



The Implications of Students' Perceptions of Teachers' Competence in Shaping Character Education at Dayah Insan Qur'ani

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ARTICLE INFO

Article history:

Received: July, 2026

Received in revised from: Agustus, 2026

Accepted: September, 2026

Available online: September, 28, 2026

Keywords: *Student Perception, Teacher Competence, Character Education, Social Modelling, Internalization.*

ABSTRACT

Character education within Islamic boarding schools (*pesantren*) often falls into the trap of a rigid, formal enforcement approach, which merely yields superficial compliance. This study aims to analyze the implications of students' (*santri*) perceptions toward their teachers' (*ustadz*) competence in driving character education at Dayah Insan Qur'ani, Aceh Besar. Employing a qualitative approach with a descriptive-explanatory case study design, data were gathered through passive participant observation, in-depth interviews with key informants (students, student organization officials, and resident teachers), and documentary analysis. The data were processed interactively, encompassing condensation, display, and conclusion drawing. The findings reveal that the students construct a highly positive, multidimensional perception of their teachers as the embodiment of *the living uswah*, seamlessly integrating pedagogical, professional, personal, and social competencies. The psychological implication of this perception acts as a catalyst in optimizing the internalization of the dayah's tri-curriculum (Tahfidz, Qanun, and Language) through Albert Bandura's Social Modeling mechanism, moving systematically from the attention and retention phases to production and motivation. Furthermore, grounded in Herbert C. Kelman's social influence theory, this positive perception successfully triggers a profound transformation in the students' moral consciousness—bypassing the conformity of forced compliance, shifting toward identification, and ultimately culminating in a well-established internalization phase. This conscience-driven compliance ultimately fosters an authentic and enduring character within the students. This study accentuates that the legitimacy of educators' competence serves as the primary transformative instrument for the moral development of students within a total institution.

1. Introduction

The moral degradation sweeping through the younger generation in the contemporary era has evolved into an existential crisis that challenges the effectiveness of educational institutions (Cahyadi et al., 2025). The phenomenon of shifting adolescent lifestyles toward a more pragmatic-materialistic orientation, the rampant identity crises, and the decline of courtesy values indicate a dysfunction within the moral internalization systems of conventional schools (Widodo & Putri, 2025). In Islamic

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<https://doi.org/10.56806/jh.v7i3.466>

educational conceptualization, character building (*akhlakul karimah*) is essentially not merely a cognitive transformation of moral knowledge (*moral knowing*); rather, it is a holistic process that binds the realms of emotional affect (*moral feeling*) and concrete behavior (*moral acting*) (Zuliani et al., n.d.). Facing these challenges, traditional-modern Islamic educational institutions in the form of *pesantren* or *dayah* in Aceh occupy a strategic position as alternative institutions. Through a controlled boarding ecosystem operationalized twenty-four hours a day, the *dayah* is designed to intensively nurture the prophetic character of its students (*santri*).

However, empirical realities indicate that the primary problem in the majority of *dayah* institutions lies in a character enforcement approach that tends to be rigid and one-way (*top-down*) (Zuliani et al., n.d.). Many institutions still rely absolutely on the rigidity of formal disciplinary codes (*qanun*), structural surveillance formalities, and the implementation of corporal punishment to enforce obedience (Windari & Belakang, 2015). From a social psychological perspective, enforcing discipline through such repressive instruments will only produce superficial conformity or compliance (Demokrasi, 2025). In this phase of forced obedience, students comply with regulations solely driven by extrinsic factors, namely the fear of sanctions or the desire to chase praise. Consequently, the negative implication is that when students are outside the radar of the caretakers' supervision or have graduated from the institution, such disciplined behaviour will radically dissipate.

