

Implementation Of The Values Of The 8 Rukuns Of Students In Character Internalization At The SPMAA Islamic Boarding School In Turi Lamongan

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Abstract	
<p>This research aims to describe the form of the 8 Santri Pillars at Pondok Pesantren SPMAA Turi Lamongan and analyze their implementation in forming student character. This study also identifies supporting and inhibiting factors in the implementation process of these spiritual guidelines. The research uses a qualitative approach with a descriptive field research type. Data were collected through participant observation, in-depth interviews with caregivers, teachers, and students, and documentation studies. The subjects were determined using purposive sampling to ensure data credibility. Data analysis followed the stages of reduction, data display, and conclusion drawing, with validity guaranteed through source and method triangulation. The results show that the 8 Santri Pillars consist of congregational prayers, tahajud, dhuha, sunnah fasting, Quranic and Hadith studies, general lectures, and holy reflection. These practices serve as a structured spiritual system that internalizes values of discipline, independence, and responsibility. Character formation occurs through consistent habituation and continuous spiritual training rather than mere cognitive instruction.</p>	<p>Keywords: Character Education; <i>Islamic Boarding School;</i> Santri.</p>

Abstrak	
<p>Penelitian ini bertujuan untuk mendeskripsikan bentuk 8 Rukun Santri di Pondok Pesantren SPMAA Turi Lamongan serta menganalisis implementasinya dalam pembentukan karakter santri. Studi ini juga mengidentifikasi faktor pendukung dan penghambat dalam proses pelaksanaan pedoman spiritual tersebut. Penelitian ini menggunakan pendekatan kualitatif dengan jenis penelitian lapangan yang bersifat deskriptif. Data dikumpulkan melalui observasi partisipatif, wawancara mendalam dengan pengasuh, ustadz, dan santri, serta studi dokumentasi. Subjek penelitian ditentukan menggunakan teknik <i>purposive sampling</i> untuk menjamin kredibilitas data. Analisis data mengikuti tahapan reduksi, penyajian data, dan penarikan kesimpulan dengan keabsahan yang dijamin melalui triangulasi sumber dan metode. Hasil penelitian menunjukkan bahwa 8 Rukun Santri terdiri dari</p>	<p>Kata Kunci: Pendidikan Karakter; Pesantren; Santri.</p>

sholat berjamaah, tahajud, dhuha, puasa sunnah, kajian Al-Qur'an dan Hadist, pengajian umum, serta renungan suci. Praktik-praktik ini berfungsi sebagai sistem spiritual terstruktur yang menginternalisasi nilai-nilai kedisiplinan, kemandirian, dan tanggung jawab. Pembentukan karakter terjadi melalui pembiasaan yang konsisten dan latihan spiritual berkelanjutan, bukan sekadar instruksi kognitif.

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1. Introduction

Islamic boarding schools (pesantren) are the oldest Islamic educational institutions that contribute significantly to the development of their students personalities (Tamsir, 2022). These institutions not only strengthen Islamic knowledge but also contribute to moral development through a holistic approach encompassing cognitive, affective, and spiritual aspects (Fitri & Ondeng, 2022). Their distinctive characteristics are evident in the dormitory system and the close relationship between students and their kiai (religious leaders). This educational system places a strong emphasis on exemplary behavior, habituation, and spiritual discipline (Hamsir & Shafa, 2023). This ensures that Islamic boarding schools remain relevant amidst the dynamics of the times.

The instillation of religious values in Islamic boarding schools is strongly relevant as an effort to improve the quality of modern education (Amirudin et al., 2025). This process aims to produce students with noble character who develop holistically and in balance. This aligns with the national education mission of developing pious and integrated individuals (Bafirman, 2016). Education must be a means of fostering a generation that adapts to the dynamics of globalization (Khairunisa et al., 2025). Strengthening self-identity is crucial for individuals to maintain moral character when interacting with their social environment (Sukatin & Alfaruq, 2020).

Character is defined as an individual's mindset that reflects moral values in social interactions (Sukatin & Alfaruq, 2020). Through the integration of formal learning and spiritual guidance within the boarding school, Islamic boarding schools effectively instill these values. One institution with a unique approach to this development is the Islamic Boarding School for the Source of Religious Mental Education of Allah (SPMAA) in Turi, Lamongan. This boarding school implements the concept of the 8 Pillars of Santri as daily spiritual guidelines. These eight pillars encompass strictly structured routine worship practices (Islamic, 2023). This implementation guides students toward strengthening spiritual qualities, discipline, and personal independence.

