

Internalization of the Values of Sincerity, Simplicity and Self-Reliance in Santri Education at Raudhatul Hasanah Islamic Boarding School

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Abstract

This study aims to examine the process of internalizing the values of sincerity, simplicity, and self-reliance in the education of santri at Raudhatul Hasanah Islamic Boarding School, Medan. These three values constitute the main pillars of the pesantren educational tradition and have long proven capable of shaping santri character holistically. However, in the era of massive globalization and digitalization, the relevance and effectiveness of internalizing these values face increasingly complex challenges. This study employed a qualitative approach using a case study method. Data were collected through participant observation, in-depth interviews with pesantren leaders, ustaz/ustazah, and santri, as well as documentation of pesantren educational programs. The data were analyzed using the Miles, Huberman, and Saldana models. The findings show that: (1) the internalization of sincerity at Pesantren Raudhatul Hasanah is carried out through integration into the classical Islamic text (kitab kuning) curriculum, modeling through the kyai's exemplary conduct, and habituation through daily spiritual rituals; (2) the value of simplicity is internalized through regulations on dress codes, consumption patterns, and structured dormitory life management; and (3) the value of self-reliance is developed through a system of individual responsibility, santri entrepreneurship programs, and active involvement in pesantren management. These three internalization processes operate synergistically and shape santri character that is resilient, adaptive, and grounded in a strong Islamic identity. The findings of this study contribute to the development of a pesantren value-based model of character education that is relevant to the context of contemporary Islamic education.

Keywords: *Value Internalization, Sincerity, Simplicity, Self-Reliance*

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Introduction

Pesantren are the oldest and most authentic Islamic educational institutions rooted in the Indonesian archipelago. Unlike other educational institutions that emerged from the transplantation of foreign educational models, pesantren were born from the womb of local culture and then grew organically through interaction with the classical Islamic scholarly tradition (Imamuddin, 2025). The uniqueness and authenticity of pesantren as educational institutions lie not merely in the teaching system of classical Islamic texts (*kitab kuning*) or in the *sorogan* and *bandongan* methods that have been passed down from generation to generation, but also in the entire value system that shapes the worldview, attitudes, and behavior of all members of the pesantren community, especially the *santri*. Among the most fundamental values in the pesantren tradition are sincerity, simplicity, and self-reliance (Dewi Fatmawati, 2021; Dhofier, 2019).

These three values are not merely slogans or decorative phrases on the walls of pesantren halls; rather, they are life philosophies embedded in every aspect of pesantren life, from the way *santri* study, worship, eat, sleep, dress, and interact socially with one another and with the surrounding community. Sincerity teaches that every activity, including the pursuit of knowledge, must be performed solely for the sake of Allah and not because of worldly motivation. Simplicity teaches that living within material limitations is a path toward spiritual freedom and intellectual acuity. Self-reliance teaches that a truly qualified human being is one who is able to stand on one's own feet without depending on the pity of others (Shobichatul Muniroh, 2024). For centuries, these three values have produced pesantren alumni who are not only learned in religious knowledge but also resilient in facing life and influential in developing society.

Pesantren Raudhatul Hasanah, located in Medan, North Sumatra, is one of the modern pesantren that has successfully preserved classical educational values while adapting to the demands of contemporary education. Established in 1982, this pesantren has grown into a respected Islamic educational institution in Sumatra, with a curriculum that integrates religious studies based on classical Islamic texts with nationally equivalent general subjects, as well as comprehensive character development programs. Over more than four decades, Pesantren Raudhatul Hasanah has produced thousands of alumni spread across various fields of life and professions, many of whom are known as individuals who are sincere in service, simple in lifestyle, and self-reliant in enterprise a concrete reflection of the successful internalization of pesantren values.

In the era of globalization and the increasingly massive digital revolution, the value system of pesantren faces challenges that are increasingly complex and layered. Globalization brings with it the values of materialism, consumerism, and individualism, which fundamentally contradict pesantren values of simplicity and sincerity. The penetration of smartphones and social media into *santri* life although many pesantren, including Raudhatul Hasanah, apply strict regulations continues to have a significant cultural impact on *santri* expectations, aspirations, and ways of viewing life. At the same time, the academic pressure of the national curriculum and the demands of twenty-first-century competencies add another layer of complexity to pesantren education, which must produce graduates who are not only Islamic in character but also academically and vocationally competitive (Azra, 2019).

