

INTEGRATION OF RELIGIOUS CHARACTER EDUCATION VALUES OF SANTRI AT DAYAH (PESANTREN)

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Abstract: This research aims to provide a description, analysis, and interpretation of the values and integration of religious character education values of santri at Dayah Ummul Ayman Samalanga Bireuen Aceh. Based on the research questions, the method used is a qualitative approach with a case study design. The research locus was chosen at Dayah Ummul Ayman Samalanga Bireuen Aceh, and the research sample consisted of santri and teachers at the dayah. The sampling technique used was purposive and snowball sampling. Data collection was conducted through observation, in-depth interviews, and documentation. Data were analyzed using the Miles and Huberman Interactive Qualitative Analysis Technique. The Miles and Huberman Interactive Qualitative Analysis Technique was performed by collecting data, displaying data, condensing data, and then drawing conclusions. The analyzed data were verified for their truth and validity through triangulation. The results of the study indicate that the religious character education values found are piety, earnestness, patience, courtesy, honesty, love of knowledge, and simplicity. The integration of religious character education values of santri is applied in the vision and mission of the dayah, in the dayah curriculum, and in dayah learning. These religious character values have implications for improving understanding and practice of religious values, shaping characters that are honest, patient, and polite, and encouraging earnestness and concern in activities.

Keywords: Aceh, Dayah, Religious Character, Santri.

INTRODUCTION

After Indonesia's independence, Dayah experienced significant development, especially thanks to the support from the Dayah Darussalam network in Labuhan Haji, South Aceh, initiated by Abuya Syeikh Muhammad Wali Al-Khalidy. Subsequently, after the reform era, the management of Dayah changed, shifting from a community-based model to a more government-related one. This involved the Aceh Government through the Dayah Education Office, which oversees, monitors quality, and enhances managerial capabilities following Aceh Government Law Number 11 of 2006 (Maskuri, Riza, et al., 2020).

In recent years, many new pesantrens have emerged in various parts of Indonesia. These pesantrens vary in offering various flagship programs that become the characteristics and attractions of each pesantren. Similarly, in Aceh, there are many dayahs, the term for pesantren in the province of Aceh, which have sprung up in various corners of cities and villages. These dayahs provide good and organized Islamic education with various flagship programs offered as attractions. The existence of these new dayahs is evidence that Islamic education is highly sought after by the Acehnese people because the emergence of dayahs can be interpreted as demand from the community (Mubarak, 2023b; Mubarak et al., 2023).

In the 21st century, what the Acehnese people are looking for is not just Islamic educational institutions but also Islamic educational institutions that offer character education to their students. Among the many dayahs, Dayah Ummul Ayman is one of the pesantrens that

actively offers Islamic education based on character education to its students (Lukman et al., 2021; Rahmati et al., 2020, 2023), in addition to providing deep religious education and formal education. This makes dayahs today no longer just function as places to learn religious knowledge but also as institutions for character education for their students.

The uniqueness of Dayah Ummul Ayman, located in Samalanga District, Bireuen Regency, Aceh, is that it not only provides structured character education but also develops an integrated learning system between religious and general education. The flagship program of this dayah is the 10-year program, where students will be nurtured and educated in three stages: the wustha stage, which runs concurrently with junior high school; the ulya stage, which runs concurrently with senior high school; and the kulliyatul mu'allimin stage, which runs concurrently with the undergraduate level.

As of June 2023, the number of residents residing and being part of Dayah Ummul Ayman is 3001 people, with details of 1985 male students, 1,016 female students, 150 male teachers, and 128 female teachers. Other data states that the number of new students registering each year ranges from 600 to 900. This phenomenon occurs because the flagship programs offered include the 10-year program and the reinforcement program for the character education of the students. Additionally, this dayah has an excellent reputation and is one of the dayahs with an A+ accreditation from the Aceh Dayah Education Office (DPDA).

The phenomenon of many people entrusting Dayah Ummul Ayman as an educational institution for their children as future generations is certainly due to the consideration that non-boarding schools are generally perceived by the community as not fully able to provide and instill noble and good character values. Thus, many outputs of public schools are involved in student clashes, illegal street racing, drug abuse, group fights, and wasteful use of time after school. In addition, parents, especially in Bireuen Regency, are concerned about finding an educational institution that provides religious and general education, accompanied by character education for their children. Finally, these parents choose Dayah Ummul Ayman as a supporter of all these educational needs and entrust their children to the dayah.

