

INTERNALIZATION OF RELIGIOUS AWARENESS AND BEHAVIOR AMONG STUDENTS AT MIFTAHUL ULMU ISLAMIC BOARDING SCHOOL

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Abstract: This article examines the process by which values of discipline and obedience are internalized and how this process influences the religious behavior of santri (students) at Miftahul Ulum Islamic Boarding School in Lumajang. The study utilizes a field research methodology, with data collected and processed directly from the field through direct observation and interviews with selected student informants. Data analysis involved reduction, presentation, formulation of preliminary conclusions, and verification. Findings indicate that the internalization of religious awareness and behavior at Miftahul Ulum Islamic Boarding School is facilitated by the enforcement of rules and study schedules, as well as the cultivation of obedience and respect toward the senior religious scholars and religious teachers. Supervision functions as a control mechanism to reinforce discipline and religious behavior and to support the spiritual development of the students.

Keywords: internalization, education, awareness, religious behavior, students

Abstrak: Artikel ini bertujuan untuk mendeskripsikan bentuk internalisasi kesadaran nilai-nilai kedisiplinan dan ketaatan terhadap perubahan perilaku beragama santri di Pondok Pesantren Miftahul Ulum Lumajang. Jenis penelitian ini adalah penelitian lapangan atau field research di mana data-data yang diambil dan diolah adalah dari lapangan. Data diperoleh melalui observasi langsung dan wawancara beberapa informan yang merupakan mahasiswa. Tahapan analisis data mengikuti tahap reduksi, tahap penyajian data, membuat kesimpulan sementara dan kegiatan verifikasi. Hasil penelitian menyimpulkan bahwa Internalisasi kesadaran dan perilaku keagamaan di Pesantren Miftahul Ulum Lumajang berdasar hasil penelitian dibangun kedisiplinan untuk mengikuti melalui aturan-aturan, jadwal mengaji, serta ketaatan dan penghormatan kepada para kyai dan para asatidz. Pengawasan

juga menjadi kontrol terhadap penguatan kedisiplinan, perilaku keagamaan dan pengembangan spiritualitas santri.

Kata Kunci: internalisasi, pendidikan, kesadaran, perilaku keagamaan, santri.

INTRODUCTION

Strong religious awareness and conviction are hallmarks of religious maturity, as the individual believes their faith to be true and feels they would go astray without it. A religiously mature person evaluates and actively pursues their religious actions and behaviors with a sense of responsibility, rather than merely following the crowd or participating superficially.¹ The concept of mature religious behavior is closely associated with its originator, Gordon Allport. Nevertheless, social observers—particularly in the fields of psychology and religion—continue to conduct further research and refine scales for measuring religious maturity.² This ongoing work aims to provide valuable data for other researchers in the field to develop approaches, methods, models, and even educational or outreach materials that encourage the practice of religion alongside maturity.³

Previous research summarized by Hidayati indicates that parenting styles facilitate a social construction process involving three stages of religious awareness: externalization, objectification, and internalization.⁴ This aligns with Lisani's research, which concluded that consistent religious practices when aligned with one's religious convictions accelerate the formation of religious

¹ Fithria Mardhotillah, "Pengaruh Agama terhadap Perilaku dan Sikap Seseorang," *JIMU: Jurnal Ilmiah Multidisipliner* 3, no. 04 (2025), <https://ojs.smkmerahputih.com/index.php/jimu/article/view/1564>.

² Dina Vadilla Ramadhani, "Pengaruh Kegiatan Keagamaan Terhadap Pembentukan Sikap Spiritual Siswa Di Ma Darul Faizin Catakayam Jombang," *JURNAL ILMIAH PENELITIAN MAHASISWA* 2, no. 4 (2024): 668–81, <https://doi.org/10.61722/jipm.v2i4.334>.

³ "Membangun Kesadaran Beragama Para Remaja | Jurnal Pendidikan dan Pembelajaran," diakses 12 Juni 2026, <https://ojs.smkmerahputih.com/index.php/juperan/article/view/870>.