Within this context of challenge, the question of how pesantren internalize their values becomes increasingly crucial and urgent. Studies of the internalization of pesantren values, particularly sincerity, simplicity, and self-reliance, have significance that extends beyond the boundaries of pesantren themselves. Amid the character crisis affecting Indonesia marked by widespread corruption, materialism, dependence on social assistance, and the weakening of work ethic the values internalized by pesantren become an urgent need that must be studied, documented, and disseminated into broader educational contexts (Nata, 2018).

Previous studies on pesantren values have generally focused on particular aspects in a partial manner, such as studies on the economic self-reliance of *santri* (Hasan, 2016), the value

of simplicity from a Sufistic perspective (Siregar, 2019), or sincerity as the ethical foundation of teaching (Abdullah, 2020). Comprehensive studies that connect these three values as an interrelated system in the context of santri education within a specific pesantren, especially while attending to the contextual dynamics of the digital era and globalization, remain very limited. This study seeks to fill that gap by focusing on Pesantren Raudhatul Hasanah as a representative case of a modern pesantren in Sumatra.

Theoretically, this study is grounded in the concept of value internalization developed by character education theorists such as (Lickona, 2022), enriched by the perspective of Islamic education theory on moral formation (akhlaq) from al-Ghazali and Ibn Miskawaih to contemporary thinkers such as (Al-Attas, 1999) and (Marzuki, 2015). The integration of these two theoretical frameworks Western character education theory and Islamic akhlaq theory is necessary to capture the complexity and uniqueness of the process of value internalization that occurs in pesantren, which has characteristics fundamentally different from conventional formal educational institutions.

Based on this background, the study formulates three research questions: (1) How does the process of internalizing the value of sincerity take place in santri education at Pesantren Raudhatul Hasanah? (2) How does the process of internalizing the value of simplicity take place in santri education at Pesantren Raudhatul Hasanah? (3) How does the process of internalizing the value of self-reliance take place in santri education at Pesantren Raudhatul Hasanah? The aim of this study is to describe and analyze these three processes of internalization in depth, including their strategies, media, obstacles, and supporting factors, in order to formulate a model of pesantren value internalization that can serve as a reference for the development of character education in Indonesia.

Literature Review 1. The Concept of Value Internalization in Education

Etymologically, internalization derives from the word internal, meaning inward. In the context of education, it refers to the process through which values from outside the individual are appreciated and absorbed until they become part of the individual's personality system and permanent behavioral disposition (Muhaimin, 2021). Unlike socialization, which only includes recognition and understanding of values, internalization requires that values be not only cognitively understood but also affectively appreciated and consistently manifested in behavior that is, transformed into character (Panggabean & Nasution, 2023). In psychological terminology, internalization is comparable to the concepts of introjection and identification in theories of personality development, but it goes beyond both because it includes the integration of values as inseparable elements of self-identity.

(Kratwohl et al., 1964), in their taxonomy of the affective domain, identify five hierarchical levels of value internalization: (1) receiving/attending awareness and willingness to pay attention to a particular value; (2) responding active participation and satisfaction in responding to the value; (3) valuing appreciation and commitment to the value; (4) organization the integration of new values into the existing value system and the construction of relationships among values; and (5) characterization by a value complex the value has become an integral part of personality that determines behavior consistently and comprehensively. Within the pesantren framework, this fifth level is the ultimate objective of the entire educational process: to produce santri whose sincerity, simplicity, and self-reliance are no longer the result of situational calculation, but rather spontaneous expressions of formed character.

(Harahap, 2024) identifies four main components that influence the success of value internalization: comprehension, appreciation, internalization itself, and actualization. The comprehension component emphasizes the importance of individuals understanding the meaning, rationale, and implications of the values to be internalized, rather than merely memorizing slogans. Appreciation refers to the process of valuing and personally experiencing

the beauty and benefits of those values. Internalization marks the stage at which values become part of the internal personality system. Actualization, meanwhile, is the stage at which internalized values are realized in consistent concrete actions across various life contexts. These four components imply the importance of a value education approach that is not only instructional and cognitive, but also appreciative, affective, reflective, and experiential.

