


Developing the Religious Character of Students Through the Practice of Ta'lim Ma'hadi

Fikri Khoirunnisak^{1*}, Fathor Rahman²

^{1,2}Universitas KH Achmad Muzakki Syah, Jember, Indonesia
*Corresponding Author Email: fikrikhoirunnisak113@gmail.com

ARTICLE INFO	ABSTRACT
<p>Article History: Recieved : 25-09-2025 Revised : 07-11-2025 Accepted : 31-12-2025</p> <p>Keyword: Islamic Boarding Schools; Religious Character; Ta'lim Ma'hadi.</p>	<p>This study aims to explore the role of <i>Ta'lim Ma'hadi</i> in strengthening the character of religious students at the Pesantren Putri Al Qodiri Jember. Research this approach using qualitative design studies with intrinsic case studies. Data obtained through observation, participatory interviews, in-depth interviews, and documentation were then analyzed. Research shows that values character instilled religious covering faith, obedience, tolerance, and love. The internalization process is marked through three systematic moral stages: moral knowing (the study of scriptures and motivation), moral feeling (exemplary behavior of <i>kyai</i> and <i>ustadz</i>), and moral doing (habituation of worship and practice). Impact practice study, as seen in the regularity of prayer, good ethics, positive moral attitudes, and adherence to religious teachings. Research concludes that the study of <i>Ta'lim Ma'hadi</i> is an instrumental strategy in forming the character of religious students, while also contributing theoretically by connecting modern and traditional moral education with Islamic education.</p>

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INTRODUCTION

Character building in religion is urgently needed in the Indonesian education system, particularly in the face of current globalization, modernization, and the digital revolution, which often have significant implications for the moral crisis affecting young generations. Moral decadence is a phenomenon that weakens religious awareness and increases deviant behavior, presenting a real challenge that the nation must face (Bahiyah, 2025; Buenconsejo & Datu, 2023). Report by the Indonesian Child Protection Commission

(KPAI) shows an improvement in the cases of mischief among teenagers, violence among students, as well as digital media abuse (Yusuf, 2025). Reality: This suggests that education is insufficient, as it focuses solely on cognitive aspects, yet it is also essential for strengthening spiritual, moral, and social development. In context, this is a boarding school presenting as an institution of traditional Islamic education, which plays a strategic role in instilling religious values through a comprehensive approach that includes teaching, habituation, and role model.

Islamic boarding schools, deeply rooted in Indonesian history, serve not only as centers for transmitting Islamic sciences but also as institutions that foster character development, emphasizing spiritual depth, worship discipline, and the internalization of noble morals. Its existence is more important when faced with a generational moral crisis that is increasingly complex (Badrudin, 2022; Solihin et al., 2020). Data from the Indonesian Ministry of Religion indicate that there are 36,000 Islamic boarding schools, with a total of 4.7 million students actively enrolled (Apriliza, 2025). This number confirms that the Islamic boarding school has the potential to be a significant center for coaching and religious education in the nation. In practice, Islamic boarding schools have a distinctive method that emphasizes balance between mastery of knowledge, exemplary behavior of the kyais, and the habit of worship. One of the practices that has become a characteristic of Pesantren Putri Al Qodiri Jember, is the study of *Ta'lim Ma'hadi*

Activity study *Ta'lim Ma'hadi* was implemented in a routine manner after the *Maghrib* and *Isha* congregations, with all students participating in full discipline. Students sit in rows in the mosque porch or hall, while a religious teacher or a female teacher leads relevant yellow book studies with *faith*, morals, and Fiqh of worship. The learning process is traditionally done through reading Arabic text, explaining its meaning, and then providing associated advice for daily life. Following book study, a *mau'izhah hasanah* is usually delivered in the form of spiritual advice by a kyai or caregiver in Islamic boarding schools, emphasizing honesty, discipline, social care, and love. Activities were then closed with a prayer together or a word, which strengthens the spiritual atmosphere of the students. More continues, activities. This not only stops at the realm of cognitive and emotional, but continues with the practice of supervised daily worship in a way collectively by the management of Islamic boarding schools, so that it forms integration of moral knowing, moral feeling, and moral doing.

This phenomenon demonstrates that the study *Ta'lim Ma'had* is more than just a teaching forum; it is a system that internalizes structured values, involving all elements of the institutional cottage, from administrators to central, regional, waziroh, and up to the chairman's room. From field observations, the presence of a social control system is what enables students to perform well in religious studies consistently. For example, regular prayer congregation, discipline, maintaining the cleanliness of the room, and concern for helping friends in trouble all have a direct impact on the internalization process marked by religious study through the *Ta'lim Ma'had*. In a way, phenomenologically, santri not only accept science but live it as a mark of spiritual life. This is in line with Husserl's (2017) idea that meaning is a practice understood through individual subjective experience. From a theoretical perspective, activities are in line with draft Lickona's (2004) moral education, which integrates moral knowing, moral feeling, and moral doing. In the Islamic framework, this is parallel with draft *ta'lim*, *tarbiyah*, and *ta'dib* (Al-Attas, 2018), which emphasize the formation of a perfect human being. Meanwhile, Bandura's social learning theory (2018) emphasizes that the exemplary behavior of the kyais as figure role models plays a central role in shaping the behavior of santri. With this, *Ta'lim Ma'had* becomes an instrument for strategic integration of cognitive, affective, and practical dimensions in the character of education.

