

The Internalization of Character Values among Santri: A Case Study at Budi Mulia Student Pesantren Yogyakarta

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Abstract

Student pesantren represent a hybrid Islamic education ecosystem where character formation is embedded within dual academic and religious trajectories; however, empirical studies rarely examine how value internalization operates within such liminal educational settings. Purpose: This study aims to analyze the internalization of character values among university student or santri at Budi Mulia Student Pesantren Yogyakarta, focusing on discipline, independence, system flexibility, and leadership formation. Methods: A qualitative instrumental case study design was employed. Data were collected through semi-structured interviews, non-participant observation, and document analysis involving active santri and alumni selected via purposive sampling. Data were analyzed using thematic analysis with iterative coding, triangulation, and member checking to ensure trustworthiness. Findings: The results indicate that discipline and independence are internalized through structured habituation, time governance, and integration of academic pesantren routines. The flexible institutional system enables adaptive self-management across dual educational demands. Alumni narratives further reveal that sustained value internalization contributes to leadership capacity through organizational engagement and post-graduation social roles. Implications: Student pesantren function as transformative ecosystems for holistic character development, although findings remain context-bound to a single institution, requiring broader comparative studies. Originality: This study advances a process-oriented model of value internalization within dual-system pesantren education, linking disciplinary ecology, institutional flexibility, and leadership emergence.

Keywords: *Character Education, Pesantren, Value, discipline, independence.*

INTRODUCTION

Character education has become one of the central concerns in contemporary education, particularly within Islamic educational institutions that seek to develop students not only intellectually but also morally and spiritually. In the Indonesian context, pesantren have long been recognized as educational institutions that play a strategic role in shaping students' character through the integration of religious learning, moral guidance, communal life, and the cultivation of Islamic values. Through these educational traditions, pesantren aim not merely to transmit religious knowledge but also to internalize values that guide attitudes and behaviors in everyday life.¹

Numerous studies have highlighted the contribution of pesantren to character formation. Research has shown that pesantren education promotes values such as discipline, responsibility, honesty, independence, and religious commitment through habituation, role modeling, religious activities, and social interaction within the boarding environment.² Other studies have emphasized that the internalization of values in pesantren contributes significantly to the development of moral awareness, religious character, and positive social behavior among santri.³ Likewise, studies on character development in pesantren indicate that ethical leadership, value development, and character-based learning play an important role in fostering self-discipline and moral responsibility among students.⁴

Despite the growing body of literature on character education in pesantren, several limitations remain evident. Most previous studies focus primarily on identifying character values, describing character education programs, or examining the implementation of value-based learning within traditional pesantren settings.⁵ Although these studies provide important insights into the outcomes of character education, they pay relatively limited attention to the process through which values are internalized and transformed into sustainable personal characteristics. Furthermore, existing research tends to concentrate on conventional pesantren environments and rarely examines how value internalization occurs among santri who simultaneously engage in higher education and pesantren life.

¹ Nur Indah Syahfitri Et AL., "Nilai-Nilai Pendidikan Karakter Dalam Tradisi Pesantren," *Fatih: Journal Of Contemporary Research* 2, No. 2 (December 2025), hlm. 1043, <https://doi.org/10.61253/b5dsp822>.

² Asep Nursobah et al., "Integrative Model of Religious Habituation in Building Students Religious Character," *Fitrah: Journal of Islamic Education* 6, no. 2 (September 2025), hlm. 325, <https://doi.org/10.53802/fitrah.v6i2.1142>.

³ Ahmad Wifaqi Shiddiqi and Asriana Kibtiyah, "Integrating Pesantren Values into Islamic Religious Education for Character Strengthening," *Urwatul Wutsqo: Jurnal Studi Kependidikan Dan Keislaman* 15, no. 2 (May 2026), hlm. 873, <https://doi.org/10.54437/urwatulwutsqo.v15i2.3139>.

⁴ Syafaat Nuryadi et al., "A Model of Character Development for Santri: The Role of Ethical Leadership, Value Development, and Character-Based Learning Mediated by Students' Experiences," *International Journal of Social and Management Studies* 6, no. 1 (February 2025), hlm. 19, <https://doi.org/10.5555/ijosmas.v6i1.463>.

⁵ Sarwadi Sarwadi and Nur Raihan, "Reinforcing Islamic Moral Values Through Contemporary Pesantren Education : A Pathway To Character Development," *Edukasi Islami: Jurnal Pendidikan Islam* 14, no. 04 (November 2025), hlm. 124, <https://doi.org/10.30868/ei.v14i04.9041>.

Another limitation concerns the lack of studies focusing specifically on university student-santri. Unlike santri in conventional pesantren, university student-santri must navigate two educational environments simultaneously: the university and the pesantren. They are required to meet academic demands, participate in campus activities, and adapt to the intellectual culture of higher education while maintaining religious commitments, participating in pesantren programs, and adhering to Islamic values. This dual role creates a unique educational experience that may influence the process of character formation differently from that experienced by santri in traditional pesantren settings. Research examining these dynamics remains relatively limited, despite the increasing development of student pesantren and pesantren-based higher education institutions in Indonesia.⁶

Moreover, student pesantren generally implement a more flexible educational system than traditional pesantren. This flexibility enables university student or santri to engage actively in academic, organizational, and social activities outside the pesantren while maintaining their participation in religious and character-building programs. Such conditions require high levels of discipline, independence, responsibility, adaptability, and self-management. However, studies investigating how these values are internalized within dual educational environments and how they contribute to long-term leadership development remain scarce. Existing studies on leadership in pesantren primarily focus on organizational leadership and leadership values in general pesantren settings rather than on leadership formation among alumni of student pesantren.⁷

This study seeks to address these gaps in the literature. The novelty of this research lies in three main aspects. First, it focuses specifically on university student-santri who simultaneously live and learn within both university and pesantren environments, a population that has received limited scholarly attention. Second, the study examines the process of value internalization rather than merely identifying character values or evaluating educational programs. Third, it explores the relationship between the internalization of discipline and independence, the flexibility of the student-pesantren system, and the development of leadership capacity among alumni. By integrating these dimensions, the study offers a broader understanding of character formation in contemporary pesantren-based higher education settings.

Given these considerations, it is important to examine not only the character values internalized by university student-santri but also the mechanisms through which these values are cultivated and sustained. Understanding this process is essential for explaining how pesantren-based character education contributes to the

⁶ Uswatun Hasanah, "Exploring Religious Education and Character Development in Pesantren: A Phenomenological Study," *Journal of Educational Innovation and Research* 1, no. 4 (April 2025), hlm. 127.

