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MORAL DEVELOPMENT AND THE ENHANCEMENT OF STUDENTS' RELIGIOSITY FROM A SOCIO-PSYCHOLOGICAL PERSPECTIVE THROUGH THE PESANTREN PROGRAM

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Abstract

This study aims to analyze the efforts to cultivate moral character and enhance students' level of religiosity through the pesantren (Islamic boarding school) program at MTs. Al-Ikhlâs Margorejo Pati, using social and psychological approaches. The background of this research is based on the phenomenon of deviant behaviors among madrasah students, such as truancy, disrespect toward teachers, bullying, and negligence in performing obligatory religious practices. The pesantren program was initiated as a solution for religious character education and the strengthening of moral values. This study employs a qualitative approach with a case study design. Data were collected through observation, in-depth interviews, and documentation. The research subjects consisted of the head of the madrasah, pesantren caregivers, teachers, and students. Analysis using Michel Foucault's theory of power relations reveals that the process of moral and religious cultivation occurs through mechanisms of discipline, supervision, and the internalization of religious values. The pesantren environment functions as a social space that produces religious subjects through productive power relations among caregivers, ustadz (religious teachers), and santri (students). From a socio-psychological perspective, the pesantren serves as an arena for identity formation and emotional

balance during adolescence. The study recommends that the pesantren management model be integrated with the formal education system as an effective strategy for shaping students' religious character amid the challenges of globalization.

Keywords: *Morality, Religiosity, Socio-Psychological, Pesantren, Madrasah*

Abstrak

Penelitian ini bertujuan untuk menganalisis upaya dalam membina akhlak dan meningkatkan tingkat religiusitas siswa melalui program pesantren di MTs. Al-Ikhlas Margorejo Pati dengan pendekatan sosial dan psikologis. Latar belakang penelitian ini didasari oleh fenomena perilaku menyimpang di kalangan siswa madrasah, seperti membolos, kurang sopan kepada guru, bullying, dan kurangnya pelaksanaan ibadah wajib. Program pesantren diinisiasi sebagai solusi pendidikan karakter religius dan penguatan nilai-nilai moral. Penelitian ini menggunakan pendekatan kualitatif dengan jenis studi kasus. Data dikumpulkan melalui observasi, wawancara mendalam, dan dokumentasi. Subjek penelitian ini meliputi kepala madrasah, pengasuh pesantren, guru, dan siswa. Analisis dengan teori relasi kuasa Michel Foucault menunjukkan bahwa proses pembinaan berlangsung melalui mekanisme disiplin, pengawasan, dan internalisasi nilai-nilai religius. Lingkungan pesantren menjadi ruang sosial yang memproduksi subjek religius melalui relasi kuasa yang produktif antara pengasuh, ustadz, dan santri. Secara sosial-psikologis, pesantren berfungsi sebagai arena pembentukan identitas dan keseimbangan emosional siswa di masa remaja. Penelitian ini merekomendasikan agar model pengelolaan pesantren terintegrasi dengan system pendidikan formal sebagai strategi efektif membentuk karakter religius di Tengah arus globalisasi.

Kata Kunci: Akhlak, Religiusitas, Sosial-Psikologis, Pesantren, Madrasah

A. Introduction

The age range of students studying at *Madrasah Tsanawiyah* (MTs) is approximately 12–15 years old, which represents a transitional phase from childhood to early adolescence. This stage is characterized by significant changes in physical, emotional, social, and

spiritual aspects. At this developmental period, individuals often experience identity confusion and a strong urge to discover their sense of self and the meaning of life. Erik Erikson conceptualized adolescence as an initial stage that begins at puberty and continues until around the ages of 18 to 20. According to him, this stage corresponds to *identity versus role confusion*, in which adolescents begin to construct their personal and social identities through interactions with their environment and authority figures such as teachers and peers.

Adolescents start to explore their abilities and skills to express their uniqueness and individual character. However, this process sometimes leads to behaviors that may appear deviant or are perceived as misbehavior by their surroundings, due to their intense and expressive drive to assert personal identity. Moreover, strong friendships and a high level of solidarity among peer groups play an essential role in shaping this identity. Within these groups, adolescents learn to cooperate, share responsibilities, and demonstrate adherence to roles that have been mutually agreed upon.¹

Psychologically, students at the *Madrasah Tsanawiyah* (MTs) level are in a phase of emotional fluctuation. They begin to seek recognition as independent individuals, yet they still require strong moral and spiritual guidance. Within the *pesantren* environment, this developmental dynamic becomes more complex as they must adapt to a system of life governed by strict discipline and rules. However, this system provides an opportunity for the formation of strong character and emotional stability. A study by Utami et al. revealed that life in a *pesantren* can enhance adolescents' subjective well-being because they receive social support, spiritual discipline, and a sense of belonging within their community.²

¹ Sulhan Nur Atiqah Azzah, Nur Hafidzah Ardaniah, and Muhammad Syarif Rahmadi, "Periodisasi Perkembangan Anak Pada Masa Remaja: Tinjauan Psikologis," *Behavior: Jurnal Pendidikan Bimbingan Konseling Dan Psikologi* 1, no. 1 (2024): 9–36.

² Sorayati Dwi Utami, Rudi Alfandi, and Fakrudin, "Personality and Subjective Well-Being among Adolescents on Islamic Boarding School," *Indonesian Journal of Global Health Research* 7, no. 4 (2025): 520, <https://doi.org/10.37287/ijghr.v2i4.250>.

From a social perspective, *pesantren* place students within a collective community imbued with values of togetherness, responsibility, and empathy. Students (*santri*) live together in dormitories, interact with peers from diverse social backgrounds, and participate in structured religious activities. This communal pattern of life trains social adaptability, solidarity, and self-control. However, as noted by Firdausi, Sulistiana, and Nugraha (2023), collective life in *pesantren* can also give rise to social anxiety among some students, especially when they face pressure to adapt or deal with hierarchical systems of seniority.³ Therefore, according to Firdausi, psychological guidance and counseling within the *pesantren* environment are essential for reducing social anxiety and maintaining the mental health of adolescents.

Social interaction between students and teachers (*ustadz*) plays a significant role in character formation. The *kyai* and *ustadz* function as significant others who serve as moral and religious role models. Their example in worship, speech, and simplicity of life provides tangible models for students to emulate.⁴ This relationship is not merely instructional but also emotional and spiritual, where students learn from the behavior and attitudes demonstrated by their teachers in everyday life.