From the side regulations and practices, the study of *Ta'lim Ma'had* is also in harmony with national policy. Law Number 20 of 2003 concerning the National Education System affirms that national education aims to produce participants who are educated in faith, piety, and noble morals (R. Indonesia, 2003). Regulation President Number 87 of 2017 concerning Strengthening Character Education even puts "mark religious" as one of the five values that must be implanted (Penyusun, 2017). Furthermore, Law Number 18 of 2019 concerning Islamic boarding schools provides formal legitimacy for Islamic boarding schools as official institutions of education, serving as a national character coaching center (P. R. Indonesia, 2019). Thus, *Ta'lim Ma'had* can be viewed as a concrete manifestation of national policy education within the framework of Islamic boarding schools.

Several previous studies, including Mufid (2013) study, focused on strategies for developing students' religious character, while Saifudin (2015) examined the role of Ma'had al-Ulya educators in shaping students' religious character. Bakri et al. (2020) and Khasanudin (2023) emphasized the development of religious moderation and tolerance

among students through Islamic boarding school activities and cultural activities. Rosyid (2020) viewed the habituation of worship in traditional Islamic boarding schools as a means of religious training, while Rahmawati (2021) focused on spiritual training for adolescent mental health from a psychological perspective. Rifa'i (2024) examined the equalization of religious competence among Ma'had students, and Kholil et al. (2025) examined strategies for developing Quranic literacy. Despite the diversity, this study found that the successful internalization of religious values is not solely the result of religious study, role models, or habituation, but rather the integration of all three within a single system of *Ta'lim Ma'had* (Islamic study program). Field findings indicate that this system is strengthened by collective supervision by Islamic boarding school administrators, which ensures the consistency of students' religious practices. Therefore, this study offers a novel model of Islamic boarding school-based religious character education that emphasizes not only the transfer of knowledge but also the ongoing cultivation of habits within a social framework.

Based on the above discussion, this study aims to analyze and conceptualize the development of students' religious character through the integrated practice of *Ta'lim Ma'had*. The urgency of this research lies in the need to offer a comprehensive and sustainable model of religious character education that goes beyond partial approaches, particularly in responding to the increasingly complex moral challenges faced by students today. By highlighting the role of collective supervision and the institutional culture of Islamic boarding schools in ensuring the consistency of religious practice, this study provides an important contribution to the discourse on effective religious character formation and offers practical insights for strengthening Islamic boarding school-based education in contemporary contexts.

LITERATURE REVIEW

1. Religious Character

Character is a thought or behavior influenced by a person's inner nature. Each person's character is certainly different. An inner nature that contains faith will produce a positive character, and vice versa. Religiosity, according to Islam, is the comprehensive implementation of Islamic teachings. Therefore, every Muslim is commanded to adhere to Islamic teachings in all their thoughts, attitudes, and actions. In carrying out all activities, a

Muslim is commanded to do so solely with the intention of worshiping Allah (Nahdiyah et al., 2021).

Linguistically, there are three terms, each with different meanings: religion, religiosity, and religious. Slim defines these terms from English. Religion comes from the word "religion," a noun meaning faith or belief in the existence of a natural power above humans. Religiosity comes from the word "religiosity," which means piety and great devotion to religion. Religiosity stems from the concept of "religious," which refers to religious beliefs or the inherent religious nature inherent in a person (Thontowi, 2022).

Religious character is the most important character trait that must be developed in children as early as possible, because religious teachings are fundamental to the lives of individuals, communities, nations, and states, especially in Indonesia. Indonesia is a religious society, and humans can discern right from wrong through religious guidance.

Religious character values are a set of religious principles and norms internalized within an individual, thus shaping a personality grounded in faith, worship, and noble morals. These values guide one's thinking, attitudes, and actions, and serve as a moral and spiritual foundation for developing a personality that aligns with God's will and fosters harmony within society (Ramayulis, 2011).

From an Islamic educational perspective, religious character values are rooted in fundamental teachings derived from the Quran and Hadith. The process of internalizing these values is carried out through education, habituation, and role modeling (Tafsir, 2010). Substantively, there are several important values that are the main focus in the formation of religious character. First, faith (*al-īmān*), which is complete belief in Allah, the angels, the holy books, the messengers, the Last Day, and predestination (*qadha*) and predestination (*qadar*). This faith is the primary foundation for developing a strong and principled Muslim personality (Tafsir, 2010). Second, devotion to worship (*al-‘ibādah*), which emphasizes discipline and sincerity in performing religious duties such as prayer, fasting, *zakat*, and the pilgrimage. This obedience is a concrete manifestation of human devotion to Allah (Nata, 2001).

