Internalization of *Adab* and *Ta'zim* in the Daily Life of Santri at Pondok Pesantren Bahrul Ulum Kisaran

Ricco Permata, Abdi Syahrial Harahap, Mhd. Habibu Rahman

Abstract

This study aims to describe the internalization of adab and takzim in the daily life of students at Pondok Pesantren Bahrul Ulum Kisaran. Adab and takzim are central values in Islamic education because they shape students' moral awareness, discipline, respect for teachers, and ethical interaction within the pesantren community. This research used a qualitative descriptive approach. Data were collected through observation, interviews, and documentation involving caregivers, teachers, administrators, and students. The data were analyzed through data reduction, data display, and conclusion drawing. The findings show that the internalization of adab and takzim was carried out through three main patterns, namely value teaching in religious learning, habituation in daily pesantren routines, and exemplary behavior demonstrated by kiai, ustaz, and senior students. The study also found that these values influenced students' manners, obedience, discipline, and social responsibility. However, challenges remained in maintaining consistency among students with different family and social backgrounds.

Keywords: *Adab, Takzim, Santri, Pesantren, Internalisasi*

Ricco Permata[1]
[1]Islamic Religious Education, Universitas Pembangunan Panca Budi, Indonesia e-mail: ricopermata45@gmail.com[1]

Abdi Syahrial Harahap [2], Mhd. Habibu Rahman[3]
[2,3]Islamic Religious Education, Universitas Pembangunan Panca Budi, Indonesia e-mail: abdisyahrial@dosen.pancabudi.ac.id [2], mhdhabiburahman@dosen.pancabudi.ac.id[3]
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Introduction

Pondok pesantren is one of the oldest Islamic educational institutions in Indonesia and plays a significant role in shaping students' personality, morality, and spirituality. Unlike formal educational institutions in general, pesantren do not merely emphasize mastery of religious knowledge, but also cultivate students' character through habituation, exemplary conduct, discipline, and the internalization of Islamic values in daily life. One of the core values that characterizes pesantren education is *adab* and *ta'zim*. These two values are not merely understood as external forms of politeness, but also as inner attitudes that reflect respect for knowledge, teachers, fellow students, parents, and the social environment (Arifin, 2012).

In the tradition of Islamic education, *adab* occupies a highly important position because knowledge is viewed as lacking blessing when it is not accompanied by good morals. *Adab* is related to behavioral norms that correspond to religious values, social norms, and scholarly ethics. Meanwhile, *ta'zim* refers to an attitude of respect, obedience, and honor toward those who hold a significant position in the educational process, especially the *kiai*, *ustaz*, teachers, parents, and knowledge itself. Therefore, the internalization of *adab* and *ta'zim* in the life of santri becomes an essential part of character education in pesantren (Zarkasyi, 1998).

Pondok Pesantren Bahrul Ulum Kisaran, as an Islamic educational institution, possesses a life system that enables the intensive cultivation of *adab* and *ta'zim*. Santri live in a controlled environment, participate in religious activities, study classical Islamic texts, obey pesantren regulations, and interact directly with caregivers, *ustaz*, and fellow students. Such an environment becomes an educational space that does not only operate in classrooms, but also within daily activities, such as congregational prayer, Qur'anic recitation, eating together, maintaining cleanliness, speaking with teachers, asking permission, and respecting others.

Nevertheless, the process of internalizing *adab* and *ta'zim* does not always proceed without challenges. Differences in family background, habits prior to entering the pesantren, the influence of digital media, and changes in adolescent social interaction patterns may affect the way santri understand and apply these values. Some santri are able to adapt quickly, whereas others require more intensive guidance. Therefore, it is important to examine how the process of internalizing *adab* and *ta'zim* is implemented, the forms of habituation involved, and its impact on students' behavior.

This study focuses on the internalization of *adab* and *ta'zim* in the daily life of santri at Pondok Pesantren Bahrul Ulum Kisaran. This inquiry is important because it provides a more concrete understanding of pesantren-based character education patterns. In addition, this study is expected to strengthen the argument that pesantren education makes a significant contribution to forming a generation that is knowledgeable, morally upright, disciplined, and respectful of Islamic values.

Literature Review 1) Concept of *Adab* and *Ta'zim* in Islamic Education

In Islamic education, *adab* carries a broader meaning than mere politeness. *Adab* encompasses proper ways of thinking, behaving, speaking, and acting in accordance with Islamic values. Al-Attas explains that *adab* is related to the recognition and acknowledgment of the proper place of something, enabling a person to position oneself, others, knowledge, and God correctly. Thus, *adab* becomes the primary foundation in forming knowledgeable and morally upright human beings (Anifah, 2022).