Furthermore, Dayah Ummul Ayman also provides scholarships for the poor, especially for orphans. They are exempt from full tuition fees and are also allowed to stay in the dormitory and receive free meals three times a day. Scholarships like this also become an attraction for Dayah Ummul Ayman and make the community more willing to send their children to this dayah or at least recommend it to family, relatives, and neighbors. Even the leader of Dayah Ummul Ayman, Waled Nuruzzahri, was given the title "Father of a Thousand Orphans" because of the free education provided to orphans. This is not a metaphor, but a fact from the data recorded in the pesantren records, that since its establishment in 1990, there have been more than 1000 orphans who have become alumni, and most of them have continued their studies to bachelor's, master's, and doctoral degrees, and have become noble successors of religion and nation with strong pesantren characters. This fact makes Dayah Ummul Ayman one of the dayahs that has its own uniqueness and excellence. Dayah Ummul Ayman is increasingly challenged because, in addition to being an institution that provides religious education services, it also offers character

education to its students. This condition strengthens the status of Dayah Ummul Ayman as a character education laboratory for its students.

Another uniqueness found in Dayah Ummul Ayman is that students who are late for congregational prayer activities will be given a sanction in the form of memorizing several verses of the Quran about ethics and noble character. They are often asked to recite these memorized verses in a lecture hall two nights later, with the dayah leader as the supervisor. This action has a strong aspect of character education, where students undergoing this action will be trained in speaking and understanding several Quranic verses related to character. This is a form of moral punishment known as "reward-based punishment." Such punishment focuses on character education values and aims to educate, unlike other physical punishments. This means that students who successfully deliver the lecture will receive rewards such as sarongs and other assistance from the dayah leader. This is a unique and effective strategy used by the dayah leader to avoid excessive psychological pressure on the students.

Here, it is clear that Dayah Ummul Ayman is not only emphasizing the mastery of religious theories and general knowledge but also focusing on character education. The goal is for the dayah alumni to become strong Muslims with good character. Facing this situation, there is an initiative from the supervisor of Dayah Ummul Ayman, Waled Nuruzzahri, to transform the dayah focusing on character education into a character education reinforcement program. As stated by Andriyani et al. (2018), the dayah students are not only prepared to become religious teachers or reciters but are also expected to transform themselves into agents of change in society who can engage in the fields of politics, economy, and governance.

Therefore, with all the efforts being made, the dayah continues to strive hard to adapt to the modern era to develop the potential of its students, both in religious and general knowledge, and provide them with creative and innovative character education. This is aimed at providing education and producing future leaders of Islam who will become agents of change in society and make a positive contribution to empowering the community. Ryandono (2018) noted that the role of pesantren is not only about imparting good religious knowledge but also about how pesantren can create students who can act as agents of change in society, able to read the signs of the times, and are ready to compete competitively and healthily.

The expected sign of success in the dayah is the ability to create future leaders of Islam who are not only oriented towards material gains as their main goal but also focus on maintaining integrity and religious principles in every step of their activities, even becoming role models in the strategic spaces they will occupy in the future. However, what is essential is how the future leaders of religion and the nation who have been guided in Dayah Ummul Ayman can become individuals who have a positive impact on all beings through all aspects of life that they pursue.

Dayah Ummul Ayman is the locus of this research due to its uniqueness. As observed by the researcher, in the past four years, Dayah Ummul Ayman has made various efforts to enhance the character education of its students, including strengthening religious character through a daily moral study program with the leaders. The strengthening of character education at Dayah Ummul Ayman can shape the character of its students to be noble and moral. This is in line with Budhiman's (2017) assertion that through the harmonization of ethics, aesthetics, literacy, and

kinesthetic aspects, the strengthening of character education can become a movement in education that serves to strengthen the character of the nation's children. Violence in the realm of education can be prevented through the strengthening of character education by reinforcing the ethics, manners, and morals of a student (Atmojo, 2019; Galela et al., 2023; Karimah et al., 2022; Maskuri, Qodriyah, et al., 2020).

Many studies focus on character education, but here, we can find a difference from previous research. The study conducted by Maisyaroh et al. (2023) shows that the planning of activities in the character education reinforcement program is divided into learning and non-learning aspects. The formulation of the school's vision and mission serves as the basis for character education implementation in the school by adapting to the characteristics of learning. These characteristics refer to Western education patterns combined with Eastern culture, which are reflected in student character formation activities. The impact of the school's strategy in strengthening student character is embedded in their daily lives, both in their living environment and in their school environment, and continues to be carried into adulthood.

