STUDENT PARTICIPATION IN UBUDIYAH MANAGEMENT: AN EDUCATIONAL MODEL FOR STRENGTHENING WORSHIP DISCIPLINE IN THE ISLAMIC BOARDING SCHOOL

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Abstrak

Penelitian ini bertujuan untuk mendeskripsikan penerapan model pengelola ubudiyah partisipatif dalam meningkatkan mutu ibadah santri di Pondok Pesantren Kyai Syarifuddin Asrama Maqoman Mahmuda Lumajang. Pendekatan penelitian yang digunakan adalah kualitatif dengan teknik pengumpulan data melalui observasi partisipatif selama 2 bulan, wawancara dilakukan kepada santri, pengurus pesantren, dan ustadzah yang membimbing, serta data dokumentasi. Analisis data dilakukan secara deskriptif kualitatif melalui tahapan reduksi, penyajian, dan verifikasi data. Hasil penelitian menunjukkan bahwa penerapan model pengelolaan ubudiyah partisipatif di pesantren ini dapat dilihat melalui tiga langkah praktis yang nyata yaitu perencanaan bersama melalui forum musyawarah antara santri dan ustadzah, pembiasaan ibadah dengan jadwal yang konsisten dan terstruktur, serta pengawasan kolaboratif antara ustadzah dan santri. Ketiga langkah tersebut tidak hanya menjadikan santri sebagai objek pendidikan, tetapi juga subjek aktif yang berperan dalam menjaga keberlangsungan dan kualitas ubudiyah, yang pada akhirnya memperkuat kedisiplinan ibadah mereka. Dengan demikian, model pendidikan ubudiyah partisipatif tidak hanya relevan untuk meningkatkan kualitas ibadah santri, tetapi juga memberikan kontribusi pada penguatan pendidikan karakter religius di pesantren sebagai bagian integral dari pendidikan agama Islam.

Kata kunci: Ubudiyah Partisipatif; Pendidikan Agama Islam; Kualitas Ibadah; Pesantren; Kedisiplinan Santri.

Abstract

This study aims to describe applying a participatory *ubudiyah* management model to improve the quality of student worship at the Kyai Syarifuddin Islamic Boarding School, Maqoman Mahmuda Lumajang Dormitory. The research approach used is qualitative, with data collection techniques through participatory observation for 2 months. Interviews are conducted with students, Islamic boarding school administrators, and *ustadzah*. Document data is a data collection technique. Data analysis is done qualitatively through data reduction, presentation, and verification stages. The results of the study show that the application of the participatory *ubudiyah* management model in this Islamic boarding school can be seen through three real practical steps, namely joint planning through a deliberation forum between students and *ustadzah*, habituation of worship with a consistent and structured schedule, and collaborative supervision between *ustadzah* and

students. These three steps not only make students an object of education, but also an active subject who plays a role in maintaining the sustainability and quality of *ubudiyah*, ultimately strengthening the discipline of their worship. Thus, the participatory *ubudiyah* education model is relevant to improving the quality of student worship and contributes to enhancing religious character education in Islamic boarding schools as an integral part of Islamic religious education.

Keywords: Participatory Ubudiyah; Islamic Religious Education; the Quality of Worship; Islamic Boarding Schools; Discipline of Students.

INTRODUCTION

Islamic education in modern times faces global challenges such as declining religious commitment of young people, rapid digital flow, and the tendency towards pragmatism in daily activities (Kosim, 2023). An Islamic boarding school still functions as a moral and spiritual education that emphasizes the formation of Islamic character through worship habits and religious obedience (Tanjung, 2025). An Islamic boarding school is not only a place for the dissemination of religious knowledge, but also a social forum to form an Islamic personality based on *Ubudiyah* values (Majid, 2025). Islamic boarding schools play a strategic role in fostering religious character through daily worship habits, discipline, and moral reinforcement (Harisa & Fitriyah, 2025). Asngari, (2024) revealing that there are problems in worship management that are still top-down.