In the educational context, *adab* is closely related to the relationship between students and teachers. A learner is not only required to understand instructional materials, but also to respect the process of acquiring knowledge. In the Islamic scholarly tradition, knowledge is not regarded merely as information, but as a trust that must be received with seriousness, humility, and reverence. Therefore, santri are taught to maintain proper sitting manners during learning,

pay attention to teachers' explanations, refrain from interrupting speech, ask permission politely, and avoid belittling teachers' advice (Pramitasari et al., 2024).

Ta'zim is an attitude of respect that arises from moral and spiritual awareness. In pesantren, *ta'zim* is usually reflected in the behavior of santri toward the *kiai*, *ustaz*, parents, and teachers. This attitude cannot be reduced to passive obedience, but should be understood as a form of reverence for knowledge and for those who serve as transmitters of knowledge. The book *Ta'lim al-Muta'allim* by al-Zarnuji is frequently used as a reference in pesantren education because it emphasizes the importance of respecting teachers, seriousness in learning, patience, and the blessing of knowledge.

The values of *adab* and *ta'zim* are also related to moral formation. Morality cannot be sufficiently taught through theoretical explanation alone; it must be shaped through repeated practice, habituation, and exemplary conduct. Santri who possess *adab* and *ta'zim* are expected to demonstrate courteous, humble, disciplined, and responsible behavior. Thus, *adab* and *ta'zim* become important instruments in forming Muslim individuals who are not only intellectually intelligent, but also morally and spiritually mature (Ningtyas, 2018).

2) Pesantren as an Institution of Character Education

Pesantren is an Islamic educational institution with a distinctive system for shaping the character of santri. According to Dhofier, pesantren consists of several main elements, namely the *kiai*, santri, dormitory, mosque, and the teaching of classical Islamic texts. These elements form an educational ecosystem that emphasizes not only cognitive aspects, but also affective and behavioral dimensions. The life of santri, which takes place twenty-four hours a day within the pesantren environment, allows education to occur comprehensively (Manshuruddin et al., 2024).

In pesantren, character education is not only delivered through lectures or particular subjects. Character values are instilled through daily activities, pesantren rules, social relations, and exemplary conduct. Santri learn discipline through the schedule of congregational prayer, responsibility through cleaning duties, independence through dormitory life, and respect through interaction with the *kiai* and *ustaz*. This educational pattern positions pesantren as a strong space for character formation.

Santri are usually taught to speak gently to teachers, show humility when facing the *kiai*, kiss the teacher's hand as a symbol of respect, maintain proper speech, and prioritize collective interests. These values are not only taught as rules, but are also cultivated as habits that must become embedded within the personality of santri. This indicates that pesantren employ an educational approach based on culture, tradition, and habituation (Ismaraidha et al., 2024).

Pesantren also possess a strong mechanism of social control. Dormitory administrators, *ustaz*, and senior students play a role in guiding younger santri. When a santri violates *adab*, such as speaking harshly, disrespecting teachers, or failing to follow rules, guidance is provided through advice, warnings, or educational sanctions. This mechanism is not intended merely to punish, but to develop students' moral awareness so that they are able to improve their behavior (Sulaiman, 2019).

3) Internalization of Values in the Life of Santri

Internalization is the process of embedding values within individuals so that these values are not only known, but also believed, lived, and manifested in behavior. In Islamic education, value internalization cannot be sufficiently achieved through the transfer of knowledge alone, but requires a continuous process of guidance. The values of *adab* and *ta'zim* must pass through the stages of introduction, understanding, habituation, appreciation, and implementation (Harahap et al., 2024).

According to character education theory, values will be more effectively internalized when students experience the processes of moral knowing, moral feeling, and moral action. Moral knowing is related to knowledge of what is good and bad. Moral feeling is related to inner awareness and love for goodness. Moral action is related to the ability to manifest such

values in concrete behavior. In the pesantren context, santri are not only told that respecting teachers is important, but are also trained to practice it consistently in daily life (Rahman, 2019).

The internalization of *adab* and *ta'zim* in pesantren takes place through several strategies. First, the learning strategy, namely value cultivation through classical text study, advice from the *kiai*, and moral instruction. Second, the habituation strategy, namely the repetition of good behavior in daily life. Third, the exemplary strategy, namely concrete examples demonstrated by the *kiai*, *ustaz*, and senior students. Fourth, the supervision strategy, namely behavioral control to ensure that santri remain aligned with pesantren values.