⁷ Siti Aisyah et al., "Kiai Leadership Concept in The Scope of Pesantren Organizational Culture," *Tafkir: Interdisciplinary Journal of Islamic Education* 3, no. 1 (January 2022), hlm. 49, <https://doi.org/10.31538/tijie.v3i1.106>.

formation of individuals capable of balancing academic achievement, religious commitment, and social responsibility.

Against this backdrop, the study addresses three main research questions: (1) How are the values of discipline and independence internalized among university student-santri? (2) How does the flexibility of the student-pesantren system influence this process? and (3) How do these experiences contribute to the development of leadership capacity among alumni? By answering these questions, the study seeks to provide a deeper understanding of character education practices within student pesantren and their contribution to fostering disciplined, independent, and leadership-oriented graduates.

The findings of this research are expected to contribute both theoretically and practically. Theoretically, the study enriches the literature on character education, value internalization, and pesantren studies by providing insights into the experiences of university student-santri within dual educational environments. Practically, the findings may serve as a reference for pesantren administrators, educators, higher education institutions, and policymakers in designing character development programs that are responsive to the needs and challenges of contemporary students while maintaining the fundamental values of Islamic education.

METHOD

This study employed a qualitative approach using an instrumental case study design. A qualitative approach was considered appropriate because it enables researchers to explore participants' experiences, perspectives, and meanings regarding the internalization of character values within their natural setting.⁸ The instrumental case study design was selected because the study seeks not merely to describe a particular institution but to use the case of Budi Mulia Student Pesantren Yogyakarta as a means of understanding the broader phenomenon of character value internalization among university student-santri.⁹ Budi Mulia Student Pesantren Yogyakarta was chosen as the research site because it represents a student pesantren that integrates higher education activities with religious learning and character development programs.

Participants were selected through purposive sampling, a technique commonly employed in qualitative research to identify individuals who possess relevant experiences and information related to the research objectives.¹⁰ The informants consisted of two pesantren alumni and several active university student-santri. The

⁸ Kevin Andrew Richards, Michael A. Hemphill, and Paul M. Wright, *Qualitative Research and Evaluation in Physical Education and Sport Pedagogy* (Amerika Serikat: Jones & Bartlett Learning, 2023), hlm. 90.

⁹ John Wettersten, *How Do Institutions Steer Events?: An Inquiry into the Limits and Possibilities of Rational Thought and Action* (Inggris: Routledge, 2017), hlm. 79.

¹⁰ Titus O. Pacho, *Service-Learning in Higher Education in Africa* (Inggris: Cambridge Scholars Publishing, 2019), hlm. 47.

alumni were selected because they had completed the educational process in the pesantren and were able to reflect on the long-term impact of character education on their personal and leadership development. Meanwhile, active university student-santri were selected because they were directly involved in the ongoing character-building process and experienced the daily implementation of pesantren programs. The inclusion criteria for active santri were: (1) currently residing at Budi Mulia Student Pesantren Yogyakarta, (2) actively participating in pesantren activities, and (3) having lived in the pesantren for at least one academic year. For alumni, the criteria included: (1) completion of the pesantren program and (2) involvement in professional, organizational, or community activities after graduation.

Data collection was conducted through semi-structured in-depth interviews, non-participant observation, and document analysis.¹¹ Semi-structured interviews were chosen to provide flexibility for participants to share their experiences while allowing the researcher to explore issues relevant to the research questions. Interviews were conducted individually and lasted approximately 45–60 minutes. The interview questions focused on participants' experiences regarding the internalization of discipline and independence, the role of pesantren culture, the flexibility of the student-pesantren system, and the contribution of these experiences to leadership development.

In addition to interviews, non-participant observation was carried out to examine daily activities within the pesantren environment. The observation focused on religious programs, disciplinary practices, student interactions, leadership activities, and the implementation of character-building programs. Document analysis was also undertaken to complement the interview and observation data. The documents analyzed included pesantren regulations, activity schedules, organizational records, program guidelines, and institutional documents related to character education and student development.

Data analysis was conducted using thematic analysis following the procedures proposed by Karun Kishor Karki.¹² The analysis began with data familiarization through repeated reading of interview transcripts and field notes. Subsequently, initial codes were generated, categorized into broader themes, and interpreted in relation to the research objectives. The analytical process involved data reduction, coding, categorization, theme development, data display, and conclusion drawing. Through these procedures, patterns related to the internalization of discipline and independence, the flexibility of the student-pesantren system, and the development of leadership capacity among alumni were identified and interpreted.

¹¹ Puvenesvary Muthiah et al., *Qualitative Research: Data Collection and Data Analysis Techniques -2nd Edition* (UUM Press) (Malang: UUM Press, 2020), hlm. 27.

¹² Karun Kishor Karki, *Employment and Deskillling: Experiences of Skilled, Racialized Immigrants in the Canadian Labour Market* (Springer Nature, 2025), hlm. 35.

To ensure the credibility and trustworthiness of the findings, several validation strategies were employed. Source triangulation was conducted by comparing information obtained from active santri, alumni, observations, and institutional documents. Member checking was also performed by sharing interview summaries and preliminary interpretations with selected participants to verify the accuracy of the findings. Furthermore, continuous comparison across data sources was undertaken to strengthen the consistency and credibility of the analysis.¹³

Ethical considerations were carefully observed throughout the research process. Prior to data collection, all participants were informed about the purpose and procedures of the study. Participation was entirely voluntary, and informed consent was obtained from each informant before interviews were conducted. Participants were assured that their identities and personal information would remain confidential. To protect anonymity, pseudonyms and coded identifiers were used in reporting the findings. All collected data were stored securely and used solely for academic and research purposes.

RESULT AND DISCUSSION

Internalized Character Values

Character value internalization has become one of the central concerns in pesantren education because it aims not only to transmit religious knowledge but also to shape students' attitudes, behaviors, and moral commitments through daily educational practices. Pesantren are widely recognized as educational institutions that integrate cognitive, affective, and behavioral dimensions through a boarding system that enables continuous supervision and character development. According to Imam Mujahid, the distinctive feature of pesantren lies in its ability to create an educational culture where religious and moral values are practiced repeatedly in everyday life, allowing these values to become part of students' personalities.¹⁴

Previous studies have shown that pesantren play an important role in developing discipline, independence, responsibility, and religious commitment through habituation, role modeling, supervision, and communal living. Moh. Faizal found that routine religious activities, such as congregational prayers and Qur'anic studies, contribute significantly to strengthening students' religious awareness and self-

¹³ Nilufar Yunusova, "Verification Of Data Sources, Accuracy Of Statistical Analyses, And Consistency In Interpreting Economic Indicators To Ensure The Reliability," *Journal of Modern Educational Achievements* 3, No. 1 (April 2024), hlm. 117.