Various previous studies have demonstrated that character education in Islamic boarding schools is successful through consistent practice and exemplary educators. The Islamic boarding school culture, which emphasizes obedience, significantly influences the character development of students (Jannah, 2019). The five soul values, such as sincerity and simplicity, have also been shown to

shape a holistic personality (Ismail et al., 2020). Furthermore, Islamic boarding schools remain recognized as relevant through the adaptation of methods aligned with technological developments (Oktaria et al., 2022). However, the majority of studies still focus on general values without examining specific spiritual practices in depth.

There is a research gap regarding the study of character development systems based on specific daily ritual practices. Studies of the 8 Pillars of Santri (Santri), a character development system based on spiritual practices, are still very limited. Most literature only discusses Islamic boarding school culture in general without examining the effectiveness of specific pillars. Yet, the widespread use of technology is currently changing the behavioral patterns of the younger generation in Islamic boarding schools (Umulkhoiriyah, 2023). These changes in interaction pose significant challenges to students' consistency in practicing spiritual values. This is the novelty of this research.

The implementation of the 8 Pillars of Santri in the field faces challenges stemming from the diverse social backgrounds of the students. External environmental factors also influence the level of religious understanding and consistency in daily worship. This situation underscores the urgency of a comprehensive study of the application of this concept in the daily lives of students at SPMAA Turi Lamongan. It is necessary to analyze the extent to which the implementation of these ritual practices affects the students' disciplinary character. This research aims to fill a gap in the literature on applied Islamic education. The primary focus is on the concrete form and systemic impact of the 8 Pillars of Santri.

This study aims to describe the 8 Pillars of Santri implemented at the SPMAA Turi Lamongan Islamic Boarding School. The analysis aims to understand the character formation process and identify supporting and inhibiting factors in its implementation. The results are expected to contribute scientifically to the development of Islamic boarding school-based character education studies. An empirical overview of the effectiveness of the spiritual development system will be presented systematically. This research is crucial for demonstrating the power of religious ritual practices in building an empowered community. The integration of Islamic education theory and community empowerment programs is a key foundation.

2. Methods

This study employed a qualitative approach with descriptive field research. This approach was chosen to gain an in-depth understanding of the implementation of the 8 Pillars of Santri at the SPMAA Turi Lamongan Islamic Boarding School. The descriptive qualitative method aims to describe the object's condition factually, according to the situation occurring during the study (Sugiyono, 2017). The analytical technique used did not involve statistics, but instead focused on in-depth data interpretation of the character formation of students through the unique educational system within the Islamic boarding school environment.

The research subjects were selected using a purposive sampling technique to obtain credible and accurate data. Subjects in this study included Islamic boarding school caretakers, ustadz (teacher mentors), and students directly involved in the implementation of the 8 Pillars of Santri. Individual selection was based on specific characteristics such as knowledge, experience, and active involvement in the system's implementation (Turner, 2020). Through this technique, researchers were able to gather comprehensive information from informants who best understood the process of character formation of discipline, independence, and responsibility.

The research data were classified into primary and secondary sources to ensure completeness. Primary data was obtained through participant observation and in-depth interviews with caregivers, mentors, and students at the research site. Observations focused on daily activities related to the 8 Pillars of Santri (to identify supporting and inhibiting factors (Sugiyono, 2020). Meanwhile, secondary data was collected from official Islamic boarding school documents, activity archives, and relevant literature. The combination of these two data sources strengthened the analysis of the dynamics of character development within the Islamic boarding school environment.

Data analysis was conducted systematically through three main stages: data reduction, data presentation, and conclusion drawing. The reduction process began with selecting and simplifying relevant data from the field. Next, the data was presented descriptively to facilitate understanding of the logical flow of character development in the students. Analysis was conducted continuously from the beginning of data collection to minimize interpretation bias (Reken et al., 2024). The final stage, drawing conclusions, was conducted inductively until valid findings regarding the effectiveness of the 8 Pillars of Santri as a development system were identified.

The validity of the data in this study was ensured through the rigorous application of source and method triangulation techniques. Source triangulation was conducted by verifying information from various informants to determine data consistency. Method triangulation was conducted by comparing data from observations, in-depth interviews, and documentation studies. This approach aims to ensure the validity and reliability of research findings regarding the character development system. Thus, the research results can be scientifically justified and make a tangible contribution to the development of Islamic education studies.