Another study by Komara (2018) shows that the 21st-century learning model directs students to seek knowledge from existing sources rather than just being told. In addition, learning is also strengthened in problem discovery and analytical thinking skills in terms of taking a stance and guiding students to understand the importance of collaboration in finding solutions to problems.

Both studies have similarities with this research in terms of research variables, but they still have significant differences in terms of the methods and analysis techniques used, as well as the focus on specifically linking character education to the religious and social character of students in the dayah environment at the research locus. This makes this research original and not likely to cause unnecessary duplication.

Therefore, a detailed understanding of how this process is carried out is needed to produce findings that allow for transferability to other dayah or pesantren. Considering the points discussed earlier, as a researcher in the field of Islamic education, I am interested in conducting a more detailed study on how Dayah Ummul Ayman in Samalanga District, Bireuen Regency, runs the process of strengthening the character education of its students in terms of religiosity. This research aims to provide a description, analysis, and interpretation of the values and integration of religious character education values of students at Dayah Ummul Ayman in Samalanga, Bireuen Regency, Aceh.

METHOD

The type of research used in this study is a case study. A Case Study is one of the types of qualitative research that describes patterns from a specific case (Creswell, 2015). A Case Study is a study that examines a case of social behavior from a recognizable group of people (Creswell, 2015; Yin, 2006). This research takes place at Dayah Ummul Ayman. Dayah Ummul Ayman is an Islamic boarding school located in Putoh Village, Samalanga Sub-district, Bireuen Regency, Aceh Province. The research is predicted to be conducted for three months due to the availability of data, clear interests, and objectives. Furthermore, the researcher will live with the informants at

the research locus and participate in all activities. This will allow the researcher to be present at the locus throughout the research period without interruption. However, the duration may be extended or shortened depending on the needs of data collection and analysis in the field.

The primary data used in this research is obtained directly from the field. Primary data is collected through observation as well as open and in-depth interviews with key informants related to this research, namely the mentors, teachers, and students of Dayah Ummul Ayman in Samalanga, Bireuen, Aceh, as well as officials from the Aceh Dayah Education Office. The primary data is also supported by secondary data in the form of articles from reputable national and international scientific journals and relevant supporting books.

In the data collection process, the approach applied involves several main procedures that include various techniques. Observation plays a full part as one of the main techniques, which not only involves observation but also the active participation of the researcher in the activities that occur in the research environment (Putra & Lisnawati, 2013). In addition to observation, the data collection process also includes open and in-depth interviews. These interviews serve as the main window for researchers to interact directly with the research subjects. Open interviews allow researchers and subjects to explore topics broadly, while in-depth interviews allow for a deeper understanding of the subjects' perspectives, motivations, and experiences related to the researched topic. Moreover, documentation also plays an important part in this process. The documentation process involves the use of various tools such as notebooks, voice recorders, and cameras. Recording this data allows researchers to record information accurately and in detail. Notebooks help in recording observed details and key information, while voice and image recorders allow for visual and audio recording of the research environment.

In the research on the Integration of Religious Character Education Values of Santri at Dayah Ummul Ayman, the researcher used the data analysis model from Miles and Huberman. The researcher collected data through observation, interviews, and documentation studies to understand the religious character values taught and applied in the dayah. The collected data was then condensed into a more easily understood form, such as identifying patterns of character values that emerged from the data. The condensed data is presented in narrative form, tables, or diagrams to facilitate understanding, including direct quotes from interviews to provide concrete examples of the observed character values. Based on the data analysis, the researcher reached conclusions about how the values of religious character education are integrated into the lives of the santri at the dayah. These conclusions are supported by the collected and analyzed data using the Miles and Huberman method. By applying this data analysis model, the researcher can present research findings more systematically and comprehensively, thus strengthening the validity and reliability of the research results.

