding School, students are taught independence by prohibiting the use of laundry services, so that each student is required to wash their own clothes. In addition to maintaining the cleanliness of their clothes, this also trains them to be independent and responsible. Senior students teach younger students how to wash clothes, creating a process of intergenerational learning. In addition, students are also trained to cook in turns because there are no outside cooks, which further hones their cooking and teamwork skills.

During large events, students prepare meals for guests independently in small groups. Although they receive assistance from alumni and the majelis taklim (religious council), students remain enthusiastic about their work and do not take advantage of this assistance to rest. These activities help students develop a sense of responsibility, cooperation, and care for others, which are important parts of character education at Islamic boarding schools.

A simple lifestyle has several elements, including strength, perseverance, and self-control in facing the harsh and difficult challenges of life. In order to be able to deal with other people and have self-awareness, one must live simply and not be arrogant. In Islam itself, a simple lifestyle is associated with the trait of qona'ah. According to Hamka, in his work "Modern Sufism", qona'ah is divided into five parts: a) accepting what one has with sincerity, b) asking God for what is appropriate while making an effort, c) accepting God's decisions with patience, d) being devoted to God, and e) not being tempted by human deceit (Humaidi et al., 2024).

The value of simplicity at Nurul Ikhlas Islamic Boarding School is reflected in the daily lives of the students, especially in the way they face challenges and go about their routines. One manifestation of this value of simplicity can be seen when it is time for nightly rest. The students sleep without mattresses and gather in a place provided by the boarding school. This habit not only trains them to live simply, but also strengthens the sense of togetherness and brotherhood among the students. The simplicity taught in Islamic boarding schools helps students understand and appreciate a more basic life, free from luxury. By internalizing these values, students become better prepared to face life's challenges wisely, adhere to religious principles, and live their lives with inner peace. The simplicity practiced in their daily lives also instills gratitude and awareness of the importance of togetherness, enabling them to live in mutual respect and support for one another.

Virtuous Character

Moral Character is a moral and ethical value that reflects noble human behaviour, both in relationships with others, the environment, and oneself (Tamjidnor et al., 2025). This term refers to attitudes and actions based on values of goodness, such as honesty, responsibility, empathy, respect, and justice. Etymologically, character means reason or thought used to consider something, and also 'character' means attitude or behaviour. When combined, this term describes high and praiseworthy moral qualities. In the process of internalizing pesantren values, administrators, caregivers, and teachers play a very essential role as role models, mentors, and guides. Administrators demonstrate a deep commitment to pesantren values through the policies and decisions they make, thereby creating an environment conducive to the application of these values(Balaj et al., 2021). Meanwhile, caregivers and teachers set a real example through attitudes such as sincerity and noble character, which have a significant influence on the daily lives of students.

As mentors, caregivers provide personal support to students in academic and emotional aspects, while teachers guide students in applying religious values and character development. Their active involvement in daily life, as well as the real examples they set, make it easier for students to understand and internalize the values of the pesantren. This process becomes more effective, enabling students to develop characters that are in line with the teachings of the

pesantren(Marcos et al., 2020). As is well known, the internalization of pesantren values is one way to shape a child's personality. The internalization of pesantren values comes from several words that have their own meanings. Internalization is the process by which individuals adopt and absorb values, norms, or beliefs from their social or cultural environment so that they become part of their own attitudes, behaviours, and ways of thinking (Berkowitz & Grych, 2000). Through internalization, a person not only understands or knows these values or norms, but also integrates them into their daily lives and makes them a guide for action. Meanwhile, pesantren values come from two words, namely values and pesantren. Values are a very influential part of individual behaviour. Values include personal attitudes, standards of conduct, and beliefs. Values serve as guidelines or general principles that guide actions, and values also serve as criteria that provide sanctions or rewards for chosen behaviours.

Pesantren are Islamic educational institutions that can be considered representative of subcultures in Indonesian society (Dearden, 2024). The role of pesantren is to preserve the education that has been passed down from generation to generation. As places of learning for their residents, pesantren have long been able to shape the children of the country into strong, independent, humble, polite, modest, and knowledgeable individuals (Dasopang et al., 2023a). However, pesantren are more dominant in religious education. Pesantren are believed to be capable of transforming knowledge so that their students have good character. From the above definitions, it can be concluded that the internalization of pesantren values is a deep and continuous process of instilling Islamic teachings into the hearts of santri. This process uses various methods and approaches, both formal and informal education, with the aim of allowing these teachings to permeate the souls and spirits of the santri.