3. Result and Discussion

The 8 Pillars of Student Life at the SPMAA Turi Lamongan Islamic Boarding School

The implementation of the 8 Pillars of Student Life constitutes a standard for worship and education for students within the Islamic boarding school and the community. The points in the Pillars of Student Life serve as a reference for mandatory activities that must be consistently implemented at all times and in all places. The word "rukun" in Islam means something that is mandatory for a

process, and if any of the points are not met, the process is deemed invalid (Islamic, 2023). The 8 Pillars of Student Life include congregational obligatory and dhuha prayers, tahajjud prayers, Quranic and hadith interpretation studies, Sunday and Friday public religious studies, fasting on Mondays and Thursdays, and sacred reflection.

The practice of the 8 Pillars of Student Life at the SPMAA Turi Lamongan Islamic Boarding School is rooted in the spiritual experience of its founder, which was then constructed into a guidance system based on daily practice. This spiritual experience is manifested in the form of structured worship practices, including congregational obligatory and dhuha prayers, tahajjud prayers, study of the Quran and Hadith, public religious studies on Sundays and Fridays, fasting on Mondays and Thursdays, and sacred reflection activities. All of these practices are carried out consistently as a form of *riyāḍah* (spiritual training) oriented towards the spiritual education and moral development of students. Thus, worship is an activity that serves as a means of personality formation and change, encompassing the cognitive, affective, and behavioral aspects of students as a whole.

Historically, the birth of the Eight Pillars of Santri is inseparable from the spiritual experience of the founder of the Islamic boarding school, Mr. Guru Moh. Abdullah Muchtar, known for the "Light of Allah" event in 1961. This experience gave rise to a transformative awareness that the practice of worship cannot be understood solely as an individual obligation but must be internalized as a system of life that unites spiritual, moral, and social dimensions. From this perspective, worship serves as a medium for the continuous formation of divine awareness and as a foundation for fostering students' social responsibility within society.

Philosophically, the Eight Pillars of Santri at the SPMAA Central Turi Islamic Boarding School in Lamongan are based on the belief that life must be lived in balance between individual worship and social worship, between devotion to God and devotion to His fellow creatures. Through these pillars, SPMAA Central Turi builds a student development system aimed at producing individuals who are faithful, knowledgeable, and charitable, and capable of radiating universal compassion in social life. Thus, the Eight Pillars of Santri serve as a guide for worship and a foundation for the comprehensive development of students' character.

Congregational obligatory prayers, Monday and Thursday fasting, Tahajjud prayers, and Dhuha prayers are interpreted as a series of acts of worship that strengthen the transcendental relationship with God while fostering students' discipline, self-control, and social sensitivity. Public Sunday and Friday religious studies, Quranic and Hadith interpretation studies, and the "Ayo Ngaji" program reflect a lifelong commitment to the study of knowledge, implying that a believer's life is inseparable from the process of learning and studying revelation. Meanwhile, regularly held sacred contemplation provides a space for spiritual reflection and prayer, a dedicated time for prayer, increased *istighfar* (repentance), and reorganizing the heart amidst the busyness of the world.

Thomas Lickona's concept of character education reinforces the findings outlined above, emphasizing the integration of moral knowing, moral feeling, and

moral action. However, unlike Lickona's more conceptual approach, the implementation of the 8 Pillars of Santri demonstrates a more concrete operational form through structured worship practices. The following is a mapping table to systematically examine the relevance and interrelationship between the two.

Table 1. Mapping the Concept of Character Education for the 8 Pillars of Islamic Students

No	8 Pillars of Islamic Students	Moral Knowledge	Moral Feelings	Moral Actions
1	Congregational Obligatory Prayer	Understanding the obligation of prayer and the value of discipline	Cultivating a sense of responsibility and togetherness	Cultivating time discipline and adherence to rules
2	Tahajud Prayer	Understanding the virtue of Qiyamul Lail	Cultivating sincerity, humility, and spiritual closeness	Cultivating consistent nighttime worship
3	Dhuha Prayer	Understanding the importance of endeavor and trust in Allah	ultivating optimism and inner peace	Cultivating beginning activities with worship
4	Fasting on Mondays and Thursdays	Understanding the value of patience and self-control	Cultivating empathy, patience, and sincerity	Cultivating self-control and consistent voluntary worship
5	Studying the Interpretation of the Quran	Understanding moral values and Islamic teachings in depth	Cultivating love for the Quran	Applying the values of the Quran in daily life
6	Studying the Interpretation of the Hadith	Understanding the morals of the Prophet Muhammad as a role model	Cultivating respect and love for Sunnah	Emulating the Prophet's behavior in concrete actions
7	Sunday & Friday General Religious Studies	Understanding socio-religious issues	Cultivating social awareness and moral responsibility	Practicing courage in preaching and practicing Islamic values
8	Sacred Reflections	Understanding the importance of self-reflection	Cultivating conscience, guilt, and commitment to	Cultivating reflection and behavioral improvement