From the perspective of Islamic education, the process of value internalization is closely related to the concept of *tarbiyah al-akhlaq* (moral or character education), which has been comprehensively discussed by classical Muslim scholars. In *Ihya Ulumuddin*, al-Ghazali identifies four primary means of moral formation: first, *al-mujahadah* (struggle against the lower self) and *al-riyadhah* (repeated spiritual discipline); second, *al-uswah al-hasanah* (good example) from teachers and the surrounding environment; third, *al-ta'wid* (habituation) through the repetition of good actions until they become habits; and fourth, *al-mau'idzah* (admonition or counsel) delivered with wisdom and sincere concern (Al-Ghazali, 2011). These four means can be clearly identified in the traditional *pesantren* education system, which therefore represents pedagogical wisdom rooted in the classical Islamic scholarly tradition.

2. Sincerity as a Fundamental Value of Islamic Education

Sincerity in the Islamic tradition is rooted in the Arabic word *ikhlas*, whose derivation means purifying, cleansing, and separating from foreign admixtures (*khalasha-yukhlisu*). Theologically, *ikhlas* is a state of the heart in which the motivation behind all deeds is directed solely to Allah SWT and is free from contamination by *riya'* (showing off), *sum'ah* (seeking popularity), and other worldly interests (Hamidah et al., 2021). The Qur'an mentions *ikhlas* as a condition for the acceptance of deeds (QS. Al-Bayyinah: 5), and al-Ghazali in *Ihya Ulumuddin* describes it as the 'spirit of all deeds' without sincerity, even the greatest deed has no value before Allah.

In the educational context, sincerity has a very rich pedagogical dimension. For teachers, sincerity means teaching not for salary, prestige, or praise, but because of a genuine desire to guide the development of human beings entrusted to them. For santri or students, sincerity means studying not for degrees, certificates, or competitive advantage, but because of love for knowledge as a light that draws one closer to Allah and enables one to serve religion and society (Husna et al., 2025). The value of sincerity thus transforms the entire educational process from a cognitive transaction into meaningful worship, and from individualistic competition into collaboration in goodness.

The study by (Hamidah et al., 2021) on the value of sincerity in *pesantren* education shows that santri with high levels of sincerity measured through indicators of learning motivation, consistency in worship, and attitudes toward assessment display higher learning resilience and better long-term academic achievement than santri whose motivation is predominantly extrinsic. This finding confirms the pedagogical relevance of the value of sincerity, which extends far beyond its spiritual dimension and has concrete effects on learning processes and outcomes.

3. Simplicity as a Value of Character Education

Simplicity (*zuhd* or *qana'ah* in Islamic terminology) is a value consistently taught throughout the *pesantren* educational tradition. Etymologically, *zuhd* means leaving something because it is regarded as small and insignificant; in the context of Sufism and moral education, it refers to an attitude of not being bound by the material world even when one possesses it (Januari et al., 2026). *Qana'ah* means feeling sufficient with what one has and not being greedy for more. In contemporary Indonesian, meanwhile, simplicity has a broader meaning: living without excess, avoiding waste, being proportional in meeting needs, and not orienting life toward the accumulation of material wealth.

In the *pesantren* tradition, simplicity is not a value imposed by limited resources, but a philosophical choice rooted in a deep understanding of worldly life as temporary (*fana*) and the hereafter as eternal (*baqa*). *Pesantren* kyai who live simply despite having the means to live lavishly are living examples of this value. They choose simplicity because of the conviction that

true wealth is wealth of the soul (ghina al-nafs), which does not depend on material conditions (Dhofier, 2019). This philosophical choice has profound pedagogical implications: pesantren with a strong value of simplicity are capable of producing alumni who are not easily corrupted by material temptations and who possess high spiritual resilience within a consumerist society.