However, the reality on the ground shows that there are serious challenges in the form of a decrease in the discipline and consistency of students in carrying out mandatory worship and sunnah (Mundir, 2021). Lack of involvement of students in the planning of the *Ubudiyah* program, students only play the role of objects, not active subjects (Abas, 2025). Several factors, including the weak supervision system, influence this phenomenon (Fahmi, 2023). This condition results in a low sense of belonging to the worship program, a lack of closeness between administrators and students, and a lack of internalization of *Ubudiyah* values into the practice of daily life (Husna, 2024)This phenomenon shows that the *Ubudiyah* education model still needs to be innovated to be more collaborative and to empower students. Saipullah, (2022) highlighting the significance of the involvement of students in religious events in developing a culture of shared responsibility.

The participation of students in *Ubudiyah* management can be an effective educational model to strengthen the discipline of worship in Islamic boarding schools (Febrianti, 2025). Active participation in a religious education system will foster a sense of belonging and responsibility for the sustainability of activities (Huda, 2023). A participatory approach in spiritual formation has proven to be more able to build intrinsic awareness than a top-down instructional model (Mutammam, 2025). In Islamic boarding schools, students directly involved in *Ubudiyah* management, starting from planning, implementation, and evaluation,

tend to have higher discipline in carrying out congregational prayers, reading the Qur'an, and other daily *amaliyah* (Hudac, 2025).

Several studies have examined aspects of *Ubudiyah* and worship discipline in Islamic educational institutions, but lack the focus on student participation in *Ubudiyah* management as the main factor in strengthening discipline (Diana, 2023). Other research Huda, (2024) Examining the empowerment of students through the learning of *Ubudiyah fiqh*, especially aspects of understanding and practicing standard worship rites such as ablution, taharah, and prayer. However, this study still focuses on the cognitive aspects and individual implementation, without exploring how students participate in planning, decision-making, and evaluating *Ubudiyah* management. In addition, research on the discipline of worship is often limited to responses to external rules and supervision, such as punishment and reward only (Fachrudin, 2025).

No research has comprehensively examined the participatory Ubudiyah model as an educational model that involves students as active subjects in the management of *Ubudiyah*. It looks at its impact on the internalization of worship discipline. This shows that research gaps need to be filled, from a theoretical perspective, contributions to participatory Islamic boarding school education management, and from a practical perspective in the form of strategies to improve student discipline and religiosity. This study aims to understand the process of implementing the participatory *Ubudiyah* management model and its impact on the quality of student worship at the Kyai Syarifuddin Islamic Boarding School, Maqoman Mahmudah Dormitory, Lumajang.

METHODS

This research uses a qualitative approach with a case study. The subject of the research was carried out at the Kyai Syarifuddin Lumajang Islamic Boarding School, Maqoman Mahmudah Dormitory, because this Islamic boarding school has been consistent for a long time in implementing a participatory *Ubudiyah* management model in every activity. This research was carried out from March 1 to April 30, 2025. The data sources used in this study came from 24 active students in the management of *Ubudiyah*, six Islamic boarding school administrators who acted as facilitators in worship programs, and *Ustdzah* guided and evaluated the course of activities, involving as many as four people.

Data were obtained through three main techniques: (1) participatory observation of researchers directly involved in worship activities (congregational prayer, *Khotmil Qur'an*) for two months, with an intensity of 4-5 weekly observations. (2) In-depth interviews with students, administrators, and *ustadzah* to explore experiences, motivations, and challenges in implementing the participatory model. It was conducted with a duration of 30-60 minutes of interviews. Semi-structured interview guidelines are prepared, with examples of

key questions, including: How is your experience following *Ubudiyah* management? What are the challenges faced in the implementation of participatory methods? How does this activity affect the quality of your daily worship? To see firsthand the implementation of *Ubudiyah* management by the students. (3) Documentation study, analyzing eight relevant documents, namely the schedule of worship activities, board meeting minutes, daily evacuation reports, and student attendance, which includes the schedule of student worship activities.

The main instrument is the researcher as a human instrument, assisted by observation guidelines, interview guidelines, and document analysis formats. The validity of the data is maintained by triangulating sources and methods. Data analysis using models (Mattehw & Huberman A. Michael, 2014) through three stages: (1) Data reduction to select information relevant to the research data, (2) Presentation of data in the form of descriptive narratives and thematic tables, and interview excerpts, (3) Data extraction or verification of the effectiveness of the participatory *Ubudiyah* management model in improving the quality of student worship is carried out in stages. The validity of the data is maintained through several sources: triangulation techniques (students, administrators, *ustadzah*), triangulation methods (observation, interviews, documentation), and member checking by informing the participants of the results of the transcript. Refers to a qualitative research framework Sidiq, (2019) Research is carried out through three stages: preparation, implementation, and analysis, as explained in Figure 1.