Based on the Biopsychosocial Model (Engel, 1977), as cited in Siti Nurfitri's research, social support from peers and mentors, along with well-structured religious routines, serves as an important protective factor for individuals' psychological well-being. The findings indicate that religiosity and participation in spiritual activities not only provide meaning and purpose in life but also serve as

³ Hilda Aliftia Firdausi, Dewang Sulistiana, and Agung Nugraha, "Profile Social Anxiety And Implications for Guidance And Counselling Services (Descriptive Study On Student At At-Tajdid Islamic Boarding School Islamic Boarding School In Tasikmalaya District In Academic," *Insight: Jurnal Bimbingan Dan Konseling* 12, no. 2 (2023): 17–24.

⁴ Zaen Musyrihin, Ferra Puspito Sari, and Ari Muhammad Kharir, "Pesantren-Based Psychosocial-Spiritualtherapy," *Jurnal Ilmu Dakwah* 43, no. 1 (2023): 220–30, <https://doi.org/10.20885/tarbawi.vol12.iss2.art1>.

effective coping mechanisms for dealing with emotional pressure and stress.⁵ This aligns with the study conducted by Rachmaningtyas and Novitasari (2024), which found a positive correlation between Islamic spirituality and psychological well-being among adolescents.

Furthermore, Kusumawati, Nurhidayah, and Kurnia Sari (2023) emphasize that community-based mental health literacy programs in *pesantren* strengthen students' emotional resilience and social skills in facing academic and social pressures.⁶ Thus, the *pesantren* functions not only as a religious educational institution but also as a social and psychological space that shapes students into morally mature, emotionally stable, and spiritually strong individuals.

MTs. Al-Ikhlâs Margorejo Pati possesses distinctive social and cultural characteristics-namely, the integration of formal *madrasah* education with *pesantren*-based education (a boarding school system) which allows researchers to observe the dynamics of moral and religious formation holistically across social, psychological, and spiritual dimensions. This condition makes the *madrasah* a representative locus for illustrating efforts to cultivate religious character in Islamic secondary education.

The *pesantren* plays a vital role in students' development by emphasizing moral formation alongside academic achievement. The primary focus of this program lies in spiritual activities, Qur'an learning, and character reinforcement through daily worship and the practice of noble behavior. The Qur'an and Hadith serve as the main references in the process of character education, instilling values such as discipline, work ethic, and social concern.

Several previous studies support the relevance and urgency of this research, which focuses on moral development and the

⁵ Siti Nurfitriani, "Kesehatan Mental Santri Dalam Lingkungan Pendidikan Berasrama: Tinjauan Literatur," *Journal of Linguistics and Social Studies* 2, no. 2 (2025): 169–77, <https://doi.org/10.52620/jls.v2i2.220>.

⁶ Prima Dewi Kusumawati, Reni Nurhidayah, and Dhita Kurnia Sari, "Enhancing Adolescent Mental Health Literacy through a Community-Based Educational Approach in Islamic Boarding Schools," *Journal of Global Research in Public Health* 10, no. 1 (2025): 69–74, <https://doi.org/10.30994/jgrph.v10i1.561>.

enhancement of students' religiosity through the *pesantren* program. Aisy found that short-term *pesantren kilat* programs in elementary schools significantly improved students' religious understanding, discipline, and behavior, demonstrating the strong potential of *pesantren*-based activities in instilling spiritual and moral values from an early age. Similarly, Priatmoko in his study on religious character education in *pesantren*-based *madrasah* found that the integration between formal curricula and *pesantren* systems fosters a consistent religious culture and strengthens social relationships within the school environment. These findings indicate that the *pesantren* model emphasizes not only ritual aspects of religion but also social character formation.⁷ Priatmoko further asserts that *pesantren* serve as powerful cultural spaces for the internalization of morality values such as discipline, solidarity, and courtesy are cultivated through daily practice and institutional rules. These studies predominantly highlight the internalization of values and their institutional dimensions.⁸

From a psychological perspective, Sukmawati revealed that religiosity and social support positively influence the psychological well-being of Qur'an memorization students (*hafiz*). Structured religious activities and supportive spiritual environments act as protective factors against stress and academic pressure. Similarly, Islamia et al. found that family functioning and self-compassion are significantly related to the psychological well-being of *pesantren* students, with engagement in spiritual activities serving as an effective coping mechanism for managing adolescents' emotional challenges.⁹

⁷ Salwa Rihadatul Aisy, Syahidin Syahidin, and Agus Fakhruddin, "The Contribution of Pesantren Kilat Program to Students' Religious Knowledge and Behaviors at Elementary School," *EDUCARE: Journal of Primary Education* 5, no. 2 (2024): 133–48, <https://doi.org/10.35719/educare.v5i2.311>.

⁸ Sigit Priatmoko et al., "Exploration of Religious Character Education in Pesantren-Based Madrasah Ibtidaiyah," *MUDARRISA: Jurnal Kajian Pendidikan Islam* 17, no. 1 (2025): 1–28, <https://doi.org/10.18326/mudarrisa.v17i1.3329>.

⁹ Shinta Sukmawati and Sabiqotul Husna, "The Impact of Religiosity and Social Support on Psychological Well-Being among Tahfidz Students," *Journal An-*

These findings reinforce the theoretical foundation of this study that moral development and the enhancement of religiosity influence not only students' external behaviors but also their social and psychological balance. The *pesantren* program at MTs. Al-Ikhlâs Margorejo Pati serves as an educational model that integrates spiritual, moral, and socio-psychological dimensions holistically. As emphasized in previous studies, an intensive religious environment fosters personality development, strengthens discipline, and enhances students' inner well-being.

B. Discussion

1. Moral Development and the Enhancement of Religiosity in Pesantren

Morality (*akhlak*) is not merely about outward behavior, but also concerns the inner disposition within a person that manifests naturally without deliberate thought. Al-Ghazali, in his study of Islamic ethics (*Ilm al-Akhlak*), defines *akhlak* as a trait embedded in the soul that drives actions automatically, reflecting an individual's spiritual and moral condition.¹⁰ Morality is therefore not simply a matter of intelligence or knowledge; it represents a harmony of heart, intention, and action aligned with Islamic values.¹¹

According to Abdul Hamid Yunus, *akhlak* refers to human qualities directly related to patterns of behavior.¹² Furthermore, Ibrahim Anis explains that *akhlak* is an innate characteristic of the soul that gives rise to various actions—good or bad—without requiring thought or deliberation.¹³ Similarly, Abuddin Nata

Nafs: *Kajian Penelitian Psikologi* 8, no. 2 (2023): 213–31, <https://doi.org/10.33367/psi.v8i2.3907>.