The next value is honesty (*al-ṣidq*), which means harmony between words, heart, and actions, thus becoming the foundation of one's integrity in both personal and social life (Muhaimin, 2010). Next, *amanah* (trustworthiness) or responsibility, which is the ability to

maintain trust and carry out tasks with full sincerity, both in the personal, social, and professional spheres (Arifin, 2003).

Furthermore, Islam also instills the value of tolerance (*al-tasāmuḥ*), which is an attitude of respect for differences in religion, culture, and perspectives as long as they do not conflict with Islamic principles (An-Nahlawi, 1992). This value is an important foundation for building a harmonious and peaceful life. Correspondingly, there is also the value of justice (*al-'adl*), which requires a person to put everything in its place, act objectively, and avoid discrimination in words and actions (Langgulung, 1988). Equally important is the value of compassion (*al-rahmah*), which is a sense of caring, compassion, and a desire to help fellow creatures and preserve the environment (Jalaluddin, 2004). Thus, Islamic teachings encourage humans not only to have a good relationship with God, but also with other humans and the universe.

These religious character values not only shape individual piety, reflected in adherence to religious obligations and maintaining good morals, but also foster social piety. Social piety is manifested in attitudes of caring, solidarity, justice, and responsibility in community life (Nizar, 2002). With this balance between individual and social piety, Islamic education serves as a means of developing individuals with faith, knowledge, and noble morals.

Religiousness is reflected not only in ritual worship but also in everyday attitudes and behaviors influenced by belief in transcendent values. To understand and analyze a person's religious character, Glock and Stark propose five key dimensions: 1) belief dimension (ideological), which refers to firm adherence to religious doctrines; 2) religious practice dimension (ritualistic), encompassing acts of worship and obedience; 3) experiential dimension (experiential), related to personal religious experiences and feelings of closeness to God; 4) religious knowledge dimension (intellectual), concerning understanding of religious teachings and scriptures; and 5) practice dimension (consequences), which reflects how religious values influence social behavior, such as caring for others and strengthening social ties (Putri, 2021).

2. Stages of Teacher Strategy in Developing Religious Character

According to Lickona (1991), the character education strategy itself is implemented to implement character education in schools. According to Lickona, there are three stages that must be followed:

- 1) Moral Knowing. The first step taken by teachers in implementing character education, at this stage, students are expected to develop the ability to understand values. With this understanding, students are expected to be able to distinguish between commendable and reprehensible moral values logically and rationally, so that they can seek out figures who can serve as role models for practicing commendable morals, such as the Prophet Muhammad.
- 2) Moral Feeling or Moral Loving. The second stage is the emotional stage. A teacher must be able to touch the emotional realm, heart, and soul of students. At this stage, students are expected to develop a sense of love and an awareness of the need to practice commendable morals, enabling them to assess themselves and engage in self-reflection.
- 3) Moral Doing or Moral Action. This stage is the pinnacle of success in character education strategies, when students are independently and consciously able to practice them in their daily lives. For example, students become more diligent in their worship, polite, friendly, respectful, compassionate, honest, disciplined, loving, and just.

The impacts of religious character education include: 1) Regular worship behavior, 2) Good moral and ethical attitudes, 3) Attitudes and adherence to religious teachings, and 4) Positive social engagement.

METHODS

This study uses a qualitative approach with a field study to understand the practice of *Ta'lim Ma'hadi* in strengthening the religious character of students at the Pesantren Putri Al Qodiri Jember. Creswell (2021) emphasizes that qualitative research aims to explore and understand the meaning ascribed to social problems. The research design used is an intrinsic case study, as explained by Yin (2018), because this research focuses on a specific case that characterizes the institution: the *Ta'lim Ma'hadi* system. The research subjects were selected using a purposive sampling technique, including boarding school administrators, *ustadz/ustadzah*, student administrators, and active students.

Data were collected through participant observation, in-depth interviews, and documentation. Observations were conducted by directly participating in *Ta'lim Ma'hadi* activities, such as book study and regular religious study sessions, to observe the process of internalizing religious values in the students' lives. In-depth interviews were conducted

with caregivers, religious teachers (*ustaz/ustazah*), and students to explore their experiences and perspectives on the role of religious education (*Ta'lim Ma'hadi*) in developing religious character. Meanwhile, documentation was used to obtain supporting data in the form of activity archives, study schedules, and photographs or pesantren notes. These three techniques complement each other, providing a comprehensive picture of the role of religious education (*Ta'lim Ma'hadi*) in strengthening the religious character of students at Pesantren Putri Al Qodiri Jember.