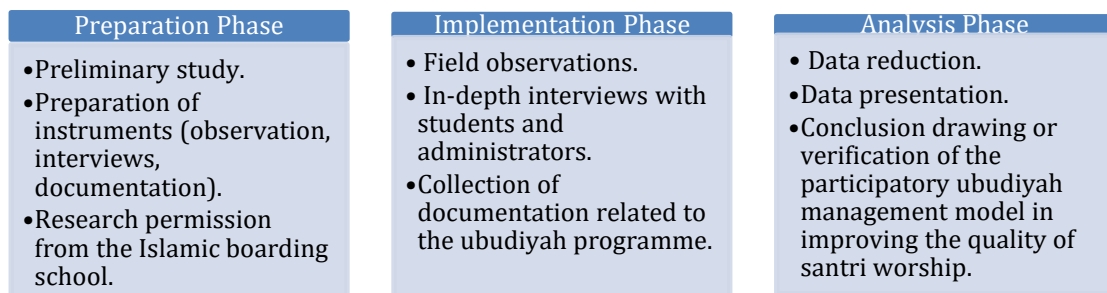| Preparation Phase	Implementation Phase	Analysis Phase
• Preliminary study. • Preparation of instruments (observation, interviews, documentation). • Research permission from the Islamic boarding school.	• Field observations. • In-depth interviews with students and administrators. • Collection of documentation related to the ubudiyah programme.	• Data reduction. • Data presentation. • Conclusion drawing or verification of the participatory ubudiyah management model in improving the quality of santri worship.

Figure 1. Research Stage of the Participatory *Ubudiyah* Management Model

RESULTS AND DISCUSSION

The results of the study show that the implementation of the participatory *Ubudiyah* management model at the Kyai Syarifuddin Islamic Boarding School, Maqoman Mahmuda Lumajang Dormitory, is carried out through the active involvement of all elements of the Islamic boarding school, ranging from caregivers, *ustadzah*, to students. Based on the results of an interview with one of the Islamic boarding school managers, it was conveyed:

"Students are not only directed to participate in scheduled worship activities, but also invited to deliberate in determining activity patterns, including setting the imam's schedule and the after-prayer cult officer."

This is in line with the results of field observations, where on Friday night, the researcher found a student deliberation forum guided by one of the *ustadzah* to determine the weekly activities schedule, which was then pasted on the dormitory bulletin board. In addition to the planning aspect, the implementation of this model also includes consistent worship habits through a strict schedule of daily activities. Based on observation data, five-time congregational prayers are required with a rotating supervision schedule by the *ustadzah* and the head of the room. At the same time, additional activities such as night dhikr, recitation of the Qur'an after *maghrib*, and routine book recitation are carried out according to the weekly schedule. One of the final class students said in an interview that:

"We were entrusted to be the worship coordinator, or remind our friends who were late, so it was not just the *ustadzah* who supervised."

The interviews show an internalization of responsibility among students as part of a standard management system. A multi-layered guidance and supervision mechanism also strengthens this participatory model. The results of the documentation from the worship supervisor revealed that every week, a small evaluation was held with the room management to assess the discipline of the students, especially related to the presence of congregational prayers and the regularity of recitation. The documentation results in a worship attendance notebook showing an attendance column filled in directly by the student officer, then re-examined by the *ustadzah*. These findings show that the supervision system is top-down and prioritizes synergy between managers and students.

From the records of worship attendance documented in the student officer's report, one of the examples documented in the first week before the participatory model was implemented, from 120 students, the average attendance of congregational dawn prayers only reached 77%, while after the implementation of the participatory ubudiyah model increased to 91% according to the documentation data in Table 1.

