

The Formation of Students' Social Piety through Religious Programs at MA Swasta Al-Azhar Labuhanbatu

Nurhasanah, Danny Abrianto, Hadi Saputra Panggabean

Abstract

This study aims to describe the formation of students' social piety through religious programs at MA Swasta Al-Azhar Labuhanbatu. Social piety refers to the manifestation of religious values in social life, such as caring, mutual assistance, discipline, responsibility, courtesy, and mutual respect. This study employed a qualitative approach with a descriptive research design. Data were collected through observation, interviews, and documentation. The research informants consisted of the head of the madrasah, Islamic Religious Education teachers, religious activity supervisors, homeroom teachers, and students. The data were analyzed through the stages of data condensation, data display, and conclusion drawing. Data validity was ensured through source triangulation and technique triangulation. The findings show that religious programs at MA Swasta Al-Azhar Labuhanbatu play an important role in shaping students' social piety. These programs are implemented through the habituation of congregational prayer, Qur'an recitation, religious lectures, infaq and charity activities, Islamic holiday commemorations, and moral guidance in daily madrasah life. Through these activities, students are habituated to be disciplined, care for others, act responsibly, respect teachers, collaborate with peers, and apply Islamic values in social behavior. Thus, religious programs not only foster individual piety but also encourage the development of students' social character as religious, courteous, and noble individuals.

Keywords: *Social Piety; Religious Programs; Students; Noble Character*

Nurhasanah¹

¹Magister of Islamic Religious Education, University of Pembangunan Panca Budi Indonesia
e-mail: inoynurhasanah7@gmail.com¹

Danny Abrianto², Hadi Saputra Panggabean³

^{2,3}Magister of Islamic Religious Education, University of Pembangunan Panca Budi Indonesia
e-mail: dannyabrianto@dosen.pancabudi.ac.id², hadi@dosen.pancabudi.ac.id³

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Introduction

Islamic education in Indonesia is currently facing a rather concerning paradox: on the one hand, formal religious participation, as reflected in the growing number of madrasahs, pesantren, and Islamic higher education institutions, continues to increase significantly; on the other hand, social moral degradation is increasingly evident among young Muslim generations. Data from the Ministry of Religious Affairs of the Republic of Indonesia (2023) recorded more than 82,000 active madrasahs and 36,000 pesantren spread throughout the archipelago. However, a national survey by the Indonesian Survey Institute (2023) indicated that 68% of Muslim adolescents admitted that they did not possess adequate social sensitivity in everyday life. This paradox points to a fundamental gap between the process of religious education taking place in formal institutions and the actual formation of social character.

The gap between ritual piety and social piety has long been a concern among Muslim intellectuals. Ibn Khaldun, in his *Muqaddimah*, warned that religion understood only in a textual-ritualistic manner, without being internalized into social behavior, would produce a superficial and fragile form of piety (Ibn Khaldun, 2020). A similar concern was expressed by Fazlur Rahman, who identified the dichotomy between religious knowledge and social life as one of the roots of Muslim decline (Rahman, 2019). In the contemporary Indonesian context, (Azra, 2022) observed that Islamic educational institutions tend to produce individuals who are “personally pious” yet inattentive to their social responsibilities as members of society.

This phenomenon has been further intensified by the challenges of the digital era, which has brought radical changes to the social behavior patterns of young people. (Kholis, 2022) found that social media penetration among madrasah aliyah students has shifted the values of collectivity and mutual cooperation toward digital individualism, which prioritizes virtual existence over real social engagement. Meanwhile, (Wahyudi & Suryana, 2022) noted the emergence of “performative piety,” in which students display piety merely as a social formality without genuine value internalization. This condition requires Islamic educational institutions to undertake a fundamental reorientation of their religious paradigms and programs.

As an Islamic-based upper-secondary educational institution, the madrasah aliyah bears a major responsibility in responding to these challenges. During the developmental phase of late adolescence, which is marked by identity exploration and worldview formation, strategically designed religious programs can serve as highly effective catalysts for character transformation (Desmita, 2021; Santrock, 2022). Therefore, what madrasah aliyah students experience and internalize during their three years of education has implications that extend far beyond the school environment.

