

Instilling Religious Values Through The Tahfidzul Qur'an Program Activities (A Study At Pondok Pesantren Tri Bhakti At-Taqwa Rama Puja, East Lampung Regency)

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ABSTRACT

ARTICLE INFO

Article history:

Received

September 29,
2021

Revised

October 25, 2021

Accepted

Character development in children needs to be nurtured, and once children are entrusted to a school, the responsibility for that development lies in the hands of the teachers. One effective way to address this need is by instilling religious values as a means of shaping the students' character. However, despite the administrators' efforts to cultivate students' personalities, observations indicate that some students still exhibit behaviors that are not in line with the expected character of a santri (Islamic boarding school student). This situation is caused by several factors, such as disregarding the dormitory rules, ignoring the guidance provided by the administrators during religious value education, being lazy in reviewing their memorization, and so forth. This study is a field research conducted at Pondok Pesantren Tri Bhakti At-Taqwa Rama Puja in East Lampung Regency, focusing on the instillation of religious values through the Tahfidzul Qur'an program. In collecting the required data, the researcher employed observation, interviews, and documentation techniques. The gathered data were then compiled and analyzed to draw conclusions. Based on the results of the study, it can be concluded that Pondok Pesantren Tri Bhakti At-Taqwa Rama Puja in East Lampung Regency plays a significant role in instilling religious values through the Tahfidzul Qur'an program. The tahfidz program activities are implemented in several stages: (1) students read the verses to be memorized together with the tahfidz teacher, followed by individual memorization recitations; (2) the memorization activities are carried out using the *sima'i* and *jama'i* methods, which are considered easy to understand and follow by the students; (3) the program is evaluated by having students recite their memorized verses in front of the teacher one by one.

Keywords: Religious Values, Instillation, Tahfidzul Qur'an Program

Journal Homepage

<http://journal.iaimnumetrolampung.ac.id/index.php/ji/>

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INTRODUCTION

The inculcation of religious values in Islamic education plays a vital role in shaping the character and personality of students. The Tahfidzul Qur'an program at Pondok Pesantren Tri Bhakti At-Taqwa Rama Puja, East Lampung Regency, is one of the strategic efforts to realize this goal. This program not only focuses on memorizing the Qur'an but also on shaping the students' religious character through structured and continuous activities.

Islamic religious education emphasizes the integration between knowledge and religious values. As stated in QS. Al-Alaq verses 1-5, Allah commands humans to read

and learn as a form of worship and self-development. This indicates that education in Islam is not only intellectual but also spiritual. Education based on religious values can shape individuals with noble character and a strong sense of responsibility.

The Tahfidzul Qur'an program at Pondok *Pesantren* Tri Bhakti At-Taqlwa is designed to instill religious values through regular activities such as *tadarus* (Qur'anic recitation), memorization reporting, and *muraja'ah* (revision). These activities aim to develop positive habits and increase student discipline in carrying out daily worship. According to Dirawan (2020), habitual participation in religious activities can strengthen students' religious character and enhance their spiritual quality.

In addition to routine activities, the exemplary behavior of the caretakers and teachers at the *pesantren* also plays an essential role in instilling religious values. Role modeling in attitude, speech, and daily behavior can serve as a real example for students in practicing Islamic teachings. Rusliadi (2020) states that exemplary strategies are an effective method for shaping students' religious character in Islamic boarding schools.

Despite various efforts, challenges remain in internalizing religious values among students. Some students show a lack of discipline and motivation in following the tahfidz program. This may be due to several factors, including a lack of understanding of the importance of religious values and insufficient support from their environment. According to Savira (2020), a low level of religiosity can affect students' resilience and discipline in facing challenges at the *pesantren*.

To overcome these challenges, collaboration between the *pesantren*, parents, and community is needed to support the program. Parents can actively monitor their children's spiritual development and motivate them to engage in the tahfidz program. In addition, a conducive community environment can strengthen the religious values cultivated at the *pesantren*. Keswara and Hidayah (2019) assert that synergy between *pesantren* and the surrounding environment can enhance students' religious character.

Regular evaluation and monitoring are also essential to ensure the effectiveness of the tahfidz program in instilling religious values. Through evaluations, the *pesantren* can identify the strengths and weaknesses of the program and make necessary improvements. Ana Quthratun Nada (2021) found that evaluating tahfidz programs can improve the quality of teaching and character development.