¹⁰ Abu Hamid Al-Ghazali, *Ihya Ulum Al-Din*, Jilid III (Darur Riyan, 1979). Hlm. 58

¹¹ Ilmi Irpan et al., "Islamic Educational Values as the Core of Character Education," *EDUTECH: Journal of Education And Technology* 7 (2023).

¹² Abd. Hamis Yunus, *Da'irah Al-Ma'arif* (Cairo: Asy-Syab, n.d.). hlm. 436

¹³ Ibrahim Anis, *Al-Mu'jam Al-Wasith* (Mesir: Darul Ma'arif, 1972). Hlm. 202

asserts that behavior can be regarded as moral (*akhlak*) when it meets the following criteria: a) It has become a deeply rooted aspect of one's personality; b) It is performed naturally, without conscious reasoning; c) It is carried out voluntarily, without coercion; and d) It is done sincerely, without pretense.¹⁴ In the same vein, Muhammad Daud Ali emphasizes that an action can be considered a reflection of morality only if it is performed repeatedly and spontaneously, without prior consideration or calculation.¹⁵

Based on these definitions, it can be concluded that *akhlak* refers to human behavior or actions that have become habitual and arise spontaneously without deliberate thought. Morality reflects a person's inner state, which is manifested through outward attitudes and conduct. It may therefore be classified as either *mahmudah* (virtuous) or *madzimumah* (blameworthy). Good moral character does not develop instantly but emerges through continuous cultivation within a supportive environment, whereas bad morals tend to appear when a person lacks self-control and moral guidance.

In the context of Islamic education, moral development is regarded as a crucial process in shaping the overall personality and character of students. According to Nurlaila (2021), this process includes several methods such as providing exemplary conduct (*uswah*), establishing good habits (*ta'widiyyah*), offering moral advice or guidance (*man'izhah*), and enforcing discipline through regular worship and moral activities within the school environment.¹⁶ This approach aims not only to shape virtuous

¹⁴ Abudin Nata, *Akhlak Tasawuf* (Jakarta: PT. Raja Grafindo Persada, 2000). Hlm. 274

¹⁵ Muhammad Daud Ali, *Pendidikan Agama Islam* (Jakarta: PT. Raja Grafindo Persada, 2008). Hlm. 346

¹⁶ Nurlaila, "Pembinaan Akhlak Mulia Melalui Keteladanan Dan Pembiasaan," *IQRA: Jurnal Ilmu Kependidikan Dan Keislaman* 14, no. 2 (2019): 95–95.

behavior but also to foster spiritual awareness and social responsibility among students.

Furthermore, moral education within Islamic educational institutions plays a strategic role in building a school culture grounded in religious values. Teachers, as central figures in the educational process, play a role not only as instructors but also as living role models who demonstrate the integration of knowledge (*'ilm*), faith (*īmān*), and practice (*'amal*). Systematic and continuous moral development fosters an Islamic personality that balances the cognitive, affective, and psychomotor dimensions. Thus, moral education does not merely shape external behavior but also constructs the moral and spiritual foundations necessary for the emergence of individuals who are ethical, principled, and possess high integrity in their social lives.

Romdoniyah and Safwandy emphasize the importance of Islamic value-based character education management in nurturing students' morality. They demonstrate that careful planning which integrates religious values into the curriculum and school activities can produce students with noble character and a strong sense of social responsibility.¹⁷ Character education, therefore, is not limited to moral knowledge but involves creating an educational system that facilitates the internalization of values such as honesty, discipline, and empathy toward others.

In the context of *pesantren* organization, moral education through spiritual programs and integrative activities contributes significantly to strengthening students' religious character. The teaching of ethical and moral values is implemented in a structured and continuous manner to shape mature and devout personalities. Therefore, morality is not merely the ultimate goal

¹⁷ Fida Fadilatul Romdoniyah and Muyawan Safwandy Nugraha, "Implementasi Perencanaan Pendidikan Karakter Berbasis Manajemen Nilai- Nilai Islam Dalam Pembinaan Akhlak Siswa MTs . Asy-Syuhada," *Tarunaedu: Journal of Education and Learning* 02, no. 01 (2024): 35–41, <https://journal.staitaruna.ac.id/index.php/jel/article/view/214/186>.

but the result of a sustained moral education system rooted in consistent practice.

Overall, empirical studies conducted between 2021 and 2025 indicate that moral education in schools and *pesantren* has been effectively implemented through approaches combining exemplary behavior, habitual practice, moral counseling, and a strong disciplinary framework. This aligns with Al-Ghazali's perspective, which regards *akblaq* as a reflection of the purified soul (*taẓkiyat al-nafs*), capable of producing moral actions that are natural, sincere, and consistently virtuous.¹⁸

The following are the methods of moral development used in Islamic education;

a. The Method of Exemplary Conduct (*Uswah*)

According to Armai Arif, as cited by Agus Samsudin, the concept of *uswah hasanah* (good example) in the Qur'an is expressed through the terms *uswah*, *iswah*, *al-qudwah*, and *al-qidwah*. All of these refer to a condition in which an individual imitates or follows another person's behavior, whether good or bad.¹⁹ From this understanding, *uswah hasanah* refers to any form of positive conduct that can be emulated as a means of Islamic education. The method of *uswah hasanah* serves as an approach in teaching and learning that employs concrete examples of virtuous behavior to be modeled by students in their daily lives. The educator's role as a moral model has a profound impact on the educational process. Teachers, alongside parents, serve as figures of emulation for children and students. One of the main characteristics of children and adolescents is their tendency

¹⁸ Irpan et al., "Islamic Educational Values as the Core of Character Education."

¹⁹ Agus Samsudin, Andewi Suhartini, and Nurwadjah Ahmad EQ, "Implementasi Metode Uswah Hasanah Pada Pembelajaran Jarak Jauh Di MTs Al Azhar Tembungraja Salem Brebes," *Ta'dibuna: Jurnal Pendidikan Islam* 10, no. 3 (2021): 337, <https://doi.org/10.32832/tadibuna.v10i3.5002>.

to imitate — consciously or unconsciously — the attitudes, words, and behaviors of their role models. This imitation extends to emotional expressions, moral sensitivity, and spiritual awareness.