Data analysis in this study employed the model of Miles et al. (2014), which consists of three stages: data reduction, data presentation, and conclusion drawing or verification. During the data reduction stage, all results from participant observations, in-depth interviews, and documentation related to religious education (*Ta'lim Ma'hadi*) practices were selected, sorted, and focused on information relevant to strengthening the religious character of students, such as values of discipline, obedience, and morality in daily interactions. The data presentation stage is carried out by compiling the reduced information in the form of descriptive narratives, matrices, or tables, making it easier for researchers to understand the patterns and relationships between the practice of *Ta'lim Ma'hadi* and the process of forming the religious character of students. Next, in the conclusion drawing and verification stage, researchers interpret the meaning of the presented data, ensure the consistency of the findings, and relate them to the research objectives.

To maintain the validity of the data, triangulation of sources and methods is used as recommended by Moleong (2007), namely by comparing the results of observations, interviews, and documentation, as well as checking information from various informants such as caregivers, ustaz, and students. Through this analysis stage, the research findings can be academically accounted for while providing an in-depth understanding of the role of *Ta'lim Ma'hadi* practices in strengthening the religious character of students at the Pesantren Putri Al Qodiri Jember.

RESULTS

Religious Character Values at Pesantren Putri Al Qodiri Jember

The development of religious character at Pesantren Putri Al Qodiri Jember is implemented through a systematic and continuous educational process that integrates faith

formation, worship practices, moral cultivation, and social values within students' daily lives. As a pesantren-based institution, Al-Qodiri does not merely emphasize the transmission of religious knowledge, but also prioritizes the internalization of Islamic values through habituation, role modeling, and consistent supervision. This approach aims to shape students into individuals who possess strong faith, discipline in worship, noble character, and social sensitivity, all of which are reflected in their attitudes and behaviors both within and beyond the boarding school environment.

1. Faith

The students of Al-Qodiri Islamic boarding school have strong faith, because they have believed and are sure of the pillars of Islam and the pillars of faith, besides believing, the students also practice such as praying, reciting the Quran, studying Islamic law such as congregational activities, memorizing the Quran every Friday, reading certain surahs at certain times and studying other books. In addition, the students also always try to improve themselves through self-introspection and good deeds and those who have strong faith will show obedience to the commands of Allah and His Messenger.

2. Obedience to worship

From the values of religious character, one of them is the value of obedience to worship where students at the Al Qodiri Islamic boarding school have obedience to worship which includes the implementation of obligatory and sunnah worship consistently, including congregational prayer, Sunnah fasting, where the characteristic of the Al Qodiri boarding school is fasting when the soul reads the Koran and other worship which is carried out with a sense of humility and responsibility both to Allah and to the murabbi himself. Obedience to worship carried out by Al Qodiri students here is also accompanied by the values of discipline and sincerity in carrying out worship on time.

3. Tolerance

In my opinion, the value of tolerance at Al Qodiri Islamic boarding school is an Islamic boarding school that instills very strong values of tolerance towards various differences in religion, ethnicity, race and class with an attitude of openness and respect. In essence, Al Qodiri Islamic boarding school instills tolerance among each other, just as the manakib activities there implement what is called tolerance.

4. Love

The value of compassion that exists in the Al Qodiri Islamic boarding school is realized in various ways through a humanist approach and nurturing that fosters warm relationships between fellow students. So, in the Al Qodiri Islamic boarding school, students are taught how to continue to show compassion, such as towards fellow students, teachers and mothers around the boarding school, such as helping each other.

5. Honest

An honest attitude at the Al Qodiri Islamic boarding school is instilled through daily habits where those who are guided directly by the kyai as well as a consistent supervision and teaching system where students are encouraged to always behave, such as: students pay boarding fees or SPP on time according to obligations and have manipulated even though not directly supervised by the person concerned, admit mistakes when violations occur, return items that do not belong to them, do assignments and exams independently.

6. Noble Morals

Noble morals in Al Qodiri students are behaviors that reflect noble character which are manifested in daily interactions at the Islamic boarding school with Allah, teachers, friends and the community around the Islamic boarding school where the main focus in character building at the Al Qodiri Islamic boarding school itself is that students are not only required to be intellectually intelligent but also to behave nobly and have high morals as shown by students, one of which is showing respect and obedience to teachers and kyai Abuya kyai haji Ahmad muzafizah being patient in facing learning difficulties both at school and at the Islamic boarding school helping a friend who is having difficulties without expecting anything in return as a form of affection and mutual assistance

7. Consistency

One of the consistent behaviors of the students of Al Qodiri Islamic boarding school is the implementation of manaqib where the students carry out manaqib every Friday night and every night at 12.00 am is one of the consistent behaviors of the students of Al Qodiri Islamic boarding school. In addition, the consistent behaviors carried out by the students include reading the Al-Kahfi surah

on Friday mornings, studying the Koran every Tuesday, Thursday and Saturday mornings, reading Al-Mulk and Arman every morning, praying Dhuha in congregation, praying Hajat in congregation and many other consistent and organized activities.