Table 1. Number of Student Attendance in Congregational Prayers Before and After the Implementation of the Participatory Ubudiyah Model

No	Prayer	Before	After
1	Subuh	86	107
2	Maghrib	97	112
3	Isya'	95	109
	Average	93	109
	Percentage	77%	91%

Based on Table 1, it can be seen that there has been a significant increase in the number of students attending congregational prayers since the implementation of the participatory *Ubudiyah* model. Before the implementation, the average attendance of students was recorded at 93 people, or equivalent to 77% of the total students. After the implementation, the average attendance increased to 109 or 91%. This increase was most noticeable in the Fajr prayer, which only 86 students previously attended, then increased to 107. The same thing happened in the Maghrib and Isha' prayers, each rising from 97 to 112 students and 95 to 109 students. These findings show that the involvement of students in *Ubudiyah* management, both through schedule planning, determination of worship officers, and joint supervision, can increase students' motivation and awareness to be more disciplined in participating in congregational prayers. A statement with one of the administrators corroborated this finding:

> ”Previously, students were often late or did not even participate in congregational prayers. However, since there is a management that involves the students themselves, they are more disciplined because they feel they have a responsibility."

The students also recognize this improvement in discipline. One of the 3rd-grade students of Madrasah Aliyah said:

> "Now we feel embarrassed if we don't attend, because other friends who are administrators also remind us. So it feels more like togetherness.”

The observation results also show that implementing congregational worship activities for students is relatively consistent with the schedule the Islamic boarding school manager has set. All students must participate in congregational prayers at the Islamic boarding school mosque five times, with a layered supervision system between the *ustadzah* and the student administrators. When the researcher made observations, it was seen that the Fajr, Maghrib, and Isha prayers were the main points of strengthening discipline. The attendance of students at Fajr prayers, although previously relatively low, now shows a significant increase, with the number of students getting closer and the delay of students being reduced compared to the period before the implementation of the participatory *Ubudiyah* model, as explained in Figure 2.

Figure 2. Congregational Worship Activities for Students of Kyai Syarifuddin
Islamic Boarding School, Maqoman Mahmuda Dormitory

The results of the researcher's observation of the daily management of the students showed an increase in communication and coordination. Students not only receive instructions, but also provide input in weekly *ubudiyah* meetings. This is in accordance with the documentation of the meeting minutes, where the management accepted several student proposals regarding the imam's prayer schedule and the addition of the *tadarus* schedule. So that students become disciplined enough to participate in *tadarus* activities every day. The documentation of *tadarus* activities is explained in Figure 3.

Figure 3. Tadarus Activities at Kyai Syarifuddin Maqoman Mahmuda Islamic
Boarding School

Field observations show that in addition to increasing the quantity of worship, the participatory model also strengthens the internalization of spiritual values. Students are more accustomed to advising each other, reminding negligent friends, and maintaining daily manners. The weekly evaluation documentation recorded decreased disciplinary violations, especially delays in entering the mosque, where there was a stamp or sign of the congregational students. So, with the sticker, from 12 cases per week to 4 after implementing the participatory model.

Thus, it can be concluded that the application of the participatory *Ubudiyah* management model in this Islamic boarding school can be seen through three real practical steps: (1) joint planning through a deliberative forum between students and *ustadzah*, (2) habituation of worship with a consistent and structured schedule, and (3) collaborative supervision between *ustadzah* and students. These

three steps not only make students an object of education, but also an active subject who plays a role in maintaining the sustainability and quality of ubudiyah, ultimately strengthening the discipline of their worship.

Although applying the participatory ubudiyah model at the Kyai Syarifuddin Islamic Boarding School, Maqoman Mahmuda Dormitory, positively improved worship discipline, this study also found several obstacles that hindered the optimization of its implementation. First, the individual discipline factor of students is still the main challenge. Based on the results of observations, some students were seen to be late for the Fajr prayer or preferred to rest in their rooms. This is reinforced by an interview with the room manager, who stated that:

> "Some friends still have to be woken up many times, especially at Fajr, because otherwise, they can be left behind by the pilgrims."

This phenomenon shows that participation in management has not been fully able to change the habits of less disciplined students, so it is necessary to strengthen internal motivation. Second, time management is also an obstacle, especially for students who attend formal education at schools outside the Islamic boarding school. The results of an interview with one of the *ustadzah* stated that the study schedule in public schools often makes students feel exhausted, so that concentration in congregational worship is reduced. The researcher's observation of the Isya' prayer shows that some students seem sleepy or unfocused, which shows that limited energy and personal time management affect the quality of the *Ubudiyah*.