To transcend such superficial conformity and progress toward the internalization of an authentic and enduring character, a psychological catalyst within the students' inner disposition is indispensable. The integration of developmental psychology and Islamic boarding school pedagogy suggests that this primary catalyst lies in the quality and legitimacy of the educator (*ustadz*) as a role model (Ahsan, 2025). Within the context of the *dayah* as a total institution, students continuously interact with and observe every aspect of their *ustadz*' daily conduct (Fitri et al., 2022). This continuous exposure to behavioural stimuli is critically processed through the sensory system and subsequently integrated into the students' cognitive and perceptual processes (Kinerja, n.d.). When students develop a positive perception that their *ustadz* possess comprehensive authority encompassing pedagogical, professional, personal, and social competencies, they gradually cultivate genuine trust and profound reverence toward them. This psychological state generates source attractiveness, which diminishes the ego resistance commonly associated with adolescence, thereby encouraging students to voluntarily open themselves to character formation through the process of behavioural modelling.

Although numerous studies have examined the architecture of character education within Islamic boarding schools (*pesantren*), the majority have approached the phenomenon from an institutional and managerial perspective, focusing on issues such as curriculum effectiveness, leadership policies, and dormitory management (Zahro & Khobir, 2025), (Dan et al., n.d.), (Syahfitri et al., 2025). However, a significant empirical gap remains regarding the psychological mechanisms underlying character formation, particularly how students' subjective perceptions of the *ustadz*' competencies directly influence the dynamics of character internalization. In fact, students should not be regarded as passive recipients of institutional values but rather as active agents who function as internal filters, determining whether the moral values transmitted by the institution are ultimately accepted, internalized, or rejected (Jauhari, 2023).

To address this academic gap, the present study comprehensively examines the implications of students' perceptions of *ustadz* competencies for character education at *Dayah Insan Qur'ani* in Aceh Besar Regency. This research site was selected because *Dayah Insan Qur'ani* is recognized as one of Aceh's centers of excellence, distinguished by its rigorous implementation of an integrative tri-curriculum consisting of three core components: a compulsory *Tahfidz al-Qur'an* program, a discipline system based on *Qanun* regulations enforced through humane educational sanctions

(*ta'zir*), and a mandatory bilingual language environment. The study aims to identify the characteristics of students' perceptions of *ustadz* competencies and to examine how these positive perceptions psychologically and spiritually facilitate the transformation of students' obedience from externally imposed compliance into the genuine and enduring internalization of moral character.

2. *Ustadz Competence, Perceptions, and Character Internalization*

Within the landscape of Islamic education, the role of the *ustadz* extends far beyond that of an instructional agent responsible solely for transmitting knowledge (*mu'allim*). Rather, an *ustadz* assumes a higher theological responsibility as a spiritual mentor (*murabbi*) and a character educator (*muaddib*) (Sholihah, 2020). In line with the framework of teacher professionalism, an ideal *ustadz* is expected to demonstrate four interrelated core competencies: pedagogical, professional, personal, and social competencies. Within the ecosystem of an integrated *pesantren* or *dayah*, however, these four competencies acquire broader and more profound meanings that transcend formal bureaucratic standards. Pedagogical and professional competencies are no longer assessed merely in terms of classroom instructional skills or administrative performance, but also through mastery of the *turāth* (classical Islamic texts), proficiency in the active use of international languages, and a strong, accurate, and well-preserved memorization of the Qur'an (*mutqin*) (Ratna Sari Wulandari, 2021). Meanwhile, personal and social competencies are manifested through uncompromising moral integrity, grounded in the principle of the Living Uswah—a model of exemplary conduct embodied in everyday life. Within this framework, the *ustadz* serves simultaneously as a caring parental figure, a just authority, and a trusted companion who continuously guides students throughout their daily lives in the boarding school environment.

From a psychological perspective, students' perceptions of the *ustadz*' overall competencies do not emerge instantaneously; rather, they are gradually constructed through the natural and critical processes described by Perception Theory. Perception is not merely a mechanical process of sensory reception but an active process of interpreting environmental stimuli through three essential stages: the physical process, the physiological process, and the psychological process (Ratna Sari Wulandari, 2021). The physical process begins when the *ustadz*' actions, speech, teaching methods, and consistency in religious practice function as social stimuli perceived by the students' sensory organs. As the *dayah* operates as a total institution, shielding students from the informational influences of external subcultures, the quantity and quality of these exemplary behavioral stimuli are continuously received by the students' sensory system and transmitted to the brain through physiological processes. At the highest stage—the psychological process—the students' cognitive system functions as a critical evaluator, comparing and interpreting whether the moral values articulated by the *ustadz* in formal instruction are consistent with their actual conduct in the mosque, dining hall, and dormitory. This evaluative process ultimately gives rise to positive perceptions characterized by trust, admiration, and profound reverence toward the *ustadz*.

