

Implementation of Ubudiyah Activities to Instill Religious Values in Santri (Students) at Islamic Boarding School

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Abstract: Implementation of Ubudiyah Activities to Instill Religious Values in Santri (Students) at Islamic Boarding School

Objective: This study aims to describe the implementation of ubudiyah activities among female students at Al-Hikmah Islamic Boarding School in Bandar Lampung and to analyze the factors that support and hinder the internalization of religious values. **Method:** This study employs a descriptive qualitative approach, utilizing observation, interviews, and documentation. Data were analyzed using an interactive model that included reduction, presentation, and conclusion drawing, with validity reinforced through triangulation. **Results:** Ubudiyah activities are carried out in a structured manner through the habit of performing obligatory and sunnah worship, such as congregational prayers, tadarus, zikr, and dhuha prayers. Supporting factors include the exemplary behavior of the asatidzah, consistent supervision, and well-organized pesantren management. Obstacles include uneven student motivation and limited worship facilities. **Conclusion:** Ubudiyah activities play a strategic role in shaping the religious behavior of santri, although their effectiveness is influenced by motivation and the availability of facilities. **Contribution:** This research contributes to a theoretical and practical review of studies on Islamic education related to religious guidance strategies based on worship habits in Islamic boarding schools, focusing on instilling religious values in santri.

Keywords: Ubudiyah activities; Islamic religious values; Students (Santri); Islamic boarding school

Abstract: Penerapan Kegiatan Ubudiyah untuk Penanaman Nilai-Nilai Religius Santri di Pondok Pesantren

Tujuan: Penelitian ini bertujuan mendeskripsikan penerapan kegiatan ubudiyah pada santri putri di Pondok Pesantren Al-Hikmah Bandar Lampung serta menganalisis faktor pendukung dan penghambat internalisasi nilai religius. **Metode:** Penelitian menggunakan pendekatan kualitatif deskriptif melalui observasi, wawancara, dan dokumentasi. Data dianalisis dengan model interaktif yang meliputi reduksi, penyajian, dan penarikan kesimpulan, dengan validitas diperkuat melalui triangulasi. **Hasil:** Kegiatan ubudiyah dilaksanakan secara terstruktur melalui pembiasaan ibadah wajib dan sunnah, seperti shalat berjamaah, tadarus, dzikir, dan shalat dhuha. Faktor pendukung mencakup keteladanan asatidzah, pengawasan konsisten, dan manajemen pesantren yang tertata. Hambatan meliputi motivasi santri yang belum merata serta keterbatasan sarana ibadah. **Kesimpulan:** Kegiatan ubudiyah berperan strategis dalam membentuk perilaku religius santri, meskipun efektivitasnya dipengaruhi oleh motivasi dan fasilitas. **Kontribusi:** Kontribusi penelitian ini sebagai tinjauan teoritis dan praktis kajian tentang pendidikan Islam terkait strategi pembinaan religius berbasis pembiasaan ibadah di pesantren dalam menanamkan nilai-nilai religius santri.