A study conducted at *Pondok Pesantren El Qurro* in North Lampung by Ukro et al. revealed that the *kyai* (religious leader) serves as a model in four key dimensions: *Qudwah al-Ibadah* (model in worship), *Qudwah al-Zuhd* (model of simplicity), *Qudwah al-Tawadhu'* (model of humility), and *Qudwah al-Karimah* (model of noble character).²⁰ The findings highlight that the direct behavioral example of respected figures significantly shapes the moral conduct of *santri* in their daily lives.

b. The Method of Habituation (*Ta'widiyyah*)

The habituation method is an educational process through which students are trained to recognize, understand, and consistently practice moral and religious norms until such behavior becomes part of their character. In practice, this method is applied through daily religious activities such as congregational prayers, Qur'anic recitation (*tadarus*), collective supplication (*doa bersama*), and courteous interaction with teachers and peers. Its goal is to ensure that students perform good deeds naturally and willingly, without compulsion, so that these values become deeply internalized.²¹

Habituation works through consistent repetition of positive actions that gradually form intrinsic character traits. Rusman (2023) asserts that moral habituation through

²⁰ Joko Nur Ukhro, Muhammad Yusuf, and Dedi Setiawan, "Penerapan Metode Keteladanan Dalam Pembinaan Akhlak Santri Di Pondok Pesantren Walisongo Lampung Utara," *AN NAJAH (Jurnal Pendidikan Islam Dan Sosial Keagamaan)* 04, no. 02 (2025): 21.

²¹ Rahmawati, "Metode-Metode Pembinaan Akhlak Di Pondok Modern Darussalam Gontor Putri IV," *Jurnal Al-Izzah*, 2014, <https://ejournal.iainkendari.ac.id/index.php/al-izzah/article/view/184>.

Islamic religious education activities such as *tadarus*, collective prayers, and *sunnah* worship effectively instills moral values from an early age—especially when reinforced by parental involvement at home.²² Regular practice combined with the teacher's example strengthens both the spiritual and moral dimensions of students.

Moreover, habituation involving time discipline, respect for others, and etiquette in digital communication allows students to build adaptive Islamic character amid technological development. When implemented through an integrative approach that includes the school, family, and community, habituation not only fosters noble character but also reduces deviant behavior arising from excessive technology use.

c. The Method of Advice (*Man'izhab*)

Providing advice (*man'izhab*) refers to conveying moral reminders through gentle words that touch the heart and encourage people to act upon goodness. The Qur'an emphasizes this approach in *Surah An-Nahl* (16:125): "Call (people) to the way of your Lord with wisdom and good instruction, and argue with them in a way that is best. Indeed, your Lord is most knowing of who has strayed from His way, and He is most knowing of who is rightly guided."²³

The *man'izhab* method contains three essential elements: (1) presenting moral truths that should be practiced, (2) motivating individuals to perform virtuous

²² Rusman, "Pembinaan Akhlak Bagi Anak Usia Taman Kanak-Kanak Melalui Metode Pembiasaan Dalam Pembelajaran Pendidikan Agama Islam," *Al-Hikmah: Jurnal Studi Agama-Agama* 9 (2023).

²³ Lajnah Pentashihan Mushaf Al-Qur'an, "Qur'an Kemenag In Word" (Kemenag Agama RI, n.d.). QS. An-Nahl : 125

deeds, and (3) warning against sinful actions and their consequences.²⁴

d. The Method of Discipline

The discipline method serves as a systematic approach to shaping students' moral awareness and behavioral consistency through adherence to established norms and institutional regulations. Within the Islamic educational context, discipline (*ta'dib*) is not merely about enforcing compliance but rather cultivating internalized moral order that aligns with divine and social principles. It functions as a preventive and corrective measure designed to maintain harmony in the learning environment while nurturing self-control and accountability. Disciplinary practices—such as structured daily routines, punctuality, respect for authority, and adherence to communal worship—help students develop habits of orderliness and responsibility.²⁵

Moreover, discipline in pesantren settings is closely intertwined with the concept of *riyadhab al-nafs* (spiritual self-training), where students learn to restrain desires, manage emotions, and align behavior with ethical and spiritual values. Sanctions or corrective actions are not punitive in nature but are pedagogical tools intended to guide students toward self-realization and moral reflection. According to educational psychology, consistent application of fair and value-oriented discipline fosters intrinsic motivation and moral autonomy rather than fear-based obedience (Rahman, 2022). Thus, discipline becomes an educative force that strengthens both external conformity and internal moral conviction.

In essence, the disciplinary method in pesantren represents a holistic moral pedagogy one that combines behavioral regulation with ethical reasoning, emotional

²⁴ Tamyiz Burhanuddin, *Akhlak Pesantren: Solusi Bagi Kerusakan Akhlak* (Yogyakarta: Ittiqa Press, 2001). Hlm. 57-58

²⁵ Hadari Nawawi, *Pendidikan Dalam Islam* (Surabaya: Al-Ikhlash, 1993). Hlm. 234

maturity, and spiritual development. When implemented through compassionate guidance by teachers and *ustadz*, it transforms from mere rule enforcement into a process of *tazkiyat al-nafs* (purification of the soul), fostering individuals who are disciplined, responsible, and ethically grounded both in thought and action.

e. The Method of Reflection and Learning from Experience (*Ibrah*)

Ibrah literally means reflection or contemplation. It refers to learning from events or experiences to gain wisdom. The ultimate goal of teaching through *ibrah* is to lead individuals toward deeper spiritual understanding and awareness, motivating them to strengthen their religious faith and emotional sensitivity.²⁶

Nurmawati et al. found that the formation of moral character in the *Asrama Tahfizh Salsabila* was achieved through a combination of strategies: modeling by mentors, regular worship routines, motivational advice, strict supervision, and moral storytelling sessions (*ibrah*). This comprehensive approach proved effective in enhancing discipline, devotion, and religious enthusiasm among Islamic education students at UIN North Sumatra.²⁷

Religiosity refers to the extent to which an individual practices and internalizes religious teachings in daily life. Glock and Stark, as cited by M. A. Subandi, classify religiosity into five dimensions: belief, ritual practice, religious experience, religious knowledge, and consequences (social

²⁶ Burhanuddin, *Akhlak Pesantren: Solusi Bagi Kerusakan Akhlak*. Hlm. 57

²⁷ Nurwati, Zulfiana Herni, and Jamilah, "Pembiasaan Budaya Islami Dalam Pembentukan Akhlak Al-Karimah Pada Mahasiswi PAI UIN Sumatera Utara Di Asrama Tahfizh Al-Qur'an Dan Bahasa Arab Salsabila," *JPK : Jurnal Pendidikan Kreatif* 5, no. 2 (2024): 51.

impact).²⁸ In Islam, religiosity encompasses the implementation of the pillars of faith (*rukun iman*) and the pillars of Islam (*rukun Islam*), as well as spiritual emotions such as fear of Allah and love for the Prophet Muhammad (peace be upon him). The concept of religiosity within Islamic tradition reflects several dimensions—faith (*iman*), ritual worship (*ibadah*), religious knowledge (*‘ilm*), and ethical-social behavior (*akhlak ijtimai’i*).