Third, the difference in the students' backgrounds is also an inhibiting factor. Students from the Islamic boarding school family environment tend to be more familiar with the discipline of worship, while new students from general backgrounds need longer adaptation. The documentation of the results of the students' deliberations shows that there are complaints that some new students often do not understand the procedures or ethics of *Ubudiyah* that apply in the Islamic boarding school, thus causing slight disharmony in the implementation of congregational activities. Fourth, there are obstacles in the form of limited supporting facilities. From the results of interviews with dormitory managers, it is known that the capacity of the Islamic boarding school mosque is often insufficient when all students are fully present, especially during special activities such as Fajr congregational prayers in *Ramadhan*.

The analysis of these findings shows that the obstacles faced are multidimensional, some are related to individual psychology, such as discipline and motivation, and some are related to structural and institutional factors, such as school schedules and differences in student backgrounds. This finding implies that the implementation of the participatory *Ubudiyah* model is not enough only to emphasize the aspect of student involvement, but also requires a comprehensive

approach in the form of intensive mentoring and adaptation strategies for new students, so that the goal of improving the quality of worship can be achieved optimally.

The success of the implementation of the participatory Ubudiyah model at the Kyai Syarifuddin Islamic Boarding School, Maqoman Mahmuda Dormitory, is inseparable from several supporting factors that strengthen the process of internalizing the value of worship discipline in students. First, full support from Islamic boarding school caregivers is the primary key. Based on an interview with one of the *Ustadzah*, it was emphasized that the caregiver not only gave instructions, but also set a direct example by always being present in congregational prayers and *Ubudiyah* activities with students. The researcher's observation also corroborates this, where caregivers in congregational Maghrib prayers can increase students' enthusiasm and make them more enthusiastic about participating in activities.

Second, a strong religious culture in the Islamic boarding school environment also forms a conducive atmosphere. Documentation of daily activities shows that, in addition to compulsory worship, there are sunnah activities such as *dhikr jama'i, tadarus Al-Qur'an*, and book recitation, which have become an inherent tradition in students' daily life. This tradition creates a religious habitus, so that students feel that it is natural that most of their time is filled with spiritual activities. The results of an interview with a final grade student emphasized that:

> "Because every day we are used to worship activities together, so if there are friends who are lazy or don't participate, it feels strange on their own."

This indicates that there is positive peer pressure that strengthens student participation. Third, the internal motivation of students is also an essential factor. Interview data with several students showed that their involvement in deliberations on determining the schedule of imams and cult officers fostered confidence and responsibility. Students feel more appreciated because of their position as objects of rules and as subjects driving activity. This analysis shows that the participatory model encourages the birth of intrinsic motivation, which is more effective in maintaining worship consistency than just external motivation based on commands or punishments.

Fourth, the application of this model is strengthened by a continuous coaching system. Based on the weekly evaluation report document, a small forum is held every week between the coaches and the student administrators to review the attendance, discipline, and obstacles faced. This forum allows for rapid improvement while maintaining the continuity of coaching. The researcher also observed that this evaluation system was implemented with a dialogical approach, not just strict control, so students felt more comfortable receiving input.

Analysis of the above findings shows that caregiver support, deep-rooted religious culture, internal motivation of students, and a sustainable coaching system function as synergistic factors that complement each other. These four factors create a conducive Islamic boarding school education ecosystem, so implementing the participatory *ubudiyah* model can run effectively and have a tangible impact on improving the discipline of student worship.

The results of this study show that the application of the participatory *ubudiyah* management model significantly improves the discipline of student worship. The increase in the presence of students in congregational prayers, especially in the Fajr prayer, which was previously a weak point, is empirical evidence that the participation of students in the management of *ubudiyah* can strengthen their religious awareness. This condition is in line with the view Mattehw & Huberman A. Michael, (2014) that the participatory model creates internal social control, where each individual is encouraged to remind others to maintain the consistency of religious behavior.