Moreover, the integration of formal and non-formal curricula in *pesantren* can reinforce the internalization of religious values. The formal curriculum, which includes religious and general subjects, can be combined with non-formal activities such as kitab studies, religious discussions, and social activities. Santoso (2020) emphasizes that curriculum integration can produce students who are intellectually intelligent and spiritually mature.

In the context of globalization and technological advancement, *pesantren* also need to adapt learning methods by utilizing information technology. The use of digital media in tahfidz learning can increase students' interest and motivation in memorizing the Qur'an. Khasanah (2020) showed that digital applications used in the tahfidz program can enhance learning effectiveness and student engagement.

In conclusion, the internalization of religious values through the Tahfidzul Qur'an program at Pondok *Pesantren* Tri Bhakti At-Taqlwa is a strategic effort to shape students with noble character and strong responsibility. With the support of various stakeholders and adaptation to modern developments, this program is expected to grow and make a positive contribution to nurturing a religious and integrity-driven younger generation.

METHOD

This research is a field study (field research), specifically a case study aimed at intensively exploring the background, current conditions, and environmental interactions of a particular social unit—whether an individual, group, institution, or community. In this case, the researcher seeks to study and explore information regarding the internalization of religious values through the Tahfidzul Qur'an program among adolescents residing in the Tahfidz dormitory of Pondok *Pesantren* Tri Bhakti At-Taqwa Rama Puja, Central Lampung Regency.

This study employs a qualitative research method with a descriptive approach. Qualitative research refers to methods used to investigate natural conditions of the object (as opposed to experimental methods). In qualitative research, the researcher serves as the key instrument, data collection techniques are carried out through triangulation (a combination of techniques), data analysis is inductive, and the results emphasize meaning rather than generalization (Creswell, 2014).

Accordingly, the researcher describes and elaborates on the data related to the internalization of religious values through the Tahfidzul Qur'an program activities among the adolescents at the dormitory of Pondok *Pesantren* Tri Bhakti At-Taqwa Rama Puja, Central Lampung Regency. The researcher then analyzes the data to obtain insights or conclusions expressed in relevant descriptive language.

The informants in this study consist of the caretaker, head of dormitory, program administrators, and several students (*santri*) at Pondok *Pesantren* Tri Bhakti At-Taqwa Rama Puja. Data were collected through observation, interviews, and documentation. The research findings and verifications will be concluded in descriptive form as a solution to the existing problems.

Data analysis and processing were conducted using inductive analysis, which involves drawing specific conclusions from general data. In other words, the inductive method is based on data obtained in the field and then developed to arrive at deeper understanding and insights (Miles, Huberman, & Saldaña, 2014).

RESULT AND DISCUSSION

Islamic boarding schools (*pesantren*) are among Indonesia's most deeply rooted Islamic educational institutions and serve as a cultural substructure within society. *Pesantren* are unique institutions characterized by strong traditional values and distinctive educational practices. Their role is significant in the intellectual and moral development of the nation, a legacy that has been passed down through generations (Azra, 2020).

To obtain the necessary data, the researcher conducted interviews with the caretakers, the *lurah pondok* (student affairs coordinator), several staff members, and several students of Pondok *Pesantren* Tri Bhakti At-Taqwa, located in Raman Utara District, East Lampung Regency. These informants were selected because they possess substantial insight into the inculcation of religious values through the *tahfidzul Qur'an* program implemented at the *pesantren*.

The *tahfidz* (Qur'an memorization) program at Pondok *Pesantren* Tri Bhakti At-Taqwa serves as a key medium for embedding religious values in students. This program is carried out daily, cultivating a consistent habit among students to remember Allah and recite the Qur'an regularly. Religious values are embedded implicitly throughout the program to serve as behavioral guidance for the students.

a. The Value of Faith (*Iman*)

The first informant interviewed was KH. Kholiq Amrulloh Adnan, the caretaker of Pondok *Pesantren* Tri Bhakti At-Taqwa. Regarding the instillation of inner strength and faith, he explained:

“As part of our efforts to instill understanding among the students, I always emphasize the importance of memorizing, studying, and understanding the Qur'an. I tell them that on the Day of Judgment, the Qur'an will intercede for those who consistently preserve and uphold it. To strengthen their commitment, I also encourage them by saying that the intercession of the Qur'an will benefit not only the memorizer but also their family members.”