Toure (2020) explains that the development of the term *religiosity* in Islamic thought demonstrates a broad understanding, encompassing both spiritual aspects and human relationships within a modern religious society.²⁹ Meanwhile, the development of a religiosity scale by Abdullah, Warsiyah, and Ju’subaidi (2023) identifies four main dimensions—belief, ritual, social concern, and religious commitment—as valid and reliable measurements of religiosity among Muslim youth in Indonesia.³⁰

Furthermore, a study by Azmi et al. (2022) on character education in Islamic boarding schools (*pesantren*) found that the *pesantren*-based educational system plays a crucial role in shaping students’ religious character. Spiritual values, social ethics, solidarity, and independence are instilled holistically through communal living, religious rituals, social interactions, and a curriculum that integrates religious education with modern skills. *Pesantren* institutions have proven capable of responding to the challenges of

²⁸ M. A Subandi, *Psikologi Agama Dan Kesehatan Mental* (Yogyakarta: Pustaka Pelajar, 2013). Hlm. 90-91.

²⁹ Sekou Marafa Toure, “The Conceptual Evolution of the Term ‘Religiosity’ in Islamic Thought,” *Journal of Islam in Asia* 17, no. 1 (2020): 133–58.

³⁰ Shodiq Abdullah, Warsiyah, and Ju’usubaidi, “Developing a Religiosity Scale for Indonesian Muslim Youth,” *Research and Evaluation in Education* 9, no. 1 (2023).

globalization while maintaining their moral integrity and traditional identity.³¹

2. Social and Psychological Aspects in Development of Santri

Life within the *pesantren* (Islamic boarding school) environment fosters a distinctive pattern of social interaction in which students (*santri*) not only study religious knowledge but also undergo an intensive process of socialization. This environment teaches them the values of togetherness, empathy, responsibility, and independence. The *pesantren* functions as a living social community where the internalization of values occurs through daily interpersonal interactions. Santri live collectively in a social space regulated by *kyai* (spiritual leaders) and *ustadz* (teachers), governed by shared norms and discipline. This social structure creates a strong system of social control in which each individual's behavior is constantly monitored by their peers and mentors.³²

Through communal living in dormitories, santri learn to cooperate, respect authority, and build social solidarity. They share responsibilities in religious activities, cleanliness, and time management. According to Saefudin et al. (2022), *pesantren* communities serve as social learning spaces that foster resilience and high adaptability among adolescents, especially in managing diversity and social pressure.³³ Hence, *pesantren* can be regarded as a “miniature religious society,” embedding moral and social values through daily practices rather than mere verbal instruction.

³¹ Sefiani Dwi Azmi et al., “The Influence Of Pesantren Education On The Development Of Students' Character.Pdf,” *Jurnal of Pedagogi; Jurnal Pendidikan* 1, no. 3 (2024).

³² Musyrifin, Puspito Sari, and Muhammad Kharir, “Pesantren-Based Psychosocial-Spiritualtherapy.”

³³ Ahmad Saefudin et al., “The Socio-Cultural Resilience of Islamic Boarding School: Supporting and Inhibiting Factors,” *Proceedings of the International Conference on Madrasah Reform 2021 (ICMR 2021)* 633, no. Icmr 2021 (2022): 207–14, <https://doi.org/10.2991/assehr.k.220104.031>.

Furthermore, the relationship between santri and their *kyai* or *ustadz* reflects a vertical social relation imbued with deep respect and obedience. The *kyai* acts as a *significant other*—a moral and spiritual role model for the santri. The *kyai*'s example in worship, modesty, patience, and discipline provides a living model for moral formation. As Priatmoko (2025) notes, social relations in pesantren are paternalistic yet productive, cultivating discipline, loyalty, and a sense of social and religious responsibility.³⁴

From a psychological perspective, early adolescence (ages 12–15)—the typical age of MTs students—represents a developmental phase characterized by identity formation and emotional instability. According to Erik Erikson's psychosocial theory, this stage is known as *identity versus role confusion*, where individuals strive to establish a coherent sense of self through the exploration of values and social roles.³⁵ In the pesantren context, this developmental process is supported through structured moral training emphasizing exemplary behavior (*uswah*), habituation (*ta'widiyyah*), and discipline, enabling students to regulate their emotions and internalize moral values more deeply.

The religious environment of pesantren also functions as a psychological sanctuary that promotes emotional balance and personality development. Spiritual activities such as congregational prayers (*shalat berjamaah*), Qur'anic recitation (*tadarus*), remembrance (*dzikir*), and classical Islamic studies (*kajian kitab kuning*) serve as effective coping mechanisms that reduce stress and enhance inner peace. Sukmawati (2023) found that the level of religiosity is positively correlated with the psychological well-being of santri. Regular engagement in religious practices helps them develop self-regulation, boost self-confidence, and foster a sense of purpose and meaning in life.³⁶

³⁴ Priatmoko et al., "Exploration of Religious Character Education in Pesantren-Based Madrasah Ibtidaiyah."

³⁵ Sukmawati and Husna, "The Impact of Religiosity and Social Support on Psychological Well-Being among Tahfidz Students."

³⁶ Sukmawati and Husna.

Psychological well-being among santri is influenced not only by internal factors but also by social and spiritual support from the *pesantren* environment. According to Nurfitri (2022), peer support, mentorship, and a consistent structure of religious activities function as protective factors against adolescent stress and anxiety.³⁷ Through its structured discipline and interpersonal bonds, *pesantren* provides a therapeutic social environment that enhances psychological stability while deepening religious commitment.

In conclusion, the social and psychological aspects of moral and religious development in *pesantren* are deeply intertwined. Socially, *pesantren* cultivates character through a cohesive and disciplined religious community. Psychologically, it functions as a spiritual therapy space that helps adolescents develop self-control, emotional stability, and moral identity. The synergy of these two dimensions positions *pesantren* not merely as a center of religious education but as a holistic personality formation institution—nurturing individuals who are ethically grounded, emotionally balanced, and spiritually strong.

3. Research Method

This study used a qualitative approach with a case study design to gain an in-depth understanding of how moral development (*akhlak*) and religious enhancement among students are implemented through the *pesantren* program. This approach was chosen because it allows the researcher to uncover the meanings, processes, and socio-cultural contexts surrounding character education phenomena in a holistic and contextual manner. The research was conducted at MTs. Al-Ikhlas Margorejo Pati, an Islamic junior secondary school that integrates

³⁷ Nurfitri, "Kesehatan Mental Santri Dalam Lingkungan Pendidikan Berasrama: Tinjauan Literatur."

formal madrasah education with a boarding school (*pesantren*) system aimed at strengthening students' character and spirituality.