RESULTS AND DISCUSSION

Results

Values of Religious Character Education for Students at Dayah Ummul

Ayman Samalanga Bireuen Aceh

The research results on the values of religious character education for students at Dayah Ummul Ayman Samalanga Bireuen Aceh, based on observations, interviews, and documentation, indicate that religious character education at Dayah Ummul Ayman emphasizes fundamental Islamic values, supported by various empirical evidence. Through active participation of students in daily worship activities such as prayer, remembrance of God, and recitation of the Quran, a strong level of piety is evident among them. The level of piety before and after education at Dayah Ummul Ayman also shows a significant increase in awareness of the importance of obedience to Allah SWT. Furthermore, sincerity (*ikhlas*) is recognized as an integral aspect of character development at this institution. Case studies of student behavior illustrate how the value of sincerity is applied in all actions without seeking praise or worldly reward. The analysis of the effects of sincerity on student behavior through interviews and observations also shows that sincerity is not just a teaching but an inherent part of the students' mindset and actions.

In the context of patience (*sabar*), the strict discipline and routine of pesantren life serve as tangible evidence. Monitoring attendance, discipline, and student participation reveals how the pesantren create an environment that teaches patience. Students are monitored 24 hours a day by teachers in class and dormitory caretakers in their rooms, and the demanding activities enable students to endure challenges and trials in pesantren life. This is concrete evidence that the value of patience is manifested in daily life at Dayah Ummul Ayman. From this, it is known that religious character education at Dayah Ummul Ayman is not only based on Islamic values but also manifested in the actions and attitudes of students in the pesantren environment.

The norms of courtesy and etiquette serve as the main foundation for daily interactions in the pesantren environment, whether with fellow students, teachers, or the surrounding community. Empirical evidence shows that discipline is enforced through strict rules and regulations of the pesantren. The data indicates that students are consistently taught to comply with these rules as an integral part of their self-discipline development.

Honesty or honesty is also a central value in character education at this pesantren. Students are not only taught to be honest in speech but also in their daily actions. This teaching is reflected in daily interactions and communications among students and with teachers, where honesty is highly valued. Independence is the main focus of education at this pesantren. Besides rules and regulations, empirical evidence shows that the pesantren gives individuals responsibilities, teaching them to be independent in religious affairs and daily life. This is reflected in the active participation of students in various independent activities organized at the pesantren.

Hard work and discipline are not only important values but also manifested in the actual actions of the students. Data shows that pesantren creates an environment that encourages the spirit of learning and personal progress through the instillation of these values in religious and learning activities. Togetherness is not just a slogan but a highly valued value at this pesantren.

Students are taught to live in togetherness, help each other, and collaborate in goodness, which is reflected in the relationships among students and collective participation in positive activities such as cooperation in cleaning the pesantren every morning after the dawn prayer on a rotating basis, depending on the schedule set.

Tolerance and respect for differences are integral elements in education at Dayah Ummul Ayman, and empirical evidence strengthens this claim. Teaching tolerance for differences in views and beliefs is reflected in daily interactions among students, as well as in a learning atmosphere that respects diversity in society. Data on interactions among students and the atmosphere of the pesantren show that the pesantren actively integrates the values of tolerance in character education. Students come from various regions in Indonesia, especially in Sumatra Island, and also from abroad, especially from Malaysia, and can live harmoniously alongside each other despite the cultural and cultural differences among them. Islamic leadership is promoted by giving students opportunities to develop leadership skills, and this can be seen from the participation of students in various activities that promote leadership. Data on leadership projects initiated by students show that the pesantren pay serious attention to the development of leadership based on Islamic values.

Love for knowledge, especially religious knowledge, is the main focus of education at Dayah Ummul Ayman. Data on interesting and relevant curricula, as well as literacy activities and scientific discussions, show the pesantren's efforts to motivate students to love and explore knowledge with a religious foundation. The principle of *zuhud* or simplicity is integrated into the daily lives of the students, and empirical evidence shows that the pesantren has successfully implemented this value. The simple lifestyle advocated in the pesantren is reflected in the examples set by the staff and teachers. Additionally, the principle of *zuhud* is also involved in the learning process and personal development of the students, which is reflected in their participation in religious activities and self-development.

The pesantren's efforts to shape the character of students as individuals who are faithful, devout, and contribute positively to society are reflected through the application of these values. The pesantren view these values as the main foundation in the character formation process, which is considered an essential foundation for shaping future generations with high moral and spiritual integrity. The application of these values at Dayah Ummul Ayman is manifested in various learning activities, discussions, and deep religious practices. Awareness of the importance of values of faith, piety, and positive contribution to society is deeply conveyed to students through various learning methods. The steps in shaping the character of students involve a deep and intensive learning process related to these values. The pesantren not only becomes a place where these values are taught but also a place where these values are continuously applied. The main role in guiding, motivating, and setting an example for the students is played by the teachers and staff of the pesantren. This process involves various aspects of pesantren life, from daily activities to the specially designed education curriculum to strengthen the understanding and practice of these values.

