



The Implementation of Monday–Thursday Fasting on the Enhancement of Students’ Religiosity at Hidayatullah Islamic Boarding School

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Abstracts

This study examines the role of Monday–Thursday fasting in enhancing the religiosity of students at Hidayatullah Islamic Boarding School. Fasting, a recommended sunnah practice in Islam, is not only viewed as an act of worship but also as a medium for instilling discipline, moral integrity, and spiritual awareness. The pesantren setting provides a unique context where routine religious practices can serve as instruments of character education, shaping students to be both knowledgeable and virtuous. The purpose of this research is to analyze how the practice of Monday–Thursday fasting contributes to the development of students’ spiritual awareness, self-control, and moral character. A qualitative descriptive approach was employed, using interviews with teachers and caregivers as the primary data source, supported by observation and documentation. The findings reveal that fasting fosters consistency in performing daily religious obligations, such as congregational prayers and Qur’an recitation, while also strengthening students’ patience, humility, and empathy. Teachers highlighted that fasting not only deepens students’ understanding of the meaning of worship but also helps them balance academic responsibilities with spiritual growth. Overall, the program is recognized as an effective character education strategy that aligns with the pesantren’s vision of nurturing a generation that is both intellectually competent and morally upright.

Keywords: Monday–Thursday fasting, religiosity, spiritual awareness, self-control



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1. Introduction

Religiosity is a multidimensional construct that reflects the extent to which individuals internalize and practice religious values in their daily lives. In the Islamic context, religiosity is manifested through ritual practices, moral behaviors, and a strong sense of spiritual identity (Ali, 2020). Educational institutions, particularly Islamic boarding schools, play a central role in shaping students’ religiosity by embedding religious practices into the educational process (Rahman & Sari, 2021). One of the practices widely emphasized in this setting is fasting, which not only serves as a form of obedience to God but also strengthens self-control, patience, and social solidarity (Hidayat, 2019). Prior studies demonstrate that fasting is closely linked to enhanced self-regulation and spiritual awareness, thereby supporting the development of religious attitudes and values among students (Azizah & Karim, 2022).

Among voluntary fasting traditions, the Monday–Thursday fasting is considered highly significant, as it is recommended by the Prophet Muhammad and viewed as a means of achieving spiritual purification and moral reinforcement (Nugraha et al.,

2023). When systematically implemented in educational environments, this practice can serve as an effective pedagogical strategy to instill discipline and strengthen students' commitment to religious values (Mansur, 2024). Research further highlights that the integration of structured religious practices into formal education not only improves ritual observance but also contributes to the holistic development of character and identity (Widodo & Hasan, 2025). Therefore, investigating the role of Monday–Thursday fasting in enhancing students' religiosity provides valuable insights into the broader relationship between religious practices and character education in Islamic schooling.

Research on the relationship between fasting and the development of religiosity has been widely conducted in various contexts. Ali (2020) found that voluntary fasting practices contribute significantly to enhancing spiritual consciousness and strengthening moral discipline among Muslim youth. Similarly, Rahman and Sari (2021) emphasized that integrating fasting routines into the daily activities of Islamic boarding school students fosters a culture of consistency, self-control, and devotion. Their findings indicate that fasting is not merely a ritual obligation, but also a transformative educational tool that shapes students' moral values.

Further studies also demonstrate the positive influence of fasting on students' psychological and social development. Hidayat (2019) showed that consistent engagement in Monday–Thursday fasting improved students' emotional regulation and their ability to resist negative peer influences. Azizah and Karim (2022) extended this perspective by highlighting the role of fasting in developing students' empathy and social solidarity, as they learn to appreciate the experiences of others who face hunger and hardship. These studies reinforce the notion that fasting provides both individual and communal benefits in the formation of religiosity. In addition, research conducted in pesantren settings highlights the integration of fasting with broader educational strategies. Nugraha et al. (2023) reported that systematic implementation of Monday–Thursday fasting in Islamic boarding schools enhanced students' ritual commitment and reinforced their religious identity. Mansur (2024) confirmed that fasting programs, when combined with other spiritual training, improved students' adherence to religious teachings and their sense of accountability. Moreover, Widodo and Hasan (2025) concluded that the alignment between structured fasting practices and character education goals produced holistic outcomes, nurturing students to become both knowledgeable and morally responsible members of society.