This statement is echoed by Ustadz Ridwan, the *lurah pondok*, who stated:

“When it comes to equipping students to become spiritually strong individuals, we as administrators always enforce rules to ensure obedience and remind them not to forget the intentions they held when they first entered the *pesantren*. We often remind them of their primary duty, which is to study the Qur'an, and not forget the sacrifices of their parents who support them from home.”

To reinforce the perspectives of the caretakers and staff, the researcher also interviewed Maftuhin, one of the students. He stated:

“The *kyai* and the staff often advise us not to forget our original intentions when coming to the *pesantren*, sir. The *kyai* also frequently says that knowledge and good character are above everything. According to him, it is the duty of a Muslim to seek knowledge—one way is by studying the Qur'an in the *pesantren*. The first thing I and my friends learn here is Qur'an recitation. If our Qur'anic recitation is fluent, other knowledge will follow.”

b. The Value of Islam

In relation to the development of students' understanding of *shari'ah*, especially among *tahfidz* students, KH. Kholiq Amrulloh Adnan stated:

“The *tahfidz* Al-Qur'an program has continued until today. Through this program, the teachers are able to convey the content of the Qur'an—whether in the form of laws, acts of worship (*ubudiyah*), or daily practices (*amaliyah*). Thus, students gradually gain deeper understanding of Islamic *shari'ah* in accordance with the teachings of the Qur'an.”

This statement was supported by Ustadz Ilham, a staff member, who added:

“The *tahfidz* program is implemented to provide students with the essential knowledge of the Qur'an and how to apply it in everyday life. We believe this is important because the Qur'an contains guidance on *shari'ah*, which is crucial for Muslims in navigating their lives.”

This perspective was also shared by M. Yusuf, one of the students, who expressed:

"Studying and memorizing the Qur'an is very beneficial for us as students. One of the core activities at this *pesantren* is the tahfidz program. During sessions, it's common for the teachers to share advice and explain the meaning of the verses we are studying – sometimes linking them to real-life situations."

c. The Value of Ihsan

Regarding the proper attitudes that a santri (Islamic boarding school student) should possess, KH. Kholiq Amrulloh Adnan explained as follows:

"A santri must uphold noble character (*akhlakul karimah*) in their interactions – with fellow students, teachers, and especially with Allah. However, many current santri only demonstrate these virtues toward their *kyai* (cleric) or teachers. When it comes to their peers or even parents, they sometimes fail to show commendable behavior."

This statement was supported by Ustadz Ikhwanuddin, a school administrator, who elaborated:

"A santri should strive to avoid mistakes and sins. As future heirs of Islamic scholars (*ulama*), they are required to pursue knowledge with sincerity, propagate Islamic teachings, do good deeds, and demonstrate virtuous behavior. Unfortunately, many modern-day santri lack a clear understanding of their true role, which is reflected in their inappropriate conduct."

To enrich this data, the researcher interviewed Faqih, one of the santri at Pondok *Pesantren* Tri Bhakti At-Taqwa. He shared:

"In my opinion, a santri should be humble, polite, friendly, and respectful toward others, including elders and teachers. But not all santri behave that way, sir. Some of my peers show attitudes that do not reflect what a santri should be like."

These findings align with the concept of *ihsan* in Islamic teachings, which emphasizes performing every act with excellence and mindfulness of Allah's presence. According to Al-Ghazali, *ihsan* encompasses both inner purity and outward behavior, aiming to foster moral integrity in every aspect of life (Nasr, 2010).

d. The Value of Taqwa

On the matter of *taqwa* (piety and God-consciousness) among the students, KH. Kholiq Amrulloh Adnan stated:

"When it comes to the theoretical understanding of *taqwa*, the santri seem to understand and can even explain it well. However, when it comes to the practical embodiment of *taqwa*, they still require guidance. I believe the administrators are

doing their best, but with so many students, the levels of understanding vary widely."

Ustadz Ridwan added:

"Each student has different capabilities, educational backgrounds, and family environments. So even though their theoretical understanding of *taqwa* might be similar, in practice, their interpretations and applications differ greatly."

Further insights were gained through an interview with M. Yusuf, a santri at the *pesantren*, who explained:

"In my understanding, *taqwa* means obeying all of God's commands and avoiding His prohibitions. So when it's time to pray, I pray; when it's time to recite the Qur'an, I do so. I respect my elders and avoid mocking my friends – those are all part of *taqwa*, sir."