(Muhaimin, 2020) identifies three operational dimensions of simplicity in the pesantren context: first, consumptive simplicity regulation of eating patterns, clothing, and pleasures to avoid *israf* (excess) and *tabdzir* (waste); second, relational simplicity relationships among people that are free from displays of status and social hierarchy based on wealth; and third, communicative simplicity language and self-expression that are straightforward, honest, and not excessive. Together, these three dimensions form an egalitarian and meritocratic pesantren culture, in which recognition is gained through depth of knowledge and nobility of character, not through appearance or wealth.

4. Self-Reliance as an Objective of Pesantren Education

Self-reliance (*istiqlaliyyah* or *istiqna'* in Islamic terminology) in the pesantren context has multidimensional meanings. The first dimension is personal self-reliance: the ability of individuals to meet their own needs without depending excessively on others. This includes self-reliance in physical work, such as washing one's own clothes, cooking, and cleaning one's room; self-reliance in learning, such as initiative and discipline in independent study; and self-reliance in decision making. The second dimension is economic self-reliance: the ability to generate lawful sources of livelihood through skills and a work ethic developed during pesantren life. The third dimension is institutional self-reliance: the ability of pesantren as institutions not to depend on government or external assistance, which is one of the historical distinctive features of pesantren that has survived since the colonial era.

The theory of self-regulated learning developed by (Kesuma et al., 2018) in the Western tradition of educational psychology finds its counterpart in the concept of *talabul ilm bi alhimmah al-aliyyah* (seeking knowledge with high aspiration) in the classical Islamic scholarly tradition. In *Ta'lim al-Muta'allim*, Al-Zarnuji emphasizes that seriousness (*jidd*), perseverance (*muwazhabah*), and courage in facing difficulty (*al-jur'ah fi thalab al-ilm*) are the main prerequisites for successful learning, which are essentially characteristics of self-regulated learners. Thus, the value of self-reliance taught in pesantren has a strong theoretical foundation, both from the Islamic scholarly tradition and from the perspective of modern educational psychology. (Hasan, 2016) study of santri self-reliance in pesantren in Java shows that the pesantren boarding system, with all its limitations and challenges, is the most effective laboratory for self-reliance. Santri who undergo full residential pesantren education (*mukim*) for at least three years demonstrate significantly higher levels of self-reliance across various dimensions personal, academic, and social than students from public schools. This finding underlines that the total institution system of pesantren, in which all aspects of life are structured within one cohesive value system, has a clear comparative advantage in the formation of self-reliance.

5. Pesantren as Institutions of Character Education

From the perspective of educational sociology, pesantren constitute what calls a total institution an institution that controls nearly all aspects of its members' lives within a structured environment relatively isolated from the outside world. However, unlike total institutions in Goffman's sense, such as prisons or psychiatric hospitals, which are coercive, pesantren as total institutions are voluntaristic and free from compulsion. Santri choose to enter and remain there, and their obedience to pesantren rules is driven by internal conviction rather than fear of external sanctions (Endah Widyati, Iif Pratiwi, 2026). This voluntaristic characteristic is what makes pesantren total institutions highly effective media for value internalization, because genuine internalization occurs only when individuals voluntarily accept and appreciate those values.

Within a sociocultural framework, pesantren are moral communities in Durkheim's sense: groups that share value systems, symbols, and rituals that reinforce collective solidarity and commitment to agreed norms (Mikraj et al., 2024). The communal life of pesantren, with its

structured rituals from congregational prayers and classical text study to mutual cooperation and santri creativity programs creates an environment that constantly reinforces the internalization of pesantren values through continuous social reinforcement mechanisms.

(Harahap & Mukti, 2023), in their comprehensive study of pesantren and character education, argue that pesantren possess three strategic advantages as institutions of character education: first, the integrity between formal and informal education within a cohesive value ecosystem; second, the strength of the kyai's exemplary role as a role model with moral and spiritual authority genuinely recognized by santri; and third, the spiritual dimension (ruhiyah) that becomes the foundation and driving force of the entire character education process. These three advantages synergistically create optimal conditions for deep and long-lasting internalization of pesantren values.