Once students have developed highly positive perceptions of their *ustadz*, the *ustadz* naturally acquire both source credibility and source attractiveness, which serve as the primary foundations of the social learning (modeling) process. According to Social Learning Theory, individuals acquire a substantial proportion of new behaviors through observational learning by directly observing behavioral models in their social environment (Psikologi, 2020). This process of social imitation unfolds through four sequential stages. The first is the attention stage, during which students closely observe and mentally register the behaviors of *ustadz* whom they admire because of their perceived competence and authority. These exemplary behaviors are subsequently encoded and stored in the students' long-term memory as cognitive–moral representations during the retention stage (Debi Irama, Sutarto, 2022). When students encounter the challenges and pressures of everyday life in the

boarding school environment, they retrieve these internalized representations during the production stage and translate them into observable behavior. This process is further reinforced during the motivation stage through students' sincere aspiration to earn their teachers' approval and through the positive encouragement fostered by the *ustadz*' social competence.

This process of behavioral modeling, grounded in students' positive perceptions of their *ustadz*, ultimately becomes the key mechanism for progressing through the hierarchy of social influence toward enduring behavioral change (Debi Irama, Sutarto, 2022). Social influence theory distinguishes three levels of behavioral change in response to rules or value-based stimuli: compliance, identification, and internalization (Keisha Raisasari, Zaki Nur Fahmawati, 2025). At the compliance stage, individuals adhere to rules only superficially and temporarily, primarily because of extrinsic motivations, such as avoiding formal sanctions or obtaining tangible rewards. When students perceive their *ustadz* as competent and possessing high moral integrity, they are psychologically encouraged to progress to the identification stage, in which they emulate disciplined and religious behaviors out of a desire to resemble and maintain a positive emotional relationship with the respected teacher. At the final stage, the values modeled by the *ustadz* undergo a process of deep internalization, becoming organically integrated into the students' personal value system and crystallizing into enduring intrinsic motivation (internalization) (Keisha Raisasari, Zaki Nur Fahmawati, 2025). This form of obedience, rooted in inner conviction rather than external pressure, ultimately gives rise to authentic and enduring character that persists even after students leave the *dayah* environment.

3. Methodology

This study employed a qualitative approach using a descriptive–explanatory case study design at *Dayah Insan Qur'ani*, Aceh Besar Regency. Data were collected through passive participant observation conducted over a continuous twenty-four-hour period within the boarding school environment, in-depth interviews with key informants (senior high school-level students (*Madrasah Aliyah*), student organization officials, and resident *ustadz*), and document analysis of the *dayah*'s *Qanun* regulations. To ensure the trustworthiness of the findings, the study employed both source triangulation and methodological triangulation (Nurfajriani et al., 2024). Data were analyzed using the interactive model of qualitative analysis, which comprised three interconnected stages: data condensation, data display, and conclusion drawing and verification (Nurfajriani et al., 2024). This methodological approach was selected to explore, interpret, and explain the psychological processes underlying students' perceptions of the *ustadz*' overall competencies and how these perceptions facilitate the accelerated internalization of character within the *dayah*'s integrative tri-curriculum ecosystem.

4. Results

4.1 Students' Perceptual Characteristics Toward the Totality of Teachers' Competence

Based on the results of in-depth interviews, participant observation, and field note tracking at the research locus, it was found that the students (*santri*) of *Dayah Insan Qur'ani* construct a highly positive, holistic, coherent, and multidimensional perception of their teachers (*ustadz*). Within the students' inner consciousness, this perception is not generated instantaneously in a vacuum; rather, it is discursively produced through the cumulative exposure to constant daily stimuli twenty-four hours a day within the boarding environment, which manifests as a total institution. Within this ecosystem—isolated from the informational distortions of external subcultures—students do not view teachers partially as mere formal instructors tasked with transferring knowledge in front of the classroom whiteboard during instructional hours. Beyond that, students perceive teachers as ideal

archetypes who successfully integrate spiritual piety, intellectual excellence, and social maturity simultaneously.