⁴ Fitri Hidayati dan Rahmaniah Rahmaniah, "Perilaku Keagamaan Siswa Muslim Terhadap Pola Asuh Orangtua, Lingkungan Dan Teman Sebaya," *Bulletin of Counseling and Psychotherapy* 3, no. 2 (2021), <https://doi.org/10.51214/bocp.v3i2.118>.

awareness.⁵ Meanwhile, research by Nurlaila identifies key challenges to forming religious awareness, including secularism which erodes spiritual values through phenomena such as promiscuity, individualism, hedonism, apathy, and the negative influence of social media—as well as fanaticism (or narrow religious understanding),⁶ a lack of role models within families and communities, and various other phenomena that conflict with Islamic values.⁷ A 2024 research report by several Islamic groups revealed that approximately 65% of Indonesia's 223 million Muslims are unable to read the Quran.⁸

Observing recent religious trends, the researcher is reminded of Allport's concept of religious consciousness, which posits that religious maturity entails the ability to understand, appreciate, and apply one's religion's noble ideals in daily life.⁹ This concept of religious maturity requires adherents to go beyond merely performing acts of worship or spreading love among fellow beings; rather, it demands the integration of both aspects into everyday existence.¹⁰

Islamic teachings for adherents do not stop at servitude expressed through ritual with their specific procedures and timings detailed in the Prophet's authentic but also require believers to treat their fellow human beings well. Allah

⁵ Nadia Lisani, "Perilaku Keagamaan Remaja Di Desa Tanjung Karang Kecamatan Kampar Kiri Hulu Kabupaten Kampar | Lisani |," *Toleransi: Media Ilmiah Komunikasi Umat Beragama*, diakses 12 Juni 2026, <https://ejournal.uin-suska.ac.id/index.php/toleransi/article/view/28335>.

⁶ Putri Putri dan Nurlaila Nurlaila, "Problematika Kesadaran Beragam Pada Remaja Di Desa Mbuju Kecamatan Kilo Kabupaten Dompu," *JEMARI: Jurnal Edukasi Mahasiswa Sunan Giri* 1, no. 1 (2023): 12–19, <https://doi.org/10.47625/jemari.v1i1.472>.

⁷ Fackryanty Dwy Wulandary dan Rusyaid Rusyaid, "Tantangan Kehidupan Beragama Di Tengah Perubahan Sosial Era Society 5.0 Di Sekolah Menengah Atas (SMA) Negeri 02 Kabupaten Sorong," *Indonesian Journal of Islamic Educational Review* 3, no. 1 (2026): 63–71, <https://doi.org/10.58230/ijier.v3i1.557>.

⁸ Shopiah Syafaatunnisa dan Maslani, "Urgensi Kesadaran Beragama Dalam Mengatasi Problematika Di Media Sosial," *An Najah (Jurnal Pendidikan Islam Dan Sosial Keagamaan)* 3, no. 1 (2024): 46–56.

⁹ Ananda Setiawan dkk., "Pembentukan Perilaku Keagamaan Peserta Didik Melalui Metode Mengajar Guru Dalam Kegiatan Pembelajaran," *Muaddib: Islamic Education Journal* 5, no. 2 (2022): 91–99, <https://doi.org/10.19109/muaddib.v5i2.15178>.

¹⁰ Hafidz Taufiqurrahman dkk., "Kesadaran Beragama Peserta Didik Di Smp Islam," *Proceeding International Conference on Islam and Education (ICONIE)* 3, no. 1 (2024): 2635–3660.