Kata Kunci: Kegiatan Ubudiyah; Nilai Religius; Pondok Pesantren

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A. INTRODUCTION

The phenomenon of weakening spiritual awareness among santri (students at Islamic boarding schools) has become a significant challenge in the world of Islamic boarding school education (Sadiyah, 2022; Murtadlo, 2024). Although *ubudiyah* activities have been carried out in a disciplined and structured manner, some santri still perform their worship mechanically without deep inner awareness (Hassan et al., 2020; Hanafi et al., 2021; Hastasari et al., 2022). This condition aligns with the national trend, which shows a decline in religiosity among the younger generation, as reported by the Indonesian Ministry of Religious Affairs (2024). This confirms that teenagers and students have the lowest religiosity scores compared to other groups (Spiegler et al., 2025). Initial observations at the Al-Hikmah Islamic Boarding School in Bandar Lampung revealed that the implementation of congregational prayers, Quran recitation, *zikir*, and other worship activities was still carried out as a routine to fulfill administrative obligations, rather than out of a genuine spiritual need. Similar findings were also reported by Syarnubi et al. (2021) and Fahrudin (2025), who noted that worship practices lacking an understanding of their meaning can cause worship to lose its transformative function in character building. Similarly, the results of research by Suhartini & Barat (2016) and Nursikin & Nugroho (2021) confirm that religious rituals in Islamic boarding schools tend to be formal if a process of internalization of values does not accompany them. In addition, the 2025 BKKBN national survey reported a tendency for teenagers to be easily influenced by digital popular culture, including in religious-based educational environments. This condition adds to the burden on Islamic boarding schools to strengthen spiritual guidance as a moral fortress. Thus, these facts indicate the urgency of evaluating the effectiveness of the *ubudiyah* system that has been in place so far.

The problem becomes even more apparent when worship routines, which should be a means of *tazkiyatun nafs*, lose their substance due to a lack of awareness of values among students. Based on initial interviews with the Al-Hikmah Islamic Boarding School's council of teachers, it was found that students' motivation to worship tends to increase only when there is supervision in place. In contrast, in situations without supervision, their enthusiasm for worship decreases dramatically. This indicates that the internalization of values has not been optimal and remains dominated by an orientation towards external compliance. This phenomenon is reinforced by research (Purnama et al., 2025), which found that the habit of worship without affective guidance causes students only to perform worship procedurally. Research by Wibowo (2025) and Fauzan (2025) also highlights that an imbalance between ritual aspects and spiritual understanding can cause stagnation in religious character development. In addition to the internal factors of santri, the exemplary behavior of educators also has an influence. Character education theory asserts that santri tend to imitate the behavior of authoritative figures around them; inconsistency in the worship behavior of teachers or *pesantren* administrators can affect the quality of santri's worship motivation (Muhlis et al., 2025). The results of Ulfa (2020) research show that teacher role modeling is the strongest predictor in fostering awareness of the value of worship in students.

Furthermore, Kurniasari (2025) research confirms that an unsupportive environment and a weak worship monitoring system can lead to pseudo-discipline among santri. In terms of facilities, limited worship facilities are also an inhibiting factor, as noted by Purba et al. (2024) and Kencana et al. (2025), as the quality of facilities is closely related to comfort and solemnity in worship. All of these problems suggest that, despite the intense and scheduled nature of worship activities at Al-Hikmah Islamic Boarding School, their effectiveness has not been consistently able to change the behavior of students.

Various relevant studies have shown that *ubudiyah* activities have been extensively studied in terms of implementation and discipline; however, there has been little discussion of the transformation of values from ritual practice to deep spiritual awareness. Rohmah

(2025) and Sonia (2025) found that the habit of worship in schools effectively improves behavioral regularity, but does not optimally shape sincerity and self-awareness. Anggraeni et al. (2025) emphasized that new students require a considerable amount of time to understand the meaning of worship, so that the formation of values cannot rely solely on routine. Research by Soufian (2019) and Hishnuddin (2025) also demonstrated that the exemplary behavior of educators is a key determinant of the success in internalizing religious values. Meanwhile, they emphasize the need for integration between ritual practice, moral reinforcement, and affective guidance so that worship does not stop at the level of formality. Sriyatun's (2020) research also emphasizes that character building will not be effective if worship activities are not accompanied by meaning. In addition, Muttaqin (2025) notes that the high ratio of students to supervisors results in a less than optimal worship supervision process, which prevents religious values from being instilled evenly. The literature describes that there is still room for research, particularly regarding the effectiveness of worship in female Islamic boarding schools, which have different psychological and social dynamics.