Data collection was carried out using multiple techniques, including direct observation, semi-structured interviews, and documentation. Observation was conducted to obtain a realistic picture of students' daily activities, the school's cultural atmosphere, and the interactions among teachers, students (*santri*), and pesantren supervisors (*ustadz*). Semi-structured interviews were employed to explore the participants' perspectives, experiences, and perceptions regarding the implementation of moral and religious development programs. Documentation focused on program archives, pesantren activity reports, curriculum guidelines, and other supporting documents relevant to the study.

The informants in this study consisted of the head of the madrasah, *pesantren* supervisors, teacher mentors, and students who were purposively selected based on their active involvement in the program. Data were analyzed using the interactive analysis model developed by Miles and Huberman (1994), which includes three main stages: data reduction, data display, and conclusion drawing/verification. Data reduction involved filtering and focusing on the most relevant information; data display was presented in the form of narrative descriptions and thematic matrices; while conclusion drawing was carried out inductively by identifying recurring patterns and emerging themes within the data.

To ensure the trustworthiness of the findings—covering both validity and reliability—this study utilized triangulation techniques, including source triangulation (comparing information from different informants), method triangulation (using observation, interviews, and documentation simultaneously), and time triangulation (collecting data at different times to ensure consistency of responses). The validity of the findings was further reinforced through member checking and

peer debriefing, ensuring that the interpretations were accurate, credible, and academically accountable.

4. Research Result

a. The Initial Condition of Students' Morality and Religiosity

Before the pesantren program was implemented, the moral conduct (*akblaq*) and level of religiosity among students at MTs. Al-Ikhlās Margorejo Pati were in a concerning state. This condition drew serious attention from the school leadership because it contradicted the fundamental goals of Islamic education—to cultivate individuals of noble character (*akblaq al-karimah*) and strong faith (*iman*). Field observations and in-depth interviews with the principal, teachers, and student mentors revealed various behavioral issues that indicated moral decline and weak internalization of religious values.

Several forms of deviant behavior were identified in students' daily lives. These included truancy, habitual tardiness, and even smoking secretly around the school area. Other behavioral issues included verbal aggression toward peers, disrespectful attitudes toward teachers, and a lack of discipline and decorum in interactions. Such patterns negatively affected not only students' academic performance but also disrupted the overall learning climate and moral tone of the school environment.

These symptoms reflected a low level of self-control among students and a lack of moral and religious internalization in their daily lives. Many students exhibited impulsive and reactive behaviors, often driven by emotion rather than ethical reflection. This condition revealed a significant gap between the theoretical understanding of Islamic teachings learned in class and their practical application in students' everyday behavior.

Another contributing factor was the limited scope of personal and spiritual guidance beyond formal classroom activities. The school's educational system had not fully addressed the affective and moral dimensions of learning. Religious instruction was largely cognitive and memorization-oriented, focusing on facts and rituals rather than experiential moral formation. This finding underscores the need for a holistic, environment-based educational approach such as the *pesantren* model that integrates religious knowledge with lived experience, mentorship, and spiritual habituation.

External influences, particularly from students' families and communities, also played a major role in shaping behavior. Many students came from low socioeconomic backgrounds, where parents worked long hours as laborers, farmers, or factory workers, leaving them with minimal time for supervision and moral guidance at home. The absence of parental involvement created a vacuum of value transmission, which ideally begins within the family as the foundational unit of character and religious education.

In terms of religiosity, the findings showed similarly low levels of religious engagement. Data from classroom observations and student interviews revealed that only a small proportion of students performed the five daily prayers consistently. Many lacked basic knowledge of Islamic rituals, including proper prayer recitations and the pillars of prayer (*rukun shalat*). Practices such as Qur'an recitation, voluntary prayers, and daily remembrance (*dzikir*) were rarely performed, either at school or at home, indicating a weak embodiment of the ritual dimension of religiosity.

According to Yulihatningsih, the head of MTs. Al-Ikhlas, family background significantly influenced students' moral and religious deficiencies. Most parents, being daily laborers or low-income workers, had limited time and resources for moral supervision or spiritual education at

home.³⁸ Consequently, students lacked continuous moral and religious nurturing during their formative years, leading to behavioral and spiritual stagnation.

This initial condition highlighted the urgent need for a structured educational intervention through the *pesantren* program, which could address both moral reconstruction and religious revitalization in an integrated manner. The *pesantren* framework grounded in discipline, communal living, and spiritual practice—was designed to create a religious learning environment that supports behavioral transformation and nurtures a holistic Islamic personality among students.

b. Implementation of the *Pesantren* Program

The *pesantren* program at MTs. Al-Ikhlâs Margorejo Pati was officially launched in 2020 under the initiative of the school principal, responding to the growing need for systematic moral and spiritual development among students. Initially, the program was attended by only 25 students, but the number significantly increased to 59 students by 2022. This steady growth indicates not only the program's acceptance but also a genuine demand among students for structured religious and character guidance. Participation in the program is voluntary, with special emphasis given to students who display behavioral or spiritual challenges, making the approach more personal and adaptive to individual needs.³⁹

The activities developed within this *pesantren* program reflect a strong integration between religious education, character formation, and spiritual enrichment. One of the core components is the five daily congregational prayers (*shalat berjamaah*), which serve as the foundation for

³⁸ Yulihatningsih, Wawancara Pribadi (2024). 23 September 2024.

³⁹ Yulihatningsih. Tanggal 23 September 2024

cultivating students' awareness of worship and time discipline. Through consistent practice, students not only learn about the obligation of prayer but also internalize values of obedience, unity, and order in their daily routines.

Another key element is the study of classical Islamic texts (*kitab kuning* or *turath*), designed to provide students with a deep understanding of Islamic scholarship grounded in traditional sources. The curriculum includes works such as *Ta'lim al-Muta'allim*, *Adab al-'Alim wa al-Muta'allim*, *Fath al-Qarib*, *Matn al-Jurumiyyah*, *al-Umrithi*, *Shorof*, and *Tafsir al-Jalalain*. These texts are taught progressively according to students' comprehension levels. Through these sessions, students not only gain cognitive religious knowledge but also internalize moral and ethical lessons on humility, respect, and proper conduct in seeking knowledge, as emphasized by classical scholars (*ulama salaf*).

The Tahfidz (Qur'an memorization) and Tahsin (Qur'an recitation correction) programs are also central to the pesantren's effort to strengthen students' spiritual identity. The *Tahfidz* activities train students to memorize the Qur'an regularly and systematically, while *Tahsin* sessions ensure that they recite properly according to the rules of *tajwid*. These practices help develop discipline, patience, and emotional self-regulation—virtues essential to religious and moral maturity.