The *Ta'lim Ma'hadi* Practice at the Pesantren Putri Al Qodiri Jember

The formation of religious character at Pesantren Putri Al Qodiri Jember is carried out through an integrated educational process that combines moral understanding, emotional internalization, and concrete religious practice within students' daily lives. This process reflects the pesantren's commitment to not only transmitting religious knowledge, but also shaping students' attitudes, feelings, and behaviors through structured learning, exemplary leadership, and continuous habituation. The development of religious character is thus manifested through three interconnected dimensions—*moral knowing*, *moral feeling*, and *moral doing*—which together form a holistic model of character education grounded in the traditions and values of Islamic boarding school life.

1. Moral Knowing

At the Al-Qodiri Islamic boarding school, there is a central interpretation that is taught directly by the caretaker's family with several books including *Ta'lim Muta'alim*, *Tafsir Jalalain*, *Nashoihul Ibad*, and *Fathur Rabbani*. In addition, there is also a Ta'lim assembly in which children are also taught through books and explanations, one of which also discusses the story of the prophet that we can apply several religious characters in everyday life. Here there is also a *daurah mufidah* which is carried out once a month which is directly filled by the daughter of Abuya Kyai H Ahmad Muzakki Syah (Guardian of the Pesantren Putri Al Qodiri Jember) in which religious values are instilled such as conveying several hadiths and providing motivation to the students. In addition, because this life is in an Islamic boarding school, students also gain knowledge from their seniors or roommates and their peers remind each other and inform each other besides that the *asatidz* also often gives advice and examples to the students. In Islamic boarding schools, there is also a book that is read daily, namely the book *Hidayatul Muta'alim*, which explains about tolerance, affection between friends and teachers, manners towards parents, teachers and colleagues.

2. Moral Feeling

When the students are still new, they have a "Ta'aruf" activity where in this activity the students are taught and explained several practical activities of *Ta'lim Ma'hadi* which contain commendable moral values, such as explaining congregational prayer activities, existing regulations at the Islamic boarding school, Dhikr manaqib, and several morals of the students. The slogan used is "A boarding school for studying the Koran and cultivating commendable morals."

Kyai H. Ahmad Muzakki has always been a role model for his teachers and students, demonstrating honesty, tolerance, and compassion. His religious attitude is deeply rooted in his dedication, and he consistently provides motivation and advice to his students after each congregational Maghrib prayer.

The kyai's leadership style includes consistently conducting congregational prayers. He is also the author of the dhikr (recitation) of Shaykh Abdul Qadir al-Jaelani, a practice that has become a consistent routine for both his students and thousands of members of the community. His sacred power and devotion have touched both students and the congregation.

His deep sense of concern for both his students and the surrounding community was profound. He not only provided motivation but also set a direct example for his students to emulate. A saying from Mrs. Nyai Hj. Halimah Muzakki (wife of Kyai Haji Ahmad Muzakki) read, "My students, you are always blessed by the kyai and bunyai. The kyai and bunyai always ward off disaster by giving alms to the students so that the students are healthy, blessed, and can study the Koran fluently." He loved his students so much.

The closeness between the students and the astidz also creates a good emotional bond, because they are always together at the Islamic boarding school, so the closeness in the form of motivation or good *uswatun* is always received by the students not only during the religious study hours, but also in every moment of their actions and every time the students need direction, so that their emotional closeness is very close like a child and its parent. Such as the smallest example of the 5 daily prayers which are always paid attention to, namely congregational prayers, ethics in speaking or behaving well towards colleagues or older people, honesty which must be prioritized, love and affection or caring between friends such as sharing food when a sick friend has to be cared for and so on.

3. Moral Doing

The activities and habits of students at the Pesantren Putri Al Qodiri Jember include worship. Students are required to perform the five daily prayers in congregation. The room leader, regional administrators, and wazairoh always remind and instruct students because any student who does not perform the five daily prayers will be subject to sanctions from the *Ubudiyah* (worship discipline). In addition to the five daily prayers, students are also accustomed to praying *Dhuha*, *Hajat*, and *Tahajud* every day. These *sunnah* prayers are carried out in congregation in each region, led by the regional administrator.

One of the *istiqomah* carried out at the Pesantren Putri Al Qodiri Jember is the *dzikr manaqib*, where this *dzikr manaqib* is carried out every day at 00:00, directly led by the caretaker's family. The *majelis taklim* activity where students are given great responsibility to be disciplined in leaving and returning from the majelis taklim at the right time. The activity of maintaining the cleanliness of the Islamic boarding school where students are emphasized to be disciplined in maintaining cleanliness at all times and wherever they are. Islamic boarding school.