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desires that a servant's deeds whether concerning the relationship with the divine *hablu min Allah* or with fellow humans *hablu min an-nas* be driven by a higher motivation: a consciousness and conviction that Allah cherishes such actions, rather than performing them merely to fulfill an obligation.¹¹

As one of the foundations with the largest student population in Lumajang Regency, the Miftahul Ulum Islamic Boarding School enjoys a high level of public trust as a place to nurture children, fostering optimal emotional and spiritual intelligence. The school's vision is to cultivate students with sound character who are steadfast in practicing Islamic teachings.¹² A key area of development is the fostering of religious behavior within the affective domain.¹³ The insights and research findings regarding the development of religious consciousness at Miftahul Ulum will serve as a foundation for policymakers seeking to enhance affective capabilities; historically, the focus within such boarding schools which have seen significant growth has predominantly been on cognitive and psychomotor development.

In this study, religious behavior is defined as any action or utterance performed by an individual that is linked to religion specifically, actions and words motivated by belief in God and the teachings, acts of devotion, and obligations associated with that faith within the context of an Islamic educational institution.¹⁴ Consequently, religious behavior and the understanding of Islamic

¹¹ Hisbullah Huda Hisbullah Huda, "Penguatan Kesadaran Beragama Berbasis Budaya Sekolah (Strengthening Of Religious Awareness Based On School Culture)," *SINDA: Comprehensive Journal of Islamic Social Studies* 3, no. 3 (2023): 10–24, <https://doi.org/10.28926/sinda.v3i3.1138>.

¹² Ahmad Zarkasyi, "Quality Assurance Cadre of Assisted Teachers at Miftahul Ulum Lumajang Islamic Boarding School," *Southeast Asian Journal of Islamic Education Management* 2, no. 1 (2021): 86–94, <https://doi.org/10.21154/sajiem.v2i1.46>.

¹³ Fahri Hidayat, "Tampilan Perspektif Peneliti Outsider Terhadap Perilaku Keagamaan Masyarakat Muslim (Kajian pada Pemikiran Ghazali & Frederick)," diakses 12 Juni 2026, <https://journal.unimma.ac.id/cakrawala/id/article/view/3070/1578>.

¹⁴ Siti Aisyah, "Model Internalisasi Nilai Moderasi Beragama Dalam Pembelajaran Di Pondok Pesantren Miftahul Ulum Lumajang," *STISMU Lumajang*, diakses 12 Juni 2026, <https://garuda.kemdiktisaintek.go.id/documents/detail/5728578>.

ethics in student interactions require a particularly cautious approach. This is because the internalization and practice of these values are deeply individual matters; an individual's understanding and internal grasp of truth depend heavily on their personal background and personality. Therefore, religious behavior and the understanding of Islamic ethics are closely tied to an individual's emotional sensitivity, which is shaped by a variety of factors.

RESEARCH METHODOLOGY

This study employs a qualitative research design, utilizing data gathered and processed from the field.¹⁵ The objective is to gain a comprehensive understanding of the phenomenon by exploring the meanings, experiences, and perspectives of participants elements that cannot be quantified numerically.¹⁶ A case study approach is adopted to examine the religious behavior of students at the Miftahul Ulum Islamic Boarding School, the largest traditional boarding school institution in Lumajang Regency.

Data were obtained through direct observation and interviews with informants specifically students who had completed their service as assistant teachers at the institution based on the consideration that they possessed religious knowledge maturity and had applied this knowledge in their assigned roles.¹⁷ The researcher chose to participate directly in the boarding school's internal activities to gather concrete data and establish a closer connection with the subjects under study. Meanwhile, secondary data consisted of information not collected directly

¹⁵ Nur Wulan Intan Palupi dkk., "Konsep Dan Praktik Metode Kualitatif Untuk Penelitian Sosial," *RISOMA: Jurnal Riset Sosial Humaniora Dan Pendidikan* 3, no. 4 (2025): 188–98, <https://doi.org/10.62383/risoma.v3i4.860>.

¹⁶ Primadi Candra Susanto dkk., "Konsep Penelitian Kualitatif: Tinjauan Pustaka, Studi Kasus, Pendekatan Etnografi, Informan, In-Depth Interview Dan Focus Group Discussion," *Jurnal Inovasi Manajemen, Kewirausahaan, Bisnis Dan Digital* 2, no. 2 (2025): 01–16, <https://doi.org/10.61132/jimakebidi.v2i2.485>.

