

Constructing Individual and Social Piety through the Internalization of Qur'anic Values: A Case Study of Al-Idris Islamic Boarding School

Ahmad Rifqi Nurkhakim^{1*}, Wahid Hariyanto², and Ahmad Sulton³

^{1,2,3}Department of Islamic Education, UIN Kiai Ageng Muhammad Besari Ponorogo

*ahmadrifqinurkhakim@gmail.com

ARTICLE INFO

Article history

Received April 23, 2026

Revised May 28, 2026

Accepted June 7, 2026

Keywords: Qur'anic values, internalization, individual piety, social piety.

ABSTRACT

This study investigates the internalization of Qur'anic values in constructing individual and social piety among santri at Al-Idris Islamic Boarding School, Ponorogo. It addresses a research gap in pesantren studies, which often discuss individual piety, social piety, and Qur'anic character formation separately. Using a qualitative case study design, data were collected through participant observation, documentation, and semi-structured interviews with the pesantren caregiver, ustaz, santri, and administrators. Data were analyzed through transcription, open coding, categorization, theme development, data display, triangulation, and conclusion drawing. The findings show that Qur'anic value internalization occurs through three interconnected stages: value transformation, value transaction, and transinternalization. These stages are supported by classical Islamic text learning, tahsin, tahfidz, daily Qur'an recitation, worship habituation, mentoring, educator exemplarity, deliberation, communal service, and socio-religious participation. The novelty of this study lies in proposing an integrative model that connects personal worship discipline with social responsibility within a shared pesantren ecosystem. Theoretically, this study extends value internalization theory by positioning religious character formation as an ecosystemic process shaped by learning, habituation, relationships, exemplarity, and communal culture.

1. INTRODUCTION

Individual piety and social piety are two essential dimensions of Islamic teaching that complement one another and cannot be separated from human life. Individual piety refers to a person's relationship with Allah, manifested in obedience in worship, sincerity, and noble personal character. Muhsin Mahfudz explains that individual piety is oriented toward the personal and vertical relationship between human beings and Allah, as reflected in ritual worship, self-purification, and moral formation (Mahfudz, 2023, 48–49). Social piety, by contrast, concerns human interaction within communal life. Raudatul Ulum explains that social piety is a form of religiosity expressed in concrete actions, such as social concern, harmonious relationships, ethical conduct, environmental awareness, and compliance with state regulations (Ulum et al., 2019, 7). Sofyan Sori states that the integration of individual and social piety forms a person who is faithful, noble in character, responsible, just, caring, and respectful toward others, thereby fostering a harmonious, balanced, and God-approved life (Sori, 2010, hal. 22). The urgency of integrating these two dimensions becomes clearer when viewed against contemporary problems among children and adolescents. Reports on bullying, student brawls, self-harm, and online gambling should not be read only as isolated moral incidents. They indicate fragile self-control, weak empathy, limited social responsibility, and insufficient internalization of religious values in everyday life (Gatra, 2025; KPAI, 2025; PPATK, 2024; Purna Jati, 2026). Bullying reflects a deficit of respect and compassion. Student brawls reveal the weakness of emotional regulation and ethical judgment. Online gambling among children and

adolescents shows the erosion of self-restraint and moral responsibility in digital spaces. These phenomena are closely related to the imbalance between individual piety and social piety: worship awareness may exist, yet it does not always develop into disciplined conduct, social care, and responsible behavior. Qur'anic value internalization provides a meaningful educational response to this imbalance. Shihab (Quraish Shihab, 2002, hal. 225–256) emphasizes that the Qur'an positions the relationship with Allah and the relationship with other human beings as mutually connected signs of faith. Qur'anic values therefore need to be taught, habituated, dialogued, and lived in a concrete social environment. In Islamic education, value internalization involves a movement from knowledge toward awareness, from awareness toward habituated practice, and from habituated practice toward character. Studies on moral education and pesantren values similarly show that pesantren can transform religious teachings into daily conduct through learning, discipline, institutional culture, and communal life (Anam et al., 2019; Haryanto, 2022; Mujahid, 2021).