Dayah Ummul Ayman does not only convey values as concepts but also makes them an integral part of the student's life experiences. Every step taken by the students in understanding

and applying these values is considered part of the long journey toward forming a strong character based on noble values. As an Islamic educational institution, the pesantren plays a key role in guiding students towards moral and spiritual excellence, creating a generation that is not only academically intelligent but also has a strong and empowered personality.

Based on the analysis of religious character education values at Dayah Ummul Ayman, seven values are obtained, as outlined in Table 4.2. These values are not only the ultimate goals but also a source of inspiration and guidance for every step taken by the students in their life journey. Thus, the pesantren is not only a formal educational institution but also a means of holistic character formation, creating individuals with a clear vision regarding their role in society and the nation.

Table 1. Religious Character Education Values of Students at Dayah Ummul Ayman

No	Values	Descriptions
1.	Taqwa (Piety)	The students are taught to always have awareness and obedience to Allah SWT in every action and behavior
2.	Sincerity (Dedication)	The students are taught to perform every action with sincere and pure intentions without seeking praise or worldly rewards
3.	Patience	Life in an Islamic boarding school often involves strict discipline and routines. Students are taught to be patient in facing life's challenges and tests
4.	Adab (Courtesy)	Adab encompasses etiquette and manners when interacting with others, teachers, and the surrounding environment. Students are taught to maintain good attitudes and behavior
5.	Honesty	Students are taught to always be honest in everything, both in speech and action
6.	Love of Knowledge	Dayah education emphasizes the love for knowledge, especially religious knowledge
7.	Asceticism (Simplicity)	The students are taught to live simply and not to be too attached to material possessions

Source: Analysis of the Values of Religious Character Education for Students

Integration of Values of Religious Character Education for Students at Dayah Ummul Ayman Samalanga Bireuen Aceh

Integration of religious character education values in pesantren involves planning and implementation in comprehensive educational programs, covering various aspects of students' lives. Integration of religious character education values for students.

1) Integration of Religious Character Education Values for Students in the Dayah Curriculum

In Dayah Ummul Ayman, the integration of religious character education values in the curriculum is realized through a holistic approach that ensures every aspect of learning not only covers the academic dimension but also deep moral and religious values. The curriculum is carefully designed to ensure that students not only master religious knowledge theoretically but also can implement it in their daily lives. Religious subjects, which are the core of the curriculum, are meticulously structured to include the study of the Qur'an, Hadith, Fiqh, and Aqidah. This is

not just a process of transferring knowledge but creating a learning environment that motivates students to make religious teachings the foundation of their decision-making and daily actions.

The learning process is not limited to formal classes but also involves extracurricular activities that support the development of religious character. These initiatives include various activities such as book studies, group discussions, and leadership development programs based on Islamic values. Thus, these values are not only instilled theoretically but also implemented in real-life contexts.

The assessment aspect of the curriculum is designed to reflect the development of religious character. In addition to academic assessment, teachers use various assessment methods to evaluate the moral and ethical development of students. This includes evaluating participation in social activities, attitudes toward others, and consistency in applying religious values. Teachers, as the main facilitators in the learning process, receive regular training to ensure that they can create a learning environment that supports the development of religious character. They are not only provided with knowledge about Islamic values but also effective teaching strategies to transfer these values to students in an inspiring and encouraging manner.

Furthermore, the dayah emphasizes a problem-based learning approach. This provides students with the opportunity to face moral and social challenges in the context of their daily lives, allowing them to apply the values they have learned in real situations. The development of religious character is not only focused on the individual but also involves social interaction. Programs that encourage cooperation, tolerance, and care for others are integrated into the curriculum to create a social atmosphere that supports collective character development.

The curriculum at Dayah Ummul Ayman not only produces academically intelligent individuals but also students with a strong moral and ethical foundation. The integration of religious character education values in the curriculum creates a learning environment that stimulates critical thinking, reflection, and the application of religious values in daily life, providing a sustainable positive impact on the formation of students' personalities and religious character.