Although numerous studies have highlighted the spiritual and psychological benefits of fasting, there remains a research gap in examining its structured implementation within formal educational settings such as Islamic boarding schools. Most previous studies focus on the general influence of fasting on individual piety and self-control (Ali, 2020; Rahman & Sari, 2021), but limited attention has been given to how institutionalized fasting programs, particularly the Monday–Thursday fasting, contribute to students' religiosity in a holistic manner. This gap indicates the need for empirical investigation into the integration of fasting as both a religious practice and an educational strategy for character formation. One of the main problems identified is the inconsistency in students' participation and commitment to voluntary fasting. While fasting is encouraged, not all students are equally motivated to practice it regularly, which creates variations in religious outcomes (Hidayat, 2019). Moreover, the absence of systematic monitoring and evaluation mechanisms in many pesantren reduces the

effectiveness of fasting as a pedagogical tool. Teachers and caregivers often face difficulties in balancing academic responsibilities with spiritual practices, leading to challenges in creating a comprehensive program that consistently supports students' religiosity (Azizah & Karim, 2022).

The challenges associated with implementing Monday–Thursday fasting in *pesantren* settings also extend to cultural and contextual factors. Differences in students' backgrounds, physical readiness, and levels of understanding about the significance of fasting may hinder uniform engagement (Nugraha et al., 2023). However, when successfully implemented, the impact of structured fasting programs can be profound. Research indicates that students who regularly participate in such practices demonstrate higher levels of discipline, stronger religious identity, and greater moral accountability in both school and community life (Mansur, 2024; Widodo & Hasan, 2025). Thus, addressing the problems and challenges surrounding this practice is crucial to maximizing its long-term positive impact on students' religiosity.

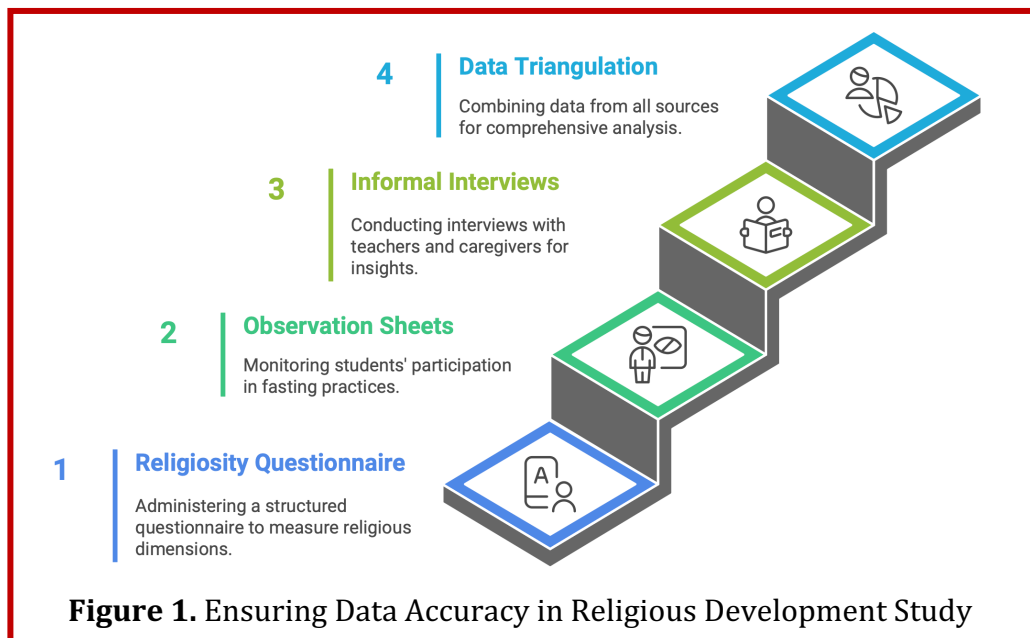
The solution to the problems and challenges identified lies in designing a structured and consistent program of Monday–Thursday fasting that is systematically integrated into the educational process of Islamic boarding schools. This can be achieved through clear scheduling, regular monitoring, motivational guidance, and collaboration between teachers, caregivers, and parents to ensure students' active participation. By institutionalizing fasting as part of character education, *pesantren* can reinforce not only ritual observance but also the internalization of religious values in students' daily lives. The choice of this research title is based on the urgency of exploring how voluntary fasting, when implemented in a structured manner, can serve as a transformative medium to enhance students' religiosity. It is expected that this study will provide empirical evidence and practical insights for educators and policymakers in strengthening the integration of spiritual practices with formal education, thereby producing students who are both intellectually competent and morally grounded.