Al-Idris Islamic Boarding School in Ponorogo represents a relevant site for examining this process. The pesantren develops individual piety through the study of classical Islamic texts, tahsin, tahfidz, daily Qur'an recitation, congregational prayer, and sunnah worship. Social piety is cultivated through ta'awun, ukhuwah, mutual care, communal service, santri deliberation, and participation in socio-religious activities with the surrounding community. Based on preliminary information from the pesantren administrator, Qur'anic values are not positioned only as lesson content. They are embedded in schedules, rules, mentoring, educator exemplarity, peer interaction, and the rhythms of pesantren life (Pengasuh, 2026). Previous studies show several important tendencies. The first group focuses on the social piety of santri, with attention to mutual care, communal solidarity, and social participation (Sairi & Lubis, 2023). The second group examines santri religious behavior, discipline, or character formation, often emphasizing worship habits, pesantren culture, and the authority of educators (Khafidin et al., 2025; Mujiburrohman & Permatasari, 2025; Munif et al., 2026). The third group discusses Qur'anic character through the Living Qur'an approach or Qur'an-based character education (Aisyah & Nahar, 2025; Salsabila & Salim, 2026). The fourth group studies Islamic character education and pesantren-based moral education in broader institutional contexts (Anam et al., 2019; Haryanto, 2022; Hasibuan et al., 2025; Mujahid, 2021). The fifth group examines social support and religious moderation in pesantren life (Suyuthi et al., 2025). These studies confirm the importance of pesantren in shaping religious character, yet many of them address individual piety, social piety, or Qur'anic values as separate analytical concerns. This study is positioned within three gaps. The empirical gap lies in the limited explanation of how Qur'anic values are internalized through daily pesantren practices to shape individual and social piety simultaneously. The theoretical gap concerns the limited use of value internalization as an integrative framework that links value transformation, value transaction, and transinternalization with piety formation. The contextual gap is found in the distinctive setting of Al-Idris Islamic Boarding School, where Qur'anic learning, worship habituation, mentoring, educator exemplarity, peer support, and communal culture operate as one educational ecosystem. The study therefore aims to describe the process of internalizing Qur'anic values among santri at Al-Idris Islamic Boarding School and to analyze its implications for individual and social piety. Its academic contribution lies in proposing an integrative model of Qur'anic value internalization that connects personal worship discipline with social responsibility in pesantren education.

2. METHODS

This study employed a qualitative case study design to examine the internalization of Qur'anic values in cultivating individual and social piety among santri at Al-Idris Islamic Boarding School, Ponorogo. This design was chosen because the study focused on a single pesantren with distinctive

religious, social, and cultural practices that required close engagement with the field (Nasution, 2023; Sugiyono, 2013). The research began in March 2026 and was carried out through direct field engagement in pesantren activities. Data consisted of primary and secondary sources. Primary data were obtained through semi-structured interviews and participant observation, while secondary data included learning schedules, pesantren records, activity documents, photographs, and other relevant documentation. Informants were selected purposively because they were directly involved in planning, implementing, or experiencing Qur'anic value internalization. They included the pesantren leader, ustaz, santri, and administrators. The informant composition, including participant categories, selection criteria, data contribution, and total number of informants, is presented in Table 1 below. This presentation strengthens methodological transparency.

Table 1. Research informants

Participant category	Number of informants	Selection basis	Expected contribution
Pesantren leader	1	Institutional authority and key informant	Explains policy direction, goals, and the general strategy of Qur'anic value internalization.
Ustaz	1	Directly involved in guidance and instruction	Describes teaching methods, habituation practices, mentoring, and Santri s' responses.
Santri	3	Direct participants experiencing the process	Shares lived experiences, participation in activities, and perceived impact on individual and social piety.

Data were collected through participant observation, semi-structured interviews, and documentation. Observations focused on congregational prayer, Qur'an recitation, tahsin, tahfidz, classroom learning, dormitory interaction, communal service, santri deliberation, and socio-religious activities. Interviews explored informants' understanding of Qur'anic values, internalization strategies, mentoring patterns, worship habituation, social interaction, and behavioral implications. Documentation, including learning schedules, pesantren records, activity photographs, Data validity was maintained through source, technique, and time triangulation, supported by reconfirmation with informants and examination of documentary evidence. Source triangulation compared information from the pesantren leader, ustaz, santri, and administrators. Technique triangulation compared interview data, observation notes, and documentation, while time triangulation was conducted by observing pesantren routines at different moments. Data were analyzed using the interactive model of Miles, Huberman, and Saldana, consisting of data condensation, data display, and conclusion drawing (Miles et al., 2019). The analysis involved transcription, open coding, categorization, theme development, data display, triangulation, interpretation, and conclusion formulation.

Table 2. Coding and categorization structure

Analytical Category	Indicative Codes	Data Sources
Value transformation	Introduction of Qur'anic values, kitab learning, tahsin, tahfidz, verse explanation	Observation, interviews, learning documents
Value transaction	Mentoring, advice, correction, educator exemplarity, dialogical interaction	Interviews, observation notes
Transinternalization	Repeated practice, awareness, consistency, embodied habits	Observation, interviews, documentation.
Individual piety	Prayer discipline, Qur'an recitation, sunnah worship, self-control, responsibility	Santri interviews, ustaz interviews, observation
Social piety	Mutual help, empathy, deliberation, gotong royong, community participation	Interviews, documentation, observation