Moreover, the program places strong emphasis on moral refinement and etiquette (*adab*) as integral components of Islamic education. Students are trained through small but consistent practices such as greeting others politely, showing respect to teachers, maintaining cleanliness, and speaking courteously. The presence of *ustadz*—many of whom are alumni of traditional (*salaf*) pesantren—provides students with tangible examples of virtuous conduct. These educators do not merely teach religious content but embody the

principles they preach, serving as living models of akhlaq for their students.

In addition to mandatory religious practices, the program encourages students to observe voluntary fasting (puasa sunnah), particularly on Mondays and Thursdays. This practice instills self-control, patience, and sincerity (*ikhlas*) while strengthening spiritual discipline. Through fasting, students learn emotional restraint and perseverance—values that reinforce the foundations of character development.

From an analytical perspective, the consistent increase in program participation demonstrates the effectiveness and appeal of pesantren-based character formation among students seeking spiritual and behavioral improvement. This finding aligns with a survey conducted at MI Ar-Riyadl Cimahi, which revealed that structured planning, implementation, and supervision between schools and pesantren are crucial for nurturing students' religious character and moral awareness.⁴⁰ Similarly, in the Tahfidz Al-Qur'an programs, the practice of memorization not only reinforces time management and responsibility but also builds a strong spiritual identity rooted in daily religious engagement.

Effective supervision and evaluation mechanisms are also pivotal to the success of the program. A comparative study at MINU KH. Mukmin Sidoarjo found that pesantren programs function optimally through multi-component coordination integrating intramural, extracurricular, and religious activities into a cohesive system. This holistic approach ensures that spirituality, ethics, and discipline are

⁴⁰ Sholehuddin Sholehuddin, Abd. Waras, and Achmad Achmad, "Implementasi Pendidikan Karakter Berbasis Pesantren Dalam Meningkatkan Kualitas Kepribadian Peserta Didik (Studi Kasus Di MINU KH. Mukmin, Sidoarjo)," *Jurnal Keislaman* 6, no. 2 (2023): 402–10, <https://ejournal.kopertais4.or.id/susi/index.php/JK/article/view/3912?>

embedded across all aspects of the educational experience, fostering a harmonious environment for moral and religious development.⁴¹

Overall, the implementation of the *pesantren* program at MTs. Al-Ikhlas Margorejo Pati demonstrates a strategic and structured educational model. It begins with the selective recruitment of participants (prioritizing students with behavioral issues), incorporates a diverse range of spiritual and moral activities, ensures active involvement of *pesantren* mentors as role models, and applies a consistent evaluation framework. This combination aligns with contemporary Islamic character education models found in recent literature, which emphasize experiential learning, role modeling, and spiritual habituation as effective strategies for fostering religiosity and noble character (*akhlak al-karimah*) among students.

c. Social and Psychological Analysis of Santri

Early adolescence particularly among students who are newly integrated into the *pesantren* (boarding school) environment represents a critical phase of social and emotional transformation. At this stage, students undergo a transition from childhood to adolescence, characterized by identity exploration, the need for peer belonging, and the search for emotional stability.⁴² Within the structured setting of a *pesantren* dormitory, *santri* learn to adapt to new routines, internalize collective norms, and develop essential life skills such as cooperation, empathy, and emotional regulation. The limited yet organized environment of the *pesantren* facilitates

⁴¹ Sholehuddin Sholehuddin et al., "Implementasi Pendidikan Karakter Berbasis Pesantren Dalam Meningkatkan Kualitas Kepribadian Peserta Didik (Studi Kasus Di MINU KH. Mukmin, Sidoarjo)," *Jurnal Keislaman* 6, no. 2 (2023): 473–89, <https://doi.org/10.54298/jk.v6i2.3912>.

⁴² Rahman Pranovri Putra et al., "Student Engagement as a Mediator of Academic Self-Efficacy and Academic Performance in Islamic Boarding School Students," *Journal for Lesson and Learning Studies* 7, no. 2 (2024): 270–81, <https://doi.org/10.23887/jlls.v7i2.76328>.

a faster acquisition of social responsibility and communal living habits, preparing them for moral and spiritual maturity.

The system of discipline implemented within the pesantren dormitory is not merely a set of restrictive rules; rather, it serves as a moral formation mechanism that nurtures religious consciousness and behavioral consistency. As observed in a study on *madrasah ibtidaiyah* (elementary-level Islamic schools), structured disciplinary programs that integrate habitual reinforcement of norms, regular worship routines, and close supervision have proven effective in shaping students' moral behavior.⁴³ Supervision from educators such as *ustadz*, dormitory mentors, and teachers functions as a form of "soft power", where moral influence is exercised through gentle authority rather than coercion. Through this, santri begin to understand that virtuous behavior should not stem from fear of punishment, but from faith-based awareness and the internalization of religious identity.

The habituation of worship and religious practices in daily dormitory life serves as a fundamental pillar of moral education. Activities such as congregational prayers (*shalat berjamaah*), Qur'anic recitation (*tadarus*), collective supplication (*doa bersama*), and courteous interactions with teachers and peers become habitual behaviors through constant repetition. Over time, discipline transitions from being perceived as external compulsion to being embraced as internalized value. This finding is consistent with studies indicating that pesantren culture, when practiced consistently, establishes an orderly and ethical environment conducive to moral growth.

⁴³ Wahyu Hidayat and Nur Hidayat, "Islamic Boarding School Management: A Comprehensive Analysis of a Special Program for Fostering Students' Disciplinary Character in Madrasah Ibtidaiyah," *HEUTAGOGIA: Journal of Islamic Education* 3, no. 2 (2023): 225–36, <https://doi.org/10.14421/hjie.2023.32-07>.

The sustainability of such routines gradually transforms behaviors into ingrained character traits, embedding moral discipline as part of each santri's identity.

Moreover, the pesantren environment—where social norms and religious practices are deeply intertwined—creates a social structure supportive of emotional development. A qualitative study on *talaqqi* and *halaqah* traditions (face-to-face learning circles) in pesantren reveals that meaningful teacher-student relationships foster emotional well-being and moral resilience. These interactions promote not only external behavioral conformity but also inner spiritual awareness, emotional intelligence, and strong interpersonal bonds among santri. This is crucial because adolescents require safe and nurturing social arenas to explore their emotions, experiment with roles, and solidify their moral and spiritual values.