¹⁴ Imam Mujahid, "Islamic Orthodoxy-Based Character Education: Creating Moderate Muslim in a Modern Pesantren in Indonesia," *Indonesian Journal of Islam and Muslim Societies* 11, no. 2 (December 2021), hlm. 212, <https://doi.org/10.18326/ijims.v11i2.185-212>.

discipline.¹⁵ Similarly, As'ad Hishnuddin argued that continuous interaction between santri, teachers, and caregivers facilitates the internalization of values through daily practice rather than through formal instruction alone. This finding suggests that character formation in pesantren is strongly influenced by educational culture and the consistency of value-based activities.¹⁶

Furthermore, previous research indicates that discipline and independence are developed through continuous participation in pesantren programs and responsibilities. Zaka Marzuki reported that structured schedules and organizational involvement encourage santri to develop responsibility, self-control, and time-management skills.¹⁷ Likewise, Muhammad Junaid Ahsan emphasized that participation in student organizations and community activities contributes to the development of leadership capacity, communication skills, and social responsibility.¹⁸ Other studies by José Mendes Corte-Real also revealed that providing students with controlled freedom encourages self-regulation, adaptability, and independent decision-making. These findings indicate that character development in pesantren is closely associated with the interaction between institutional guidance and opportunities for personal growth.¹⁹

Despite these contributions, most existing studies focus on conventional pesantren settings and generally discuss character education in broad terms. Research examining the experiences of university student-santri remains limited, particularly regarding how they negotiate dual responsibilities as university students and pesantren residents. In addition, few studies have explored the relationship between discipline, independence, flexibility, and leadership formation within the context of student pesantren. Therefore, this study seeks to extend the existing literature by examining how character values are internalized among university student-santri at Budi Mulia Student Pesantren Yogyakarta and how these values contribute to the development of leadership capacity in alumni.

Analysis of interview transcripts, observation notes, and institutional documents revealed four dominant themes related to character formation among university

¹⁵ Moh Faizal et al., "Implications of the Congregational Dawn Prayer Movement for Achieving the SDGs: A Case Study in Palembang City," *Profetika: Jurnal Studi Islam* 26, no. 01 (June 2025), hlm. 80, <https://doi.org/10.23917/profetika.v25i03.7528>.

¹⁶ As'ad Hishnuddin and Jazilurrahman Jazilurrahman, "Transformative Islamic Education: The Role of Qur'anic Value Internalization in Building Santri's Religious Character," *Journal of Educational Management Research* 4, no. 5 (July 2025), hlm. 1870, <https://doi.org/10.61987/jemr.v4i5.1153>.

¹⁷ Zaka Marzuki and Siti Rofi'ah, "The Pesantren Environment as a Determinant of Learning Independence Students," *Journal of Islamic Education and Pesantren* 5, no. 1 (2025), hlm. 21, <https://doi.org/10.33752/jiep.v5i1.11311>.

¹⁸ Muhammad Junaid Ahsan, "The Role of Emotional Intelligence in Effective Corporate Social Responsibility Leadership," *International Journal of Organizational Analysis* 31, no. 8 (June 2023), hlm. 91, <https://doi.org/10.1108/IJOA-02-2023-3615>.

¹⁹ José Mendes Corte-Real, Muhammad Khairi, and Rafadi Khan Khayru, "Effective Leadership Development to Enhance the Capacity of Social Organizations to Respond to Complex Social Challenges," *Journal of Social Science Studies* 1, no. 1 (January 2021), hlm. 208.

student-santri at Budi Mulia Student Pesantren Yogyakarta: religious commitment and discipline, independence, flexibility, and leadership formation. These themes emerged through the coding process, in which recurring experiences, perceptions, and practices reported by both active santri and alumni were grouped into broader categories of character development. Furthermore, these themes were consistently reflected in the pesantren's educational programs, including congregational prayers, post-Isha and post-Fajr *mengaji* sessions, Qur'anic recitation, Islamic studies, organizational activities, and daily student responsibilities

Table 1. Internalization of Character Values among University Student-Santri

Theme	Empirical Finding	Internalization Mechanism	Character Outcome
Religious Commitment and Discipline	Participation in congregational prayers, post-Isha and post-Fajr <i>mengaji</i> , Qur'anic recitation, and pesantren activities according to schedule	Habituation, monitoring, attendance system, role modeling, mentoring	Religious awareness, discipline, responsibility, self-control
Independence	Santri independently manage academic, personal, and religious obligations	Self-regulation, responsibility, controlled freedom, decision-making practice	Independence, self-confidence, maturity
Flexibility	Integration of university life and pesantren programs through a flexible educational system	Adaptation, balancing multiple roles, self-management	Adaptability, resilience, time management
Leadership Formation	Participation in organizational activities, community engagement, and religious services outside the pesantren	Social practice, responsibility, peer interaction, community involvement	Leadership capacity, communication skills, initiative, public engagement

1. Religious Commitment and Discipline

The findings indicate that religious commitment and discipline constitute the primary character values internalized among university student-santri at Budi Mulia Student Pesantren Yogyakarta. These values are cultivated through routine religious activities, including congregational prayers, post-Isha and post-Fajr *mengaji* sessions, Qur'anic recitation, Islamic studies, and other religious development programs. Unlike conventional classroom-based character education, the internalization process occurs through continuous participation in religious practices integrated into the daily lives of santri. An alumnus (A1) explained:

"During my time at the pesantren, we were accustomed to participating in religious activities routinely, such as congregational prayers, Qur'anic recitations, and Islamic studies. From there, religious values were not only understood theoretically but truly became a habit in daily life."

This statement demonstrates that religious values are internalized primarily through habituation. Continuous engagement in religious activities encourages students to transform religious knowledge into daily practice. Observation data further revealed that attendance in religious programs is monitored regularly, reinforcing both religious commitment and discipline among santri. The post-Isha and post-Fajr mengaji sessions function not only as learning activities but also as instruments for cultivating consistency, obedience, and commitment to religious obligations. Similarly, an active university student-santri (S1) stated: "I feel that the mengaji activities after Isha and Fajr make me more disciplined in managing my time between lectures and pesantren activities."