3. RESULTS AND DISCUSSION

RESULTS

3.1 Strategies for the Internalization of Qur'anic Values

Field data show that the internalization of Qur'anic values at Al-Idris Islamic Boarding School begins with the introduction of values through the study of classical Islamic texts, namely *At-Tibyan fi Adab Hamalatil Qur'an* and *Fathul Qorib*, tahsin, tahfidz, daily Qur'an recitation, and gradual explanation of verse meanings. Theoretically, value transformation is the process of transmitting and introducing values so that santri acquire a knowledge base regarding the norms to be internalized (Muhaimin, 2006). This finding is consistent with previous studies indicating that internalization begins with value transformation through structured learning activities, the introduction of Islamic teachings, religious studies, and reinforcement of value understanding (Asman et al., 2025; Firqatun Najiah et al., 2026; Mujiburrohman & Permatasari, 2025; Munif et al., 2026; Nabilla, 2025; Prayitno et al., 2025; Salsabila & Salim, 2026). *Pesantren leader: "I convey Qur'anic values to the santri in a simple way and continuously. One of them is through the study of the kitab kuning that has become a routine in the pesantren. The books we study include At-Tibyan fi Adab Hamalatil Qur'an and Fathul Qorib. Through these scheduled activities, the santri learn slowly, directionally, and consistently."* *Pesantren leader: "To introduce Qur'anic values from the beginning, I do it gradually. First, the santri are accustomed to reading the Qur'an every day, then tahsin, then tahfidz, and only after that are they introduced to the meanings of the verses in simple explanations."* *Ustaz: "We accompany the adaptation of new santri gradually. From the beginning, santri are introduced to the Qur'anic text and guided to understand the values that must appear in their behavior, such as discipline, politeness, cleanliness, and respect for others."*

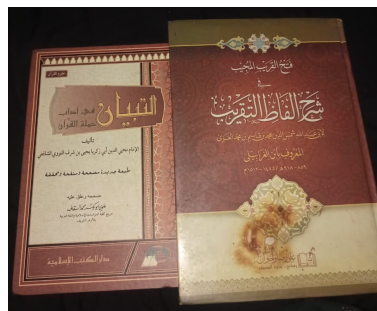


Figure 1. Documentation of the classical Islamic texts used in Qur'anic value learning at Al-Idris Islamic Boarding School

Figure 1 confirms that the internalization process is anchored in concrete learning materials rather than abstract moral instruction. The presence of *At-Tibyan fi Adab Hamalatil Qur'an* and *Fathul Qorib* shows that Qur'anic values are introduced through texts that connect recitation, adab, worship, and social conduct in pesantren life. The analysis indicates that the success of the value transformation stage at Al-Idris is shaped by the continuity between the delivery of religious material, the Qur'anic text, the classical texts studied, and pesantren routines. The idea offered by this finding is that value transformation should be constructed as a process closely connected to santri life. The novelty of this stage lies in the way Al-Idris positions the study of classical texts, tahsin, tahfidz, and the habituation of Qur'an recitation as a single initial gateway for developing both individual and social piety. Interview and observation data indicate that Qur'anic values are not merely taught but are also dialogued through advice, educational correction, daily mentoring, the exemplary conduct of caregivers and ustaz, and santri interaction in formal activities and dormitory life. Theoretically, value transaction is the stage in which educators and learners enter a reciprocal relationship so that

the values introduced begin to be negotiated in lived experience (Muhaimin, 2006). This finding supports previous studies showing that internalization is also carried out through value transaction in value-learning activities accompanied by exemplary conduct, habituation, supervision, and close pedagogical relations (Mujiburrohman & Permatasari, 2025; Munif et al., 2026; Prayitno et al., 2025). The transactional dimension becomes more visible in the following direct statement from the pesantren leader: *Pesantren leader: "Through daily interaction, I usually connect Qur'anic values with events that the santri actually experience. When a santri is late for congregational prayer, I do not stop at reprimanding him; I also talk with him so that he understands the importance of discipline and responsibility."*



Figure 2. Ustaz-guided learning activity as a medium for advice, correction, and Qur'anic value mentoring

Figure 2 documents the mentoring context in which santri listen, read, write notes, and receive direct guidance from the ustaz. This setting explains why value transaction at Al-Idris is pedagogical and relational: santri do not encounter values as isolated doctrines, but as meanings discussed in learning encounters and reinforced through everyday correction. The analysis identifies the closeness between mentors and santri within the communal culture of the pesantren as the factor that most strongly influences the success of value transaction. The idea proposed here is that value transaction should be situated as a process of dialogical mentoring rather than disciplinary control. The novelty of this stage appears in the Al-Idris pattern of transforming correction, schedule reminders, and everyday advice into spaces of value education, so that santri learn to understand the moral and spiritual reasons behind the rules they obey. Field data show that the internalization of Qur'anic values has begun to appear in santri dispositions, such as maintaining congregational prayer, reciting the Qur'an, respecting others, helping friends, cooperating, and participating in communal activities. Theoretically, transinternalization is the stage at which values no longer remain external to santri but begin to become part of their awareness, attitudes, and actions. This finding is in line with studies that position pesantren as institutions capable of translating Islamic principles into lived practice through routines, institutional culture, and socio-religious participation (Firqatun Najiah et al., 2026; Nabilla, 2025; Saputra et al., 2026). A santri's reflection shows how repeated practices gradually become personal awareness. *Santri kang agung: "At first, some habits still had to be encouraged from outside, but after living the pesantren routine, I felt an inner drive to maintain good habits. In congregational prayer, Qur'an recitation, and adab toward others, I am now more aware and no longer wait for instructions."* This quotation gives empirical substance to the transinternalization stage. The value is no longer merely introduced or discussed; it has begun to shape the santri's internal motivation, worship discipline, and ethical relation with others. The analysis indicates that transinternalization at Al-Idris occurs because the values introduced and dialogued are continuously repeated within a shared living ecosystem. The idea offered here is that the success of internalization should be measured through santri understanding of religious teachings and observable changes in worship, adab, and social relations. The novelty of this stage lies in the formation of integrated piety, because Qur'anic values produce individual discipline as well as social concern in pesantren life. To

clarify the findings on strategies for internalizing Qur'anic values, Figure 4 presents the stages of value transformation, value transaction, and transinternalization at Al-Idris Islamic Boarding School.