Santri who live in a religious, disciplined, and well-directed environment will more easily adapt to pesantren values. However, this process is still influenced by personal factors, such as willingness to change, emotional maturity, and family background. Therefore, the internalization of *adab* and *ta'zim* must be carried out patiently, gradually, and consistently. Thus, the internalization of *adab* and *ta'zim* in the life of santri is an educational process that touches the aspects of knowledge, attitude, and behavior. This process is important because the purpose of pesantren education is not only to produce santri who understand religious knowledge, but also santri who are able to preserve the dignity of knowledge through civilized behavior (Harahap et al., 2023).

Research Methodology

This study employed a qualitative approach with a descriptive research design. This approach was selected because the study aimed to deeply understand the process of internalizing *adab* and *ta'zim* in the life of santri, rather than measuring relationships among variables statistically. The research was conducted at Pondok Pesantren Bahrul Ulum Kisaran. The data sources consisted of primary and secondary data. Primary data were obtained from pesantren caregivers, *ustaz*, dormitory administrators, and santri. Secondary data were obtained from pesantren documents, student regulations, daily activity schedules, and records of student guidance (Sukmadinata, 2009).

Data collection techniques included observation, interviews, and documentation. Observation was used to examine students' behavior in daily activities, such as congregational prayer, religious study sessions, interaction with teachers, and dormitory activities. Interviews were conducted to explore informants' views regarding the meaning, process, and obstacles in the internalization of *adab* and *ta'zim*. Documentation was used to strengthen field data. Data analysis was carried out through data reduction, data display, and conclusion drawing. Data validity was examined through source triangulation and method triangulation (Matthew B. Miles, A. Michael Huberman, 2014).

Results Internalization of *Adab* and *Ta'zim* through Religious Learning

The results show that the internalization of *adab* and *ta'zim* at Pondok Pesantren Bahrul Ulum Kisaran was carried out through regular religious learning activities. The teaching of classical texts, advice from the *kiai*, and moral instruction served as the main media for instilling students' understanding of the importance of *adab*. In religious study sessions, santri did not only receive religious material, but were also guided to understand the ethics of seeking knowledge, respecting teachers, guarding their speech, and maintaining humility.

The values of *adab* and *ta'zim* were conveyed both directly and indirectly. Directly, the *ustaz* explained the importance of respecting teachers, obeying rules, and maintaining proper manners. Indirectly, these values were internalized through the way santri participated in religious study sessions, such as sitting properly, listening to the teacher's explanation, refraining from talking to themselves, and asking permission when leaving the learning assembly.

Table 1. Forms of Internalization of *Adab* and *Ta'zim* through Learning

Form of Activity	Values Instilled	Forms of Santri Behavior
Study of moral texts	Respect for knowledge and teachers	Listening to teachers, taking notes, not joking during learning
Advice from the *kiai*	Moral and spiritual awareness	Accepting correction and improving behavior
Fiqh and moral instruction	Obedience to Islamic teachings	Maintaining worship and daily conduct
Congregational prayer assembly	Discipline and orderliness	Attending on time and praying in an orderly manner

The table indicates that learning in pesantren does not only function as a process of knowledge transfer, but also as a medium for attitude formation. Every learning activity contains value-based content directed toward shaping santri to become more courteous, disciplined, and respectful toward teachers. Thus, the learning process in pesantren simultaneously possesses cognitive, affective, and moral dimensions.

Habituation and Exemplary Conduct in the Daily Life of Santri

In addition to learning, the internalization of *adab* and *ta'zim* also occurs through habituation in daily life. Santri are accustomed to following pesantren rules, maintaining cleanliness, using polite language, respecting teachers, and obeying activity schedules. This habituation is carried out continuously so that students' behavior is formed through repetition.

Exemplary conduct is also an important factor. The *kiai* and *ustaz* serve as the main figures whom santri emulate. The way teachers speak, behave, give correction, and interact becomes a concrete example for santri. Dormitory administrators and senior santri also play a role in guiding new students so that they understand pesantren culture. Thus, value internalization does not depend solely on written rules, but also on concrete examples that santri observe every day (Chaniago et al., 2023).

Table 2. Media of Habituation of *Adab* and *Ta'zim* in the Life of Santri

Media of Habituation	Practices Implemented	Educational Purpose
Congregational prayer	Santri attend on time and in an orderly manner	To develop spiritual discipline
Pesantren regulations	Santri obey schedules and rules	To develop obedience and responsibility
Interaction with teachers	Santri speak politely and kiss the teacher's hand	To develop respect
Cleaning duties	Santri maintain environmental cleanliness	To develop social responsibility
Supervision by administrators	Santri are guided when they violate rules	To develop self-awareness

Based on the table, it can be understood that pesantren employ an educational approach integrated with daily activities. Each activity has a formative function. Congregational prayer develops discipline, regulations build obedience, interaction with teachers forms *ta'zim*, and cleaning duties foster responsibility. This pattern shows that the values of *adab* and *ta'zim* are not only taught, but also trained through concrete practice.