Labuhanbatu Regency, located on the eastern coastal region of North Sumatra, has a distinctive socio-religious dynamic. As an area dominated by oil palm plantations, Labuhanbatu society consists of diverse ethnic and cultural backgrounds, including Malay, Batak Angkola, Javanese, and Mandailing communities, each living side by side with their respective religious traditions (BPS Labuhanbatu, 2023). This multicultural context makes the formation of inclusive and tolerant social piety an urgent need for Islamic educational institutions in the region.

MA Swasta Al-Azhar Labuhanbatu was established in 1998 and has developed an educational model that combines the modern madrasah system with pesantren traditions. With 420 students in the 2023/2024 academic year, this madrasah has demonstrated achievements not only in academic fields but also in social contributions recognized by the local government. What distinguishes this institution is its consistent commitment to integrating religious programs with community empowerment activities in the surrounding area, an approach that has not yet been studied in depth academically.

Scholarly studies on Islamic educational institutions in North Sumatra, particularly in districts outside Medan, remain limited. Most studies on Islamic education in Indonesia are still concentrated on major institutions in Java, thereby producing theoretical models that are not always relevant to local contexts outside Java (Daulay, 2021; Ritonga, 2022). This study seeks

to fill that gap while also offering a new perspective on the formation of social piety from the context of a private madrasah in the plantation region of North Sumatra.

Theoretically, this study is important because the concept of social piety in Islamic education still requires more comprehensive elaboration. Much of the existing literature tends to discuss individual piety more dominantly, while the social dimension is often treated merely as a derivative or complementary aspect (Nata, 2022). This study attempts to contribute to the reconstruction of a more holistic and balanced concept of piety, while addressing three research gaps: first, there has been no specific study on the formation of social piety in a private madrasah aliyah that integrates a pesantren approach with a modern system; second, the processes and mechanisms of value internalization have not been examined in depth; and third, the context of madrasahs in the plantation region of North Sumatra has not yet been seriously studied in this field.

Based on these considerations, this study formulates three research questions: (1) What religious programs are developed at MA Swasta Al-Azhar Labuhanbatu, and what are their conceptual foundations? (2) How do the processes and mechanisms of forming students' social piety take place through these religious programs? (3) What factors support and hinder the effectiveness of these programs? The objectives of the study are to describe the programs, reveal the internalization process, and identify the determinant factors in the formation of students' social piety.

Literature Review

A. The Concept of Social Piety in Islam

The term social piety (*al-shalah al-ijtima'i*) lexically refers to goodness and virtue (*shalah*) that has a societal dimension (*ijtima'i*). In the classical Islamic scholarly tradition, this concept is rooted in Qur'anic teachings on *al-birr* (comprehensive virtue), *al-ihsan* (doing good to others), and *hifzh al-nafs al-ijtima'iyyah* (preserving social harmony). Surah Al-Ma'un (Q.S. 107:1–7) explicitly connects neglect of prayer with indifference toward orphans and the poor, indicating that, in the Qur'anic view, ritualism without social sensitivity constitutes a denial of religion (*takdzib bi al-din*).

Al-Ghazali, in *Ihya Ulumuddin*, developed a holistic concept of piety that places *mu'amalah* (social interaction) on a level of importance equal to *ibadah mahdhah* (pure ritual worship). For him, a person can be considered truly pious only when he or she masters *fiqh al-mu'amalah* and practices it with full awareness and sincerity (Al-Ghazali, 2020). Ibn Qayyim Al-Jauziyyah emphasized that worship that does not result in the improvement of social morals is worship that has lost its spirit, leaving only an outer shell without substance.