¹⁷ Marinu Waruwu, "Pendekatan Penelitian Kualitatif: Konsep, Prosedur, Kelebihan Dan Peran Di Bidang Pendidikan," *Afeksi: Jurnal Penelitian Dan Evaluasi Pendidikan* 5, no. 2 (2024): 198–211, <https://doi.org/10.59698/afeksi.v5i2.236>.

from the research subjects by the researcher but obtained from third parties, literature, or official documents.¹⁸

For data analysis, the researcher employed the Miles and Huberman model, which consists of four key stages: data reduction, data display, drawing preliminary conclusions, and verification. The first stage, data reduction, involved filtering out extraneous information to aid in the development of preliminary conclusions; the selected data were clarified and transcribed in a natural manner. Next, the data display stage focused on organizing the data into a structured format to facilitate thorough reading and analysis. Throughout the processes of transcription and organization, the researcher interpreted and analyzed the data in relation to the research questions.¹⁹

To ensure the validity and authenticity of the data, the researcher implemented comprehensive verification procedures. Initially, a reference review was conducted by comparing the findings with source materials to confirm that the results accurately reflected actual conditions. Subsequently, data accuracy was assessed through triangulation, which involved cross-referencing information obtained from one source with that from various other sources, including lecturers, university students, and other pertinent stakeholders.²⁰

RESEARCH RESULTS AND DISCUSSION

A. Internalization of Religious Awareness and Behavior among students at Miftahul Ulum Islamic Boarding School, Lumajang

The internalization stage marks the transition of knowledge and behavior—from mere adaptation and adjustment to a deeper form of personal

¹⁸ Fildza Malahati dkk., “KUALITATIF: MEMAHAMI KARAKTERISTIK PENELITIAN SEBAGAI METODOLOGI,” *JURNAL PENDIDIKAN DASAR* 11, no. 2 (2023): 341–48, <https://doi.org/10.46368/jpd.v11i2.902>.

¹⁹ Moh Fatkhur Rozaq dkk., “Analisis Data Penelitian Kualitatif,” *Jurnal Pendidikan Sosial Dan Humaniora* 5, no. 2 (2026): 1566–77.

²⁰ “Strategi Memastikan Keabsahan Data Dalam Penelitian Kualitatif | Jurnal Pendidikan Tambusai,” diakses 12 Juni 2026, <https://jptam.org/index.php/jptam/article/view/21803>.

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consciousness, aligned with what Allport referred to as "subjective reality." A key component of internalization is significance, indicating that the developed behaviors or mentalities have become integral to the individual's identity. Religious behavior encompasses the physical, mental, emotional, and social expressions of a person's attitudes, actions, and routines. Morally grounded religious behavior is characterized by human actions driven by religious principles and inner resolve; it includes virtuous deeds that integrate religious teachings into everyday life. Specifically, the initiative to internalize religious awareness and behavior among students at Miftahul Ulum Islamic Boarding School in Lumajang follows this pattern:

1. Activity discipline

The ongoing construction of religious behavioral change at Miftahul Ulum Lumajang exemplifies a stage of secondary socialization. Despite the internal tensions that arise from conflicting perspectives, the internalization of religious values continues unabated. As a result, practices such as performing the five daily prayers, reciting the Qur'an, and participating in daily or weekly supplications have become deeply embedded in the students' routines.