The internalization of pesantren values at the Nurul Ikhlas Islamic Boarding School has a significant influence on shaping the personalities of the students. Values such as honesty, exemplary behaviour, tolerance, responsibility, open-mindedness, and politeness are instilled through structured activities including religious teaching, discipline, extracurricular activities, and character building programs. Observations show that the majority of students respond positively, considering their experiences to be helpful in becoming better and more responsible individuals. Overall, the internalization of pesantren values at the Nurul Ikhlas Islamic Boarding School shapes the students' personalities in terms of discipline and responsibility and prepares them to face life's challenges wisely, adhering to religious values.

The Personality Development in Islamic Boarding School Education

The root word of personality is personality, which means a person as an individual with all their characteristics and traits (Mousavinasab et al., 2021). Personality is a collection of biological characteristics in the form of drives, tendencies, emotions, and instincts that are naturally disturbed and acquired through experiences in which a person discovers their tendencies (Toropova et al., 2021). Personality is the entirety of the human organism, including all stages

of its development. Personality is a superior trait that influences and determines. Personality is a collection of habits that help a person adapt to their environment in a unique way.

Personality is the integration of various habits that give individuals a unique way of adapting to their environment (Jeong & So, 2020). Islam defines personality with the term al-syakhshiyah, which comes from the word "*syakhsh*". According to the Arabic dictionary, the word syakhsiyah is translated as Islamic personality (*syakhshiyyah islamiyyah*), which is a series of normative actions of an individual, both in personal and social roles, whose norms are taken from Islamic teachings sourced from the Qur'an and Sunnah. Skinner developed a theory that focuses on behavioural change, learning, and behaviour modification, which is closely related to personality development (Behnamnia et al., 2020). This theory is based on the principle of operant reinforcement. The basis of Skinner's theory comes from the research of John B. Watson, a behaviourist psychologist who developed learning theory. Skinner assumed that understanding human behaviour must be done through an analysis of the causes and effects of an action (Double et al., 2020).

With this approach, the main goal of psychology to control and predict behaviour can be achieved (Garzón et al., 2020). Skinner then developed this theory into a new theory known as operant conditioning. In addition to being inspired by Watson's theory, this theory is also based on the Law of Effect introduced by Thorndike. Thorndike explained that behaviour followed by positive consequences tends to be maintained, while behaviour with negative consequences tends to be abandoned. However, Thorndike revised his view by stating that punishment does not completely eliminate behaviour, but only inhibits its occurrence. Skinner agreed that rewards or positive consequences are more effective in shaping behaviour than punishment.

Skinner also argued that behaviour can be learned without reference to motives, instincts, or internal needs (Dearden, 2024). He rejected the idea that humans are driven by internal motivations, which was a common view in personality psychology. From these principles, Skinner introduced the theory of operant conditioning, which was developed through experiments using rats and pigeons in a device called a Skinner Box. The theory of operant conditioning is based on six main assumptions: Learning is a form of behaviour. Behavioural change (learning) is related to changes in environmental conditions (Ferreira et al., 2020). The relationship between behaviour and the environment can be known if the nature of the behaviour and the conditions of the experiment are physically defined and observed in a controlled situation. Data from experimental studies are the only reliable source of information for understanding the causes of behaviour. Individual behaviour is a relevant source of data. The dynamics of interaction between organisms and the environment are universal to all living things (Ferreira et al., 2020).

The learning process in Islamic boarding schools uses several learning methods. According to Ali Muhammad al Jurjani in Arabic, the term "method" is

defined as a path, way, or process used to achieve a goal. The terms Thariqah or Uslub are the appropriate words to use for the concept of method, which according to al Jurjani means: "everything that makes it possible to correctly achieve the desired goal." The Nurul Ikhlas Islamic Boarding School applies Islamic boarding school values such as sincerity, discipline, independence, simplicity, and noble character in the education and personality development of its students.

Imparting a Sense of Responsibility

Base on the definition, responsibility is a condition that obliges someone to bear everything or, in general terms, "if there is a mistake, they can be sued, blamed, prosecuted, and so on." In other words, responsibility is a consequence of behaviour, because an action must be accounted for to anyone. The opinion on responsibility expressed by Nofita Nur Lailiyah, head of the Islamic boarding school, is that students are taught to carry out every activity with sincerity, reflecting the name "Nurul Ikhlas" which means the light of sincerity, acting selflessly and with sincere intentions. Sincerity is cleansing all actions of other intentions, whether small or large, so that every deed is done with the aim of drawing closer to Allah. So, it can be concluded that sincerity can be obtained when someone happily carries out their responsibilities.

Compliance is an attitude or behaviour of a person to submit to, follow, and carry out rules, orders, norms, or agreements that have been established, both formally and informally (N. A. Hidayati et al., 2020). Compliance reflects respect for the prevailing authority or system, as well as awareness of individual responsibility in maintaining harmony and order. The results of the author's research on increasing the compliance of santri (Islamic boarding school students) are based on statements from the security and hygiene administrators, as well as the opinions of ustadzah (female Islamic teachers) and murobbi (male Islamic teachers). Through clearly regulated daily activities, from waking up to bedtime, to create a regular lifestyle, santri are expected to be able to improve the quality of compliance within themselves. Santri are trained to uphold responsibility and discipline through a strict daily schedule, daily guard duty, and mutual cooperation, teaching independence and teamwork.