This finding suggests that discipline is not formed merely through formal regulations but through repeated participation in structured activities. The attendance system, routine schedules, and supervision mechanisms encourage students to develop responsibility toward both academic and religious obligations. In this context, discipline emerges as a product of habituation, monitoring, and personal awareness developed within the pesantren environment.

Furthermore, religious activities at Budi Mulia Student Pesantren are not confined to the pesantren environment alone. During certain religious occasions, some santri are involved in community-based religious activities, including serving as prayer leaders, assisting religious programs, and participating in Islamic events in surrounding communities. These experiences allow santri to apply religious values in real social contexts while simultaneously developing confidence, responsibility, and public engagement.

These findings support previous studies emphasizing that religious activities and structured routines play a significant role in shaping students' character through habituation and value internalization.²⁰ However, the present study extends this understanding by demonstrating how religious practices simultaneously strengthen discipline among university student-santri who must balance academic and religious responsibilities.

2. Independence and Flexibility

Another significant finding concerns the development of independence among university student-santri. The student-pesantren system at Budi Mulia Student

²⁰ Reno Supriyandi, Pasma Chandra, and Nelly Marhayati, "Teachers' Strategies in Instilling Religious and Disciplinary Character Values," *Jurnal Pendidikan Islam* 15, no. 2 (November 2025), hlm. 209, <https://doi.org/10.38073/jpi.v15i2.3379>.

Pesantren provides greater flexibility than conventional pesantren, allowing students to participate actively in university life while remaining committed to pesantren activities. This flexibility creates opportunities for students to develop self-management skills and personal responsibility. An active university student-santri (S2) explained: "Living in the pesantren makes me learn to be independent, especially in managing the schedule of activities between lectures, studying, and participating in pesantren programs." Likewise, another student (S3) emphasized: "In this pesantren, we are trusted more to manage our own activities. From that, I learned to be responsible for the time and the decisions I make."

These findings indicate that independence is developed through a system of controlled freedom. Rather than imposing rigid supervision, the pesantren provides students with opportunities to make decisions, organize their schedules, and take responsibility for their actions. This educational approach encourages self-regulation, maturity, and confidence.

The flexibility of the student-pesantren system emerged as an important mechanism in this process. Unlike traditional boarding schools that often apply highly structured regulations, Budi Mulia Student Pesantren provides students with greater autonomy while maintaining guidance and supervision. As a result, students learn to balance academic assignments, organizational activities, social commitments, and religious obligations simultaneously.

Furthermore, flexibility functions not only as an institutional characteristic but also as a mechanism through which independence is cultivated. Balancing university assignments, organizational activities, and religious obligations requires effective time management, adaptability, and resilience. These findings are consistent with previous studies highlighting the role of self-management and personal responsibility in fostering independence among santri.²¹

3. Leadership Formation through Pesantren Experience

The findings further reveal that the internalization of discipline and independence contributes significantly to leadership formation among alumni. Leadership development does not occur through formal leadership training alone but emerges through daily experiences of responsibility, organizational involvement, social interaction, and community engagement. An alumnus (A2) explained: "The experiences I gained in the pesantren helped me become more confident in leading activities and communicating with other people after graduation."

Another alumnus (A1), speaking from his role in alumni activities, emphasized that the values acquired in the pesantren continue to influence professional and organizational responsibilities after graduation. According to him, the discipline and

²¹ Nurdi, Nashrulloah, and Rohim Habibi, "Adaptation and Innovation of Pesantren in Facing the Challenges of the Global Millennial Era," *Chalim Journal of Teaching and Learning* 5, no. 2 (2025), hlm. 238, <https://doi.org/10.31538/cjotl.v5i2.2974>.

independence developed during his time in the pesantren remain relevant in managing organizational tasks and interacting with diverse communities.

In addition, several religious and social activities extend beyond the pesantren environment. During certain occasions, university student-santri participate in religious activities within surrounding communities, including serving as prayer leaders, assisting religious programs, participating in Ramadan activities, and engaging in community-based initiatives. These experiences provide opportunities to practice communication, responsibility, initiative, and public engagement directly.

These findings suggest that leadership formation occurs through social practice rather than theoretical instruction. The combination of discipline, independence, responsibility, and community involvement encourages students to develop initiative, communication skills, and leadership capacity. Similar conclusions have been reported in previous studies on leadership development in pesantren environments.²²

The findings demonstrate that the internalization of character values at Budi Mulia Student Pesantren Yogyakarta occurs through interconnected mechanisms involving habituation, mentoring, monitoring, peer interaction, flexibility, responsibility, and social practice. Religious commitment and discipline are primarily developed through routine religious activities and structured schedules, while independence emerges through self-regulation and controlled freedom. This finding supports previous studies which emphasize that character formation in pesantren is shaped through continuous interaction between institutional culture, daily practices, and social experiences.²³

Furthermore, the study highlights that leadership formation is closely linked to the internalization of discipline and independence. Through organizational involvement, community engagement, and daily responsibility, university student-santri develop communication skills, initiative, and public engagement. The flexibility of the student-pesantren system also plays an important role by enabling students to balance academic and religious responsibilities while developing adaptability and resilience. Therefore, character formation in student pesantren extends beyond personal moral development and contributes to the preparation of graduates who are capable of assuming leadership roles in academic, professional, and social contexts

Dynamics of the Character Value Internalization Process

The internalization of character values within the pesantren environment is a continuous educational process through which moral, religious, and social values are

²² Ahmad Musaddad, "Leadership in Pesantren: Educational Management Approaches for Spiritual and Academic Development," *AKSI: Jurnal Manajemen Pendidikan Islam* 2, no. 3 (July 2024), hlm. 194, <https://doi.org/10.37348/aksi.v2i3.455>.