This process of internalization is further strengthened by the theoretical understanding they gain through a systematic study of Islamic philosophy, which takes place over approximately three months. In general, the activities designed to foster religious awareness and behavior among the students at Miftahul Ulum Islamic Boarding School in Lumajang, as articulated by Ustadz Bustomi, are described as follows:

"The activities conducted by the boarding school to effectively foster discipline include routine guidance, instruction, and student mentoring, ensuring the successful development of a disciplined character. Every student is required to participate in scheduled boarding school activities—ranging from daily and weekly routines to semester-based events and annual competitions—designed to alleviate the boredom new students might experience

in the boarding school environment; these include competitions such as soccer, tug-of-war, chess, table tennis, and volleyball.”²¹

This statement aligns with the interview findings from Ustadz Yusuf Fauzi, who noted that:

“There are several mandatory activities for the students, including muhadhoroh (public speaking practice), kitab kuning (classical Islamic text) study sessions, cleaning the Islamic boarding school grounds, congregational prayers, and classroom learning at the madrasah. These activities are carried out according to their respective schedules. Discipline is instilled through the daily routine, from waking up until retiring for the night. This process involves the ongoing maintenance of discipline and continuous guidance.”²²

Orderliness in participating in all scheduled activities relies heavily on the role of the dormitory section head appointed by the school’s caretaker . As Ustadz Hidayat explained:

“In enforcing regulations, the administration is assisted by section head, who are officials within the student organization. Specifically, students in the awaliah (introductory) and tsanawiyah (junior secondary) levels are supervised by these heads, who act as extensions of the teachers. The rules governing the boarding school are outlined in the Student Code of Conduct handbook; this covers matters such as worship, character (akhlaq), orderliness, guest reception, security, leave procedures, the recording of violations, and the stages of guidance for students who breach disciplinary regulations.”²³

Evidence suggests a shift in religious behavior among students at the Miftahul Ulum Islamic boarding school, correlating with their academic performance and social interactions. This is reflected in the statement provided by Ariel Wildan, a second-year (Aliyah) student:

"The scheduled activities help me gradually shed bad habits and keep me occupied with positive pursuits. I have also become more socially active with my peers since participating in religious study sessions and other developmental activities. Previously, I struggled

²¹ Wawancara, Ustadz Busthomi. 02 Februari 2026

²² Wawancara, Ustadz Yusuf. 07 Februari 2026

²³ Wawancara, Ustadz Hidayat. 11 Februari 2026

to socialize with students from other regions, but these activities have boosted my confidence in interacting with others."²⁴

However, observations indicate that some students still require special guidance and closer attention regarding discipline. For instance, while congregational Dhuhr and Asr prayers are mandatory, some students need to be actively ushered to the mosque; it is not that they refuse to go, but rather they tend to delay, waiting for a call from the security staff over the loudspeaker before finally heading to the mosque for the prayers.²⁵

Based on the interview findings, it can be concluded that the internalization of religious behavior among students at the Miftahul Ulum Islamic Boarding School in Lumajang is fostered through clearly defined written rules. A structured schedule governs student activities, and the obligations and prohibitions applicable to them are explicitly documented. Consequently, the students' daily routine is neatly organized and scheduled from the moment they wake up until they retire for the night.

This routine scheduling aims to instill discipline and orderliness in the students; this aligns with Hidayat's research suggesting that religious awareness can be shaped part by establishing behavioral boundaries agreed upon by educational administrators.²⁶ These findings also correspond with Allport's theory regarding religious dimensions, which encompasses ritual, intellectual, ideological, and consequential involvement.²⁷ Lisani further reinforces this by noting that ritual involvement—as observed in this study—is demonstrated by how a Muslim fulfills acts of worship to Allah SWT, such

²⁴ Wawancara, Areil Wildan. 17 Februari 2026

²⁵ Observasi, Penerapan ketertiban solat berjamaah. 19 Februari 2026

²⁶ Fahri Hidayat, "Tampilan Perspektif Peneliti Outsider Terhadap Perilaku Keagamaan Masyarakat Muslim (Kajian pada Pemikiran Ghazali & Frederick)."