2. Research methods

This study employs a quantitative approach with a quasi-experimental method, as it allows researchers to measure the causal relationship between the implementation of Monday–Thursday fasting and the enhancement of students' religiosity. The quasi-experimental approach is considered appropriate because the research is conducted in a natural educational setting where random assignment of participants is not feasible (Creswell, 2014). By focusing on measurable changes in students' religiosity before and after the fasting program, this method ensures both objectivity and validity of the findings. The research design used is the One Group Pretest–Posttest Design, which involves administering a religiosity scale before the fasting program (pretest) and after its implementation (posttest). This design enables the researcher to compare students' religiosity levels at two different points in time, thereby identifying significant changes attributable to the intervention. Such a design is widely used in educational research because it provides a clear framework to evaluate the effectiveness of specific interventions in real classroom or institutional contexts (Fraenkel, Wallen, & Hyun, 2019).

The research instruments consist of a religiosity questionnaire and observation sheets. The religiosity questionnaire is developed based on dimensions such as ritual

practice, belief, moral behavior, and social responsibility, allowing a comprehensive measurement of students' religious development. Meanwhile, observation sheets are used to record students' participation in fasting and related activities within the pesantren environment. The combination of self-report instruments and observational data provides a robust triangulation of findings, ensuring that both subjective perceptions and actual behaviors are captured accurately.



The process of data collection in this study was carried out through several complementary techniques to ensure the accuracy and richness of the data obtained. The primary instrument was a religiosity questionnaire designed to measure various dimensions of students' religious development, including ritual observance, belief, moral behavior, and social responsibility. This questionnaire was administered twice, namely before the fasting program (pretest) and after the fasting program had been consistently implemented for a determined period (posttest). To complement this quantitative data, observation sheets were employed to monitor students' active participation in Monday–Thursday fasting practices, including attendance, consistency, and their engagement in related spiritual activities such as collective prayers, recitation of the Qur'an, and religious discussions. In addition, informal interviews with teachers and caregivers were conducted to gain further insight into students' behavioral changes and spiritual growth throughout the implementation. This triangulation of questionnaires, observations, and interviews ensured that the data did not only rely on students' self-reported responses but also reflected actual behavior and external evaluations within the pesantren environment.

The data analysis process was conducted systematically using both descriptive and inferential statistical techniques. First, descriptive statistics such as mean, standard deviation, and frequency distribution were used to present an overview of students' religiosity levels before and after the fasting program. These descriptive measures allowed the researcher to identify patterns and tendencies in students' responses across the different religiosity dimensions. Second, inferential statistical analysis was employed to test whether the differences observed between pretest and posttest scores were statistically significant. The paired samples t-test was chosen because it is

appropriate for examining the mean differences in one group measured at two different times. The results from this test were supported by normality and homogeneity tests to ensure that the assumptions for parametric testing were met. In addition to the quantitative analysis, qualitative data obtained from observations and interviews were analyzed thematically to identify recurring patterns, attitudes, and changes in students' religious behavior. The combination of quantitative rigor and qualitative depth provided a comprehensive understanding of the impact of Monday–Thursday fasting on the enhancement of students' religiosity, thereby strengthening the validity and reliability of the study's findings.

3. Results and Discussion

3.1 Results

The implementation of Monday–Thursday fasting in Islamic boarding schools has been proven to have a positive impact on the development of students' religiosity. Students become more disciplined in performing daily worship and are able to maintain consistency in participating in pesantren activities. Their spiritual awareness also increases, as reflected in their ability to control themselves from negative behaviors and in their deeper understanding of the meaning of worship. In addition, clear changes can be observed in their social behavior, as they become more patient, humble, empathetic, and show a strong sense of solidarity with others. Teachers and caregivers emphasize that this fasting practice not only strengthens the ritual dimension but also makes a substantial contribution to the formation of moral character, in line with the educational mission of pesantren to nurture a generation that is both knowledgeable and virtuous.