No	8 Pillars of Islamic Students	Moral Knowledge	Moral Feelings	Moral Actions
			self-improvement	

Source: Processed data (2025)

Implementation of the 8 Pillars of Student Conduct at the SPMAA Turi Lamongan Islamic Boarding School

The Pillars of Student Conduct at the SPMAA Turi Lamongan Central Islamic Boarding School are positioned as a fundamental foundation in the process of character formation for students, not merely a set of formalistic normative rules. This concept is designed as a developmental instrument that emphasizes the formation of orderly and disciplined living habits and the strengthening of students' spiritual dimension so that they remain connected to God in all aspects of life. From this perspective, character formation is not understood as the result of merely imparting advice, but rather as a process of internalizing values that occurs through consistent and ongoing practices of worship, such as congregational prayer, voluntary fasting, and sacred contemplation.

Through continuous practice, these pillars serve as a means of transformation that gradually and profoundly shapes students' morals, mindsets, and attitudes. This process not only results in formal obedience but also fosters an internal awareness that encourages students to internalize religious values in their daily lives. Thus, the resulting character formation is natural and sustainable, as it develops from self-awareness fostered through spiritual experiences and thoroughly internalized worship practices.

a. Congregational Obligatory Prayer

Congregational obligatory prayer at the SPMAA Central Turi Lamongan Islamic Boarding School is seen as the most fundamental foundation in implementing the 8 Pillars of Santri (Islamic Students). Through congregational prayer, students are trained to be disciplined in time management, obey the rules, and be responsible for shared obligations. The habit of gathering in congregational prayer also fosters a sense of togetherness and brotherhood among students, thereby minimizing individualistic attitudes. Furthermore, congregational prayer serves as a means of spiritual self-control, as students feel their lives are constantly bound by the values of worship.

Referring to the obligation of congregational prayer for Muslims in groups, students are also required to perform the five daily obligatory prayers in congregation, unless there is an excuse, assignment, or illness. This obligation, which applies to both men and women, also serves as one of the standards used to assess students' active participation (Islamic, 2023).



Figure 1. Congregational Prayer at the SPMAA Turi Lamongan Islamic Boarding School

Source: Personal Documentation (2025)

b. Monday-Thursday Fasting

At the SPMAA Turi Lamongan Central Islamic Boarding School, Monday and Thursday fasting is considered to have a significant influence on the development of students' inner character. One of the ustadz explained that voluntary fasting trains students to exercise self-control, reduce anger, and be more patient in facing various challenges.

An interesting aspect of the value of Monday and Thursday fasting is the contradiction: on the one hand, students are not required to perform voluntary acts, but on the other, this value is included in the "rukun" (rulings), which means "obligatory" to perform. This voluntary fasting is a ritual worship, and SPMAA Islamic Boarding School has adopted it as a learning tool that is mandatory for students. This means that fasting on Mondays and Thursdays remains a sunnah (religious obligation) and is not sinful if not performed. However, within the pillars of learning at SPMAA, students lose points if they do not. Fasting is practiced to cultivate a sense of crisis, or social sensitivity, and a purity of heart and mind when hungry, with the intention of seeking Allah's pleasure (Islamic, 2023).



Figure 2. Iftar on Mondays and Thursdays at SPMAA Turi Lamongan Islamic Boarding School

Source: Personal Documentation (2025)

c. Tahajud Prayer

Tahajud prayer teaches students at SPMAA Pusat Lamongan to build a personal relationship with Allah because it is performed in a quiet time and without coercion. According to the ustadz, many students initially find it difficult to perform the night prayer, but over time, they experience inner peace and mental fortitude.

Tahajud prayer is a sunnah prayer performed at night after sleeping, even if only briefly. Tahajud prayer is also often known as night prayer (Qiyamul Laili). The difference between the Tahajud prayer and the night prayer lies in the timing. The night prayer can be performed from early evening to late at night. Meanwhile, the Tahajud prayer is specifically performed after bedtime, generally in the middle to the last third of the night (Muqit, 2018). The Tahajud prayer is one of the many ways in which Islamic boarding school students (santri) strive to discipline themselves to start their activities earlier in the morning or early morning. Congregational prayer during the Tahajud prayer helps to cultivate the habit among students who still need encouragement from others to perform the Tahajud (Islamic, 2023).