This habituation influences changes in students' behavior. Santri who initially were not accustomed to speaking politely or following rules orderly began to show changes after living in the pesantren environment. These changes occurred because santri lived in an environment that directed them to behave in accordance with pesantren values. Although change does not occur instantly, consistent guidance helps santri understand that *adab* and *ta'zim* are essential parts of santri identity.

The Impact of Internalizing *Adab* and *Ta'zim* on Santri Behavior

The internalization of *adab* and *ta'zim* has an impact on the daily behavior of santri. This impact can be seen in the increased respect toward teachers, discipline in participating in activities, ability to maintain proper speech, and awareness of living orderly within the pesantren environment. Santri also begin to understand that respecting teachers is not merely a formal obligation, but part of reverence for knowledge.

The findings show that santri who have lived longer in the pesantren tend to demonstrate *ta'zim* behavior more consistently than new students. This is due to the adaptation process, which requires time. New students generally still carry habits from their previous environment, so they require more intensive guidance, correction, and habituation. Meanwhile, senior santri have a better understanding of pesantren culture and often become examples for younger students (Muhsin, 2020).

Table 3. The Impact of Internalizing *Adab* and *Ta'zim* on Santri Behavior

Behavioral Aspect	Form of Change	Observable Indicators
Attitude toward teachers	More respectful and polite	Greeting teachers, kissing their hands, listening to advice
Discipline	More orderly in participating in activities	Attending congregational prayer and religious study sessions
Communication	More careful in speech	Reducing harsh words and excessive joking
Responsibility	More concerned about the environment	Participating in cleaning duties and maintaining cleanliness
Social relations	More respectful toward fellow santri	Helping friends and avoiding conflict

The table shows that the internalization of *adab* and *ta'zim* does not only affect the relationship between santri and teachers, but also their relationships with peers and the surrounding environment. The value of *ta'zim* shapes vertical respect toward teachers and the *kiai*, while *adab* forms broader social behavior, such as politeness, responsibility, and care.

This study also identified several challenges. First, not all santri possess the same level of understanding regarding the meaning of *adab* and *ta'zim*. Some santri interpret *ta'zim* merely as external behavior, such as kissing the teacher's hand, without fully understanding its inner meaning. Second, habits from outside the pesantren are still visible among some students, particularly in language use, joking styles, and discipline. Third, the development of digital media may affect students' learning focus and communication patterns if it is not properly controlled.

The discussion of these findings indicates that the internalization of *adab* and *ta'zim* requires a continuous approach. The study of classical texts and advice from the *kiai* play a role in shaping understanding, while daily habituation forms behavior. Teachers' exemplary conduct strengthens this process because santri tend to imitate behavior they observe directly. Therefore,

the success of internalizing *adab* and *ta'zim* depends on the unity of instruction, habituation, exemplary conduct, and supervision (Abdi Syahrial Harahap, 2022).

These findings are consistent with the concept of character education, which emphasizes that values are not sufficiently taught verbally, but must be trained through concrete action. Pesantren possess an advantage because they provide an environment that allows this process to take place intensively. Therefore, Pondok Pesantren Bahrul Ulum Kisaran can be understood as a space of moral education that does not only shape santri into individuals who understand religious teachings, but also into individuals who demonstrate civilized behavior in social life.

Conclusion

Based on the research findings, it can be concluded that the internalization of *adab* and *ta'zim* in the daily life of santri at Pondok Pesantren Bahrul Ulum Kisaran takes place through an educational process that is planned, continuous, and integrated with students' daily lives. These values are not only taught through learning activities, but are also habituated through pesantren regulations, teachers' exemplary conduct, and students' social interaction.

First, the internalization of *adab* and *ta'zim* is carried out through religious learning, classical text study, advice from the *kiai*, and moral guidance. Second, habituation and exemplary conduct become the main factors in shaping students' behavior so that they become more disciplined, courteous, and respectful toward teachers. Third, the values of *adab* and *ta'zim* have a positive impact on students' behavior, particularly in terms of respect, discipline, communication, responsibility, and social relations. Nevertheless, this process still requires continuous supervision so that the values instilled do not remain merely external habits, but become moral awareness within the students themselves.

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