From these findings, a research gap has emerged that previous studies have not widely addressed. Most studies have focused only on the technical implementation of *ubudiyah* or worship practices, rather than on spiritual transformation within the 24-hour environment of boarding schools. Additionally, most studies have been conducted in formal schools, rather than boarding schools. No research explicitly highlights the dynamics of worship guidance for female students at the Al-Hikmah Islamic Boarding School in Bandar Lampung, so the unique characteristics of this environment have not been scientifically revealed. Thus, research that explores the process of internalizing religious values through established *ubudiyah* activities is both an academic and social urgency.

In terms of research novelty, this study presents a different approach, which not only describes *ubudiyah* activities but also evaluates their effectiveness in shaping the spiritual awareness of female students. This study examines worship not as a physical routine but as an instrument for fostering values that require support in the form of habit formation, role models, guidance, and supervision. In addition, this study employs a multi-source approach (students, female teachers, observation, and documentation) to provide a comprehensive understanding of the dynamics of religious value development.

The urgency of this research is even greater considering the intense moral challenges faced by adolescents, including Islamic boarding school students. In the midst of the digital age, popular culture, and the increasing influence of social media, Islamic boarding schools have a responsibility to ensure that spiritual guidance is not only formal in nature but also truly shapes the character of students.

The objectives of this study are to describe the implementation of worship activities at the Al-Hikmah Islamic Boarding School in Bandar Lampung, analyze the factors that support and hinder the internalization of religious values, and evaluate the effectiveness of worship activities in shaping the spiritual awareness and religious behavior of female students. Thus, this study is expected to make a real contribution to the development of value-based character education in the Islamic boarding school environment.

B. METHOD

This study uses a qualitative approach with a descriptive research type. This approach was chosen because it allows for an in-depth exploration of the phenomenon of implementing *ubudiyah* activities, naturally aligning with the context of students' lives at the Al Hikmah Islamic Boarding School in Bandar Lampung. This study is classified as field research because the researcher conducted direct observations at the location to examine the students' daily activities holistically. The research design employs a descriptive qualitative approach, aiming to describe the reality of implementing *ubudiyah* activities, the behavior patterns of santri, and the factors that support and hinder the internalization of religious values factually and

systematically, without manipulating variables (Moleong & Surjaman, 2014; Harahap et al., 2023).

The research participants consisted of female students and asatidzah who guided ubudiyah activities at the pesantren. Informants were selected using purposive sampling, a method that involves the deliberate selection of subjects based on their relevant knowledge and experience related to the issues being studied. To obtain a more varied perspective, this study also employed maximum variation sampling (Arianto & Handayani, 2024), which involves selecting informants from various class levels, backgrounds, and positions within the pesantren structure. This approach enables researchers to capture diverse perspectives on the implementation of ubudiyah activities from various groups of santri and mentors. The research location was at the Al Hikmah Islamic Boarding School in Bandar Lampung, located at Jl. Sultan Agung Gg. Raden Saleh No. 23 Way Halim Kedaton. This research was conducted in 2025.

The main instrument of the research was the researcher himself, who collected, interpreted, and analyzed the data directly in the field. Data collection techniques included observation, interviews, and documentation. The observation used was passive observation, in which the researcher observed the implementation of ubudiyah activities without being directly involved in the santri's activities. In-depth interviews were conducted with the asatidzah and female santri to explore their understanding, experiences, and perceptions of the implementation of ubudiyah, including the factors that support and hinder it. The documentation technique was used to complement the field findings by collecting pesantren archives, institutional profiles, ubudiyah activity schedules, worship records, and supporting photos during the research process.

Data analysis was conducted using Huberman's & Miles (2014) and Monaro et al.'s (2022) interactive analysis model, which consists of four main stages: data collection, data reduction, data presentation, and conclusion drawing. The analysis process was conducted continuously from the time the data were obtained until the research was completed, allowing each finding to be verified and interpreted in depth. Data reduction was carried out by sorting relevant information and simplifying the data according to the research focus. Data presentation was carried out in the form of descriptive narratives, tables, and categorizations to facilitate interpretation. Conclusions were then formulated based on the patterns, relationships, and trends that emerged from the data during the research process.