In contemporary discourse, (Abdullah, 2022) defines social piety as “a set of dispositions, attitudes, and behaviors grounded in Islamic values, manifested consistently and authentically in one's interactions with other human beings, nature, and social institutions.” The dimensions of social piety include: (1) empathy and compassion (*rahmah*); (2) justice and integrity (*'adl wa amanah*); (3) solidarity and mutual cooperation (*ta'awun*); (4) ecological responsibility (*mas'uliyah al-bi'ah*); and (5) inclusivity and tolerance (*tasamuh*). Zuhri and Sholeh (2023) add that social piety is essentially the expression of *tawhid* in the social sphere; the belief that Allah is *rabb al-'alamin* implies responsibility to preserve and improve the entire universe.

B. Religious Programs in Islamic Education

Religious programs in the context of Islamic education refer to the entire set of plans and activities systematically designed to achieve the comprehensive development of students' Islamic character. (Muhaimin, 2021) distinguishes between intra-curricular programs (integrated into formal subjects), co-curricular programs (structured enrichment outside core learning hours), and extra-curricular programs (religion-based self-development activities). These three types of programs should be designed synergistically to create a holistic and non-fragmented religious ecosystem.

The effectiveness of religious programs in shaping character is strongly determined by: (1) the clarity of objectives and measurable indicators of success; (2) consistency of implementation that enables value habituation; (3) the relevance of the program to students' real-life contexts; and (4) students' active involvement as subjects rather than objects (Lubis et al., 2023). In the pesantren tradition, religious programs have long adopted a total-environment approach, in which all aspects of life are designed to support the formation of Islamic character, thereby creating a consistent and mutually reinforcing moral ecosystem (Tilaar, 2021).

C. Character Formation Theory: Habituation and Internalization

The process of forming social piety cannot be separated from theories of character formation. Aristotle argued that character (ethos) is formed not merely through intellectual instruction but through repeated practice (hexis), which gradually transforms conscious action into automatic disposition (Aristotle, 2019). This view strongly corresponds to the concept of *ta'wid* (habituation) in the Islamic educational tradition emphasized by Ibn Miskawaih and Al-Ghazali.

(Lickona, 2021) developed a character formation model comprising three interrelated components: moral knowing, moral feeling, and moral action. These three components must be developed simultaneously in order to form complete and authentic character. In the context of Islamic education, Lickona's model can be mapped onto the concept of *iman ilm amal*: true faith must be accompanied by comprehensive knowledge and realized through concrete deeds.

Pierre Bourdieu's theory of habitus offers a relevant sociological perspective: habitus is a "system of durable and transposable dispositions, structured structures predisposed to function as structuring structures" (Bourdieu, 2022). In the madrasah context, a religious habitus formed through repeated practices congregational prayer, classical text study, and social activities gradually crystallizes into ways of seeing and acting that become a "second nature" for students, ensuring consistent social piety across various life contexts.

(Zuhri & Sholeh, 2023) examined the theological construction of social piety from the perspective of contemporary exegesis; (Wahyudi & Suryana, 2022) studied the impact of congregational prayer habituation on students' social cohesion in madrasah tsanawiyah; (Ismaraidha et al., 2024) investigated religious programs in state madrasah aliyah in North Sumatra with a focus on prosocial behavior; and (Panggabean & Nasution, 2023) studied strategies for forming Islamic character in traditional pesantren in North Sumatra. From this mapping, the present study fills three gaps: (1) there has been no study of social piety in a private madrasah aliyah that integrates pesantren and modern approaches; (2) the process of value internalization has not been examined in depth; and (3) the Labuhanbatu context has not been academically investigated in this field.

Research Methodology

This study used a qualitative approach with a descriptive research design. This approach was selected because the study aimed to understand in depth the process of forming students' social piety through various religious programs implemented at MA Swasta Al-Azhar Labuhanbatu. Qualitative research enables researchers to explore data naturally based on students' experiences, behaviors, habits, and social interactions within the madrasah environment.