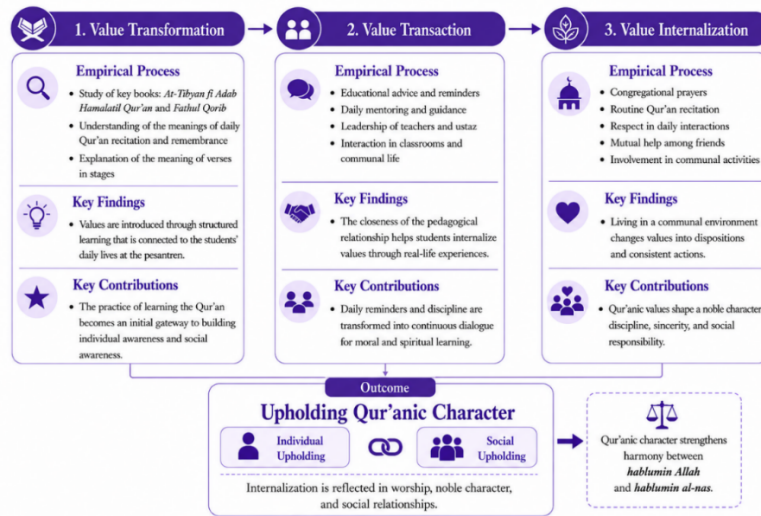


Figure 4. Concept map of strategies for internalizing Qur'anic values

Figure 4 shows that the internalization of Qur'anic values proceeds as a gradual process. At the value transformation stage, santri are introduced to Qur'anic values through the study of classical texts, tahsin, tahfidz, and daily Qur'an recitation. The value transaction stage appears through advice, mentoring, exemplary conduct, and everyday interaction, which prevent values from stopping at the level of knowledge and allow them to be negotiated in lived experience. The transinternalization stage then shows that repetition in congregational prayer, Qur'an recitation, respect for others, cooperation, and communal activities encourages the formation of an integrated Qur'anic character that includes both individual and social piety

3.2 The Formation of Santri's Individual Piety

Field data show that the individual piety of santri is evident in the discipline of obligatory prayer, the habit of Qur'an recitation and sunnah worship, and the growth of self-awareness in worship. Santri increasingly become accustomed to participating in worship, and these practices begin to be performed on the basis of awareness, although their consistency varies among santri. Theoretically, individual piety relates to the personal relationship between humans and Allah, reflected in obedience in worship, self-purification, and the formation of personal character (Mahfudz, 2023). This finding aligns with previous studies showing that worship habituation, Qur'anic practice, riyadhah, and spiritual training contribute to the religious character, discipline, intrinsic motivation, and spiritual awareness of santri (Ma'rifah et al., 2026; Nurjanah et al., 2025; Rahmadin, 2025; Sulastrri et al., 2024; Taufikin et al., 2025; Zaenurrosyid & Sholihah, 2025). This shift from external compliance to personal awareness is expressed clearly in the following direct statement: *Santri kang zen: "I try to maintain congregational prayer not merely because of pesantren rules, but because it has become an inner need and part of my self-awareness. This habit was formed gradually, starting from being guided and reminded, until it finally grew into an inner drive."* Kang Fauzan gives a complementary view through the following direct statement: *Santri kang fauzan: "When I am not working or have returned to the pesantren, it is easier for me to maintain consistency. I return to jamaah, ngaji, and the existing habituation. From there I feel that Qur'anic values remain a guide for me, even though their practice is sometimes interrupted by work."* These two accounts show that individual piety at Al-Idris cannot be reduced to attendance in worship activities. It also appears in the santri's effort to maintain prayer, Qur'an recitation, adab, and self-control under different personal conditions. The analysis indicates that individual piety at Al-Idris is formed through worship routines and a change

in the meaning of worship from institutional obligation to inner need and personal responsibility. The idea proposed here is that the development of individual piety should be directed toward three layers: regularity in worship, attachment to the Qur'an, and moral reflection in daily behavior. The novelty of this section lies in the explanation that santri worship discipline does not stand alone, but becomes the basis for self-control, careful speech, time management, and personal responsibility. To illustrate the findings on the formation of santri individual piety, Figure 5 summarizes the indicators, interpretation, strengthening factors, and outcomes that emerge in daily pesantren life.