In the eyes of the students, the teachers' leadership authority does not derive from legal-formal legitimacy or structural bureaucratic positions they hold within the *dayah*. Instead, this authority emerges organically from moral legitimacy and the consistency of concrete actions (*the living uswah*) demonstrated visibly in daily life ranging from dawn when waking students up to late night when monitoring the conduciveness of the dormitories. The absence of a gap between the preached moral text and the reality of daily behavior is precisely what conditions the students' internal cognition to place the teachers in a highly revered position of respect (*takzim*).

In the pedagogical and professional competence dimensions, the students' cognitive structures sharply perceive the teachers as highly authoritative, credible, and proficient scholarly figures. The primary indicators most intensely perceived by the students' senses in the *dayah*'s academic-spiritual life include the depth of mastery over classical Islamic texts (*kitab turats*/the yellow books), fluency and eloquence in active communication using Arabic and English, and the quality of the teachers' Quranic memorization, which stands at a highly accurate and solid level (*mutqin*). These characteristics assure students that they are under the guidance of the right educators.

Data from an informant, who serves as a student organization official, revealed a profound acknowledgment that their reverence grows substantially and takes deep root when witnessing the teachers effortlessly correct punctuation errors, lapses in Quranic memorization, or mistakes in grammatical structures (*nahwu-sharaf*) spontaneously during daily interactions without needing to hold or look at the physical texts of the books or the Mushaf Al-Qur'an. This superior theological, linguistic, and methodological proficiency triggers the operation of the students' physical and physiological perceptual circuitry. The students' sensory nerves capture this expertise as a high-value social stimulus, which is subsequently processed by the brain into a psychological conclusion that their teachers are authentic scholars and guardians of the Islamic intellectual tradition who are highly worthy of being obeyed, respected, and emulated in all their actions.

Furthermore, the personal and social competence dimensions of the teachers transform into the strongest emotional anchors in conditioning the direction of the students' subjective perceptions. Within the domestic environment of the *dayah*, which is fraught with the dynamics of student burnout, teachers are perceived to possess mature emotional intelligence to dissolve their adult egos. This role flexibility enables teachers to position themselves proportionally: as an affectionate father figure when students endure homesickness, as a fair and objective judge when resolving disciplinary infractions, and simultaneously as a warm, close confidant with whom students can share their hearts and daily boarding grievances.

As confirmed by informants, the teachers' exemplary consistency in occupying the first row (*shaf*) of the mosque before the dawn call to prayer, combined with a friendly, inclusive, and communicative demeanor outside formal class hours, acts as an extraordinary source attractiveness for the students' psychological stability. Students meticulously record how teachers treat all their protégés fairly, affectionately, and without discrimination based on social background or academic ability. The genuine social interaction displayed by the teachers daily succeeds in dismantling the psychological barriers and ego resistance that typically dominate the psychological development phases of adolescent students. Consequently, students do not feel constrained; instead, they feel recognized, heard, and valued as whole human beings within the nurturing process.

"We do not view the teachers as dormitory police who only search for mistakes, but as our own parents. When we are punished for a violation, the teacher accompanies us and explains our mistakes using language that touches our hearts."

The final output of this massive, intensive, and repetitive accumulation of daily sensory experiences ultimately births a macro-perception rooted in deep reverence, respect, and profound trust. The cognitive framework of Dayah Insan Qur'ani students unanimously judges that the teachers possess absolute source credibility, leaving no gap between what is preached from the pulpit and what is practiced in reality. The psychological implication of this elevated perception is highly massive toward character building. Once source credibility and source attractiveness are firmly attached to the teacher, the students' receptivity to value internalization escalates drastically.