Figure 3. Tahajud Prayer at the SPMAA Turi Lamongan Islamic Boarding School

Source: Personal Documentation (2025)

d. Dhuha Prayer

The Dhuha prayer serves as a reminder for students to focus not only on studying and working, but also to involve God in all worldly affairs. By practicing the Dhuha prayer, students are guided to realize that their sustenance, success in their studies, and the smooth running of their daily activities come entirely from God. This habituation fosters a less arrogant and more grateful character for all their achievements.

The Dhuha prayer is a sunnah prayer for Muslims, performed from sunrise to sunset. The Dhuha prayer is performed like other sunnah prayers, with the only difference being the intention. The minimum number of rakaat is 2 and the maximum is 12, with the exception of multiples of 2, such as 2, 4, or 12 (Aqillah & Rejeki, 2025).



Figure 4. Dhuha Prayer at the SPMAA Turi Lamongan Islamic Boarding School

Source: Personal Documentation (2025)

e. Public Religious Studies

The public religious studies held every Sunday and Friday at the SPMAA Turi Lamongan Central Islamic Boarding School are viewed by the gus, ustadz/ustadzah, and students as a primary means of developing intellectual and spiritual character. Based on interviews, these religious studies not only serve as a medium for conveying religious knowledge but also as a forum for collective introspection and self-reflection. The ustadz explained that through these religious studies, students are trained to listen, understand, and internalize religious messages and moral values relevant to everyday life. Furthermore, the public religious studies also serve as a means of strengthening relationships between students, caregivers, and the general community, thereby fostering a sense of togetherness, empathy, and social responsibility.

The benefits for students from the pillars of public Islamic study groups on Sunday and Friday include: (1) students learn to manage an agenda and work in teamwork, (2) practice social interaction because some participants come from outside the Islamic boarding school, (3) students receive additional new and updated material in discussions and Q&A sessions on Bahtsul Masa'il, and (4) students practice communication and public speaking skills (Islamic, 2023).



Figure 5. Public Islamic Study Groups on Sunday and Friday at the SPMAA Turi Lamongan Islamic Boarding School
Source: Personal Documentation (2025)

f. Quranic Interpretation Study

The Quranic Interpretation Study at the SPMAA Central Islamic Boarding School in Turi Lamongan, which is held regularly, is an educational method that emphasizes a deep understanding of revelation as a guide for life. The ustadz explain that this activity encourages students to not only read the Quran textually, but also to understand its meaning, context, and wisdom. Thus, the study of Quranic interpretation (Tafsir Al-Qur'an) can shape the character of students into critical, reflective individuals who are able to relate Quranic teachings to everyday life. Furthermore, this activity also contributes to increasing spiritual awareness and self-control.

As a guide for the lives of Muslims, the Quran is sacred, authentic, and has extensive content, making its study never-ending and remains relevant alongside the development of science and technology. The Quran, as God's revelation sent down to the Prophet Muhammad (peace be upon

him) in the form of a Mushaf (manuscript), exhibits a very interesting and complex dynamic that is worthy of study and application as a guide for human life (Badrudin, 2020).



Figure 6. Quranic interpretation study activities at the SPMAA Turi Lamongan Islamic Boarding School

Source: Personal documentation (2025)

g. Hadith interpretation study

The implementation of hadith interpretation study activities at the SPMAA Turi Central Islamic Boarding School is also an important part of developing the character of students. Based on interviews, the ustadz emphasized that hadith is a practical explanation of the Quran that guides students to internalize noble morals and emulate the behavior of the Prophet Muhammad. By regularly participating in Hadith Tafsir studies, students learn to connect theory with practice, so that ethical values, patience, honesty, and responsibility can be internalized in their daily lives. These studies also foster a love of religious knowledge and instill in students a lifelong commitment to continuous learning.

Imam Ghazali provided a brief explanation of the benefits of studying tafsir, but his words conveyed profound meaning. Therefore, he recommended studying tafsir. He believed that knowledge of tafsir is the path to ma'rifatullah (knowing the essence of God), which is the highest and most noble goal of studying the Quran. Therefore, he stated that, "Knowledge of interpretation helps us to understand the contents of the Qur'an, including the procedures for expressing it and the practices that are beneficial for self-purification (tazkiyatun nafs), and knowing how to purify oneself which is beneficial for the soul's readiness to receive guidance towards knowledge of Allah, is essential. There is no happiness for a servant without knowing of Him (Badrudin, 2020).