²⁷ Setiawan dkk., "Pembentukan Perilaku Keagamaan Peserta Didik Melalui Metode Mengajar Guru Dalam Kegiatan Pembelajaran."

as performing prayers and adhering to His commands in accordance with Islamic rules and teachings.²⁸

2. Obedience and Reverence toward the Religious Teachers

Obedience to the person who imparts religious knowledge is an expression of a student's respect, compliance, and devotion to their spiritual teacher. This attitude stems from the conviction that knowledge which is blessed and beneficial originates from the spiritual guide's approval, attained through obedience to the instructions of the head of the boarding school. As explained by Ustad Mukhlas::

“Regulations established by an Islamic boarding school serve to instill a spirit of obedience, encompassing both written and unwritten rules. The administrators draft the regulations for Pondok Miftahul Ulum and then submit them to the head of the boarding school for approval; the head often provides input on the proposed rules. The purpose of these regulations is to create binding guidelines that encourage students to be more responsible for themselves and accountable to the institution.”²⁹

This explanation is reinforced by an interview with Ustadz Bustomi, who revealed:

"The purpose of showing respect and obedience is to mold students who possess an attitude of humility and are free from arrogance. The human quality of honoring others reflects a willingness to acknowledge the superiority of others based on their knowledge and deeds. Furthermore, an attitude of obedience toward the Islamic boarding school leader serves as a form of gratitude to Allah SWT, expressed through the person who has played a vital role in nurturing one's spiritual self."³⁰

Students at the Miftahul Ulum Islamic boarding school look to their teachers as role models to refine their religious conduct and cultivate

²⁸ Nadia Lisani, “Perilaku Keagamaan Remaja Di Desa Tanjung Karang Kecamatan Kampar Kiri Hulu Kabupaten Kampar | Lisani |.”

²⁹ Wawancara, Ustadz Mukhlas. 17 Februari 2026

³⁰ Wawancara, Ustadz Busthomi. 19 Februari 2026

character aligned with the teachings of past scholars. Ustadz Hidayat explained this, stating:

"Teachers and religious scholars are the finest figures to emulate across all aspects of life. Consequently, when interacting with teachers, the students demonstrate profound respect. They speak with great politeness, walk past their teachers with their bodies bowed, and even kiss their teachers' hands as a sign of reverence. The students also maintain a humble demeanor and promptly carry out the instructions given by their teachers..."³¹

The researcher's observations indicate that the process of instilling an attitude of deep respect, particularly at the Miftahul Ulum Islamic boarding school, has yielded positive results. There has been a shift in the students' religious conduct; those who were previously unfamiliar with the proper etiquette of showing respect to teachers have come to understand and practice obedience toward them. This is evidenced by behaviors such as bowing their heads when passing a teacher, refraining from sitting at the same level as the teacher, and strictly obeying the teacher's commands. Students bow when the teachers leave a gathering or conclude a lesson, and they turn the teachers' sandals around to face the correct direction after the teachers have entered a house or a study hall.

3. Supervision of Religious Conduct

Religious awareness among students does not emerge spontaneously; rather, it stems from various influencing factors. These include peer environments, students' backgrounds, family influences, and the students' own varying intentions to adhere to established regulations under the supervision of the school's administrators. The supervision system at Miftahul Ulum Islamic Boarding School in Lumajang encompasses not only

³¹ Wawancara, Ustadz Hidayat. 26 Februari 2026

academic aspects but also character building, discipline, and the spiritual development of the students. As explained by Ustadz Busthomi:

“Administrators carry out supervision efforts and religious teachers using a persuasive approach. Administrators, for instance, might invite students for coffee or a meal in the canteen, engaging them in conversation as confidants. This allows them to offer solutions that guide students back to the path aligned with the school's rules. *Ustadz* also employ this approach by offering motivational advice and keeping track of student progress via telephone calls and text messages.”³²

Meanwhile, Ustadz Hidayat describes a supervision method that is quite effective in regulating student behavior:

“Supervision implemented by the dormitory section heads involves monitoring discipline, attendance at religious study sessions and congregational prayers, and adherence to duty rosters. Administrators conduct these checks every week. Throughout the supervision process, administrators involve all dormitory-based divisions, ranging from the cleanliness division to the security division.”³³