When discipline, worship habituation, and supervision are applied through humanistic and participatory approaches, santri develop the ability to internalize moral and religious values voluntarily. Discipline, in this context, shifts from being a rule to obey out of fear to becoming a way of life consciously chosen and believed in. Character formation within the dormitory environment thus transcends formal structures it evolves through the active participation of santri in communal life. As a result, discipline, habit, and religiosity become natural components of their lived experience, shaping them into emotionally mature, socially responsible, and spiritually grounded individuals.

d. Power Relations and Moral Transformation

Michel Foucault conceptualizes power not as something possessed by individuals or institutions, but as a network of relations that operates throughout social practices. Power, in his view, is not merely repressive—something that restrains or dominates but also productive, as it generates knowledge,

norms, and behaviors that shape individuals into subjects.⁴⁴ Within the realm of education, power manifests through disciplinary mechanisms, including surveillance, regulation, and habituation, which gradually internalize specific values within students.

According to Foucault, the educational system functions as one of the most effective social instruments for disciplining both the body and the mind. Through processes such as repetition, observation, and evaluation, learners are “molded” into obedient and orderly individuals who embody the values desired by the institution. Importantly, this disciplinary power does not operate through coercion; rather, it works through the internalization of control, where individuals learn to regulate themselves (*self-regulation*) according to established norms.

In the context of the pesantren program at MTs. Al-Ikhlas Margorejo Pati, Foucault's theory of power relations provides a relevant analytical lens to understand the mechanisms of moral and religious formation. The pesantren serves as a social space where power and religious knowledge intersect. Teachers (*ustadz*), *kyai*, and religious instructors act as agents of both power and knowledge, transmitting norms, manners (*adab*), and behavioral structures deemed ideal within the moral framework of Islam. Activities such as congregational prayers, classical text studies (*kajian kitab kuning*), Qur'an memorization (*tahfidz*), moral reinforcement, and discipline training can be interpreted as dispositifs of power interconnected social practices that guide students toward conformity with religious and moral values.

Through these repeated and structured routines, santri gradually internalize discipline and obedience, not as imposed

⁴⁴ Michel Faucault, *Disciplin And Punish The Birth of The Prison* (Britanian: Penguin Books, 1995), h. 140. <https://doi.org/10.1093/bjps/axv048>.

behaviors, but as conscious moral choices embedded in their self-identity. Power operates subtly, through awareness formed by continuous habituation, rather than overt domination. As Foucault explains, power produces subjects in this case, religious and disciplined santri whose obedience emerges from self-awareness rather than fear of authority.

Thus, the success of moral education in the *pesantren* context lies not merely in external supervision or punishment, but in the establishment of a regime of truth a collectively accepted system of religious and moral truths that governs behavior within the community. In this sense, the *pesantren* operates as both a spiritual and disciplinary institution, where power, knowledge, and faith converge to shape individuals who embody Islamic ethical ideals through internalized awareness and consistent moral practice.

e. Impact on Morality and Religiosity

The *pesantren* program has demonstrated a significant positive impact on students' attitudes and behaviors. The *pesantren* environment rich in religious and disciplinary values has fostered the development of new habits among students, particularly in terms of time management, personal responsibility, and social interaction. *Santri* learn to balance their time between academic study, worship, and social life within the dormitory. This structured daily routine provides a clear framework that cultivates orderliness, focus, and self-discipline in their everyday lives.⁴⁵

From a personality perspective, *santri* exhibit greater politeness in speech and behavior. Respect toward teachers (*ustadz*), mentors, and peers grows naturally through consistent habituation and exemplary conduct modeled by educators. Values such as *tawadhu'* (humility), *ta'zim*

⁴⁵ Musyrifin, Puspito Sari, and Muhammad Kharir, "Pesantren-Based Psychosocial-Spiritualtherapy."

(reverence), and *adab* (etiquette toward knowledge) become integral to the students' character formation. This illustrates that *pesantren* education emphasizes not only intellectual mastery but also moral and ethical development. The role of *ustadz* as *uswah hasanah* (living exemplars) is central in instilling these virtues, aligning with Islamic pedagogical principles that prioritize moral demonstration over mere verbal instruction.⁴⁶

Spiritual practices form the core of *pesantren* life. Activities such as congregational prayer, Qur'anic recitation (*tadarus*), collective remembrance (*dzikir*), and classical text study (*pengajian kitab*) play a vital role in nurturing students' spiritual consciousness. Through consistent engagement in these activities, students do not merely perform rituals mechanically but begin to internalize the meaning and purpose of worship in their daily lives. Their closeness to the Qur'an strengthens their love for Islamic values and reinforces their religious identity. Moreover, these spiritual routines foster inner peace and emotional regulation qualities that are essential during adolescence, a critical stage of emotional and moral development.

Socially, *pesantren* life cultivates a religious and harmonious school culture grounded in mutual respect and cooperation. Daily interactions among *santri* are built on the principles of *ukhuwah Islamiyah* (Islamic brotherhood), mutual assistance, and preservation of dignity. The egalitarian and collective atmosphere encourages solidarity, empathy, and social responsibility. Thus, Islamic values are not confined to theoretical instruction but are truly lived and embodied through everyday social interactions and institutional culture.

⁴⁶ Zahrotun Ni'mah, "Character Building Siswa Melalui Pendidikan Berbasis Pesantren (Studi Kasus Di SMA Bakti Ponorogo)" (IAIN Ponorogo, 2023), <https://etheses.iainponorogo.ac.id/22600/>.

The success of the *pesantren* program in shaping positive attitudes and behaviors demonstrates that a value-based and exemplary educational approach remains deeply relevant amid the challenges of modernity and digital influence. The *pesantren* serves as a moral stronghold, balancing intellectual and spiritual growth. By integrating cognitive, affective, and psychomotor domains, it nurtures not only intellectually capable students but also individuals of noble character, discipline, and profound religious awareness—embodying the holistic ideal of Islamic education.

C. Conclusion

This study concludes that the *pesantren* program at MTs. Al-Ikhlas Margorejo Pati effectively fosters students' moral and religious development through an integrated socio-psychological approach. The program cultivates discipline, respect, and consistency in worship within a structured and supportive environment, forming a cohesive religious community that nurtures empathy and responsibility. Spiritually structured activities also serve as psychological coping mechanisms, promoting emotional balance among adolescents. Viewed through Foucault's concept of productive power, the *pesantren*'s disciplinary practices function as constructive means of self-formation, shaping students into morally responsible and reflective individuals. Therefore, the *pesantren* model of MTs. Al-Ikhlas offers a holistic framework for character education that integrates moral, emotional, and spiritual growth, warranting replication and support through improved infrastructure, educator training, inclusive participation, and continuous evaluation.

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