2) Integration of Religious Character Education Values of Santri in Dayah Learning

The integration of religious character education values in Dayah Ummul Ayman is reflected in every aspect of the learning process. This approach is aimed at creating a learning experience that enriches not only religious knowledge but also shapes the religious character of the santri through the application of Islamic values in real-life contexts. In the learning process, religious character values are integrated into the curriculum with a special emphasis on religious subjects. Santri is not only taught the theoretical aspects of religious teachings but also guided to understand the practical application of these values in daily life. Thus, learning is not just a process of transferring knowledge but also a profound effort to shape the attitudes, behaviors, and morality of the santri.

The development of religious character is also realized through extracurricular activities that support character education. For example, programs such as book studies, group discussions, and social activities integrated into the curriculum allow santri to deepen their understanding of religious values. It also allows them to face real-life situations and apply these values in decision-

making and daily interactions. Additionally, the learning process involves the active participation of santri in daily worship activities such as congregational prayers, dhikr, and Quranic recitation. These activities are not just formal routines but moments of profound character formation, allowing santri to internalize the spiritual and moral values inherent in their worship.

In addition to the academic aspect, the learning process also involves assessments that reflect the development of religious character. Besides academic assessments, teachers use various evaluation methods to measure the moral and ethical development of santri. This includes assessments of participation in social activities, attitudes towards others, and consistency in applying religious values. The integration of religious character education values in learning at Dayah Ummul Ayman creates a learning experience that is infused with religious values. This process not only produces individuals who are academically intelligent but also santri, who have a strong moral and ethical foundation, ready to face life's challenges with high confidence and integrity.

Discussion

The religious character education values of the santri at Dayah Ummul Ayman, which include piety, sincerity, patience, courtesy, honesty, love for knowledge, and simplicity, all stem from the high intensity of faith that the santri have in religion. This high intensity of faith is supported by the frequency of worship practices in the daily lives of the santri. The congregational prayers, which are not only performed for the obligatory five daily prayers but also for the voluntary prayers, indicate that the worship practices of the santri are highly regarded and conducted with discipline and regularity. Furthermore, these worship activities of the santri are also a form of application and practice of the knowledge acquired in the classroom.

According to the Theory of Five Dimensions of Religion (Glock & Stark, 1965), an individual's behavior and outlook on life are influenced by their religious experiences, which encompass the dimensions of belief, emotion, knowledge, practice, and experience. In the context of the case of religious character education for santri at Dayah Ummul Ayman, at least the dimensions of belief, knowledge, and practice are key dimensions that manifest in the dayah environment, leading to the emergence of religious character values as previously outlined.

Furthermore, the author found that these religious character values do not align with Lickona's (2013) Character Education Theory, which emphasizes that good character education consists of good knowledge, good feelings, and good behavior. According to Lickona, knowing goodness will create good cognition habits. Feeling goodness will habituate good affections. Similarly, doing good will create good psychomotor habits. Habits of cognition, affection, and psychomotor skills are needed to enable a person to experience a moral life. In the context of the case of religious character education for santri at Dayah Ummul Ayman, religious character values arise from belief in religion, not from knowledge or feelings. This belief is then reinforced by knowledge and results in good psychomotor skills as an outcome.

Based on the data presented regarding the case of religious character education of santri at Dayah Ummul Ayman, it is also known that there is a significant difference between the value patterns found in this study and the patterns found in previous studies in different cases as proposed by Zulaikah (2019). According to her research conducted at SMPN 3 Bandar Lampung,

the reinforcement of character education in the research locus within the classroom and school culture bases has been successful, while in the community base, its implementation has not been following the Theory of Character Education Reinforcement. Zulaikah used the Character Education Reinforcement Theory of Kemendikbud RI (2016), which has three bases owned by educational institutions: classroom base, school culture base, and community base. From Zulaikah's research results, it is known that these three bases are not evenly distributed and not the same. The community base, in its implementation, has not followed the theory. Meanwhile, in the context of the case of religious character education of santri at Dayah Ummul Ayman, these three bases are linear and the same. This linearity arises because the paradigm of constructing a large material certainly comes from and is formed from smaller materials. The community base must come from the school culture base, and the school culture base must come from the classroom base. Therefore, the values of religious character will be the same in each base, whether in the classroom, school, or community base.

a. Taqwa (Piety)