The research was conducted at MA Swasta Al-Azhar Labuhanbatu. The location was selected purposively because the madrasah conducts various religious activities that contribute to the formation of students' religious and social attitudes, such as congregational prayer, Qur'an recitation, religious lectures, Islamic holiday commemorations, *infaq*, charity, and the habituation of noble conduct in everyday school life. The data sources in this study consisted of primary and secondary data. Primary data were obtained directly from research informants, namely the head of the madrasah, Islamic Religious Education teachers, religious activity

supervisors, homeroom teachers, and students of MA Swasta Al-Azhar Labuhanbatu. Secondary data were obtained from supporting documents, such as religious activity schedules, madrasah rules and regulations, religious program work plans, activity photographs, school archives, and other documents relevant to the research focus.

Data were collected through observation, interviews, and documentation. Observation was conducted to directly examine the implementation of religious programs at the madrasah and students' social behavior in daily life, including concern for peers, mutual assistance, discipline, responsibility, courtesy, and compliance with school rules. In-depth interviews were conducted with the head of the madrasah, teachers, religious activity supervisors, and students to obtain information regarding the forms of religious programs, implementation strategies, supporting factors, obstacles, and their impact on students' social piety. Documentation was used to complement observation and interview data through written and visual evidence related to religious activities at the madrasah.

The data analysis technique used in this study followed the Miles, Huberman, and Saldaña model, which includes three main stages: data condensation, data display, and conclusion drawing. Data condensation was carried out by selecting, simplifying, and focusing data relevant to the formation of students' social piety. Data display was presented in descriptive form so that the collected data could be organized systematically and understood clearly. Conclusion drawing was then conducted by interpreting the collected data to identify patterns, meanings, and relationships between religious programs and the formation of students' social piety. To ensure data validity, this study employed triangulation. Triangulation was conducted by comparing data from various sources, such as the head of the madrasah, teachers, religious activity supervisors, and students. Technique triangulation was also conducted by comparing the results of observation, interviews, and documentation. Thus, the data obtained were expected to possess a high level of credibility and to represent the actual conditions in the field.

Results

A. Religious Programs at MA Swasta Al-Azhar Labuhanbatu

The results of observation and interviews conducted over eight months identified five major religious programs implemented systematically and structurally at MA Swasta Al-Azhar Labuhanbatu. These five programs do not stand independently; rather, they are interconnected within a religious educational ecosystem deliberately designed to shape students' character holistically. The religious program coordinator explained:

"We design every program by asking a simple question: does this program only train students to worship correctly, or does it also encourage them to become human beings who are useful to others? If it only addresses the first, the program needs to be revised." (Interview, February 22, 2024)

The first program is congregational prayer, which is carried out for all obligatory prayers, including Dhuha prayer and Tahajud prayer on certain days. What distinguishes this program from those in other madrasahs is the requirement that students take turns serving as prayer leaders and delivering short religious talks (kultum, or seven-minute lectures), the material of which is designed to address social themes such as honesty in transactions, the rights of the poor and disadvantaged, responsibility toward the environment, and related issues. According to the Vice Principal for Student Affairs, this rotation system is designed so that students do not merely become passive performers of worship but also active agents of values who spread social awareness among their peers.

The second program is Qur'an memorization (tahfidz) with a minimum target of three juz for all students over three years. What is notable about the tahfidz learning method at this madrasah is that it does not stop at memorizing the recitation (maqra'ah) alone; it is continued through the study of the social interpretation of the verses memorized. Students are encouraged to understand the social context of revelation (asbabun nuzul) and its relevance to contemporary social life. Thus, tahfidz is not merely memory training but also a process of forming value consciousness based on the sacred text.

The third program is classical Islamic text study (kitab kuning), conducted twice a week using the bandongan method (the teacher reads and translates while students listen and take notes) and the sorogan method (students read before the teacher for correction). The texts studied cover three main fields: Social Fiqh (using Fath al-Qarib and Bulugh al-Maram), Social Ethics and Sufism (using Ta'lim al-Muta'allim and selected parts of Ihya Ulumuddin), and Functional Tawhid (using Aqidah al-Awam and Tijan al-Daruri). The selection of socially oriented themes is a strength of this program compared with classical text studies that are merely fiqh-oriented.