Every assignment instruction, spiritual advice, and even disciplinary sanction (*takzir*) originating from the teacher's mouth is no longer viewed or interpreted by students as a form of oppression, personal vendetta, or authoritarian coercion by the institution's management. Conversely, as honestly admitted by informants who historically have frequent records of receiving disciplinary sanctions due to negligence, the teachers' firm actions and sharp admonitions are perceived positively by the students' inner consciousness. They interpret these measures as a manifestation of genuine affection, deep educator concern, and a spiritual guidance deliberately designed to safeguard their future and elevate their moral quality. This mature and objective perception serves as the primary foundation for students to voluntarily advance to the higher stage of character emulation.

4.2 Internalization of the Dayah Tri-Curriculum Through Albert Bandura's Social Modeling Mechanism

The success of Dayah Insan Qur'ani in integrating its three primary curricular pillars—the accelerated *Tahfidzul Qur'an* program, *Qanun*-based disciplinary enforcement, and the cultivation of an international bilingual environment—cannot be decoupled from the effectiveness of the social behavioral modeling that transpires massively within the boarding ecosystem. Based on the gathered empirical data, exemplary character traits such as mental resilience, honest integrity, independent living, and global-minded self-confidence are by no means forged through rigid, textual, and theoretical indoctrination within conventional, formal classrooms. Instead, the internalization of these multidimensional values operates organically through the psychological circuitry of Social Modeling Theory formulated by Albert Bandura (Firmansyah & Saepuloh, 2022) (Debi Irama, Sutarto, 2022). Within this context, the totality of the competency dimensions inherent in the teachers (*ustadz*) serves as the primary model. This behavioral archetype is consciously identified, emulated, evaluated, and adopted by the students (*santri*) through intensive, round-the-clock daily interactions.

The first phase within Bandura's modeling circuitry is the attention phase. An individual cannot replicate a behavior unless they attend to or specifically focus on the salient features of the model's conduct. Within the ecosystem of Dayah Insan Qur'ani, students' attention is completely captured from the outset because the teachers command immense source credibility and source attractiveness in their eyes. As a concrete illustration, during the execution of the *Tahfidzul Qur'an* program, students' attention is not merely directed toward dry verbal instructions or formal commands to memorize verses.

Rather, their attention is arrested by the consistent daily sight of the resident teachers diligently performing their own *muraja'ah* (repetition/review) of Quranic memorization in the corners of the mosque shortly before the dawn call to prayer. Informant NK explained that this daily sight serves as a powerful visual stimulus that possesses a profound psychological impact on the students' inner consciousness. Students pay close attention because they witness that their teachers are not the type of educators who merely "command" memorization, but rather those who "provide concrete examples" as fellow guardians of the Qur'an who faithfully preserve the sanctity of its verses. This high-quality attention effectively dismantles psychological burnout among students and fosters

robust resilience (determination) when they encounter difficulties in adding new lines of memorization.

The second phase, namely the retention phase, occurs when the behavior observed visually from the teacher is cognitively encoded, organized, and stored within the students' long-term memory in symbolic forms or moral schemata. This memory retention process operates highly effectively at Dayah Insan Qur'ani due to the total alignment, devoid of distortion, between the teachers' theoretical discourse and their practical conduct across all spheres of the dayah's social life. When teachers preach values of honesty, objectivity, and justice through the enforcement of *takzir* sanctions within the *Qanun* disciplinary framework, they are empirically proven never to practice favoritism or act discriminately.

An informant with a historical track record of frequent disciplinary infractions provided invaluable qualitative testimony. They recounted that when they were subjected to a *takzir* sanction—such as cleaning the courtyard or memorizing a set of foreign vocabularies—the resident teacher did not abandon them in a state of punishment or isolation. Conversely, the teacher stood alongside them in the field, engaged them in dialogue, and provided heartfelt emotional support once the punishment concluded. This fair, firm, yet humanistic behavior, free from personal resentment, ultimately crystallizes within the students' deepest memories as an supreme moral code regarding the true meaning of integrity, sportsmanship, and full accountability for one's transgressions.