Santri is taught to always be aware of and obey Allah SWT in every action and behavior. In the context of religious character education of santri at Dayah Ummul Ayman, an analysis of the value of taqwa can be conducted by referring to the Five Dimensions of Religious Theory (Glock & Stark, 1965). The beliefs of santri in Islamic teachings, God, and the meaning of life need to be understood, including the differences in the level of belief among individuals. Emotional experiences related to religion, such as awe, fear, joy, and humility, can motivate santri to engage more actively in religious practices. Santri's understanding of religious teachings and practices is also important because the level of knowledge can influence their involvement and commitment to religious values. The active participation of santri in rituals and religious activities is a direct manifestation of their religious beliefs and knowledge. Spiritual or transcendental experiences that santri may experience, such as mystical or near-death experiences, also need to be understood to accommodate diverse spiritual experiences at Dayah Ummul Ayman.

b. Sincerity (Dedication)

Santri is taught to perform all actions with sincere intentions without expecting praise or worldly rewards. In delving into the value of sincerity in the religious character education of santri at Dayah Ummul Ayman, we can trace it through the framework of the Five Dimensions of Religious (Glock & Stark, 1965). The sincerity of santri is reflected in their belief in Islamic teachings (belief), the intensity of emotions such as awe, fear, and joy (emotion), and in the effort to deepen their understanding of religious teachings and practices (knowledge). Their steadfast commitment is reflected in their active involvement in performing rituals and religious activities (practice). Santri also shows sincerity in assimilating and interpreting spiritual or transcendental experiences (experience), helping Dayah Ummul Ayman to design religious character education strategies that foster sincerity in applying religious values.

c. Patience

The life of a dayah often involves strict discipline and routines. Santri is taught to be patient when facing life's challenges and tests. In the religious character education of santri at Dayah Ummul Ayman, an analysis of the value of patience can be done through the framework of

the Five Dimensions of Religion (Glock & Stark, 1965). The patience of santri is reflected in their belief in Islamic teachings (belief), emotional control and inner peace (emotion), understanding and application of religious principles (knowledge), perseverance in performing religious rituals (practice), and facing spiritual journeys with patience and fortitude (experience).

d. Adab (Courtesy)

Adab encompasses ethics and courtesy when interacting with others, teachers, and the surrounding environment. Santri is taught to maintain good attitudes and behaviors. In the context of religious character education of santri at Dayah Ummul Ayman, an analysis of the value of etiquette can be conducted using the framework of the Five Dimensions of Religion (Glock & Stark, 1965). Etiquette is reflected in the belief in ethics and religious norms (belief), controlled expression of emotions and mutual respect (emotion), understanding and practice related to ethics and etiquette (knowledge), active behavior of santri with a respectful attitude (practice), and spiritual interaction and relationship with God that is full of courtesy (experience).

e. Honesty

Santri is taught to always be honest in everything, both in speech and action. In the context of religious character education of santri at Dayah Ummul Ayman, an analysis of the value of honesty or honesty can be conducted by referring to the framework of the Five Dimensions of Religion (Glock & Stark, 1965). Honesty is reflected in the belief in the values of honesty (belief), sincere and honest expression of emotions (emotion), deep understanding of the importance of honesty (knowledge), real actions in daily communication and religious obligations (practice), and spiritual experiences related to honesty (experience).

f. Love of Knowledge

Education at the dayah emphasizes a love for knowledge, especially religious knowledge. In the context of religious character education of santri at Dayah Ummul Ayman, an analysis of the value of love for knowledge can be applied through the framework of the Five Dimensions of Religion (Glock & Stark, 1965). The love for knowledge is reflected in the belief in the values of knowledge (belief), joy and enthusiasm in pursuing knowledge (emotion), understanding the importance of knowledge in Islam (knowledge), active participation and perseverance in the learning process (practice), and spiritual experiences related to the pursuit of knowledge (experience).

g. Asceticism (Simplicity)

Santri is taught to live modestly and not to be overly attached to material possessions. In the context of religious character education of santri at Dayah Ummul Ayman, an analysis of the value of simplicity can be conducted through the framework of the Five Dimensions of Religion (Glock & Stark, 1965). Simplicity is reflected in the belief in the values of simplicity (belief), inner peace and contentment in simplicity (emotion), understanding the concept of simplicity in Islam (knowledge), tangible actions such as a modest lifestyle (practice), and spiritual experiences related to simplicity (experience). This analysis helps Dayah Ummul Ayman integrate the value of simplicity in religious character education, ensuring that simplicity becomes an internalized principle in the views and behaviors of santri in their daily religious life.