The fourth program is community social activity, carried out in three forms: monthly community service in villages surrounding the madrasah, a monthly program of assistance for orphans and the poor funded through voluntary student infaq, and environmental care programs involving tree planting and cleaning drainage channels in and around the madrasah. This program is the most directly related to the formation of social piety because it places students in situations where they must interact with groups requiring attention and assistance.

The fifth program is a monthly majelis ta'lim held at the end of each month involving parents, alumni, community leaders, and residents living around the madrasah. This forum is designed as a convergence space between formal education in the madrasah and informal education within families and the community. In this forum, students are not merely passive participants; they are also given active roles as Qur'an reciters, speakers, and discussion facilitators. According to the researcher's analysis, students' active involvement before parents and the wider community functions as a mechanism of social accountability that strengthens their commitment to the values being internalized.

B. The Process of Forming Social Piety: Three Continuous Stages

Analysis of the data collected over eight months revealed that the process of forming social piety at MA Swasta Al-Azhar Labuhanbatu takes place through three continuous and mutually reinforcing stages. These stages are not rigidly linear or sequential; rather, they are spiral in nature, with each stage capable of being reinforced and deepened in accordance with students' development.

Stage One: Value Socialization

At this stage, students are systematically introduced to Islamic social values through various media: classical text study, short religious talks, lectures in the majelis ta'lim, and group discussions. The socialization process is not one-way indoctrination but dialogical; students are encouraged to question, discuss, and contextualize the values taught in relation to the realities of their lives. A religious program supervisor explained this approach:

"We do not want students to know only that Islam teaches mutual assistance because there are Qur'anic verses and hadith about it. We want them to reach a point where they can personally feel why helping one another is important and how it is connected to their faith." (Interview, March 14, 2024)

Theoretically, value socialization at this stage corresponds to the moral knowing component in (Lickona, 2021) : students are not only equipped with knowledge about values but are also helped to understand the reasons and implications of those values rationally and emotionally. This finding aligns with the study by (Mhd. Habibu Rahman, 2025), which emphasizes that a deep theological understanding of the relationship between faith and social responsibility is an irreplaceable foundation for authentic social piety.

Stage Two: Habituation

After social values have been socialized cognitively and affectively, the next stage is to realize them in practices carried out consistently and repeatedly through various activity programs. The habituation of congregational prayer five times a day, weekly infaq routines, regular involvement in community service activities, and mandatory attendance at monthly majelis ta'lim create a structured rhythm of religious life. In accordance with Bourdieu's theory

of habitus, this consistent repetition gradually transforms actions that were initially performed consciously and deliberately into spontaneous and automatic dispositions.

This habituation process does not always proceed smoothly. Interview data with students revealed initial resistance, especially among Grade X students who had just entered the madrasah environment. One Grade XI student shared the following experience:

"When I was in Grade X, honestly, I felt burdened by all these programs. There were so many of them, especially community service activities that took us out to villages. But over time, strangely enough, when I do not participate, I feel that something is missing." (Interview, April 8, 2024)

This student's statement provides a precise illustration of the mechanism of habituation: when a behavior has been performed consistently for a sufficiently long period, it begins to produce internal gratification, causing the individual to feel a sense of "lack" when the behavior is not performed. This is what Bourdieu calls *illusio*, or the sense of having an interest in a particular social practice generated by habituation.

Stage Three: Internalization

This stage represents the peak of the process of forming social piety, in which values that were previously socialized and externally habituated become an integral part of students' self-identity. Internalization is marked by the emergence of spontaneous social behavior without external instruction or pressure across various life contexts, including outside the madrasah environment. The clearest evidence of internalization was found in observational data: the researcher recorded several incidents in which students spontaneously demonstrated social concern around the madrasah, such as helping residents who needed assistance without being asked, reminding friends who acted dishonestly, and taking the initiative to clean dirty surroundings.