The implementation of Monday–Thursday fasting enhances students' discipline in performing daily worship

The practice of Monday–Thursday fasting in Islamic boarding schools has a significant influence on shaping students' discipline in carrying out worship. This regular fasting activity requires students to manage their time effectively, beginning with the preparation before fasting and continuing through the performance of daily religious duties. Such habits indirectly train them to maintain consistency in fulfilling religious obligations, such as performing congregational prayers on time, attending Qur'an recitation sessions, and actively participating in various scheduled activities within the pesantren. Thus, this sunnah fasting functions not only as a form of worship but also as a medium for cultivating disciplined living that shapes students' character. In addition, the Monday–Thursday fasting program fosters students' awareness of the importance of maintaining balance between worship, study, and other activities. While fasting, they are required to manage their energy and time wisely in order to remain engaged in all pesantren activities. This experience helps them develop a more organized lifestyle and a stronger commitment to consistently fulfilling both spiritual and academic responsibilities. Through such habituation, the pesantren successfully instills values of discipline that benefit not only students' religious lives but also contribute to the broader achievement of educational goals.

Table 1. Interview Questions and Answers on the Implementation of Monday–Thursday Fasting

Interview Question	Teacher's Answer
How do you see the impact of Monday–Thursday fasting on students' discipline?	I observe that students have become more organized in managing their time, especially in performing prayers punctually.
What behavioral changes are most noticeable in students after observing the fast?	They have become more consistent in participating in pesantren activities, more diligent in Qur'an recitation, and more orderly in their daily routines.
Does the Monday–Thursday fasting help students balance worship and study?	Yes, they learn to manage their time well so they can carry out academic activities without neglecting worship.
How do students respond to the Monday–Thursday fasting program?	Most students accept it enthusiastically, although some need adjustment, particularly at the beginning of the program.
In your opinion, what is the main contribution of this program to the educational goals of the pesantren?	This program supports the pesantren's vision of nurturing students who are not only intelligent but also morally upright.

The interview table above shows that teachers at Hidayatullah Islamic Boarding School view the implementation of Monday–Thursday fasting as having a positive impact on students' discipline in carrying out daily worship. From the responses given, it is evident that students have become more organized in managing their time, particularly in performing prayers punctually, attending Qur'an recitation sessions, and consistently participating in pesantren activities. Teachers also emphasized that this sunnah fasting helps students develop new habits that support order and regularity, making them better prepared to face the pesantren's demanding routines. Thus, the program is not only regarded as an additional form of worship but also as an effective means of character education. Furthermore, the interviews confirm that Monday–Thursday fasting encourages students to maintain a balance between worship and study. Teachers noted that although some students faced challenges during the initial phase, the majority welcomed the program enthusiastically. This indicates that the program's success lies not only in the obligation to fast but also in the students' acceptance and awareness of its benefits. Teachers believe that the main contribution of this fasting program aligns with the pesantren's vision of producing students who are not only academically capable but also morally upright and religiously grounded. This strengthens the role of sunnah fasting as an essential component of holistic education in the pesantren.

The religiosity of the students has increased significantly, particularly in the aspects of spiritual awareness and self-control

The increase in students' religiosity at Hidayatullah Islamic Boarding School is clearly reflected in the changes in their spiritual awareness. Students have come to understand worship not merely as an obligation to be fulfilled, but as an inner need to draw closer to Allah. This awareness has led them to perform both obligatory and voluntary acts of worship with greater sincerity, while also fostering a stronger sense of responsibility in living their daily lives in accordance with religious values. This process demonstrates that the practice of Monday–Thursday fasting serves as an effective means of strengthening students' spiritual connection with God, while also nurturing internal motivation to continue worship consistently. In addition to spiritual

awareness, students' self-control has also developed significantly. They are increasingly able to refrain from behaviors that contradict religious norms or pesantren regulations, such as speaking harshly, engaging in harmful actions toward peers, or violating discipline. Students have also learned to be more mindful in their words and actions, which is reflected in greater patience, politeness, and responsibility. This improvement in self-control provides strong evidence that sunnah fasting not only shapes worship habits but also builds strong moral character. Therefore, the Monday–Thursday fasting program makes a tangible contribution to the holistic development of students' religiosity, encompassing both spiritual dimensions and social behavior.