Figure 7. Hadith Interpretation Study Activities at the SPMAA Turi Lamongan Islamic Boarding School

Source: Personal Documentation (2025)

h. Sacred Reflection

Sacred reflection, held twice a week, on Monday nights and Friday nights after the Isha prayer, is seen as a strategic spiritual space for developing the inner character of students. One kiai stated that sacred reflection is a special time for students to converse with Allah, engage in introspection, and seek guidance and forgiveness. This activity provides an opportunity for students to reorganize their hearts, increase their istighfar (repentance), and deepen their spiritual awareness amidst their busy worldly activities.

Meanwhile, the terminological definition of character is illustrated by Thomas Lickona, who defines character as "a reliable internal tendency to respond morally to various situations." He further explains that, "Character has at least three interrelated moral elements: knowledge, feelings, and behavior." Sacred meditation activities are held twice a week on Sunday or Thursday nights. These days are chosen merely as a marker, as other nights are already fully booked, while Sunday afternoons are off, and Thursday nights are free of study activities except for sacred meditation.

During the sacred meditation activities, students meditate silently in the mosque, following the i'tikaf method, increasing the recitation of tasbih (prayer beads), tahmid (recitation of the Qur'an), tahlil (recitation of the Quran), takbir (recitation of the Quran), and istighfar (repentance). Sacred meditation activities usually begin at 8:30 p.m. WIB. Led by a religious teacher, the students begin the two-rak'ah prayer. Then, they collectively perform i'tikaf, or silent prayer in the mosque while reciting the dhikr (prayer) from around 9:30 PM to midnight, followed by congregational Tahajjud (prayer).

This sacred meditation activity usually begins with the collective recitation of certain dhikr in the mosque under the guidance of the accompanying ustadz (Islamic teachers). Students are then free to perform the dhikr independently and individually, with students free to choose any location, whether in the mosque, their rooms, or even in the open space of the Islamic boarding school, which blends with nature. The core material is contemplating with God through silence for self-reflection, or self-reflection on their own mistakes, failures, successes, or sins. Although given freedom of location, most students engage in sacred meditation in the mosque together. According to an interview with Gus Khosyi'in, the purpose of this activity is: "Successfully producing skilled individual students is commonplace, but developing a devout and devoted character requires greater effort and focus, because it is a matter of God. It requires time and a special atmosphere, namely a quiet night, to assist the students in their devout practice" (Islamic, 2023).



Figure 8. Sacred Reflection Activity at the SPMAA Turi Lamongan Islamic Boarding School

Source: Personal Documentation (2025)

Based on this understanding, some claim that a person's good and bad character is inherent in human nature from birth. If someone has good character, they have good morals, and conversely, if they have bad character, they also have bad morals. If this opinion is true, then character education would be futile because human nature is considered unchangeable (taken for granted). On the other hand, other groups in society hold a different view. They argue that character can essentially be shaped and changed. Thus, character education will be very beneficial in developing each individual's morals and character for others.

According to students, implementing the 8 Pillars of Santri (Santri) initially felt quite challenging due to the numerous religious activities that must be carried out routinely. However, over time, students experienced positive changes in themselves, such as increased discipline, patience, and calmness in facing various challenges. One student stated that sacred reflection made him more courageous in introspection and made him feel closer to God. Another student added that the 8 Pillars of Santri not only formed habits of worship but also shaped a more focused, responsible, and meaningful life.

4. Conclusion

Based on the research findings, the implementation of the 8 Pillars of Santri at the SPMAA Turi Lamongan Islamic Boarding School demonstrated that character development of students was carried out through a structured and sustainable approach to habituating worship. The 8 Pillars of Santri (Santri) serve not only as normative rules, but also as a system for internalizing values that foster spiritual awareness, discipline, and responsibility in students. The process of character formation occurs gradually through the integration of religious practices, exemplary behavior, and a supportive Islamic boarding school environment. The findings of this study indicate that effective character formation is not achieved solely through a cognitive approach, it requires practical experience that allows these values to be deeply internalized. In this regard, the 8 Pillars of Santri serve as a medium of transformation, connecting the spiritual and social dimensions of students' lives.

Thus, the 8 Pillars of Santri-based development model can be categorized as a holistic character education approach, as it simultaneously integrates moral, spiritual, and social aspects. This model is relevant for further development as an alternative for strengthening character education in Islamic educational institutions.

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