All students respect each other and care for each other, as they always say "excuse me" when passing someone who is sitting, and offer and share with their friends when they have food.

From the overall findings, it can be concluded that the *Ta'lim Ma'hadi* process at the Pesantren Putri Al Qodiri Jember operates in an integrative manner. Moral knowing provides a foundation of knowledge through the study of religious texts; moral feeling fosters love, respect, and emotional closeness through the exemplary behavior of the *kyai*, *nyai*, and *asatidz*; while moral doing trains students to practice religious behavior through daily worship and etiquette.

This integration of these three dimensions demonstrates that Islamic boarding schools not only teach religious knowledge but also instill religious emotions and shape character through practical practices. This distinguishes Islamic boarding school education from other educational institutions, as its primary focus is on developing individuals who are knowledgeable, possess noble morals, and are consistent in their worship.

The Impact of the *Ta'lim Ma'hadi* Practice in Developing Religious Character at the Pesantren Putri Al Qodiri Jember

1. Regular worship behavior

Students show an increase in the regularity of their obligatory and recommended worship practices. Through the guidance of the *Ta'lim Ma'hadi*, they are accustomed to observing the five daily prayers in congregation, reading the Quran regularly, and participating in dhikr and prayer activities together. The disciplined time management implemented by the Islamic boarding school strengthens their spiritual habits, so that worship is not merely a formality but a spiritual necessity. Many students report that this regularity in worship provides inner peace, closeness to God, and fortitude in facing life's challenges.

2. Good ethics

The practice of *Ta'lim Ma'hadi* also shapes students into individuals with good ethics in their interactions with others. They are taught good manners toward teachers, friends, and parents. The practice of greeting, being mindful of one's words, respecting elders, and showing compassion for younger ones become integral parts of their daily activities. These ethics apply not only within the Islamic boarding school environment but also to their interactions outside the school, such as with family and the community. Thus, *Ta'lim Ma'hadi* serves as a vehicle for developing solid Islamic manners.

4. Good moral attitude

In the moral dimension, students are trained to uphold the values of honesty, responsibility, discipline, and social concern. This is realized through practical practices, such as honesty in carrying out assignments, responsibility in maintaining Islamic boarding school facilities, and togetherness in mutual cooperation (*gotong royong*). *Ta'lim Ma'hadi* activities not only teach theory but also provide moral experiences that shape the students' personalities, fostering sensitivity to the values of right and wrong. This formed morality reflects an inner awareness, not merely external obedience.

5. Attitude and obedience to religious teachings

Students become more devout in practicing Islamic teachings, both in aspects of worship and social interactions. This obedience is demonstrated by adherence to Islamic boarding school regulations rooted in religious teachings, such as maintaining modesty, avoiding prohibited acts, and upholding *amar ma'ruf nahi munkar* (enjoining good and forbidding evil). Students also have a greater appreciation for Islamic values as a guide to

life. The practice of *Ta'lim Ma'hadi* instills the awareness that adherence to religion is not a burden, but rather a path to blessings in life and glory before Allah.

DISCUSSION

Religious Character Values at Pesantren Putri Al Qodiri Jember

Practice *study Ta'lim Ma'hadi* contribute significant in grow values character religious students, including faith, obedience to worship, morals noble, tolerant, and consistent. This in line with theory education character based values that emphasize importance habituation, role model, and internalization mark religious in form behavior religious (Lickona, 2004).

Faith and obedience to worship growing students through activity prayer congregation, complete recitation of the Qur'an, and wirid routine show effectiveness habituation collective in build awareness religious. Research by Abdullah and Supriyadi (2022) confirms that habituation of congregational worship in Islamic boarding schools be an effective strategy in form spirituality and discipline santri. This is show that strengthening faith No only born from teaching doctrinal, but also through structured spiritual routine.

Morals noble, honest, and developing ethics through interaction students with kyai and ustadzah show its relevance with draft education based exemplary behavior (modeling). According to Tilaar (2019), education characters in Islamic boarding schools emphasize dimensions affective through the example shown nanny and teacher, later transferred become the habitus of santri. This is also supported by the findings Zarkasyi (2021) explains that the role of the kyai's role model central in inherit moral and religious values to students.

Value emerging tolerance from involvement students in activity inclusive religious practices, such as manaqib together public around, showing role Islamic boarding school as room education multicultural. A study by Nurhayati (2021) found that that Islamic boarding school traditional precisely become social dialogue space that teaches mark inclusivity, because openness they in accept difference. This is strengthen results study that *study Ta'lim Ma'hadi* No only focus on internalization personal values, but also foster awareness socio-religious.