The integration of religious character education values among santri in the vision and mission of the dayah, in the dayah curriculum, in dayah learning, and in worship are all related to the values of each variable and the environment in which these values are nurtured, in this case, the dayah or boarding school environment. The integration of religious character education values in santri, as manifested in the dayah curriculum, is done through aligning educational programs that accommodate these values. This process includes empowering santri in various community activities and mentoring teachers to ensure the optimal transfer of these values. All of these aspects are essentially closely linked to the values that emerge from each variable and the environment in which these values develop, particularly in the context of the dayah or boarding school environment. The importance of integrating religious character education values is evident in the effort to align educational programs designed to encompass social aspects in shaping the personalities of santri. The dayah curriculum becomes the main instrument in designing and implementing these programs, creating alignment between formal education aspects and the desired religious values. The empowerment of santri through community activities is a concrete step in applying these values in a broader context, allowing santri to experience and develop their religious character in real interactions.

The relationship between religious character values and the dayah or boarding school environment is central to this integration process. The environment becomes the main stage where these values are born, developed, and applied. Therefore, to achieve effective integration, there needs to be a deep understanding of the environmental factors that influence the development of religious character values in santri. By strengthening this connection, educational institutions can create an environment that supports and facilitates the formation of strong religious character in santri.

Previous research conducted by Ruswinarsih et al. (2022) on the cultivation of religious values based on habituation and exemplary behavior for strengthening character education in pesantren has implications that are somewhat aligned, albeit not identical, with the data in the case of integrating religious character education values in Dayah Ummul Ayman. The research by Ruswinarsih et al. shows that the religious values instilled through the socialization process are values of faith, worship, and morality, where the learning and habituation of religious values occur every day to shape a morally religious personality. Based on the learning process, the character with religious values is instilled through habituation in the rules and activities of the pesantren, as well as through the example set by caregivers, teachers, and mentors.

In the context of integrating religious character education values at Dayah Ummul Ayman, the theoretical framework provided by Glock & Stark (1965) serves as the main foundation. The research conducted by Ruswinarsih and her colleagues, which aligns with this study, implements the dimensions of practice and experience as crucial elements in the integration process of religious character education values for students in pesantren and dayah. The selection of this theory as the research foundation demonstrates the relevance between the theoretical framework used by previous researchers and the framework adopted in this study, emphasizing the importance of the dimensions of practice and experience in integrating religious character education values in the educational institution.

From the perspective of Glock & Stark's theory, the practice and experience approach is essential in shaping the religious character of santri. The practice dimension emphasizes the implementation of religious teachings in daily life, while the experience dimension encompasses personal and collective experiences that enrich the individual's understanding and spiritual depth. Ruswinarsih et al.'s research and this study both affirm that these practices and experiences are integral foundations in achieving the goal of integrating religious character education values. It can be seen that the process of integrating religious character education values is not limited to formal religious teaching efforts but extends further into the daily practices of santri in the pesantren and dayah environment. The application of the practice dimension implies active participation of santri in religious rituals, implementation of moral norms, and application of religious values in real-life situations. In line with this, the experience dimension provides room for santri to personally feel and understand religious teachings through spiritual experiences, life stories, and social interactions within and outside the educational institution.

By detailing the implementation of Glock & Stark's theory within the framework of this research, it is evident that religious character education at Dayah Ummul Ayman is not only theoretical but also practical and personal. This research supports Ruswinarsih et al.'s findings by emphasizing that the integration of religious character education values involves the active participation of santri in practicing religious teachings in the context of their daily lives. Overall, the narrative approach taken in this writing underscores the significant role of the practice and experience dimensions as key elements in the process of integrating religious character education values in the Islamic educational institution.

CONCLUSION

The religious character education values of the santri at Dayah Ummul Ayman include piety, sincerity, patience, courtesy, honesty, love for knowledge, and simplicity. The integration of these religious character education values is applied in the vision and mission of the dayah, in the dayah curriculum, and dayah learning. These values imply an increase in understanding and practice of religious values, the formation of honest, patient, and polite characters, and the encouragement of sincerity and concern in activities. Meanwhile, the integration of religious character education values implies ensuring that the vision and mission of the dayah reflect religious values and integrating religious values into all aspects of the curriculum and learning.

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