²³ Tiia-Lotta Pekkanen, "Institutions and Agency in the Sustainability of Day-to-Day Consumption Practices: An Institutional Ethnographic Study," *Journal of Business Ethics* 168, no. 2 (January 2021), hlm. 260, <https://doi.org/10.1007/s10551-019-04419-x>.

gradually transformed into personal attitudes and behaviors. In Islamic educational institutions, character formation does not occur solely through formal instruction but also through daily interaction, habituation, supervision, and participation in communal life. According to Obizue, Mirian, character education becomes effective when moral values are consistently practiced and reinforced through everyday experiences.²⁴ Similarly, Fahrurrozi Fahrurrozi emphasizes that individuals learn values and behaviors through observation, imitation, and interaction with significant figures in their environment.²⁵

Within the pesantren context, the internalization process is closely related to the educational culture that surrounds the santri. Previous studies have shown that pesantren develop character through a combination of religious habituation, mentoring, supervision, role modeling, and communal living. Ihin Solihin argues that the boarding system enables values to be practiced continuously, allowing religious and moral principles to become embedded in students' daily lives.²⁶ Likewise, Siti Qomala Khayati found that routine religious activities, close relationships with mentors, and structured educational programs significantly contribute to the development of discipline, responsibility, and religious commitment among santri.²⁷

Research on pesantren-based character education also indicates that value internalization is influenced by multiple factors, including guidance from mentors, monitoring systems, peer interaction, and supportive educational environments. Ida Nuryana emphasize that character formation is strengthened when students receive continuous support and feedback from individuals they trust and respect.²⁸ Furthermore, Muhammad Wahyu Siregar found that mentoring and supervision encourage students to develop self-discipline and personal responsibility.²⁹

The findings of this study reveal that the internalization of character values at Budi Mulia Student Pesantren Yogyakarta occurs through several interconnected

²⁴ Mirian Ndidi Obizue, SANDRA SUCCESS OLAOBAJU, and Dorathy Chioma Oragwu, "Moral Education And The Role Of Families In Shaping Values For Sustainable National Development," *Int'l Journal Of Humanities, Economic Development And Contemporary Studies* 1, No. 2 (September 2025), hlm 393.

²⁵ Fahrurrozi Fahrurrozi, Mujamil Qomar, and Soki Soki, "Implementation of Character Education Based on Islamic Values at Madrasah Tsanawiyah," *Urwatul Wutsqo: Jurnal Studi Kependidikan Dan Keislaman* 14, no. 2 (June 2025), hlm. 362, <https://doi.org/10.54437/urwatulwutsqo.v14i2.2091>.

²⁶ Ihin Solihin, Aan Hasanah, and Hisny Fajrussalam, "Core Ethical Values of Character Education Based on Islamic Values in Islamic Boarding Schools," *International Journal on Advanced Science, Education, and Religion* 3, no. 2 (July 2020), hlm. 33, <https://doi.org/10.33648/ijoaser.v3i2.51>.

²⁷ Siti Qomala Khayati, "Islamic Boarding Schools as a Solution to Child Violence: A Holistic Approach to Character Education: Islamic Boarding Schools as a Solution to Child Violence: A Holistic Approach to Character Education," *Qomun: Journal of Social and Humanities* 1, no. 1 (July 2025), hlm. 71, <https://doi.org/10.65097/qomun.v1i1.43>.

²⁸ Ida Nuryana and Akhmad Sirojuddin, "Management of The Santri Executive Board in Human Resource Development at The Hidayatullah Islamic Boarding School," *Nidhomul Haq: Jurnal Manajemen Pendidikan Islam* 10, no. 3 (December 2025), hlm. 852, <https://doi.org/10.31538/ndhq.v10i3.238>.

²⁹ Muhammad Wahyu Siregar, Jailani Jailani, and Abizal Muhammad Yati, "Strategy of the Leadership of Tahfizhul Quran in Increasing Memorization Motivation of Students," *Thawalib: Jurnal Kependidikan Islam* 7, no. 1 (April 2026), hlm. 22, <https://doi.org/10.54150/thawalib.v7i1.939>.

mechanisms. Analysis of interviews, observations, and institutional documents identified three major dynamics that support character formation among university student-santri: (1) mentoring and role modeling provided by alumni and senior members of the pesantren community, (2) monitoring and guidance systems that encourage responsibility and discipline, and (3) a supportive educational environment that facilitates personal, academic, and religious development. These mechanisms collectively contribute to the formation of disciplined, independent, responsible, and leadership-oriented graduates.

1. The Role of Alumni in Character Building

Based on observations and interviews conducted in this study, alumni play an important role in supporting the character-building process of university student-santri at Budi Mulia Student Pesantren Yogyakarta. Alumni are not merely former students but continue to contribute through mentoring, motivation, and guidance activities. Their involvement provides current santri with practical examples of how religious commitment, discipline, and responsibility can be maintained after completing the pesantren program. An alumnus informant (A1), who actively participates in alumni mentoring activities, explained: "I often remind the santri to remain consistent in attending recitations and to maintain their spirit of learning. These reminders are usually given during recitations or through online meetings."

The findings indicate that alumni function as mentors and role models who maintain strong emotional and educational connections with the pesantren community. Through regular interaction, alumni help reinforce the values that have been taught within the pesantren and demonstrate how those values can be applied in academic, professional, and social contexts.

This finding is consistent with the concept of *uswah hasanah* in Islamic education, which emphasizes the importance of exemplary conduct in the educational process. According to Atira Diyah Pangesti, character formation becomes more effective when learners observe and imitate positive behavior demonstrated by respected figures.³⁰ Similarly, Moh. Mahfud argues that moral values are more easily internalized when students experience direct interaction with individuals who embody those values in everyday life.³¹

Previous studies also support this finding. Research by Muhammad Zaironi found that role modeling is one of the most influential factors in pesantren-based character education because students tend to internalize values through observation and

³⁰ Atira Diyah Pangesti, Kamila Fithrotuzzahra, and Rahmania Sri Untari, "Learner Characteristics to Form Character Development and Skills in Positive Habits," *Procedia of Social Sciences and Humanities* 6 (July 2024), hlm. 92, <https://doi.org/10.21070/pssh.v6i.533>.

³¹ Moh Mahfud and Sofiatius Zahriyah, "Internalizing Islamic Values in Students: The Role of Character Education in Building Morals and Ethics," *MA'ALIM: Jurnal Pendidikan Islam* 6, no. 1 (June 2025), hlm. 105, <https://doi.org/10.21154/maalim.v6i1.10150>.

repeated interaction.³² Likewise, Ilham Nopri Yadi reported that close relationships between mentors and students strengthen commitment to religious practices and increase the effectiveness of value internalization. Therefore, the contribution of alumni at Budi Mulia Student Pesantren extends beyond providing advice; it serves as a mechanism through which discipline, responsibility, and religious commitment are continuously reinforced.³³

2. Monitoring and Reminders of Santri Activities

Another important dynamic in the internalization process is the monitoring and guidance system implemented within the pesantren. Monitoring is conducted through attendance systems, participation records, and direct communication between mentors and santri. Rather than functioning as a form of strict control, monitoring serves as a means of encouraging responsibility and self-discipline. As explained by alumnus informant (A1): "If a santri does not attend an activity, I usually contact or remind them directly so that they become more disciplined."