Research Husnul, (2022) in the East Java Islamic boarding school, it was found that students' participation in religious activities increased the regularity of compulsory worship. Zohriah et al. (2023), in Their Study of participatory leadership in Islamic boarding schools, emphasized the importance of involving subordinates in decision-making. The involvement of students in *ubudiyah* management can be a medium for fostering sustainable religious character. Chotijah, (2024) It also emphasized the importance of the active involvement of students in spiritual programs to deepen the internalization of religious values. This is also reinforced by the Noviyanti, (2025) which highlights the need to reconstruct Islamic boarding school management based on the participation of all parties. However, this study presents a new contribution because it focuses on participatory *ubudiyah* management as a structured worship management model, not just general involvement in Islamic boarding school activities.

In addition, the results of this study found that supporting factors such as caregiver support, religious culture of Islamic boarding schools, internal motivation of students, and a sustainable coaching system strengthened the effectiveness of the participatory model. These findings align with Nurhasanah, (2021) which shows that the organization of inclusive Islamic boarding schools positively impacts the quality of students. Collaboration between Islamic boarding schools and students can increase managerial capacity while building a culture of cooperation (Rizal, 2025). This context confirms that the success of the participatory model in managing *ubudiyah* is not only a technical factor, but also depends on the Islamic boarding school education ecosystem that supports it (Sulaiman & Yusuf, 2023). The results of this study reinforce the concept of participation-based management that emphasizes collaboration in decision-

making as an effective strategy to build intrinsic motivation and a sense of belonging (Komarudin, 2025).

In addition to showing the success of the participatory ubudiyah model in improving worship discipline, this study also opens up a more expansive discussion space regarding the cultural transformation of Islamic boarding school education in the contemporary era (Mediawati, 2023). Pesantren has often been perceived as carrying out a parenting pattern that tends to be top-down, where students are only positioned as objects of direction recipients (Setiawati, 2025). The findings of this study actually prove that when students are given the space to actively participate in the management of worship activities, a significant cultural transformation occurs; students are no longer just obedient because of the rules, but obedient because of the awareness that grows from within (Marwiji, 2024). This change is important because consciousness-based discipline has stronger durability than external control-based discipline (Fasmadhy, 2024).

From a sociological perspective, the application of this participatory model also has implications for the formation of religious learning communities (Ilahi, 2022). Students not only learn to carry out worship technically, but also learn to manage, organize, and evaluate religious activities collectively (Febriani, 2024). Thus, worship is not only a ritual, but also a process of character education that instills the values of leadership, responsibility, cooperation, and democratic communication (Maulana, 2024). This emphasizes that the habituation of community-based ubudiyah activities forms group awareness to remind each other, so discipline is born from solidarity, not just instruction.

The results of this study reinforce the idea that participatory management is not only a technical strategy but a pedagogical approach that is in accordance with the characteristics of Islamic education. The participation of students in the management of *ubudiyah* is a form of actualization of the principle of deliberation in Islam, where each individual has a voice and responsibility in maintaining the quality of collective worship. Thus, this study not only presents empirical data, but also enriches theoretical discourses on the relationship between participatory management, character education, and the internalization of spiritual values in the context of Islamic boarding school.

CONCLUSIONS AND SUGGESTIONS

Applying the participatory *ubudiyah* management model at the Kyai Syarifuddin Islamic Boarding School, Maqoman Mahmuda Dormitory has proven effective in improving the quality of student worship. The active involvement of students in the planning, implementation, and evaluation of *ubudiyah* activities increases the discipline of participating in congregational worship. It strengthens the sense of shared responsibility, democratic communication, and internalization of spiritual values into daily life. This model makes students not just objects of

education but active subjects who play a role in maintaining the continuity and quality of worship and strengthening religious character education in the Islamic boarding school environment.

For further research, it is suggested that the study of the participatory *ubudiyah* model be expanded with a comparative approach between Islamic boarding schools with different characteristics, so that a more comprehensive picture of the effectiveness of this model in various contexts is obtained. In addition, follow-up research can integrate quantitative approaches, for example, through the measurement of religious motivation or the level of internalization of worship values, to make the findings more comprehensive. The next researcher can also dig deeper into innovative strategies for overcoming obstacles such as time management, differences in student backgrounds, and limited facilities, so that the participatory *ubudiyah* model can be developed into a more adaptive and sustainable worship management framework for an Islamic boarding school.

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