Data validity was maintained through credibility testing using triangulation techniques. This study employed source triangulation by comparing information from various informants, including female students and teachers, as well as technique triangulation by comparing data from interviews, observations, and documentation. This technique ensured that the data obtained was accurate, objective, and reflected the actual conditions in the field.

This research was conducted over a period of approximately two months. The pre-research stage lasted about one week and was used for initial observation, familiarization with the pesantren context, and obtaining research permits. The main data collection took place over four to six weeks and included the observation of daily Ubudiyah activities, in-depth interviews, and the collection of relevant documents. The final stage, which consisted of data analysis, verification of findings, and drafting of conclusions, took one to two weeks. This duration allowed the researchers to obtain comprehensive data and describe the implementation of ubudiyah activities in a realistic and in-depth manner.

C. RESULTS AND DISCUSSION

Results

The results of research on the application of ubudiyah activities in instilling religious values in students at the Al Hikmah Islamic Boarding School in Bandar Lampung show that ubudiyah activities are carried out systematically and form the primary foundation for sha-

ping the students' religious character. Ubudiyah activities are understood as a form of servitude to Allah, as emphasized in His words in Q.S. Adz-Dzariyat verse 56:

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِي ﴿٥٦﴾

Meaning: "And I did not create the jinn and mankind except to worship Me." (Q.S. Adz-Dzariyat verse: 56)

This verse forms the theological basis that reinforces the idea that all religious activities carried out in Islamic boarding schools aim to shape the personalities of servants who are obedient and submissive to Allah's commands. The habit of worship, such as praying in congregation, reciting the Quran, collective remembrance of Allah, and praying at dawn, was a key finding of the study because it was proven to be effective in improving the discipline, spiritual awareness, and religious character of students. Observations indicate that regular worship activities have led to changes in the attitudes of most students, including increased orderliness, politeness, and social awareness in their daily lives. These findings align with institutional documents that regard worship as a core program of Islamic boarding schools.

The implementation of ubudiyah activities in pesantren occurs through a series of worship activities that are carefully arranged in a daily schedule. These activities include the five daily prayers in congregation, which are considered to have a high value of togetherness, because they not only train discipline, but also strengthen the sense of brotherhood among santri. The importance of prayer is also mentioned in Q.S. An-Nisa' verse 103.

فَإِذَا قُضِيَتِ الصَّلَاةُ فَادْكُرُوا اللَّهَ فَيَا مَّا وَقَعُدُوا وَعَلَىٰ جُنُوبِكُمْ فَإِذَا اطْمَأْنَنْتُمْ فَأَقِيمُوا الصَّلَاةَ إِنَّ الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَّوْقُوتًا ﴿١٠٣﴾

Meaning: "When you have finished praying, remember Allah (remember and mention Him), whether you are standing, sitting, or lying down. When you feel safe, perform the prayer (perfectly). Indeed, prayer is an obligation at specified times for believers." (Q.S. An-Nisa' verse: 103)

The above verse conveys that prayer and supplication possess spiritual power to calm and cleanse the soul, aligning with the pesantren's goal of shaping the religious personality of the santri. In addition, recitation of the Qur'an is performed before dawn and after sunset. The teacher leads the class in Remembrance and prayer. The dhuha prayer is performed on a scheduled basis, and book studies are conducted at night according to class levels. The forms of these acts of worship are summarized in the following table:

Table 1. Worship Activities of Santri at Al Hikmah Islamic Boarding School

No	Type of Worship Activity	Time of Implementation	Development Goal	Routine Practice & Activity	Indicators of Behavioral Change in Santri	Supervision Form
1	Congregational Prayers (5 times a day)	At each prayer time in the mosque	To foster discipline, orderly worship, obedience, and togetherness	Forming neat rows, led by an imam, all students are required to attend	Timely, orderly, polite, awareness of prayer	Attendance check, supervision by ustadzah, violation records
2	Quran Recitation	Before Fajr & after Maghrib	To improve Quran reading skills & spiritual calmness	Reading in turns, guided by ustadzah, in small groups	Fluent reading, more frequent handling of the Quran, calm demeanor	Direct guidance, reading assessment, group report

No	Type of Worship Activity	Time of Implementation	Development Goal	Routine Practice & Activity	Indicators of Behavioral Change in Santri	Supervision Form
3	Group Dhikr and Prayer	After obligatory prayers	To cultivate inner peace & gratitude	Group dhikr, prayer led by ustadzah	More gentle demeanor, less emotional, calmer	Direct supervision & habituation after prayers
4	Dhuha Prayer	Morning (group rotation schedule)	To develop awareness of Sunnah prayers & improve discipline	At least 2 raka'at, performed in congregation or individually	Awareness of additional worship, morning enthusiasm	Daily monitoring, group attendance check
5	Religious Text Study / Diniyah Learning	Evening	To strengthen religious understanding & character formation	Studying basic texts according to level	Increased understanding of manners, more polite language	Ustadzah teaches & records activity participation
6	Daily Character / Morality Development	Throughout daily activities	To cultivate polite behavior, courtesy, and Islamic ethics	Saying greetings, maintaining cleanliness, respect for teachers	Polite speech, no arguing, more orderly	Direct reprimands, daily behavior assessments
7	Daily Worship Activity Report	Every night	To develop responsibility & self-control	Santri records daily worship in a mutaba'ah book	Increased awareness of duties, more honesty	Book inspection by ustadzah & signature
8	Habitual Cleanliness & Neatness (Part of Ghairu Mahdhah)	Morning & evening	To train discipline and responsibility	Cleaning rooms, environment, personal belongings	Neat, responsible, no procrastination	Cleanliness inspection by supervisors
9	Mosque Duty / Jama'ah Services	Rotating weekly	To cultivate concern & a service-oriented spirit	Preparing prayer mats, fans, maintaining mosque cleanliness	Increased care for the worship environment	Duty assessment & report by supervisors

Supporting findings show that the exemplary behavior of female teachers has a significant influence on the successful internalization of religious values. Students consider the behavior and discipline of female teachers in performing religious duties to be a tangible example that is easy to emulate. Structured supervision, including checking attendance at congregational prayers, coaching on reciting the Quran, daily worship reports, and nightly mentoring, further strengthens the students' worship habits. The observations also show that worship activities contribute to the development of the students' religious attitudes, such as

sincerity, politeness, a sense of responsibility, and discipline in following the rules of the pesantren.

A descriptive visualization of the findings shows four main themes. The first theme, the habit of worship, is evident in the consistency with which daily worship activities are carried out. The second theme, exemplary behavior, emerges from the role of female teachers as religious figures to be emulated. The third theme, value transformation, is reflected in the change in the behavior of students who are more disciplined, polite, and spiritually aware. The fourth theme, implementation constraints, includes uneven motivation, obstacles to worship facilities, and differences in the students' religious backgrounds. These four themes show that the internalization of religious values requires the integration of worship routines, role models, and intensive guidance.

Although the study's results show many positive developments, some negative or anomalous data are also present. Some santri still perform worship mechanically, tend to be overly dependent on supervision, and have not yet demonstrated independent awareness of worship. When the ustadzah is not on site, some santri experience a decline in their enthusiasm for worship. Additionally, limited facilities, such as the inadequate capacity of the prayer room at certain times, affect the solemnity of worship. Family background also influences the speed of student adaptation; those who come from environments with low worship habits need more time to adjust to the worship culture of the pesantren. This fact suggests that the internalization of religious values through worship activities necessitates a more in-depth mentoring process, ensuring that the values formed are based on awareness, rather than mere structural obedience.