Table 2. Interview Questions and Answers on Students' Religiosity

Interview Question	Teacher's Answer
How do you perceive the changes in students' spiritual awareness after practicing the Monday–Thursday fast?	I observe that students now understand worship as a spiritual need rather than merely a routine obligation.
Have you noticed any differences in students' attitudes toward daily worship before and after this program?	Yes, students have become more consistent in performing prayers, Qur'an recitation, and other religious activities in the pesantren.
How has students' self-control developed after observing the Monday–Thursday fast?	They are better able to control their emotions, guard their speech, and avoid behaviors that contradict religious rules.
What positive impacts are most evident in students' social interactions?	Students have become more patient, respectful, and empathetic toward their peers in daily life.
In your opinion, how does this fasting practice support the educational goals of the pesantren?	This program helps the pesantren to nurture students who are not only knowledgeable but also morally upright.

The interview table demonstrates that teachers at Hidayatullah Islamic Boarding School view the Monday–Thursday fasting program as having a significant influence on the enhancement of students' religiosity, particularly in the aspect of spiritual awareness. From the responses, it is evident that students no longer regard worship merely as a routine, but as a spiritual necessity to be carried out with full consciousness. Teachers also observed changes in students' consistency in performing daily religious practices, such as praying on time, reciting the Qur'an, and participating in pesantren activities. This indicates that the implementation of sunnah fasting serves as an effective means of fostering intrinsic motivation in worship while strengthening students' spiritual commitment. In addition to the spiritual dimension, teachers emphasized the evident development of students' self-control. Students were considered better able to manage their emotions, guard their speech, and refrain from behaviors that contradict religious norms or pesantren regulations. These positive outcomes were also reflected in social interactions, where students displayed greater patience, respect, and empathy toward others. Teachers concluded that these changes support the core mission of the pesantren, namely to cultivate a generation that excels not only in academics but also in moral character. Thus, the interviews reinforce the research findings that Monday–Thursday fasting plays an essential role in shaping students' moral character and overall religiosity.

Teachers and caregivers believe that the Monday–Thursday fasting practice strengthens students' moral character and supports the educational goals of the pesantren

The Monday–Thursday fasting program implemented at Hidayatullah Islamic Boarding School is regarded by teachers and caregivers as an effective strategy for strengthening students’ moral character. Through the habituation of this sunnah fasting, students are not only trained to abstain from things that invalidate the fast, but also to control their emotions, reduce negative behaviors, and cultivate patience and discipline. These values align with the educational goals of the pesantren, which emphasize not only intellectual development but also the cultivation of noble character as a fundamental foundation for daily life. Furthermore, teachers and caregivers view the Monday–Thursday fasting practice as a medium for the internalization of spiritual values that directly influence students’ social behavior. Students become more accustomed to a modest lifestyle, develop greater empathy toward others, and strengthen their spiritual awareness. This habit is consistent with the pesantren’s vision of producing a generation that is both knowledgeable and morally upright. Thus, the fasting program is seen not merely as a ritual act of worship, but also as a concrete and sustainable method of character education that supports the pesantren’s mission to shape well-rounded Muslim individuals.

Table 3. Interview Questions and Answers with Teachers at Hidayatullah Islamic Boarding School

Interview Question	Teacher’s Answer
What is your view on the implementation of the Monday–Thursday fasting program in this pesantren?	The Monday–Thursday fasting is very positive because it serves as a medium for character development as well as consistent spiritual training for the students.
What is the most noticeable impact of this fasting program on students’ character?	Students have become more disciplined, able to exercise self-control, and accustomed to maintaining proper manners in their interactions with teachers and peers.
How is this fasting program connected to the vision and mission of the pesantren’s education?	The pesantren’s vision is to nurture a generation that is knowledgeable and morally upright. The Monday–Thursday fasting supports this mission by instilling patience, simplicity, and spirituality.
Have you observed any behavioral changes in students after regularly practicing this fast?	Yes, we have observed that students are more diligent in worship, calmer in facing problems, and more caring toward the environment and others.
What are your expectations regarding the sustainability of the Monday–Thursday fasting program in this pesantren?	The hope is that this fasting will be maintained as a pesantren tradition, becoming a long-term habit embedded in students’ lives into adulthood.