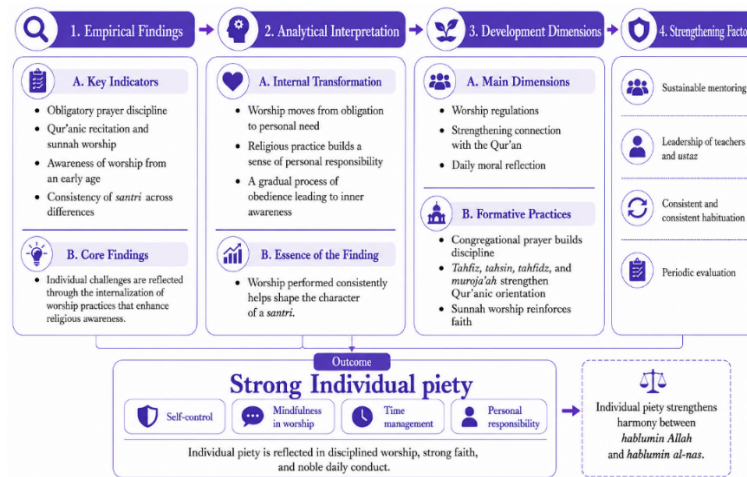


Figure 5. Concept map of santri individual piety

Figure 5 illustrates that santri individual piety is built through repeated worship practices and closeness to the Qur'an. Empirical indicators, namely discipline in obligatory prayer, Qur'an recitation, sunnah worship, and awareness in worship, show a shift from external compliance toward inner need. Through congregational prayer, tahsin, tahfidz, muraja'ah, sunnah worship, continuous mentoring, exemplary conduct by caregivers and ustaz, and periodic evaluation, individual piety becomes stronger in the forms of self-control, careful speech, time management, and personal responsibility.

3.3 The Formation of Santri's Social Piety

Interview, observation, and documentation data show that the social piety of santri appears in empathy toward friends, the habit of mutual assistance, respect for differences in character, deliberation, communal service, and involvement in community activities such as genduren, religious gatherings, and pesantren socio-religious activities. Theoretically, social piety is a form of religiosity manifested in concrete actions, such as concern, harmonious relations, ethical conduct, and social responsibility (Sori, 2010; Ulum et al., 2019). This finding is consistent with previous studies showing that prosocial behavior grows through the climate of Islamic education, peer support, empathy, teacher encouragement, communal culture, and socio-religious participation (Chairil et al., 2025; Li et al., 2024; Prayitno et al., 2025; Suyuthi et al., 2025; Wang et al., 2025). The social dimension was repeatedly described by santri through the following direct statement: *Santri kang agung: "When a friend is sick, I try to visit him, help get food or other needs, and accompany him so he does not feel alone. In learning matters, if a friend does not understand a lesson or college assignment, I usually help explain it according to my ability."* The concrete form of social piety is also visible in gotong royong and community-based activities. In the pesantren setting, santri participate in cleaning rooms and yards, preparing collective events, arranging equipment, and helping friends complete shared tasks. In the community setting, santri join kerja bakti, genduren, religious gatherings, and other local activities. These practices train santri to connect worship

discipline with responsibility for shared spaces and the needs of others. *Santri kang zen*: "Social piety is visible in the way santri relate to other people and their environment. I try to show it through concern for pesantren cleanliness, readiness to help collective activities, participation in *genduren* and *kerja bakti*, and *musyawarah* with other institutions for pesantren development."



Figure 6. Communal activity involving santri as a concrete practice of cooperation, mutual assistance, and social responsibility

The practice of *musyawarah* further strengthens social piety, as expressed in the following direct statement from the pesantren leader: *Pesantren leader*: "When a difference causes a problem, santri are directed to resolve it properly. They are invited to talk, to find a middle way, and, when needed, to deliberate together. In certain situations, the *ustaz* becomes a mediator so that the problem is quickly resolved and does not widen." This deliberative practice shows that *musyawarah* functions as a social learning space. Santri learn to express views, listen to others, accept collective decisions, and preserve harmony; therefore, Qur'anic values become visible in communication ethics and collective responsibility. The analysis indicates that santri social piety at Al-Idris is formed because Qur'anic values are practiced in shared living spaces rather than explained in classrooms alone. The idea offered here is that social piety should be cultivated through concrete communal experiences, such as cooperation, deliberation, service to friends, and involvement with the surrounding community. The novelty of this section lies in the finding that pesantren routines have a dual function: they serve as worship habituation and as social-ethical training that broadens santri orientation from self-interest toward collective responsibility. To clarify the findings on santri social piety, Figure 7 presents the relationship among field indicators, analytical interpretation, formative experiences, supporting environments, and achieved outcomes. The pesantren administrator confirmed that this social learning is sustained through repeated communal work: *Ustaz*: "During *kerja bakti*, environmental cleaning, room cleaning, or preparation for pesantren events, santri usually move directly and complement one another. They begin to understand that collective work becomes lighter when done through *gotong royong*. This habit is also carried into community activities." This evidence makes the social piety section less narrative because it presents the actors, activities, processes, and values involved. Santri, *pengurus*, *ustaz*, and local residents become part of a learning ecology in which Qur'anic values are practiced through cooperation, responsibility, mutual assistance, and deliberation.