Overall, this study concludes that the implementation of worship activities at the Al Hikmah Islamic Boarding School in Bandar Lampung has contributed significantly to the formation of religious values among students. Structured worship practices, the exemplary behavior of female teachers, and intensive supervision are important elements in the success of this program. However, the success of internalizing religious values is greatly influenced by students' personal motivation, their understanding of worship, and the availability of facilities. Therefore, worship activities need to be strengthened with a practical approach and spiritual guidance so that worship does not merely become a physical routine, but truly shapes a deep religious awareness in accordance with the purpose of human creation in Islam.

Discussion

The results of the study show that religious activities systematically implemented at the Al Hikmah Islamic Boarding School in Bandar Lampung play a strategic role in shaping the religious values of students. Various activities, such as congregational prayers, Quran recitation, collective dhikr, dhuha prayers, and book studies, are not only part of worship routines but also serve as a medium for character building that occurs naturally in the rhythm of pesantren life. The habit of worship, which is carried out repeatedly and on a scheduled basis, has been proven to instill discipline, order, and spiritual awareness. This can be seen from the changes in the students' behavior, who have become more organized, polite, and responsible in carrying out their daily activities. These findings align with the concept of *riyadhah* in Islamic education, which involves spiritual training consistently carried out to bring about moral change (Mujahid, 2021; Arbani et al., 2022). Thus, the habit of worship serves as a pedagogical mechanism that gradually and continuously shapes the religious personality.

In addition to the effectiveness of habit formation, this study found that the exemplary behavior of female teachers plays the most dominant role in the successful internalization of religious values (Wasehudin et al., 2024; Musada et al., 2025). Students not only follow the worship instructions given, but also observe and imitate the attitudes, discipline, and manners of the female teachers as they carry out worship activities. This exemplary role creates a strong psychological identification process, thereby building the students' commitment to performing worship consistently. These findings align with character education theory (Subaedah,

2024; Zahroturrosyidah et al., 2025), which emphasizes that role models play a crucial role in the internalization of moral values. Research by Yanti (2023) and Mariyati et al. (2024) also indicates that the exemplary behavior of teachers has a significant impact on shaping the religious behavior of students. Thus, the exemplary behavior of female teachers not only maintains the regularity of worship activities but also acts as an effective instrument that deepens the understanding and appreciation of religious values (Prayogi et al., 2025).

However, this study also found that the internalization of values was uneven. Some students performed religious activities mechanically, merely following the rules of the pesantren without a deep spiritual understanding. This was evident when their motivation declined in the absence of supervision by the ustadzah, for example, in their discipline in praying in congregation or their seriousness in reciting the Quran. This finding indicates that some students are still at the stage of external regulation and have not yet progressed to the stage of internal regulation. Syahidaturrahma et al. (2025) reinforce this when they state that worship that is not accompanied by meaning tends to be formal and fails to perform its transformative function on character. Therefore, the internalization of religious values requires a deeper affective touch so that santri do not only perform worship as a routine, but as a spiritual need that grows from their own awareness (Badri, 2025).

Apart from motivational factors, limited infrastructure is also a significant obstacle to optimizing the internalization of values. For example, the inadequate capacity of the prayer room at certain times affects students' solemnity and comfort during worship. This finding aligns with Farhan's (2025) research, which suggests that the quality of worship facilities has a direct impact on the comfort and effectiveness of religious activities in educational institutions. In addition, the different religious backgrounds of students before entering the pesantren also influence the speed of their adaptation to worship habits. Students from families with low worship intensity require more time to develop the same level of discipline as their peers, allowing the internalization of values to occur gradually and not uniformly.