Sense Nurturing a Sense of Self-Sufficiency

Independence is the ability of a person to think, make decisions, and act independently without relying too much on others, whether emotionally, financially, or socially (Saracho, 2023). This attitude includes courage, responsibility, and self-confidence in facing life's challenges. According to the Big Indonesian Dictionary (KBBI), independence is a condition in which a person is able to do everything without depending on others. Independence or being independent means having the ability to not depend on others. An independent person is someone who does not depend on others or their surroundings, but rather utilizes their potential and abilities (Uzunboylu & Elçi, 2020).

The pesantren values applied in this Islamic boarding school have an impact on the independence of each student. In accordance with the opinion of the head of the pesantren, independence is a principle instilled in each student to do everything with full responsibility, without always relying on the help of parents or others. This aims to enable them to develop the ability to manage themselves and become independent individuals. Students are encouraged to be independent, to do everything with full responsibility without relying on the help of parents or others, so that they are able to manage themselves.

Cultivating Simplicities

A simple lifestyle has several elements, including strength, perseverance, and self-control in facing the harsh and difficult challenges of life. In order to be able to deal with other people and have self-awareness, one must live simply and not be arrogant. In Islam itself, a simple lifestyle is associated with the trait of qona'ah. According to Hamka, in his work "Tasawuf Modern" (Modern Sufism), qona'ah is divided into five parts: a) accepting what one has with sincerity, b) asking God for what is appropriate while making an effort, c) accepting God's decisions with patience, d) being devoted to God, and e) not being tempted by human deceit (Uzunboylu & Elçi, 2020). The value of simplicity, when applied properly, will train each student to live as they are and accept everything with an open heart. They are taught not to be influenced by excessive worldly desires and to learn to appreciate the simple things in everyday life. Simplicity is taught by living life as it is and accepting everything with an open heart, appreciating the simple things in everyday life without being influenced by excessive worldly desires.

Habituation of Good Behaviour

Morality, etymologically speaking, is the plural form of the Arabic word khuluqun (خُلُقٌ), which means character, disposition, behaviour, or nature. According to Miskawaih, character (khuluq) is a state of mind that drives actions or behaviour without careful consideration. There are two types of this situation, the first being natural and caused by personality. For example, someone who is easily offended by the smallest things, or someone who is afraid of facing the most trivial events. There are also people who gasp and their hearts pound when their eardrums are hit by a very soft sound, or those who are frightened to hear the news. Or someone who laughs excessively just because something very ordinary happens to them and surprises them, or feels very sad just because something not too worrying happens to them. The second type is formed through habit and practice. This state initially arises from consideration and reflection, but then becomes a character trait through continuous practice.

The head of the Islamic boarding school explained that in this class, students will be taught good character as exemplified in the books studied during the diniyah program and also obtained during formal activities at school. Students will apply these values in their daily lives. Nurul Ikhlas Islamic Boarding School

emphasizes the importance of having noble and good character, which is applied in every aspect of daily life at the boarding school and outside of school. This aims to shape good and responsible character in their interactions with society. By consistently applying these values, Nurul Ikhlas Islamic Boarding School creates an educational environment that focuses on building strong character and morals in addition to academic aspects. Through this approach, it is hoped that each student can grow and develop into individuals who are beneficial to religion, society, and the nation.

The personality of Nurul Ikhlas Islamic Boarding School students is shaped by several values that are embedded in the name of the boarding school. Nurul Ikhlas Islamic Boarding School students are known for their independence, as all tasks at the boarding school are carried out independently, such as cooking, washing clothes, cleaning the boarding school area, and so on. This independence is a trait that students at other boarding schools may not have.

Supporting and Obsructing Factors in Intrenalization of Islamic Values in Shaping Character

In these supporting and inhibiting factors, based on several studies, there are two supporting factors, namely internal factors and external factors. Internal factors or supporting factors in this factor are divided into two types, namely internal and external factors, as follows: Santri have a strong determination to achieve their goals, whether it is in pursuing knowledge at the pesantren or completing higher education. In addition, they also have clear goals in the learning process, particularly in developing themselves as leaders and mastering learning concepts through optimal hands-on practice (Marcos et al., 2020). With clear goals and objectives, santri are motivated to actively participate in various activities at the pesantren. This strong determination enables santri to internalize character values well within themselves.