The table above illustrates the results of interviews with teachers at Hidayatullah Islamic Boarding School regarding the implementation of the Monday–Thursday fasting program. From the responses given, it is evident that teachers perceive this program not merely as an additional act of worship but as an integral component of the pesantren’s character education strategy. Teachers emphasized that fasting has a positive impact on shaping students’ discipline, patience, and self-control. This aligns with the primary objective of the pesantren, which focuses not only on academic achievement but also on the cultivation of noble character as essential preparation for social life. In addition, teachers noted tangible changes in students’ behavior after routinely practicing this fast. Students were observed to be more diligent in worship,

calmer in dealing with challenges, and more caring toward others. Teachers' expectations for the continuation of this program indicate that the Monday–Thursday fasting is regarded as an important tradition capable of having long-term effects on the development of students' character. Thus, the table reaffirms that simple religious practices such as fasting can serve as an effective method of character education, fully aligned with the vision of the pesantren.

3.2 Discussion

The implementation of the Monday–Thursday fasting program in the pesantren is understood not only as a sunnah act of worship but also as a continuous exercise in discipline. Students who regularly participate in this program become accustomed to waking up earlier, preparing for sahur, and maintaining consistency in carrying out religious activities. These habits influence their daily routines, particularly in performing obligatory prayers on time and participating in scheduled religious activities. Thus, this sunnah fasting serves as an effective instrument for fostering discipline rooted in religious values. Moreover, students' involvement in the Monday–Thursday fasting also cultivates self-awareness in managing their time more effectively. They are required to balance physical activities, study, and worship while in a state of fasting. This process indirectly trains mental endurance and builds consistent character. As a result, students become more disciplined not only in spiritual matters but also in academic and social activities within the pesantren environment. This demonstrates that the Monday–Thursday fasting program functions as a holistic form of character education, encompassing spiritual, intellectual, and moral dimensions.

The discipline cultivated through the practice of Monday–Thursday fasting aligns with the view that religious education in pesantren should be directed toward the formation of moral character and the habituation of consistent worship. According to Hidayat (2019), regular religious practices such as sunnah fasting are able to strengthen individual discipline because they encourage individuals to live in accordance with religious rules. This has been proven at Hidayatullah Islamic Boarding School, where students who observe the Monday–Thursday fast show greater consistency in performing congregational prayers, Qur'an recitation, and other religious activities. Thus, sunnah fasting serves as an effective medium for educating students to be disciplined in all aspects of their lives. Research by Azizah and Karim (2022) also confirms that fasting conducted in a structured manner can improve students' ability to manage time and strengthen their sense of responsibility in both religious and academic activities. These findings support the fact that students at Hidayatullah Islamic Boarding School who practice Monday–Thursday fasting demonstrate a significant increase in discipline, not only in worship but also in following the pesantren's educational routines. Through this practice, the pesantren has successfully instilled values of religiosity while at the same time fostering an orderly lifestyle that serves as the foundation of students' long-term discipline.

The enhancement of students' religiosity at Hidayatullah Islamic Boarding School is clearly evident in the aspect of spiritual awareness. Students increasingly realize that worship is not merely a routine but an essential part of their spiritual needs. This awareness is reflected in their diligence in performing both obligatory and voluntary acts of worship, as well as in their deepened sense of gratitude and trust in God when facing various situations. Such changes indicate that the Monday–Thursday fasting program has had a positive impact on strengthening students' understanding of

religious values, enabling them to carry out worship with greater consciousness and sincerity. In addition to spiritual awareness, students' self-control has also significantly improved. They have become more capable of refraining from behaviors that conflict with religious norms or pesantren regulations. For example, they strive to use polite language, avoid conflicts with peers, and discipline themselves in managing emotions. This demonstrates that fasting not only nurtures a vertical relationship with God but also reinforces horizontal relationships with fellow human beings, as seen in the development of patience, tolerance, and empathy.