Research Methodology

This study employed a qualitative approach with a case study design as developed by (Yin, 2018). The selection of a case study was based on the consideration that value internalization is a complex and contextual process that cannot be reduced to separate variables; it can only be understood in depth by examining the entire sociocultural, historical, and institutional context in which the process takes place. Pesantren Raudhatul Hasanah was selected as a single case for three reasons: (1) its representativeness as a modern pesantren that has successfully maintained classical values; (2) data accessibility; and (3) contextual relevance to the challenges of pesantren education in Sumatra.

The data sources in this study consisted of three components. First, the main informants were selected through purposive sampling and consisted of the pesantren leader (1 person), deputy leaders for education (2 persons), senior ustaz/ustazah (8 persons), OSIS/Santri Organization administrators (5 persons), and final year santri (15 persons). Second, relevant pesantren documents were examined, including curriculum and syllabus documents, santri rules and regulations, character development work programs, and documentation of extracurricular activities. Third, observations were conducted of the physical environment, daily rituals, and social interactions within the pesantren environment. The total research data were collected over two months, from February to March 2026.

Data were collected using three techniques: participant observation, semi-structured indepth interviews, and documentation study. Observations were conducted intermittently over 60 days to examine santri daily routines, patterns of social interaction, religious rituals, and practices that reflected the internalization of the three values. In depth interviews were conducted using a flexible interview guide, with each session lasting 45 to 90 minutes. Documentation was collected from pesantren archives, activity photographs, and recordings of relevant kyai lectures.

Data analysis used the interactive model of (Miles et al., 2020), which includes four stages: (1) data condensation selection, focusing, and transformation of raw data from field notes; (2) data display organization of data in formats that enable conclusion drawing; (3) conclusion drawing and verification interpretation and meaning making of patterns emerging from the data; and (4) narrativization of findings rich analytical description (thick description). Research validity was ensured through source and method triangulation, member checking with key informants, and peer debriefing with fellow researchers.

Results

1. Internalization of the Value of Sincerity at Pesantren Raudhatul Hasanah

The findings show that the internalization of the value of sincerity at Pesantren Raudhatul Hasanah takes place through three mutually reinforcing channels: the curricular channel, the exemplary modeling channel, and the ritual habituation channel.

First is the curricular channel. The value of sincerity is not taught as a separate subject, but is integrated into the study of classical Islamic texts (*kitab kuning*), which form the core of the *pesantren* curriculum. *Ta'lim al-Muta'allim* by Al-Zarnuji, which is a compulsory text for new *santri*, contains an in depth discussion of sincere intention as an absolute requirement for successful learning. *Ihya Ulumuddin* by Al-Ghazali, studied at more advanced levels, contains a dedicated chapter on sincerity and truthfulness (*sidq*) that is discussed intensively. Classroom observations show that *ustaz* do not merely present the text literally, but consistently connect it with the realities of *santri* daily life and pose reflective questions that encourage *santri* to examine their own learning motivation. The *pesantren* leader stated in an interview: 'We always emphasize that knowledge not grounded in sincerity is like a tree without roots it may appear tall for a while, but it will not withstand the storms of life.'

Second is the channel of *kyai* exemplary conduct. The study confirms that the example set by *kyai* and senior *ustaz* is the most effective and influential medium for internalizing the value of sincerity. In interviews, *santri* consistently referred to the *kyai*'s conduct as a source of inspiration and motivation for their own sincerity. One final year *santri* stated: 'Seeing the *kyai* teach from dawn until night, always being available for *santri* who need guidance, yet never complaining of exhaustion that makes me ashamed if I do not study seriously.' Direct observation of the routines of the *kyai* and senior *ustaz* confirmed that their lives reflect sincerity that is not merely taught but lived: providing additional instruction without compensation, helping *santri* who face personal problems outside teaching hours, and sharing personal resources for *santri* in need.

Third is the channel of ritual habituation. *Pesantren Raudhatul Hasanah* has a structured and consistent system of daily rituals that indirectly builds the habituation of sincerity. The five daily congregational prayers, which all *santri* are required to attend and in which each unit of prayer begins with the rectification of intention, serve as daily exercises in sincerity. Classical text study after dawn prayer, which periodically includes discussion of sincerity, combined with collective *muhasabah* (self-reflection) held every weekend, creates a spiritual rhythm that continuously renews and strengthens *santri* commitment to the value of sincerity. This finding aligns with the study by (Hamidah et al., 2021), which found that *pesantren* with structured daily ritual systems produce higher levels of sincerity internalization than non *pesantren* Islamic educational institutions.