Interview data with parents also confirmed the occurrence of value internalization. One mother of a Grade XII student stated:

"The change in my child is quite visible. In the past, when there was a beggar or someone in difficulty on the street, he was indifferent. Now, he is often the one who reminds us to share. He even sets aside part of his own allowance for infaq in our neighborhood without us asking." (Interview, May 20, 2024)

This internalization process is consistent with Vygotsky's concept of ZPD, which explains how internalization (interiorization) occurs: functions that initially exist in social interaction (inter-psychological) are gradually transferred into the individual's internal psychological structure (intra-psychological). In the madrasah context, social values that initially "exist outside the student," represented by madrasah rules, teacher role modeling, and group norms, are gradually absorbed into students' internal value structures (Vygotsky, 2020).

C. Manifestations of Social Piety in Students' Behavior

Intensive observation over eight months and triangulation with interview data identified four main manifestations of social piety formed among students of MA Swasta Al-Azhar Labuhanbatu. Each manifestation did not appear by chance but can be traced to specific religious programs that served as its catalyst.

The first manifestation is a high level of responsive empathy. Empathy here refers not only to feeling with others but also to actively responding to others' needs. The researcher observed various incidents showing this responsive empathy: senior students spontaneously assisting new students who appeared to have difficulty adapting; students initiating fundraising when they learned that a friend was ill and the family could not afford the medical expenses; and students using their break time to help peers who had fallen behind in lessons without being asked by the teacher. According to the researcher's analysis, this responsive empathy is a direct product of the combination of classical text studies that teach the social dimension of faith and community service activities that place students in direct contact with the reality of social need.

The second manifestation is strong social solidarity. Unlike situational cooperation, which emerges only when there is shared interest, the solidarity observed at this madrasah is altruistic; students help and support one another even when there is no personal benefit. One of the most significant indicators is the tradition of a “solidarity fund” initiated by the students themselves: every week, students voluntarily set aside part of their allowance into a shared fund managed transparently by the student council, and the fund is used to assist members of the madrasah community who face difficulties. This initiative was not created as an official madrasah program but emerged from students’ own creativity as an expression of internalized values. This phenomenon confirms (Sufiani et al., 2022) findings regarding the habituation of congregational prayer as a medium for building social cohesion.

The third manifestation is consistent honesty and rejection of all forms of cheating. The madrasah’s documentation recorded zero proven cases of academic dishonesty during the 2023/2024 academic year, a significant achievement given the considerable academic pressure associated with exam preparation. Beyond the absence of cheating, the researcher’s observations also recorded incidents in which students actively reminded their peers not to cheat. A teacher described this phenomenon:

“There was one incident that left a strong impression on me. During a semester exam, I saw a student reminding his friend who was trying to cheat. He did not report him to the teacher, but whispered: ‘You memorized Surah Al-Ma’un, right? Remember the third verse.’ I was stunned. They had connected religious values with real behavior.” (Interview, June 3, 2024)

The fourth manifestation is ecological responsibility that grows from spiritual awareness. Students at this madrasah demonstrate environmental concern that goes beyond formal cleanliness obligations. They proactively care for gardens, recycle waste, and invite local residents not to dispose of trash into irrigation channels. What is notable is the motivation they expressed in interviews: not merely that the environment should be clean, but that, as Allah’s khalifah, they are responsible for caring for the earth. This theologically grounded ecological awareness is concrete evidence of deep internalization of social piety.

D. Determinant Factors: Supporting and Inhibiting Factors

The success of MA Swasta Al-Azhar Labuhanbatu in forming students’ social piety cannot be separated from several determinant factors that interact with one another. Data analysis identified four main supporting factors and three inhibiting factors that require attention.

The first and most frequently mentioned supporting factor was teacher role modeling (*uswah hasanah*). Teachers at this madrasah do not merely serve as instructors of values; they also function as living models who consistently display social piety in their everyday lives. The researcher observed how teachers spontaneously helped exhausted cleaning staff, donated part of their salaries to internal scholarship programs, and devoted time outside working hours to accompany students experiencing family problems. The consistency between what teachers teach and what they demonstrate creates an authenticity that strongly influences students’ value internalization. This finding confirms (Amin Abdullah, 2020) view that role modeling is the most effective instrument of character education in the Islamic tradition, far exceeding the effectiveness of verbal instruction alone.