This understanding reflects the Qur'anic view that *taqwa* is the ultimate measure of a person's worth before God (Qur'an, Surah Al-Hujurat [49]:13). It also aligns with the findings of contemporary Islamic education scholars who argue that fostering *taqwa* requires both structured curriculum and personalized moral mentoring (Azra, 2015; Hasan, 2020).

e. The Value of Sincerity (*Ikhlas*)

When speaking about *ikhlas* (sincerity), KH. Kholiq Amrulloh Adnan stated:

"*Ikhlas* is essentially a matter of the heart. I believe the senior santri already understand what *ikhlas* truly means, because they've been studying here the longest. However, only a few can genuinely practice sincerity. Others might speak of it, but whether their hearts are truly sincere is another matter."

This was echoed by Ustadz Ridwan, who added:

"If you ask the santri whether they understand *ikhlas*, I'm sure they'll say yes. We, as administrators, have taught them about this concept. In the traditional Islamic books (*kitab kuning*) that we study, there is ample discussion about *ikhlas*. So, in theory, their understanding is unquestionable."

To explore further, the researcher interviewed M. Yusuf, a student at Pondok *Pesantren* Tri Bhakti At-Taqwa. He said:

"To me, *ikhlas* means giving something to someone without expecting anything in return. For example, if someone asks for help, then just help them sincerely – not because you hope to get money or food later, but simply to help, sir."

This aligns with the classical Islamic concept of *ikhlas*, which is performing deeds purely for the sake of Allah without ulterior motives. Al-Muhasibi and later Imam Al-

Ghazali emphasized that sincerity is the foundation of all acts of worship. Without it, the value of good deeds is diminished (Hassan, 2021; Al-Ghazali, *Ihya Ulumuddin*). Therefore, while santri may understand *ikhlas* conceptually, its embodiment remains a lifelong struggle and spiritual training.

f. The Value of Trust in God (*Tawakkal*)

On the value of *tawakkal* (placing trust in God), KH. Kholiq Amrulloh Adnan stated:

"Tawakkal means surrendering fully to Allah SWT. However, a servant must still make efforts to achieve their goals. For a santri, tawakkal should be present in their efforts to study and recite the Qur'an. In my view, the students here already understand tawakkal – when and how to practice it – because we have taught them, and it's explained thoroughly in their study materials."

This was supported by Ustadz Ikhwanuddin:

"Tawakkal, in my opinion, is like spiritual nourishment for the santri. So if you ask whether they understand it, I have no doubt that they do, sir."

In an interview with M. Yusuf, he explained:

"Sometimes I struggle to understand when studying Islamic lessons or school subjects, sir. So I always surrender myself to Allah, asking for His guidance and hoping He'll make it easier for me to understand."

This understanding fits closely with the Qur'anic teaching in Surah Al-Imran [3]: 159-160, which highlights the importance of combining effort with reliance upon Allah. Educationally, *tawakkal* builds a spiritual resilience and mental strength in students, allowing them to face academic and personal challenges with both effort and surrender (Azmi, 2023; Abdullah, 2020).

g. The Value of Gratitude (*Syukur*)

On the value of *syukur* (gratitude), KH. Kholiq Amrulloh Adnan explained:

"Based on my observations, the santri already understand what gratitude is and how it should be expressed. In addition to theoretical explanations given in diniyah classes, the administrators also demonstrate gratitude in daily life."

This was affirmed by Ustadz Ikhwanuddin, who stated:

"In my opinion, those who best understand gratitude are the santri. I say this because they are people who frequently say Alhamdulillah. For example, when they receive packages from home, when classes are canceled, during power outages, after meals, when their families visit, after praying, and even when they

are sick or feeling unwell – the expression *Alhamdulillah* often naturally comes out.”

Further elaborating on the concept, the researcher interviewed M. Yusuf, a student of Pondok *Pesantren* Tri Bhakti At-Taqwa, who said:

“To me, *syukur* means expressing thankfulness to the Giver of blessings for everything He has granted.”