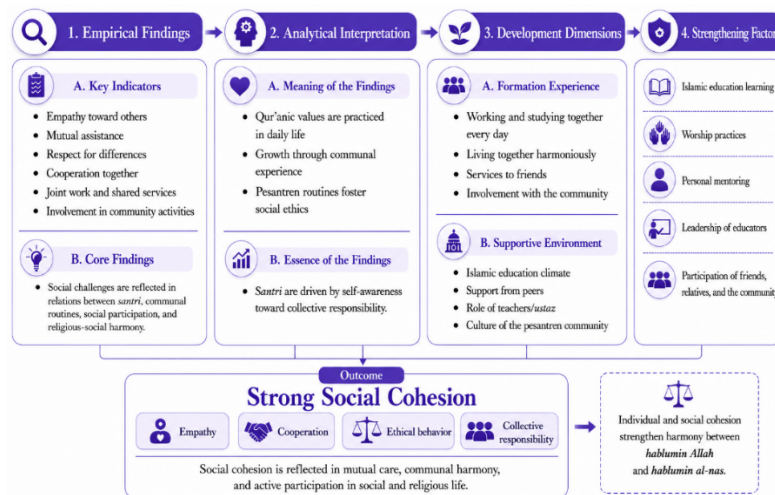


Figure 7. Concept map of santri social piety.

Figure 7 affirms that santri social piety grows through religious practice embedded in real social relations. Empathy toward friends, the habit of mutual assistance, respect for differences, deliberation, communal service, and involvement in community activities show that Qur'anic values are practiced in shared living spaces. A pesantren environment supported by an Islamic educational climate, peer support, the exemplary conduct of teachers or ustaz, communal culture, and socio-religious participation shapes concern, cooperation, ethical behavior, and collective responsibility. Overall, the findings show that the internalization of Qur'anic values at Al-Idris Islamic Boarding School forms individual and social piety in mutually reinforcing ways. Worship discipline nurtures self-control and personal responsibility, while the culture of shared living directs santri religiosity toward social concern. This pattern affirms the balance between *hablum min Allah* and *hablum min al-nas* as emphasized in studies of Islamic piety (Mahfudz, 2023; Quraish Shihab, 2002; Ulum et al., n.d.). The implication of this finding is that pesantren education needs to maintain coherence among Qur'anic learning, worship habituation, personal mentoring, educator exemplarity, peer support, and social participation so that santri religiosity develops holistically.

4. CONCLUSION

This study concludes that the internalization of Qur'anic values at Al-Idris Islamic Boarding School, Ponorogo, proceeds through value transformation, value transaction, and transinternalization, manifested in learning, worship habituation, guidance, exemplary conduct, and the communal culture of the pesantren. The linkage between value internalization theory and field data shows that the formation of santri individual piety appears in worship discipline, closeness to the Qur'an, self-control, and personal responsibility, whereas social piety appears in empathy, mutual assistance, communal harmony, and participation in community activities. These findings affirm that individual and social piety are formed in mutually reinforcing ways when Qur'anic values are learned, habituated, dialogued, and lived within pesantren culture. The implication of this study is that Islamic educational institutions can develop a mentoring model that integrates Qur'anic learning, worship habituation, personal guidance, educator exemplarity, and social activities to form holistic santri religiosity. The limitation of this study lies in its site scope, which focuses on a single pesantren, and in the limited period of data collection; therefore, future research may compare several pesantren with different institutional characteristics.

5. ACKNOWLEDGEMENTS

The authors express their gratitude to the Islamic Education Study Program, Kiai Ageng Muhammad Besari State Islamic University of Ponorogo, for its academic support and administrative facilitation throughout the research process. The authors also thank the supervisors for their methodological guidance, substantive input, and assistance in writing the article. Appreciation is extended to the caregiver, ustaz, and santri of Al-Idris Islamic Boarding School, Ponorogo, for providing access, information, and cooperation during field data collection.