Another opinion states that one of the supporting factors for the internalization of pesantren values is: The active role of pesantren leaders is crucial in encouraging the progress of the institution ; The performance of pesantren administrators also determines the smooth running of various daily activities at the pesantren ; Maintaining harmonious relationships between teachers and students is also a vital aspect; Quality learning is the foundation of educational success ; In addition to educators, the role of parents is also very important in continuing education at the pesantren; Adequate facilities and infrastructure have a major impact on the comfort and efficiency of life at the pesantren.

Meanwhile, the external supporting factors are explained as follows: The Islamic boarding school provides adequate facilities to support every activity carried out. The caregivers provide various facilities, such as equipment for practicing munakahat, the Mambaul Hikmah madrasah diniyah for teaching practice, and the Saturday program (Sadar Baca Buku) to promote a culture of reading. The provision of these facilities aims to support the learning process of the students, both in practical and theoretical aspects. Support from the village and city governments has a major influence; support from the community around

the boarding school is also very important. The strategic location of the boarding school also provides significant advantages.

Next, regarding inhibiting factors, similar to supporting factors, inhibiting factors are also divided into two categories, namely internal and external. The following are internal inhibiting factors: Nisyan (unintentional loss of knowledge); lack of appreciation for the learning process; variations in competency abilities; lack of interest; and minimal awareness. These three elements constitute the essential ontology of learning. Other authors have conducted research on external inhibiting factors: difficult student attitudes and behaviour; limited funds; poorly maintained facilities and infrastructure; and boarding school policies that are considered inappropriate.

The process of internalizing pesantren values at the Nurul Ikhlas Islamic Boarding School in Sidoarjo is influenced by various supporting and significant inhibiting factors in shaping the personalities of the students. Each factor, whether supportive or hindering, is divided into two categories: internal and external. Internal supporting factors refer to elements that originate from within the organization or individual, which help achieve goals or strengthen a process. In the context of education or organizations, these factors include resources, skills, and internal motivation that can influence success. Conversely, external supporting factors are elements that originate from outside the organization or individual and can help achieve goals or strengthen a process. Although these factors are beyond direct control, they still play an important role in the success of an endeavor.

This study found several internal supporting factors, including a disciplined and religious pesantren environment, which facilitates the internalization of values of responsibility and noble character through daily routines and interactions (Saracho, 2023). In addition, an integrative curriculum that combines religious teachings with formal education helps santri understand pesantren values comprehensively. The active role of caregivers and the asatidz council, who provide real examples and direct guidance, is also very important in helping students internalize positive values. External supporting factors include the role of parents who provide support through effective communication with caregivers, provide motivation at home, and create a supportive family environment. Close collaboration between parents and the pesantren strengthens the process of internalizing pesantren values in santri. Good communication between the pesantren and parents also creates positive synergy for the development of santri's personalities.

Internal barriers are obstacles or constraints that originate within an organization or individual that can affect performance and the achievement of goals. These factors are elements that can be identified and overcome by the organization or individual. These internal inhibiting factors need to be identified and overcome by the organization or individual so that they can achieve their goals more effectively and efficiently. External inhibiting factors are obstacles or constraints that originate from outside the organization or individual that can affect performance and goal achievement. These factors are usually beyond the

direct control of the organization or individual, but they still have a significant impact on operations and final results.

Internal inhibiting factors at the Nurul Ikhlas Islamic Boarding School include differences in the backgrounds and characters of the students, which require a more personalized and adaptive approach in the process of internalizing values. The lack of motivation among some students also reduces the effectiveness of learning and the application of boarding school values. External obstacles include limited facilities, which can hinder the effectiveness of learning and the internalization of pesantren values. Understanding these factors is crucial to improving the effectiveness of student character building. Overcoming these obstacles will help the pesantren be more effective in carrying out its educational and character-building mission.

Conclusion

Islamic boarding schools are important Islamic educational institutions in Indonesia, focusing on shaping the character of students. The Nurul Ikhlas Islamic Boarding School emphasizes values such as sincerity, discipline, independence, simplicity, and noble character, which are internalized through structured activities and strict daily routines. They apply B.F. Skinner's behaviourist theory, using positive reinforcement to encourage desired behaviour, as well as operant conditioning with positive reinforcement, negative reinforcement, absence of reinforcement, and punishment to shape the behaviour of students. Nurul Ikhlas Islamic Boarding School instills values such as sincerity, discipline, independence, simplicity, and noble character in the education and character building of students through structured daily activities, guidance from caregivers, and formal and extracurricular learning. This approach shapes students into disciplined, responsible individuals who are ready to face challenges wisely. Internal supporting factors include a disciplined and religious boarding school environment and the active role of caregivers. External support from parents is also important. Internal obstacles include differences in student character and a lack of motivation from some students, while external obstacles include limited facilities.

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