Furthermore, if the persuasive approach taken by the dormitory head fails to impact student behavior and repeated violations significantly occur, the matter is escalated to the school's security administrators for further guidance and corrective action. Based on an interview with Ustad Mukhlis regarding the supervisory system implemented for administrators at the Islamic boarding school, it was stated that:

“The supervision system operates through a hierarchical process, starting at the lower levels specifically with the dormitory head. If the dormitory head cannot resolve an issue, they report it to the security division; if the matter remains unresolved, it is reported to the administrator supervisor; and if a resolution is still not reached, the supervisor reports the issue to the head of the boarding school.”³⁴

³² Wawancara, Ustadz Busthomi. 19 Februari 2026

³³ Wawancara, Ustadz Hidayat. 26 Februari 2026

³⁴ Wawancara, Ustadz Mukhlis. 17 Februari 2026

Based on the description above, it can be concluded that supervision within the process of internalizing religious behavioral awareness at the Miftahul Ulum Islamic boarding school involves an approach that is comprehensive, integrative, and sustainable. This finding reinforces Zarkasyi's research, which concluded that successful boarding schools those that develop effective supervisory systems are capable of balancing external control with the development of self-regulation among students. Educational supervision thus has implications for a holistic approach to educational guidance, encompassing academic, character, moral, and spiritual aspects.³⁵

The research findings indicate successful internalization in fostering religious awareness, suggesting this approach can serve as an educational model to shape the moral character of the younger generation instilling in them an attitude of deep respect and good conduct toward their teachers. Furthermore, the findings suggest that Islamic boarding schools offer a viable alternative for mitigating the moral degradation currently observed among adolescents. These results align with Huda's research, which highlights that the exemplary conduct of teachers and religious scholars within the community is key to successfully fostering religious awareness in real-world social life. This is achieved through mechanisms such as imitation (providing role models), education, communication, and socialization driven by educators and religious scholars acting as mentors within the educational environment.³⁶

The religious behavior observed among the students at Miftahul Ulum Lumajang reflects a transformation driven by enculturation a process

³⁵ Zarkasyi, "Quality Assurance Cadre of Assisted Teachers at Miftahul Ulum Lumajang Islamic Boarding School."

³⁶ Huda, "Penguatan Kesadaran Beragama Berbasis Budaya Sekolah (Strengthening Of Religious Awareness Based On School Culture)."

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wherein individuals learn to align their thoughts and attitudes with the customs, normative systems, and regulations inherent in their culture. A shared vision and mission underpin the provision of guidance on philosophical thinking at Miftahul Ulum Lumajang: adherence to Islamic creed and the cultivation of a devout Muslim identity. Additionally, the role of mentors and administrators is crucial; they consistently remind students to perform mandatory religious acts such as prayer as ordained by Allah SWT, as well as other religious activities scheduled by the authorities.

CONCLUSION

Based on the research findings, the internalization of religious awareness and behavior at Pesantren Miftahul Ulum Lumajang is fostered through a disciplinary framework involving adherence to rules, schedules for religious study and worship, and personal development programs communicated by the administrators. The students' activities are organized according to a set schedule, and their obligations and prohibitions are clearly documented. Consequently, their daily routine from waking up to going to sleep is neatly structured and scheduled.

In addition to disciplinary measures, students are provided with role models through the practice of obedience to the senior religious scholars and religious teachers. This obedience serves as an expression of respect and a commitment to the pursuit of knowledge, as beneficial and blessed knowledge is more readily attained when a student possesses an attitude of humility and deep respect toward their teachers.

Furthermore, supervision serves as a mechanism for monitoring character strengthening, discipline, and spiritual development among the students at Pesantren Miftahul Ulum Lumajang. The oversight of religious behavior by the administrators generally employs a persuasive approach a communication method aimed at voluntarily influencing, convincing, or altering the attitudes, opinions, and

behaviors of the audience. This approach relies entirely on logical and emotional appeals, devoid of any element of coercion or manipulation.

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