The findings reveal that guidance is generally carried out through a persuasive and dialogic approach. Santri are encouraged to understand the purpose and value of educational activities rather than simply complying with institutional regulations. Through this process, discipline develops from internal awareness rather than external pressure.

According to Tobias Krettenauer, effective character education requires not only moral knowledge but also moral commitment and moral action. This means that students must understand why certain behaviors are important and be encouraged to practice them consistently. In the pesantren context, monitoring and guidance help bridge the gap between understanding values and implementing them in daily life.³⁴

Research conducted by Cecep Sobar Rochmat similarly found that continuous mentoring and supervision contribute significantly to the development of self-discipline and responsibility among santri.³⁵ In addition, Leslie S. Keiler reported that regular feedback and personal communication between mentors and students strengthen students' commitment to educational goals. These findings support the

³² Muhammad Zaironi and Sita Acetylena, "Strengthening Character Education in Pesantren Based Madrasahs: Curriculum Integration, Role Modeling, Institutional Culture, and Spiritual Mentoring," *RATIO DIVINA: Jurnal Studi Islam* 1, no. 1 (March 2026), hlm. 89, <https://doi.org/10.35897/ratioidivina.v1i1.2537>.

³³ Ilham Nopri Yadi, Zulkarnain Zulkarnain, and Suhiman Mastofa, "Religious Value Internalization through Youth Religious Activities: Strengthening Faith and Character Development in Community-Based Education," *Journal of Religious Studies* 1, no. 1 (October 2025), hlm. 19, <https://doi.org/10.64780/jors.v1i1.104>.

³⁴ *Moral and Character Education*, May 30, 2022, hlm. 69 <https://doi.org/10.4324/9781138609877-REE56-1>.

³⁵ Cecep Sobar Rochmat, Dina Rahayu Meylasari, and Nur Alya Yusra, "Transformational Leadership and Self-Discipline Strategies in Student Organizations," *Managere: Indonesian Journal of Educational Management* 7, no. 4 (November 2025), hlm. 420, <https://doi.org/10.52627/managere.v7i4.1228>.

present study, which demonstrates that monitoring functions not merely as supervision but as a process of character reinforcement.³⁶

3. The Conducive Learning Environment

The findings also indicate that a supportive educational environment contributes significantly to the internalization of character values. University student-santri described the pesantren as an environment that enables them to balance academic responsibilities, religious commitments, and personal development. One student informant (S2) stated: "One of the things that makes me comfortable studying at this pesantren is the quite affordable cost, so we can focus more on following university lectures and development activities."

The supportive environment is not limited to financial accessibility. It also includes positive social relationships, communal living, shared religious activities, and opportunities for collaboration among students. These conditions create a learning atmosphere that encourages personal growth and facilitates the development of character values.

Studies on pesantren education have reached similar conclusions. Md Atikur Rahman argues that the pesantren environment functions as a cultural system in which religious and social values are continuously practiced and reinforced.³⁷ Furthermore, research by Irit Sasson indicates that supportive educational environments strengthen students' motivation, adaptability, and social responsibility. In the context of Budi Mulia Student Pesantren, the learning environment serves as a space where discipline, independence, responsibility, and leadership are developed through everyday interaction and participation in communal activities.³⁸

Challenges in the Character Value Internalization Process

The process of internalizing character values within the *pesantren* environment does not always proceed easily and without obstacles. In practice, various challenges arise alongside the dynamics of *santri* life, particularly in student *pesantren* which have different characteristics compared to *pesantren* in general. University student-santri do not only live their lives in the *pesantren* but are also active in academic activities on campus which have diverse demands and schedules. This condition creates various

³⁶ Leslie S. Keiler et al., "The Role of Feedback in Teacher Mentoring: How Coaches, Peers, and Students Affect Teacher Change," *Mentoring & Tutoring: Partnership in Learning* 28, no. 2 (March 2020), hlm. 155, <https://doi.org/10.1080/13611267.2020.1749345>.

³⁷ Md Atikur Rahman, "The Significance Of Religious Values In Forming Sustainable Life And Economic Progress," *International Journal Of Scientific Interdisciplinary Research* 6, No. 1 (March 2025), hlm. 87, <https://doi.org/10.63125/ev1csz66>.

³⁸ Irit Sasson and Itamar Yehuda, "Redesigning the Learning Environment: Student Motivation and Personal Responsibility for Learning," *Current Psychology* 42, no. 35 (December 2023), hlm. 31262, <https://doi.org/10.1007/s12144-022-04140-5>.

challenges in the character-building process because *santri* must balance academic activities, organizational involvements, and development activities at the *pesantren*.³⁹

Based on observations and interviews conducted at Budi Mulia Student *Pesantren* Yogyakarta, several challenges were found that influence the process of character value internalization in university student-*santri*. These challenges relate to *santri* participation in religious activities, limitations of certain religious facilities in the *pesantren*, and differences in the academic activities of *santri* coming from various universities.

1. Challenges in Encouraging Santri to Participate in Mengaji Activities

One of the challenges identified in this study concerns maintaining consistent participation in the post-Isha and post-Fajr mengaji sessions. These activities constitute an important component of the *pesantren*'s character formation program because they provide opportunities for religious learning, spiritual reflection, and the cultivation of discipline through regular attendance. A university student-*santri* (S1) explained: "Sometimes we cannot attend the recitation because of college assignments or campus activities, but there are usually reminders so that we try our best to attend the activities."

The findings indicate that participation challenges are closely related to the dual responsibilities carried by university student-*santri*. Unlike students in conventional boarding schools, university student-*santri* must simultaneously fulfill academic obligations, organizational commitments, and *pesantren* activities. Consequently, conflicts between university schedules and *pesantren* programs occasionally affect attendance in religious learning activities.

However, this challenge should not be interpreted solely as a lack of commitment. Rather, it reflects the complexity of balancing multiple roles within the student-*pesantren* system. In many cases, students must develop time-management skills and prioritize responsibilities in order to remain engaged in both academic and religious activities. Therefore, the challenge of participation is closely linked to the process of developing discipline, independence, and self-regulation.

To address this issue, the *pesantren* employs persuasive strategies rather than punitive measures. Reminders, personal communication, and mentoring are used to encourage participation while acknowledging the diverse academic circumstances of the students. This approach allows character formation to occur through personal awareness and responsibility rather than through strict enforcement.