The third phase is the motor reproduction (*production*) phase, wherein the cognitive and moral codes stored securely within the students' memories are recalled to be manifested into concrete actions, physical skills, and daily behaviors within the social environment. This manifestation of behavioral reproduction is strikingly visible and contrasting within the dynamics of cultivating the bilingual environment (mandatory Arabic and English zones). When the student organization officials in the language mobilization department (*qismul lughah*) are tasked with enforcing linguistic discipline among their peers, they automatically ground their leadership and communication styles in the manner they were nurtured by the teachers.

Students refrain from employing physical violence, intimidation, or sarcastic remarks when discovering their peers making grammatical errors. Instead, they precisely reproduce the exact approach of the teachers: providing gentle guidance, offering polite vocabulary corrections, nurturing, and demonstrating high self-confidence as a representation of global-minded Muslims. At this juncture, students actively and skillfully reproduce the totality of the teachers' linguistic prowess and mature social competencies into peer group interactions.

"When we handle language violations committed by our peers, we are instantly reminded of how the teachers used to correct us with a smile and gentle word rectifications. That is the exact approach we emulate today."

The final phase of Bandura's entire social learning circuit is the motivation phase. An individual may have attended to, retained, and possessed the capability to reproduce a modeled behavior; however, that behavior will neither endure nor be consistently displayed without robust motivational drives or reinforcement. At Dayah Insan Qur'ani, the students' motivation to continuously produce and maintain noble character traits no longer hinges upon temporal, materialistic rewards or a paralyzing fear of physical sanctions. This motivation has undergone sublimation, shifting toward loftier spiritual and psychological drives.

This drive manifests as a profound desire to attain the spiritual blessing (*rida*) of the teachers they revere, to achieve inner tranquility through emotional proximity to the Qur'an, and to derive personal pride from becoming independent and useful individuals. The consistency of personal and social competencies genuine displayed by the teachers on a daily basis acts as a social reinforcer that preserves the stability of this intrinsic motivation so it does not easily fade. Consequently, the

comprehensive portrait of character building in this *dayah* does not operate under the shadow of psychological distress, structural coercion, or bureaucratic intimidation; rather, it moves dynamically along the tracks of a healthy social consciousness. Within this ecosystem, students voluntarily, joyfully, and consciously identify themselves to grow and evolve in alignment with the ideal, sublime character traits modeled by their teachers.

4.3 Implications of Kelman's Social Influence: The Transformation from Compliance to Character Internalization among Students

The most fundamental impact of students' (*santri*) positive perceptions of their teachers' (*ustadz*) competence at Dayah Insan Qur'ani is a radical psychological mutation within the structure of the students' moral consciousness. To understand how strict institutional regulations can transform into an enduring character, this phenomenon must be dissected through the lens of the Social Influence Theory formulated by Herbert C. Kelman. Kelman posits that human behavior change operates within a hierarchy of three primary phases: compliance, identification, and internalization (Papagiannidis, 2026). At Dayah Insan Qur'ani, the presence of teachers who are perceived to possess comprehensive competence and high integrity acts as a psychological locomotive that drives the students' consciousness to leap from the lowest level of compliance toward the ultimate phase of character internalization.

The first phase in Kelman's hierarchy is forced obedience (*compliance*). In the initial stage, when new students first enter the *dayah*, they experience culture shock due to the drastic changes in their lifestyle. Here, students are compelled to wake up before dawn, memorize verses of the Qur'an at a grueling pace, and speak foreign languages under the constant shadow of strict disciplinary codes (*qanun*). At this juncture, the students' disciplined behavior remains superficial, artificial, and temporal. Students comply with regulations solely driven by extrinsic motivations, namely the fear of corporal punishment (*takzir*) or the desire to avoid physical and social discomfort. If an educational institution relies exclusively on these formal legal instruments without the presence of strong exemplary educators, character building will fail completely; students will develop manipulative personalities—obeying only when supervised and violating rules whenever a loophole arises.

However, at Dayah Insan Qur'ani, this hazardous phase of compliance does not persist, as it is swiftly bridged by Kelman's second phase, namely identification. This identification phase occurs when students begin to observe, perceive, and construct an elevated impression of the personal and social competencies of the teachers who guide them daily. Students witness that the very same teacher who disciplines them is also the one who embraces them when they weep from homesickness. They observe that the teacher who corrects their linguistic errors is the same professional who demonstrates captivating international oratory on the podium. This congruence between words and actions (*the living uswah*) establishes a profound emotional bonding. Consequently, the students' motivation for obedience mutates: they no longer comply out of fear of written regulations, but rather out of a desire to maintain positive relationships, attain the teacher's blessing (*rida*), and emulate the ideal profile of the educators they admire. Modeling the teachers becomes a source of ego-pride for these adolescent students.