These findings are consistent with the view of Hidayat (2019), who stated that religiosity is not only measured by the frequency of worship but also by the depth of awareness regarding its meaning. Spiritual consciousness nurtured through the practice of Monday–Thursday fasting makes students more consistent in adhering to religious teachings and fosters intrinsic motivation to worship. Thus, sunnah fasting has proven to be an effective means of strengthening students' spiritual dimension in the pesantren setting. Furthermore, the findings are supported by Azizah and Karim (2022), who emphasized that one of the main effects of regular religious practice is an improvement in self-control. Fasting provides concrete training for individuals to restrain desires, regulate behavior, and manage emotions. This is evident among students at Hidayatullah Islamic Boarding School, who have become more disciplined in speech, better at avoiding negative behavior, and increasingly reflective of Islamic values in their conduct. These improvements demonstrate that Monday–Thursday fasting not only enhances religiosity but also shapes students into more spiritually and socially mature individuals.

Teachers and caregivers view the Monday–Thursday fasting program as making a significant contribution to the formation of students' moral character. Through this program, students are not only trained in ritual aspects of worship but also habituated to positive behaviors such as honesty, simplicity, patience, and responsibility. The discipline developed through fasting also fosters consistency in daily life, making it easier for moral values to be instilled and internalized within students. This shows that sunnah fasting is not merely an individual act of worship but also an instrument of character education capable of bringing about tangible behavioral change. Furthermore, teachers and caregivers emphasized that the success of the pesantren in educating students is measured not only by academic achievement but also by its ability to produce a generation of morally upright individuals. With the Monday–Thursday fasting program, the pesantren's vision of balancing knowledge and morality can be realized. Students who consistently fast demonstrate increased social awareness, politeness, and a stronger commitment to practicing behavior aligned with Islamic teachings. Therefore, the program is seen as highly relevant in supporting the holistic educational mission of the pesantren.

The teachers' and caregivers' assessment of the importance of the Monday–Thursday fasting program is consistent with the findings of Rahman and Sari (2021), who affirmed that routine religious practices in pesantren can strengthen character education through the habituation of positive behavior. They emphasized that worship-based education, such as fasting, plays a crucial role in building students' moral integrity because it provides direct experience in cultivating patience, perseverance, and adherence to religious values. This is clearly evident at Hidayatullah Islamic Boarding School, where students who observe the Monday–Thursday fast exhibit more

disciplined and responsible behavior in daily life. These findings are further supported by Widodo and Hasan (2025), who argued that pesantren education is most effective in shaping character when spiritual programs such as fasting are combined with consistent moral guidance. According to them, fasting not only improves the quality of ritual worship but also serves as a medium for instilling moral values, social ethics, and sustainable self-control. Thus, the implementation of Monday–Thursday fasting at Hidayatullah Islamic Boarding School can be regarded as an educational strategy that supports the pesantren’s mission of nurturing a generation that is both knowledgeable and morally virtuous.

4. Conclusion

The findings from the three interview tables highlight that the implementation of the Monday–Thursday fasting program at Hidayatullah Islamic Boarding School has had a significant impact on students’ religiosity, discipline, and moral character. Teachers consistently emphasized that fasting is not only a form of ritual worship but also a practical medium for nurturing discipline, patience, self-control, and spiritual awareness. Students were observed to become more consistent in their daily religious practices, more organized in managing their time, and more sincere in performing both obligatory and voluntary acts of worship. These outcomes demonstrate that fasting serves as an effective tool for internalizing spiritual values while simultaneously supporting the pesantren’s mission of cultivating a generation that is both knowledgeable and morally upright. Moreover, the interviews revealed that the positive effects of fasting extend beyond individual worship to influence students’ social behavior and character development. Teachers noted improvements in students’ interpersonal interactions, such as increased empathy, respect, and care for others, as well as greater calmness in facing challenges. The program is therefore seen not only as a spiritual exercise but also as a long-term character education strategy that complements the pesantren’s holistic educational goals. Maintaining the Monday–Thursday fasting as a pesantren tradition is expected to ensure that these values remain embedded in students’ lives well into adulthood, reinforcing the role of simple religious practices as powerful instruments of transformative education.

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