6. REFERENCES

- Aisyah, N., & Nahar, S. (2025). Qur'anic Character Formation Through the Living Qur'an Approach. *Academia Open*, 10(2). <https://doi.org/10.21070/acopen.10.2025.11968>
- Anam, S., Degeng, I. N. S., Murtadho, N., & Kuswandi, D. (2019). The moral education and internalization of humanitarian values in pesantren. *Journal for the Education of Gifted Young Scientists*, 7(4). <https://doi.org/10.17478/jegys.629726>
- Asman, A., Muliiani, M., & Amin, A. (2025). Integration of Islamic values and science in integrated Islamic boarding school-based Islamic schools. *Edusoshum : Journal of Islamic Education and Social Humanities*, 5(3), 553–564. <https://doi.org/10.52366/EDUSOSHUM.V5I3.149>
- Chairil, F., Riza, S., Syafaruddin, Masbur, & Mawardi. (2025). Penerapan Kebijakan Nilai Ukhuwah Islamiyah Pondok Pesantren Riab Aceh Besar dalam Meningkatkan Hubungan Sosial Sesama Santriwati. *Ilmuna: Jurnal Studi Pendidikan Agama Islam*, 4(1).
- Firqatun Najiah, D., Ulum, F., Sunalti, E., Adrian, E., Anugrah, F., & Tinggi Agama Islam Al-Gazali Bulukumba, S. (2026). Internalization of Pasang Ri Kajang in Islamic Character Education of the Ammatoa Kajang Indigenous People. *Edusoshum : Journal of Islamic Education and Social Humanities*, 6(1), 70–78. <https://doi.org/10.52366/EDUSOSHUM.V6I1.211>
- Gatra, S. (2025). *Intoleransi Berbuah Bullying* 3. <https://www.kompas.com/edu/read/2025/06/03/133930471/intoleransi-berbuah-bullying>.
- Haryanto, S. (2022). Internalization of Islamic Boarding School Values in an Indonesian Islamic Educational Institution. *AL-ISHLAH: Jurnal Pendidikan*, 14(4). <https://doi.org/10.35445/alishlah.v14i4.2099>
- Hasibuan, A., Mumtaz, N. M., Anwar, K., Haq, M. M. A., & Nurjaman, A. (2025). SUFISTIC APPROACH OF CHARACTER EDUCATION IN AN INDONESIAN ISLAMIC BOARDING SCHOOL. *Miqot: Jurnal Ilmu-ilmu Keislaman*, 49(1). <https://doi.org/10.30821/miqot.v49i1.1332>
- Khafidin, Z., Ihsan, I., Masrukhin, M., Nurfaizal, Y. Y., & Barros, A. (2025). Digital Ethno-Religious Determinants of Santri Religious Behavior: Technology Attitudes as a Mediator and Pesantren Culture as a Moderator. *Edukasia: Jurnal Penelitian Pendidikan Islam*, 20(2). <https://doi.org/10.21043/edukasia.v20i2.33841>
- KPAI, H. (2025). *Kasus Kekerasan Di Sekolah Meningkatkan, KPAI Desak Reformasi Menyeluruh Sistem Kependidikan Anak*. <https://www.kpai.go.id/publikasi/kasus-kekerasan-di-sekolah-meningkat-kpai-desak-reformasi-menyeluruh-sistem-pendidikan-aman-anak>
- Li, X., Zhang, W., Ji, L., & Cao, Y. (2024). Potential Mechanism Linking Peer Relationships and Adolescent Prosocial Behavior: Mediation of Cognitive Empathy and Moderations of OXTR and DRD2. *Journal of Youth and Adolescence*, 53(12). <https://doi.org/10.1007/s10964-024-02023-5>
- Ma'rifah, M., Alimuddin, A., & Supriandi, S. (2026). Mental Health in an Islamic Perspective: A Conceptual Analysis of Islamic Education Psychology and Its Implications for the Development of Muslim Personality. *Edusoshum : Journal of Islamic Education and Social Humanities*, 6(1), 231–243. <https://doi.org/10.52366/EDUSOSHUM.V6I1.244>
- Mahfudz, M. (2023). *Tafsir Tentang Kesalehan* (1 ed.). Press, Alauddin University.
- Miles et al., (2019). Miles, B. M., Huberman, M. A., & Saldana, J. (2014). Quality data analysis: A methods sourcebook. 3. uppl. In *Sustainability (Switzerland)* (Vol. 11, Nomor 1).
- Muhaimin. (2006). *Nuansa Baru Pendidikan Islam: Mengurai Benang Kusut Dunia Pendidikan*. Jakarta: PT Rajagrafindo Persada.