Previous studies have similarly found that participation in routine religious activities plays an important role in strengthening religious commitment and

³⁹ Ike Riskiyah And Muzammil Muzammil, "Internalisasi Nilai-Nilai Keislaman Dalam Pendidikan Pesantren Di Pondok Pesantren Nurul Qur'an Karanganyar Paiton Probolinggo," *EDISI* 2, No. 1 (June 2020), hlm. 31, <https://doi.org/10.36088/edisi.v2i1.780>.

discipline among santri.⁴⁰ However, in student pesantren settings, maintaining participation requires greater flexibility because students face varying academic schedules and responsibilities. Thus, the challenge lies not merely in ensuring attendance but in helping students integrate religious commitments with the demands of higher education.

2. Limitations of Centralized Religious Formation Facilities

Another challenge identified in this study relates to the implementation of centralized religious formation within the pesantren environment. Although Budi Mulia Student Pesantren Yogyakarta provides adequate facilities for daily worship and religious learning activities, Friday prayers are not conducted in the pesantren mosque. Consequently, university student-santri usually attend Friday prayers at nearby mosques outside the pesantren. A student informant (S1) explained: "For Friday prayers, we usually go to a mosque outside the pesantren because the mosque here is not used for Friday services."

At first glance, this situation may appear to be a limitation in the pesantren's religious facilities. However, the findings suggest that the challenge lies not in the absence of worship opportunities, since students continue to perform Friday prayers regularly, but rather in the limited opportunity for centralized religious formation within the pesantren environment. In many pesantren, Friday prayers serve not only as a worship activity but also as a medium for strengthening collective identity, delivering religious guidance, and reinforcing institutional values through sermons and communal interaction.

The findings indicate that when Friday prayers are conducted outside the pesantren, the process of religious formation becomes more decentralized because students participate in different congregations and religious environments. As a result, opportunities for pesantren-based collective religious guidance during Friday worship are relatively reduced. Nevertheless, this condition also creates opportunities for university student-santri to interact with broader Muslim communities and experience diverse forms of religious practice beyond the pesantren environment.

Previous studies have highlighted that mosques function not only as places of worship but also as centers of religious education, social interaction, and community development within pesantren life.⁴¹ Therefore, the issue identified in this study should be understood not as a deficiency in religious practice but as a challenge in maintaining centralized religious formation while simultaneously encouraging university student-santri to engage with wider society.

⁴⁰ Mauludin Mauludin, Marwazi Marwazi, and Muhammad Fadhil, "The Implementation of Moral Education in Strengthening Students' Discipline at Zuhijjah Islamic Boarding School," *International Journal of Islamic Education, Research and Multiculturalism (IJIERM)* 7, no. 3 (November 2025), hlm. 1495, <https://doi.org/10.47006/ijierm.v7i3.617>.

⁴¹ Imam Toriqor Rahmansyah, "Pesantren and Community Development," *Jurnal Syntax Transformation* 4, no. 11 (November 2023), hlm. 205, <https://doi.org/10.46799/jst.v4i11.860>.

3. Santri Participation in Congregational Worship Activities

Another challenge identified in this study concerns participation in congregational worship activities, particularly during Ramadan. Observation data revealed that not all university student-santri consistently perform Tarawih prayers at the *pesantren* mosque. Some students choose to attend Tarawih prayers at other mosques outside the *pesantren*. One student informant (S2) stated: "During the month of Ramadan, I sometimes perform Tarawih at a mosque outside the *pesantren* because I want to attend a specific lecture or experience a different atmosphere."

This finding reflects the unique characteristics of university student-santri, who possess greater autonomy in making decisions regarding religious activities. From one perspective, this situation may present a challenge for the *pesantren* in maintaining collective participation and strengthening communal worship traditions within the institution. Congregational worship has long been recognized as an important medium for fostering discipline, solidarity, and a sense of belonging among members of the *pesantren* community.

However, the findings also suggest a more positive interpretation. The decision to participate in Tarawih prayers outside the *pesantren* may indicate religious autonomy, spiritual exploration, and personal maturity. As university students, santri are encouraged to take responsibility for their own religious development and to engage actively with broader religious communities. Participation in different religious gatherings enables them to encounter diverse religious perspectives, expand social networks, and strengthen their ability to practice religious values independently.

Furthermore, several alumni explained that participation in religious activities outside the *pesantren* often involves broader social engagement, such as assisting community religious programs, serving as prayer leaders, delivering short religious talks, or contributing to local mosque activities. These experiences allow university student-santri to apply the values learned in the *pesantren* within real community settings.

Previous studies indicate that character formation in higher education contexts is closely related to opportunities for self-directed learning, social participation, and experiential practice.⁴² Therefore, participation in Tarawih prayers outside the *pesantren* should not be viewed solely as a weakness or a decline in institutional control. Rather, it may also reflect the development of independence, responsibility, religious maturity, and public engagement among university student-santri.

Implementation of Values in Academic and Social Life

The internalization of character values in the *pesantren* does not merely stop at the coaching process within the *pesantren* environment itself, but is also reflected in the

⁴² HyunKyung Lee and Carolyn Mori, "Reflective Practices and Self-Directed Learning Competencies in Second Language University Classes," *Asia Pacific Journal of Education* 41, no. 1 (January 2021), hlm. 151, <https://doi.org/10.1080/02188791.2020.1772196>.

daily life practices of the *santri* outside the *pesantren*. Character values that have been instilled through religious development activities, religious learning, and social interaction in the *pesantren* are expected to be applied in various aspects of the *santri*'s life, both in the academic environment on campus and in social life within society. The implementation of these values becomes an important indicator of the success of character education because internalized values will be reflected in an individual's real behavior across various life situations.

In the context of Budi Mulia Student *Pesantren* Yogyakarta, the implementation of character values can be observed in two main aspects: the implementation of character values in academic life on campus and the implementation of character values in social life within society.

1. Implementation of Character Values in Academic Life on Campus

Based on the observations and interviews conducted in this study, university student-santri strive to implement the character values acquired in the *pesantren* within their academic life on campus. One example is encouraging fellow students to perform congregational prayers when prayer time arrives. This practice reflects not only personal religious commitment but also a sense of responsibility toward creating a positive and religious academic environment. A university student-santri (S1) explained: "When the prayer time arrives, I usually invite my friends on campus to pray in congregation at the mosque. Although not everyone joins, at least I try to remind them."