The consistency built through students' daily routines confirms the success of internalization that marks religious values. Hasanah (2021) emphasized that steadfastness is indicator highest success religious education, because show integration between faith, charity, and consistency. In context Pesantren Putri Al Qodiri Jember, *istiqamah* realized through system education based community, where students do not only train in a way individual, but also guarding spiritual togetherness in environment Islamic boarding school. research This support framework value-based education proposed by Lickona (2004), where the formation of character religious covers dimensions cognitive (religious knowledge), affective (morals), and psychomotor (practice of worship). Findings this also complements study previously more Lots emphasize aspect cognitive teaching of the yellow book, with confirm that study *Ta'lim Ma'hadi* at the Pesantren Putri Al Qodiri Jember become room internalization mark in a way comprehensive. Study *Ta'lim Ma'hadi* does not only lie in the teaching method of the book, but rather on its function as a collective mechanism that combines worship, manners, and social involvement. Thus, *Ta'lim Ma'hadi* can be positioned as an educational model character contextual and sustainable religion.

The *Ta'lim Ma'hadi* Practice at the Pesantren Putri Al Qodiri Jember

The *Ta'lim Ma'hadi* process at the Pesantren Putri Al Qodiri Jember significantly shapes the character of religious students through the integration of three moral dimensions: moral knowing, moral feelings, and moral doing. These three aspects do not operate in isolation but are synergistically interwoven into the students' daily lives, both in the context of worship rituals, social interactions, and spiritual relationships with the boarding school's administrators.

In terms of moral knowing, field findings indicate that students acquire religious knowledge through the study of yellow books such as *Ta'lim al-Muta'allim*, *Tafsir Jalalain*, *Nashoihul Ibad*, *Fathur Rabbani*, and *Hidayatul Muta'allim*. These books serve as the primary medium for instilling good manners, social interaction ethics, compassion, and tolerance. This finding aligns with Lickona's (2004) design, which emphasizes that character formation must begin with an understanding of goodness. Research by Huda and Santoso (2020) also confirms that yellow books serve as a means of conveying core moral values in Islamic boarding schools. However, this study demonstrates a fundamental difference, namely that at the Pesantren Putri Al Qodiri Jember, the reinforcement of moral

knowing does not rely solely on textbooks, but is further strengthened by the monthly Daurah Mufidah activities led directly by the guardian. The charismatic and spiritual dimensions of the caregivers. This is what distinguishes the process of knowledge transmission at Pesantren Putri Al Qodiri Jember from previous studies, so that students' moral cognition is not only textual, but also spiritually affective (Rahman & Nuryana, 2021).

In the dimension of moral feeling, the exemplary behavior of Kiai H. Ahmad Muzakki Shah is an important aspect in fostering emotional and religious bonds between students. Not only witnessing the Kyai's piety in daily behavior, but also feeling spiritual care through prayers, blessings, and special alms aimed at their safety. This supports Lickona's (2004) design of moral feeling as the basis of love, while confirming the findings of Aminah (2022) who stated that the exemplary behavior of the Kyai is a key factor in the internalization of moral values in Islamic dormitories. However, this study expands on Aminah's (2022) findings, because the form of exemplary behavior at Pesantren Putri Al Qodiri Jember does not stop at the behavioral dimension, but includes a deeper spiritual dimension - a profound emotional dimension. Thus, the formation of student character is not only based on a charismatic figure, but also on spiritual care that fosters a deep affective bond between caregiver and student (Fauzi, 2023).

In the realm of moral conduct, the practice and habit of congregational worship serve as primary instruments. Field data demonstrates the routine of supervised congregational prayers five times a day, voluntary prayers, and the daily *zikir manaqib* (remembrance of God) activity at midnight. Furthermore, students are accustomed to social behaviors such as helping friends, sharing food, and being polite in their daily lives. This phenomenon aligns with Bourdieu's habitus theory, which explains that moral values are formed through repeated social practices, thus becoming embedded in an individual's habitus. Research by Hidayat (2022) emphasizes that religious habituation in Islamic boarding schools plays a crucial role in building moral habitus, while Syahrul (2021) found that congregational worship is an effective means of instilling discipline in students. However, this study adds the new finding that the practice of midnight *zikir manaqib* at Pesantren Putri Al Qodiri Jember itself has a unique significance, as it not only strengthens students' internal spirituality but also connects them with the wider congregation. Thus, the formed religious habitus not only serves to internalize values within the Islamic boarding

school environment but also serves as a bridge for religious interaction with the surrounding community (Husna & Rahman, 2021).

From the synthesis of field findings, theory, and previous research, it can be confirmed that the novelty of this research lies in three main aspects. First, there is an integration of the dimensions of moral knowing, moral feelings, and moral doing that occur not only in the formal learning space but also through layered and simultaneous daily habituation (Nuryana & Fauzi, 2022). Second, there is greater spiritual-emotional-affective strengthening through prayer and almsgiving from the *kyai-nyai*, which has not been widely highlighted in previous research (Fauzi, 2023). Third, there is an external connection between students and the community through the practice of midnight *dhikr manaqib* (recitation of the *zikir*) practice, indicating that the process of internalizing moral values occurs not only within the internal space of the Islamic boarding school but also extends to the social sphere (Syamsuddin, 2023).