The second supporting factor is the pesantren-based madrasah ecosystem, which creates a total environment conducive to character formation. The institutionalized culture of mutual respect, mutual assistance, and care at this madrasah creates what (Bourdieu, 2022) calls a field: a social arena with shared rules of the game and collectively agreed-upon values that consistently encourage and affirm positive social behavior. When social values are reinforced not only by one or two programs but by the entire ecosystem of madrasah life, the process of habituation and internalization becomes much more effective.

The third supporting factor is the active and structured involvement of parents. Through the monthly majelis ta’lim, parents do not merely become passive observers of their children’s education; they become active partners who understand the values being internalized and consciously reinforce them at home. Interview data indicated that most parents had developed

similar social-religious practices at home, such as habituating children to share, to be honest in transactions, and to care for neighbors, as a continuation of what was taught at the madrasah. This synergy between madrasah and family creates a consistency of value environment that strongly supports internalization.

The fourth supporting factor is systematic, evaluative, and adaptive program management. The madrasah has a religious activity coordination team that conducts regular program evaluations every semester, identifies programs that are less effective, and revises them based on input from students, teachers, and parents. This evidence-based management approach ensures that religious programs do not run merely as routine activities without impact but continue to develop and remain relevant to students' character formation needs.

On the other hand, this study also identified three inhibiting factors that require serious attention. The first inhibiting factor is the negative influence of social media, which continuously promotes values contradictory to social piety: individualism, materialism, hedonism, and a culture of showing off. The researcher noted a real tension among several students between the social values internalized at the madrasah and the values absorbed from social media. This phenomenon is consistent with (Kholis, 2022) finding that digital media represents the greatest challenge to the formation of Islamic character among Generation Z.

The second inhibiting factor is the limitation of financial resources, time, and personnel, which restricts the reach and intensity of community social programs. The head of the madrasah stated that, ideally, community service activities should be carried out once every two weeks and reach a wider range of communities. However, budget constraints and the density of the academic schedule require the program to be limited to once a month. This limitation reduces the intensity of value habituation through direct experience.

The third inhibiting factor is the heterogeneity of students' family backgrounds, which produces variation in home-environment support. Not all students come from families that actively support and reinforce the social values taught at the madrasah. For students from families with different value orientations, such as families strongly influenced by economic pragmatism or relatively inattentive to the social dimension of religion, the internalization process tends to proceed more slowly and remains vulnerable to value dissonance.

Conclusion

This study concludes that MA Swasta Al-Azhar Labuhanbatu has successfully developed a systematic and effective model for forming social piety through five integrated religious programs: congregational prayer with socially themed short religious talks, Qur'an memorization based on social interpretation, classical Islamic text study oriented toward communal life, direct community social activities, and majelis ta'lim involving families and the wider community. The process of forming social piety takes place through three continuous and mutually reinforcing stages: dialogical and critical value socialization, consistent habituation through structured programs, and internalization evidenced by the emergence of spontaneous social behavior in various life contexts. The identified manifestations of social piety include responsive empathy, altruistic solidarity, consistent honesty, and ecological responsibility grounded in spiritual awareness.

The success of this program is supported by four determinant factors: consistent and authentic teacher role modeling, a pesantren-based madrasah ecosystem that creates a total value environment, active parental involvement as educational partners, and systematic-evaluative-adaptive program management. The inhibiting factors that need to be addressed include the negative influence of social media, limited resources, and heterogeneous family support. Theoretically, this study contributes to: (1) the development of a three-stage model of social piety formation that integrates the frameworks of Lickona, Bourdieu, and Vygotsky; (2) the concept of "creativity based on internalization" as an indicator of deep value internalization; and (3) the filling of a literature gap on Islamic education in non-Javanese contexts. Practically,

the model identified in this study can serve as a reference for the development of religious programs in other madrasah aliyah institutions facing similar challenges.

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