The findings indicate that the implementation of character values on campus extends beyond individual religious practice. By reminding peers to pray and encouraging participation in religious activities, university student-santri demonstrate initiative, responsibility, and concern for others. These behaviors reflect the application of values that have been developed through daily religious habituation and social interaction within the *pesantren* environment.

Furthermore, such activities contribute to the development of leadership skills. Although the act of inviting friends to pray may appear simple, it requires confidence, communication ability, and the willingness to influence others positively. In this regard, university student-santri act as informal role models who encourage positive behavior among their peers. This finding supports Balraj Singh view that character education is reflected not only in personal morality but also in actions that influence and encourage others to practice positive values.⁴³ This finding is consistent with research by Siti Halimah, which shows that routine religious activities and *pesantren*

⁴³ Balraj Singh, "Character Education in the 21st Century," *Journal of Social Studies* 15, no. 1 (May 2019), hlm. 12, <https://doi.org/10.21831/jss.v15i1.25226>.

discipline contribute significantly to the development of responsibility and self-regulation among santri.⁴⁴

Therefore, the implementation of character values in academic life is reflected not only in religious commitment but also in communication skills, initiative, discipline, responsibility, and leadership potential. These findings demonstrate that the values internalized within the pesantren continue to influence students' behavior and interactions in the broader university environment. The findings also reinforce previous studies suggesting that pesantren-based character education contributes to the formation of socially responsible and leadership-oriented graduates.⁴⁵

2. Implementation of Character Values in Social Life within Society

In addition to academic life on campus, the character values acquired in the pesantren are also implemented by university student-santri in their social life within the community. Based on the research findings, several santri actively participate in religious and community activities such as teaching the Qur'an at Taman Pendidikan Al-Qur'an (TPA), delivering Friday sermons (khutbah), assisting religious programs, and joining community tadarus activities. A university student-santri (S3) stated: "In my neighborhood, I help teach at the TPA and sometimes participate in tadarus activities with the community."

These activities demonstrate that university student-santri do not merely function as learners within the pesantren but also contribute actively to society. Through teaching at TPA, participating in religious programs, and engaging in community activities, santri apply the religious and social values they have developed during their time in the pesantren. This finding is consistent with the view of Andrew Peterson, who argues that character education reaches its highest level when moral values are translated into concrete actions that benefit others.⁴⁶

Previous studies indicate that pesantren graduates often become community leaders because they possess religious knowledge, social awareness, and experience in organizing community activities. Purwanti explain that pesantren education contributes significantly to the formation of social responsibility and community engagement through religious and social service activities.⁴⁷ Likewise, M. Ali Syamsuddin Amin argue that continuous participation in communal activities

⁴⁴ Siti Halimah, Achmad Yusuf, and Khamdan Safiudin, "Pesantren Education Management: The Transformation of Religious Learning Culture in the Age of Disruption," *Nidhomul Haq: Jurnal Manajemen Pendidikan Islam* 9, no. 3 (November 2024), hlm. 666, <https://doi.org/10.31538/ndhq.v9i3.16>.

⁴⁵ Achmad Qusyairi Mahfudi and Moh Rifa'i, "Implementation of School Culture in Improving Religious Character in Islamic Boarding Schools," *Urwatul Wutsqo: Jurnal Studi Kependidikan Dan Keislaman* 14, no. 2 (June 2025), hlm. 509, <https://doi.org/10.54437/urwatulwutsqo.v14i2.2206>.

⁴⁶ Andrew Peterson, "Character Education, the Individual and the Political," *Journal of Moral Education* 49, no. 2 (April 2020), hlm. 157, <https://doi.org/10.1080/03057240.2019.1653270>.

⁴⁷ Purwanti Purwanti et al., "Dynamics of Pesantren Formation: The Origins of Pesantren and Institutional Growth," *Journal of Social Research* 2, no. 11 (October 2023), hlm. 4163, <https://doi.org/10.55324/josr.v2i11.1599>.

strengthens communication skills, empathy, and leadership competencies among santri.⁴⁸

Research on character education further shows that participation in social and religious activities contributes significantly to the development of leadership skills, communication competence, empathy, and civic responsibility.⁴⁹ Therefore, community engagement functions not only as an implementation of religious values but also as an important mechanism for leadership development.

The findings demonstrate that the internalization of character values at Budi Mulia Student Pesantren Yogyakarta extends beyond the pesantren environment and becomes visible in the social contributions made by university student-santri. Through teaching, community service, religious leadership, and public engagement, santri develop the capacity to become responsible individuals who are able to contribute positively to society. These experiences strengthen the argument that student pesantren education contributes not only to religious character formation but also to the development of leadership, communication skills, initiative, and civic responsibility. This conclusion supports previous studies emphasizing that pesantren-based character education plays an important role in preparing socially engaged and leadership-oriented graduates.⁵⁰

CONCLUSION

This study concludes that the internalization of character values among university student-santri at Budi Mulia Student Pesantren Yogyakarta occurs through an integrated process involving habituation, mentoring, monitoring, peer interaction, and social practice. The findings show four main character values that consistently emerge, namely discipline, independence, flexibility, and leadership formation. These values are developed through the ability of university student-santri to balance academic responsibilities, religious activities, organizational involvement, and daily life within a flexible student-pesantren system.

Furthermore, the study highlights that the flexibility of the student-pesantren system plays an important role in shaping students' self-regulation, adaptability, and responsibility. In addition, discipline and independence developed through daily practices contribute to leadership formation, which is reflected in communication skills, initiative, and social responsibility. Overall, the findings indicate that student-

⁴⁸ M. Ali Syamsuddin Amin, "The Role of Communications in Improving Community Participation in Development," *International Journal of Health Sciences* 6, no. S1 (2022), hlm. 4394, <https://doi.org/10.53730/ijhs.v6nS1.5888>.

⁴⁹ A. Tamilselvi, M. Sarppa Raje, and V. Shivani, "Participatory Learning – An Effective Strategy to Enhance Communicative Skills," *Journal of Engineering Education Transformations*, May 12, 2025, hlm. 321, <https://doi.org/10.16920/jeet/2025/v38is2/25037>.

⁵⁰ Siti Khasinah, "Strengthen the Community by Promoting Multilingualism and Cultural Diversity," *Jurnal Kolaborasi Akademika* 1, no. 2 (July 2024), hlm. 109 <https://doi.org/10.26811/v490yq53>.

pesantren education not only strengthens moral and religious character but also produces graduates who are disciplined, independent, adaptable, and capable of assuming leadership roles in academic and social life.

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