Thus, this study found that the Islamic study program at Pesantren Putri Al Qodiri Jember not only shapes students' internal religious character but also fosters a social morality that bridges the Islamic boarding school and society. This contrasts with previous studies that tended to position Islamic boarding schools as exclusive spaces for moral development. The researcher argues that Pesantren Putri Al Qodiri Jember uniqueness demonstrates a more comprehensive model of moral education in Islamic boarding schools, as it integrates cognition, affection, action, spirituality, and social connectedness into a single religious practice. These findings are expected to enrich the science of Islamic education and offer new perspectives for the study of religious character in Islamic boarding schools.

The Impact of the *Ta'lim Ma'hadi* Practice in Developing Religious Character at the Pesantren Putri Al Qodiri Jember

The practice of *Ta'lim Ma'hadi* at the Pesantren Putri Al Qodiri Jember has a significant impact on shaping the religious character of female students through four main dimensions: routine worship, social ethics, moral attitudes, and adherence to religious teachings. The regularity of female students' worship extends beyond formal routines such as congregational prayer to spiritual needs that foster inner peace. This reinforces Bourdieu's habitus theory, which states that repeated social habits internalize values into permanent dispositions (Bourdieu, 1990). Hidayat's (2022) research also supports this

finding by showing that the discipline of congregational worship strengthens the moral habitus. However, this study introduces a novel approach by adding the practice of midnight dhikr *manaqib*, expanding the regularity of worship to a spiritual dimension involving both female students and the community.

In terms of ethics, *Ta'lim Ma'hadi* emphasizes Islamic ethics such as greetings, politeness, and respect for teachers and parents. This aligns with Lickona (2004), who emphasized the importance of moral knowing as a foundation for character formation. These findings also align with research by Aminah (2022), which emphasized the role of kyai as role models. However, at Pesantren Putri Al Qodiri Jember, this role model is enhanced by the practice of greetings and politeness as an integral part of daily life. Meanwhile, students' moral attitudes are reflected in honesty, responsibility, and reciprocal cooperation. According to Lickona (1991), moral conduct is the core of character because values can only be internalized through concrete actions. Syahrul's (2021) research confirms this by stating that togetherness in collective activities strengthens morality. The findings at Pesantren Putri Al Qodiri Jember confirm that reciprocal cooperation not only strengthens solidarity but also fosters moral sensitivity rooted in inner awareness, not just outward obedience.

Finally, students' adherence to religious teachings demonstrates that the internalization of values does not stop at the cognitive dimension but extends to the affective and practical realms. Consistent with Tilaar (2002), who views education as a process of acculturation, and Berger and Luckmann (1966), who argue that social reality is shaped through internalization, this study found that students' obedience was more spiritually nuanced. Prayer, almsgiving, and attention from their religious leaders strengthened the affective dimension of this internalization process. This study confirms that *Ta'lim Ma'hadi* at Pesantren Putri Al Qodiri Jember shapes students' religious character through a layered integration of knowledge, compassion, and moral action. Its novelty lies in the discovery of a spiritual-emotional dimension (prayer and almsgiving from the kyai and nyai) as well as external connectedness through dhikr *manaqib* involving the community, so that students' morality is not only internal, but also social.

CONCLUSION

This study concludes that the practice of *Ta'lim Ma'hadi* at the Pesantren Putri Al Qodiri Jember plays a significant role in shaping the religious character of students through

the integration of the moral dimensions of knowing, feeling, and doing. The core findings indicate that the values of faith, devotion to worship, noble character, tolerance, compassion, honesty, and steadfastness can be effectively internalized through the study of religious texts, the exemplary behavior of religious leaders (kyai), and the practice of daily worship and etiquette. The impact is evident in the regularity of worship, social ethics, positive moral attitudes, and adherence to religious teachings. Thus, *Ta'lim Ma'hadi* is not simply a teaching forum, but a comprehensive and sustainable religious character education system. However, this study is limited by its single-case study, focusing only on the Pesantren Putri Al Qodiri Jember. Therefore, generalizing the findings to other Islamic boarding schools requires caution.

Furthermore, data obtained through observation, interviews, and documentation are still dependent on participants' perceptions, so the potential for subjectivity cannot be completely avoided. For further research, it is recommended that the study be expanded to various Islamic boarding schools with different characteristics to examine the similarities and differences in the practices of *Ta'lim Ma'hadi*. Comparative or quantitative research could also be conducted to measure the long-term impact of internalizing religious values on the character development of students. Thus, this research is expected to enrich the body of Islamic education and provide a practical contribution to the development of a more adaptive model of Islamic boarding school-based religious character education to meet the challenges of the times.

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