2. Internalization of the Value of Simplicity at Pesantren Raudhatul Hasanah

The internalization of the value of simplicity at *Pesantren Raudhatul Hasanah* occurs through mechanisms that are more structured and more directly observable than those of sincerity, because simplicity has more concrete and measurable behavioral manifestations.

Dress regulations are one of the most consistently applied instruments for internalizing simplicity. All *santri* are required to wear the same uniform a white *koko* shirt and *sarong* for male *santri*, and a simple gown with a headscarf covering the chest for female *santri* without excessive accessories, branded items, or fashion modifications that follow trends. These regulations often initially generate resistance from new *santri* who are accustomed to expressing themselves through fashion. However, based on interviews with *santri* who had spent at least one year in the *pesantren*, the majority stated that these dress regulations ultimately freed them from social anxiety about appearance: 'I used to worry about being judged by my clothes. Now everyone is the same, so we compete through knowledge and character, not fashion.' This finding is consistent with (Muhaimin, 2020) study on the function of uniforms in shaping collective identity and egalitarian values.

Dormitory life management systematically instills the value of simplicity through structured limitation. Each *santri* receives very limited personal space a small cupboard and a shared sleeping area with several other *santri* which physically prevents the accumulation of unnecessary possessions. *Santri* allowances are managed through a savings system that requires the approval of administrators for withdrawals above a certain limit, thereby preventing impulsive purchases and training wise financial planning. The dormitory meal program

consistently provides simple yet nutritious menus without choices and without tolerated complaints training gratitude and acceptance of what is available. During the research observations, no signs of special treatment based on the socioeconomic status of santri families were found. Children of officials and children of farmers slept in the same rooms, ate at the same tables, and followed exactly the same routines. This radical equality represents the strongest application of the value of simplicity because it is implemented structurally, not merely verbally.

The dimension of Islamic financial literacy is also part of the internalization of simplicity. Study programs on fiqh muamalah, zakat, infaq, and sadaqah integrated into the curriculum provide a theological foundation for the value of simplicity: wealth is a trust from Allah that must be managed responsibly, and excessive spending is a form of injustice toward that trust. This finding confirms (Siregar, 2019) argument that effective internalization of the value of simplicity requires a strong theological foundation, not merely arbitrary behavioral regulation.

3. Internalization of the Value of Self-Reliance at Pesantren Raudhatul Hasanah

The internalization of the value of self-reliance at Pesantren Raudhatul Hasanah is the most multidimensional and most measurable process among the three values examined. The study identified four main strategies for internalizing self-reliance.

The first strategy is a comprehensive system of personal responsibility. Each santri is fully responsible for personal hygiene and sleeping space, washing their own clothes, preparing learning equipment, and attending all activities punctually without reminders from administrators and without tolerance for repeated negligence. This system, which is initially very demanding for new santri who are accustomed to being pampered at home, gradually forms habits of responsibility that extend from personal affairs to collective matters. A senior ustaz stated: Santri who can manage their own clothes with discipline can usually also manage their academic responsibilities with discipline. Self-reliance spreads to all aspects of life.'

The second strategy is the santri entrepreneurship program. Pesantren Raudhatul Hasanah has various business units managed by santri under the guidance of ustaz, including a santri cooperative, laundry service, simple printing unit, and small scale organic farming. Santri involvement in these business units not only teaches technical skills but, more importantly, develops an entrepreneurial mentality, management ability, and a solution oriented work ethic. Interviews with pesantren alumni revealed that their experience in pesantren business units became highly valuable capital in their professional lives. This finding aligns with (Hasan, 2016) study, which found a positive correlation between santri involvement in pesantren business units and the economic self-reliance of alumni.