Compared to previous studies, these findings not only confirm the theory about the role of habituation and role modeling in religious character development but also broaden our understanding of the complexity of value internalization in Islamic boarding schools, particularly for female students (Lucksha & Baharuddin, 2025). Structural supervision, such as attending prayer, checking daily worship practices, and assigning mosque duties, is indeed important for maintaining order; however, this study shows that effective religious value formation requires the integration of ritual, moral, and affective approaches. The ritual approach forms habits, the moral approach forms understanding, and the affective approach forms will and commitment. All three must be balanced so that worship activities do not stagnate in routine, but can foster a deep spiritual awareness.

Additionally, improvements to worship facilities, such as comfortable and serene mosques or prayer rooms, will facilitate the smooth and peaceful performance of worship. These findings underscore that worship activities, which are central to the formation of religious character in Islamic boarding schools, are greatly influenced by the quality of guidance received by students and the overall support of the environment (Rahayu & Bahri, 2025). Therefore, Islamic boarding schools are expected to create an environment that not only supports worship activities physically but also provides space for a more profound and consistent formation of religious character.

D. RESEARCH IMPLICATIONS AND CONTRIBUTIONS

The implications of this research show that the internalization of religious values in pesantren education cannot rely solely on increasing the intensity of worship, but must be done through a more holistic approach. This includes habit formation, strong role modeling from caregivers and educators, and the creation of an environment that fosters the strengthening of the religious character of santri. Additionally, intensive spiritual guidance and adequate

worship facilities are crucial factors that should not be overlooked. Practically speaking, Islamic boarding schools need to strengthen the function of affective guidance to create a deep emotional connection between students and the values of worship that are taught. Providing a space for reflection that allows students to contemplate and understand the meaning of each act of worship should also be considered.

This study contributes to the development of Islamic education, particularly in relation to strategies for forming religious values through worship activities. This study contributes to the empirical literature on how worship habits can serve as a means of character education in Islamic boarding schools, providing a basis for the development of more effective religious guidance models.

E. RECOMMENDATIONS FOR FUTURE RESEARCH DIRECTIONS

This study opens up opportunities for further research. Subsequent studies could examine the effectiveness of *ubudiyah* activities through quantitative or mixed-methods approaches to measure the level of religiosity of *santri* more objectively. In addition, future studies could expand the subject to different groups of *santri* or compare several *pesantren* to see variations in worship guidance patterns. An in-depth study of the role of *asatidzah*, the quality of worship guidance, and the influence of *pesantren* facilities on spiritual appreciation is also necessary so that the model of religious guidance in *pesantren* can continue to be improved.

F. CONCLUSION

This study demonstrates that religious activities at Al Hikmah Islamic Boarding School in Bandar Lampung play a significant role in shaping the religious values of students through regular worship practices, including congregational prayers, recitation of the Qur'an, *dhikr*, *dhuha* prayers, and book studies. These practices improve the discipline, orderliness, and spiritual awareness of students. The exemplary behavior of the female teachers and the structured monitoring system strengthen the process of value internalization. At the same time, variations in motivation and limited facilities pose obstacles that unevenly affect the results of internalization. Theoretically, this study enriches the study of Islamic education by emphasizing that the internalization of religious values requires the integration of ritual habits, exemplary behavior, and affective guidance. These findings contribute to the perspective that successful character building relies not only on worship routines but also on the quality of interaction and the spiritual environment. For further research, it is recommended to examine the affective and motivational aspects of *santri* in more depth and to compare models of *ubudiyah* guidance in various *pesantren* to obtain a more comprehensive picture.

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AUTHOR CONTRIBUTION STATEMENT

All authors discussed the results and contributed to the final manuscript. CW: Conceptualization, Writing - Original Draft and Methodology, Formal analysis, Data curation. BH: Conceptualization, Writing - Review & Editing. RI: Conceptualization, Writing - Review & Editing.

DECLARATION OF INTEREST

The authors declare that they have no significant competing financial, professional or personal interests that might have influenced the performance or presentation of the work described in this manuscript.

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