This competence-admiration-based identification phase ultimately triggers a trans-internalization of values toward the final stage, which is internalization. At this culminating phase, the noble behaviors initially emulated from the teachers gradually undergo crystallization, merge with the students' authentic personality structure, and are adopted into their intrinsic value system. Values such as resilience, honesty, independence, and a global outlook—which were initially perceived as burdensome external regulations—have now mutated into intrinsic motivations. Students no longer memorize the Qur'an out of fear of missing their targets, but because their inner souls crave spiritual

nourishment. They maintain linguistic discipline not for fear of being caught by the language enforcement board, but because they realize that linguistic proficiency is their key to conquering the future global civilization.

Deep testimony from an informant—a former rule-breaker who has now transformed into an exemplary student and student organization official—confirms the validity of this psychological transformation. The informant admitted that during the first few years, they felt imprisoned by the *dayah's qanun* system and constantly sought ways to rebel. However, the turning point in their consciousness occurred when they witnessed that their resident teacher consistently treated them with utmost respect, patiently listened to their grievances, and provided an unwavering example of devotion without ever displaying personal anger. The personal and social competencies displayed by the teacher dissolved the informant's internal resistance. The identification process directed toward the teacher gradually altered their worldview, until the values of discipline and responsibility became fully internalized within their heart.

The final implication of Kelman's Social Influence circuit empirically demonstrates that student perception of teacher competence is by no means a passive variable in education. Rather, this positive perception serves as a transformative agent capable of maturing student character from fragile, formal conformity into an authentic and permanent moral consciousness (Dan et al., n.d.). This enduring character becomes the primary asset of Dayah Insan Qur'ani students. Consequently, when they eventually graduate and step outside the gates of the *dayah* into the realities of modern society that are rife with moral distortions, these virtuous values will never dissipate because they have been firmly etched into the depths of their souls.

5. Conclusion

This study concludes that character education at Dayah Insan Qur'ani does not merely rely on the rigidity of formal disciplinary codes (*qanun*); rather, it is heavily determined by the quality of the students' (*santri*) inner consciousness, which manifests through positive perceptions of their teachers' (*ustadz*) competence. Students construct a holistic and multidimensional perception of the teachers' overall competence through continuous exposure to their living example (*the living uswah*) twenty-four hours a day within the boarding school ecosystem. In the pedagogical-professional dimension, teachers are perceived as highly authoritative scholarly figures through their mastery of classical Islamic texts (*kitab turats*), linguistic proficiency, and flawless Quranic memorization (*mutqin*). Meanwhile, in the personal-social dimension, they are regarded as father figures, just judges, and close friends. This accumulation of daily observations engenders absolute source credibility and source attractiveness within the teachers.

The psychological implication of this elevated perception proves to be the primary catalyst in optimizing the implementation of the *dayah's* tri-curriculum (Tahfidz, Qanun, and Language) through Albert Bandura's Social Modeling mechanism. This social imitation process operates successfully through four chronological phases: students' attention toward the teachers' daily conduct, the retention of moral values into long-term memory, the motor production of character traits within peer group interactions, and reinforcement through intrinsic spiritual motivation to attain the teacher's blessing (*rida*).

At its psychological culmination, this positive perception successfully triggers a transformation in the students' moral consciousness based on Herbert C. Kelman's hierarchy of Social Influence. The presence of credible teachers bypasses the superficial and temporal phase of forced obedience (*compliance*), encouraging students to leap into the identification phase driven by emotional bonding, and ultimately culminating in the internalization phase. At this peak phase, the values of discipline, resilience, honesty, and independence have merged organically into the students' internal

value system, fostering an authentic and enduring character that remains preserved even after they step outside the gates of the dayah.

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