The third strategy is a santri organization system with real authority. The OSIS/Santri Organization at Raudhatul Hasanah is not merely a ceremonial body. It has real authority in managing extracurricular activities, resolving conflicts among santri, and coordinating with pesantren administrators on various matters related to dormitory life. Leadership in the santri organization is selected through a democratic mechanism with regular transitions, providing many santri with opportunities to develop leadership capacity and autonomous decision making. The pesantren leader explicitly stated that the policy of granting significant autonomy to santri organizations is part of the strategy for internalizing self-reliance: 'We deliberately give santri space to manage many things on their own, because self-reliance grows only when there is trust and real responsibility.'

The fourth strategy is the hidden curriculum that builds a self-reliant mentality. Various seemingly routine practices in pesantren such as independent memorization systems, mudzakah (peer discussions among santri) without direct supervision from ustaz, and simple research assignments that require santri to find answers from various sources themselves systematically build the capacity for self-regulated learning, which is a prerequisite for long term intellectual self-reliance. This finding confirms the relevance of (Zimmerman, 2000) self-regulated learning theory in the pesantren context, even though these practices had existed organically long before the theory was developed.

4. The Synergy of the Three Values and the Internalization Model

The most significant finding of this study is that the three values sincerity, simplicity, and self-reliance do not operate as separate entities, but form a synergistic value system that mutually reinforces itself. Sincerity provides pure spiritual motivation that prevents simplicity from becoming merely imposed poverty and prevents self-reliance from becoming individualistic arrogance. Simplicity provides material conditions that free the mind and soul from anxiety about wealth, allowing sincerity to develop more purely and self-reliance to be directed toward meaningful goals. Self-reliance, meanwhile, provides the capacity to realize sincerity and simplicity in concrete action, because only self-reliant individuals can choose to be sincere and simple genuinely, without external pressure or coercion.

Based on all the research findings, a model of pesantren value internalization can be formulated with four components. The first component is theological foundation--a deep understanding of the Qur'anic and Prophetic basis of the three values as a necessary initial condition for internalization to take place genuinely rather than as mere formal compliance. The second component is authoritative modeling the kyai and ustaz as credible bearers of values because they live those values, not merely teach them. The third component is systematic habituation ritual structures, regulations, and programs that create repeated value based behavior until it forms character. The fourth component is critical reflection space and time for santri to reflect on their experiences, question meaning, and consolidate their personal understanding of values. This model contributes to the development of the theory of value internalization in Islamic education, which remains relatively limited in Indonesian academic literature.

The findings of this study have important implications for national education policy. Amid the character crisis affecting Indonesia, this proven effective model of pesantren value internalization should receive serious attention from educational policymakers. This does not mean mechanically imitating the pesantren system, but rather extracting pedagogical principles that can be adapted into public schools and madrasah contexts. (Azra, 2020) have identified the great potential of pesantren as laboratories of character education that need to be documented more systematically and disseminated within national education policy discourse.

Conclusion

This study has revealed that the internalization of the values of sincerity, simplicity, and self-reliance at Pesantren Raudhatul Hasanah takes place through a comprehensive, multichannel, and synergistic system. Sincerity is internalized through curricular integration based on classical Islamic texts, authentic kyai exemplary conduct, and the habituation of daily spiritual rituals. Simplicity is internalized through egalitarian dress regulations, dormitory life management that limits material accumulation, and Islamic financial literacy that provides a theological foundation for a simple way of life. Self-reliance is internalized through a comprehensive personal responsibility system, santri entrepreneurship programs, santri organizational autonomy, and a hidden curriculum that builds independent learning capacity.

The most important finding of this study is the synergy of these three values as an integral value system: sincerity provides spiritual motivation, simplicity provides liberating material conditions, and self-reliance provides the capacity to actualize both in concrete action. This integrated value system shapes santri character that is not only ritually religious, but also resilient, adaptive, and capable of contributing positively to society.

The internalization model generated from this study consisting of theological foundation, authoritative modeling, systematic habituation, and critical reflection offers a framework that can be adapted to broader Islamic education contexts. Further comparative research across pesantren and longitudinal research measuring the durability of these values among pesantren alumni over the long term are strongly recommended to strengthen and expand the findings of this study.

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