- Mujahid, I. (2021). Islamic orthodoxy-based character education: creating moderate Muslim in a modern pesantren in Indonesia. *Indonesian Journal of Islam and Muslim Societies*, 11(2). <https://doi.org/10.18326/ijims.v11i2.185-212>
- Mujiburrohman, M., & Permatasari, I. G. (2025). Peran Ustadz sebagai Otoritas Ontologis dalam Pembentukan Akhlak Santri Tsanawiyah (SMA) di Pesantren Imam Bukhari. *Tsaqofah*, 6(2). <https://doi.org/10.58578/tsaqofah.v6i2.8593>
- Munif, M., Rohmah, K., & Rozi, F. (2026). Internalization of Islamic Values in Shaping Student Discipline in Pesantren-Based Madrasahs. *Manazhim*, 8(1), 119–136. <https://doi.org/10.36088/MANAZHIM.V8I1.6056>
- Nabilla, N. (2025). Internalization of Multicultural Education Values in Islamic Boarding Schools. *Edusoshum: Journal of Islamic Education and Social Humanities*, 5(2), 296–307. <https://doi.org/10.52366/EDUSOSHUM.V5I2.158>
- Nasution, A. F. (2023). *Metode Penelitian Kualitatif*. CV. Harfa Creative.
- Nurjanah, S., Fauzi, R., & Siti Nurjanah, S. (2025). The Role of Riyadhah Habituation in Shaping the Character of Santri Spiritual Awareness. *Comprehensive: Jurnal Ilmu Pendidikan dan Keguruan*, 1(1), 37–51. <https://doi.org/10.65118/COMPREHENSIVE.V1I1.4>
- Pengasuh. (2026). *Wawancara pribadi dengan Pengasuh*.
- PPATK. (2024). *Jumlah Fantastis Usia Anak Main Judi Online*. https://www.ppatk.go.id/news/read/1373/gawat-jumlah-fantastis-usia-anak-main-judi-online.html?utm_source
- Prayitno, P., Kurniawan, W., & Herawati, S. (2025). The Implementation of Noble Character Education at the Ummul Qur'an Islamic Boarding School. *Edusoshum: Journal of Islamic Education and Social Humanities*, 5(3), 640–653. <https://doi.org/10.52366/EDUSOSHUM.V5I3.247>
- Purna Jati, R. (2026). *Lagi, Tawuran di Jakarta Telan Korban Pelajar SMP*. <https://www.kompas.id/artikel/lagi-tawuran-di-jakarta-telan-korban-pelajar-smp>
- Quraish Shihab, M. (2002). *Tafsir Al-Misbah Jilid 2*. Lentera Hati.
- Rahmadin, A. N. (2025). Religious Character Education through Habituation at MTsN 2 Kediri: Pendidikan Karakter Beragama Melalui Pembiasaan di MTsN 2 Kediri. *Indonesian Journal of Education Methods Development*, 20(3).
- Sairi, M., & Lubis, S. S. (2023). Konstruksi Kesalehan Sosial dalam Komunitas Santri Tradisional. *Ushuluna: Jurnal Ilmu Ushuluddin*, 9(2), 1–21. <https://journal.uinjkt.ac.id/una/article/view/32468/pdf>
- Salsabila, A., & Salim, H. (2026). Integrating Qur'anic Moral Values through the Bina Pribadi Islami (BPI) Program: A Case Study in an Islamic School in Indonesia. *Jurnal Sosiologi Agama Indonesia (JSAI)*, 7(1), 99–111. <https://doi.org/10.22373/jsai.v7i1.9652>
- Saputra, S. E., Agustia, Z., & Kolis, N. (2026). Advancing Eco-theology in Islamic Educational Framework: A Systematic Review of Indonesian Research Landscape. *Edusoshum: Journal of Islamic Education and Social Humanities*, 6(1), 678–692. <https://doi.org/10.52366/EDUSOSHUM.V6I1.351>
- Sori, S. (2010). *Kesalehan Anak Terdidik Menurut Al Qur'an Dan Hadis* (1 ed.). FAJAR PUSTAKA.
- Sugiyono. (2013). *Metode Penelitian Kuantitatif Kualitatif dan R&D*. Alfabeta.
- Sulastri, S., Wiyani, N. A., & Anam, R. S. (2024). Management of Tahfidz Quran Programs in Shaping Elementary Students' Character. *el-Tarbawi*, 17(1). <https://doi.org/10.20885/tarbawi.vol17.iss1.art3>
- Suyuthi, A., Ma'arif, S., Nurhadi, A., & Wijaya, R. (2025). Social Support In Pesantren In Shaping Santri's Religious Moderation Identity: An Analysis Based On Social Identity Theory. *EDUKASIA ISLAMIKA Jurnal Pendidikan Islam*.
- Taufikin, T., Nurhayati, S., Majeed, J., Afzal, M., Al-Badawi, H., Chibani Mansouri, M., & Fatma, G. (2025). Parental Emotional Reinforcement-Demands, and the Intrinsic Motivation of Santri in Qur'anic Memorization: A Study in Indonesian Islamic Boarding Schools. *Indonesian Journal on Learning and Advanced Education (IJOLAE)*. <https://doi.org/10.23917/ijolae.v7i3.11193>
- Ulum, R., Jamil, A., Muntafa, F., Handoko Seto, T., Reslawati, Sugiarto, W., Andri Ansyah, R., Asnawati, Edi, J., Putu Intan, N., Dwi Nugroho, N., Ismail, Abidin Eko Putro, Z., Zuhro, F., &

-
- Riyadu Taufik, R. (n.d.). *Keberagama'an Dan Kesalehan Sosial* (1 ed.). Litbangdiklat Press Badan Litbang dan Diklat Kementerian Agama RI.
- Ulum, R., Sugiyarto, W., Jamil Wahab, A., & Muntafa, F. (2019). *Indeks Kesalehan Sosial* (1 ed.). Litbangdiklat Press.
- Wang, X., Kong, Q., & Ouyang, M. (2025). Teacher-Student Relationships, Empathy, and Prosocial Behaviors: Examining Between- and Within-Person Relations. *Journal of Youth and Adolescence*. <https://doi.org/10.1007/s10964-025-02236-2>
- Zaenurrosyid, A., & Sholihah, H. (2025). Moral Governance and Discipline in Hybrid Tahfidh Pesantren: A Study of Millennial Qur'an Memorizers at School and Pesantren. *Santri: Journal of Pesantren and Fiqh Sosial*, 6(1). <https://doi.org/10.35878/santri.v6i1.1585>