The practice of *syukur* is deeply rooted in Islamic ethics and spirituality. The Qur'an consistently emphasizes the importance of gratitude, stating in Surah Ibrahim [14]:7, "*If you are grateful, I will surely increase you [in favor].*" Gratitude is not only verbal but must be demonstrated through obedience, humility, and positive actions. In the context of Islamic boarding schools (*pesantren*), cultivating *syukur* strengthens students' spiritual resilience and emotional well-being (Rahman, 2022). This aligns with research suggesting that gratitude is linked to higher psychological resilience and academic motivation (Zainudin & Yusoff, 2021).

h. The Value of Patience (*Sabar*)

Regarding the value of *sabar* (patience), KH. Kholiq Amrulloh Adnan commented:

“In terms of understanding, I believe the santri already grasp the concept of patience and can explain it. However, when it comes to actualizing patience in practice, they still need guidance and coaching. The administrators provide this understanding, but the students must also train themselves to be patient in all situations.”

This view was supported by Ustadz Ridwan, who said:

“Santri have different abilities and personalities. As a result, their understanding and interpretations of patience also vary.”

When interviewed, M. Yusuf offered his personal understanding:

“To me, *sabar* means self-restraint, controlling emotions, and facing all trials and difficulties with endurance.”

In Islamic teaching, *sabar* is considered one of the core virtues of a believer. It is mentioned over 90 times in the Qur'an and is essential in facing both internal struggles and external trials. The Prophet Muhammad (peace be upon him) said, “Patience is light” (*Muslim, Hadith No. 223*). Educational institutions, especially *pesantren*, play a critical role in fostering *sabar* through structured routines, discipline, and spiritual mentorship (Hasyim, 2020). Students often encounter physical discomfort, emotional pressure, and academic challenges, all of which become training grounds for the development of patience as part of character building.

D. Discussion

Based on the problem formulation presented in Chapter I, the researcher provides an analysis of the data from the study regarding the instillation of religious values through the Tahfidz program at the students of Pondok *Pesantren* Tri Bhakti At-Taqwa. The implementation of the religious values instillation through the Tahfidz program is carried out with significant purposes, namely to instill religious values in the students.

The instillation of religious values through the Tahfidz program at the students of Pondok *Pesantren* Tri Bhakti At-Taqwa is implemented with several methods that the researcher identified, namely:

1. Understanding

In fact, the cultures that are built, as described above, are made up of religious values possessed by all elements and components in the *pesantren*, particularly in the students who memorize the Qur'an. Theoretically, there are five main values that can lead someone to success in achieving the purpose of their life, namely:

- a. Values related to the relationship with God Almighty.
- b. Values related to oneself.
- c. Values related to others.
- d. Values related to the environment.
- e. Values related to national values.

The values related to one's relationship with God Almighty are religious in nature. All thoughts, words, and actions of a person are intended to be based on religious teachings and divinity. This is the most prioritized aspect in *pesantren* to instill religious values in the students. These religious values must be strongly internalized in each student's character. The Tahfidz program held at Pondok *Pesantren* Tri Bhakti At-Taqwa Raman Utara aims to elevate morals, train, and enhance spiritual and humanitarian values.

When considering the above as a parameter of the students' culture at Pondok *Pesantren* Tri Bhakti At-Taqwa, its quality indicates the completeness of religious values that can be further developed to improve and enhance the quality of students who are ready to spread Islam.

Data from the field indicates that the students of Tri Bhakti At-Taqwa who have participated in activities at the *pesantren* are enthusiastic and excited about participating in the programs conducted. This suggests the students' awareness of the importance of understanding and learning religious knowledge, particularly the understanding of religious values through the Tahfidz program.

2. Habituation

Habituation is a method considered highly effective in instilling religious values in the students who are pursuing knowledge. Educational experts agree that to shape a child's moral and character development so that they grow into a religious individual,

the method of habituation can be used. Every child is born with potential. The development of this potential is determined by their environment, education, and habits. Therefore, if a child is accustomed to doing good things, they will grow in goodness and will be saved in both this world and the hereafter.

Based on the explanation above, it can be affirmed that if the method of habituation is applied well, it will certainly produce good students, and it is not impossible that the religious values demonstrated by them will become exemplary for others.

In the context of the Tahfidz program, the students are accustomed to performing muraja'ah (reviewing their memorization) to ensure they are regularly and consistently reading the Qur'an and memorizing it. Furthermore, the students are expected to be consistent in memorizing the 30 Juz so that they can be beneficial when they integrate into society. The Tahfidz activities inherently contain this habituation method, as they are conducted daily and consistently, with students reviewing their memorization before submitting it to their Tahfidz teachers.

3. Instillation

People learn a lot through imitation. From an early age, they imitate the behavior or actions of their parents and siblings repeatedly in front of them. Exemplarity is a key factor in motivating students, and role models must be present in teachers, the head of the educational institution, and staff. This ensures that the instillation of values can proceed integrally and comprehensively.

The teachers at Pondok *Pesantren* Tri Bhakti At-Taqwa lead the Tahfidz activities in the classroom, setting an example for the students. Exemplarity plays a crucial role compared to merely providing theory. A teacher must always dedicate full attention to following the development of the students and monitor their growth in faith, ethics, social empathy, and ensure their intellectual and physical readiness.

This method of attention and supervision can shape students in a holistic way, encouraging them to carry out their responsibilities and duties perfectly. This method is a strong foundation for creating true Muslims as a basis for building a solid foundation of Islam.

Another method employed by teachers is advice. This method of advising is the most frequently used by educators to instill faith, enhance moral qualities, and improve the students' spirituality. Muchtar elaborates on the factors that make advice easy to accept and implement, including:

- a. Using polite and easily understood language.
- b. Not offending the person being advised.
- c. Using age-appropriate language that aligns with the personality and developmental stage of the students.
- d. Choosing the right moment to give advice.
- e. Considering the setting when giving advice.
- f. Explaining the reasons and benefits of the advice provided.

Planning Stage

The planning stage relates to the instillation of religious values through the Tahfidz program at Pondok *Pesantren* Tri Bhakti At-Taqwa. The initial stage in the process involves informing students to bring their Qur'an and notebooks.

Implementation Stage

The implementation stage of the Tahfidz program that has been prepared in the planning stage uses the available techniques and resources. The methods used for memorization are: wahdah method, kitabah method, sima'i method, combined method, and jama' method. Based on observations and interviews, the religious values instillation through the Tahfidz program at Tri Bhakti At-Taqwa is conducted using sima'i and jama' methods so that the students can easily comprehend and follow them.

During the implementation of memorization, the students' responses vary. Some students are enthusiastic from start to finish, some talk to their peers, some are still unsure about their memorization and imitate others with hesitation, while others disturb their peers. The process follows the sequence below:

1. The teacher reads the verses of the Qur'an to be memorized according to the rules of tajwid and makhraj (pronunciation) collectively.
2. The students listen attentively to the teacher's recitation.
3. After listening, the students repeat the recitation until they have memorized it.
4. The teacher checks each student individually to ensure the memorization is correct according to tajwid.
5. The students are given time to memorize the verses and then submit their memorization to their Tahfidz teacher.

Evaluation Stage

Based on observations and interviews with several teachers at Pondok *Pesantren* Tri Bhakti At-Taqwa, it was revealed that after the students have completed their memorization, each of them takes turns presenting their memorization to the teacher.

In conclusion, the instillation of religious values through the Tahfidz program at Pondok *Pesantren* Tri Bhakti At-Taqwa Raman Utara follows stages such as reading the verses to be memorized together, students individually presenting their memorization, planning for students to bring the Qur'an and notebooks, implementing using the sima'i and jama' methods, and evaluating the memorization with individual presentations.

There are several obstacles in the implementation of the Tahfidz program, such as students not bringing their Qur'an and notebooks, some students not memorizing fluently, and occasional lack of attention from teachers towards the students' memorization development. The solutions to these obstacles are:

1. Ensuring discipline by requiring students to enter the classroom on time.

2. Teachers should focus more on instilling religious values through the Tahfidz program.
3. Providing continued guidance for students who have not memorized adequately.
4. Collaboration with parents and other stakeholders to ensure the instillation of religious values is effectively carried out.

ACKNOWLEDGEMENT

We would like to express my gratitude to Institut Agama Islam Ma'arif NU (IAIMNU) Lampung, Indonesia.

AUTHOR CONTRIBUTIONS STATEMENT

The authorship contributions for this research are as follows: Author 1 conceived and designed the study, conducted data collection and analysis, and drafted the manuscript. Author 2 provided guidance on the research methodology, contributed to the interpretation of the results, and reviewed the manuscript. Both authors participated in the final revision of the manuscript and approved the submitted version.

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