

Towards an Adaptive Student Management Model: Insights from Residential Islamic Education

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Abstract:

This study aims to analyze student management in Islamic boarding schools through a multisite study to obtain a comprehensive understanding of student management practices. A qualitative approach with a multisite study design was employed. Data were collected through in-depth interviews, participant observation, and document analysis, and were analyzed using cross-site analysis techniques. The findings reveal that student management is implemented through an integrated twenty-four-hour residential guidance system that emphasizes character development, discipline, strengthening religious practices, and a balanced integration of religious and formal education. Student management encompasses planning, orientation and adaptation, guidance, supervision, student services, administrative management, and continuous evaluation of student development, thereby supporting a holistic educational process. These findings demonstrate that student management extends beyond dormitory administration and functions as a comprehensive educational system that promotes students' academic, spiritual, and personal development. The study underscores the need to develop an adaptive, measurable, and value-based student management model to serve as a reference for strengthening student development systems in Islamic boarding schools across diverse educational contexts.

Keywords: *Student Management, Islamic Boarding Education, Student Development*

Abstrak:

Penelitian ini bertujuan untuk menganalisis manajemen peserta didik pada lembaga pendidikan berasrama Islam melalui pendekatan studi multisitus guna memperoleh pemahaman yang komprehensif mengenai pengelolaan peserta didik. Penelitian ini menggunakan pendekatan kualitatif dengan desain studi multisitus. Data dikumpulkan melalui wawancara mendalam, observasi partisipatif, dan studi dokumentasi, kemudian dianalisis menggunakan teknik analisis data lintas situs. Hasil penelitian menunjukkan bahwa manajemen peserta didik dilaksanakan secara terintegrasi dalam sistem pembinaan selama dua puluh empat jam yang menitikberatkan pada pembentukan akhlak, kedisiplinan, penguatan praktik keagamaan, serta keseimbangan antara pendidikan keagamaan dan pendidikan formal. Pengelolaan peserta didik mencakup perencanaan, orientasi dan adaptasi, pembinaan, pengawasan, pelayanan, administrasi, serta evaluasi perkembangan peserta didik secara berkelanjutan sehingga mendukung terciptanya proses pendidikan yang holistik. Implikasi penelitian ini menunjukkan pentingnya pengembangan model manajemen peserta didik yang adaptif, terukur, dan berbasis nilai sebagai acuan dalam memperkuat sistem pembinaan peserta didik pada lembaga pendidikan berasrama Islam di berbagai konteks.

Kata Kunci: *Manajemen Peserta Didik, Pendidikan Berasrama Islam, Pembinaan Peserta Didik*

INTRODUCTION

Education plays a fundamental role in shaping human resources and promoting sustainable social development. Beyond transmitting knowledge, education functions as a strategic instrument for developing character, cultivating moral values, and preparing individuals to respond to increasingly complex social, cultural, and technological challenges. Within the Indonesian educational landscape, Islamic boarding schools (pesantren/dayah) have long been recognized as indigenous institutions that integrate religious instruction with character formation through a residential educational system. Since their establishment, pesantren/dayah have emphasized the cultivation of etiquette (adab), religious commitment, discipline, and moral responsibility as the foundation of educational practice (Oyeniran et al., 2024; Tohet & Nuraini, 2026). Consequently, the contribution of pesantren extends beyond improving students' religious knowledge, encompassing the development of daily social behavior, self-discipline, and ethical awareness that become embedded through continuous interaction within the boarding environment (Khofsah, 2025; Shoha, 2026). This educational model has become increasingly important as contemporary society demands graduates who possess not only academic competence but also integrity, resilience, and strong moral character, making effective student management a crucial component of educational quality.

Despite its significant contribution to character education, boarding-school-based education currently faces increasingly complex managerial challenges (Rahman, 2026; Syafiih, 2025). The rapid growth in student enrolment, institutional expansion, and public expectations for educational quality have substantially increased the complexity of managing students within residential educational settings. Student management is no longer limited to administrative functions such as admissions and record-keeping. However, it must also ensure the effectiveness of twenty-four-hour supervision, character development, religious guidance, student welfare, health services, dormitory management, and academic support (Kusumawati, 2025, 2026). Without systematic management, these interconnected responsibilities may reduce the effectiveness of student development programs and create inconsistencies between institutional objectives and educational practices. Consequently, boarding school regulations, supervision mechanisms, and mentoring systems should operate as integrated educational management processes rather than isolated administrative activities. Previous studies have demonstrated that discipline can be effectively developed through systematic stages comprising socialization, implementation, mentoring, and continuous evaluation, thereby enabling students to internalize institutional values through habitual practice rather than external enforcement alone (Hikmah & Mudarris, 2026; Manshur, 2026). Therefore, strengthening student management has become an urgent institutional priority for improving educational effectiveness.

These challenges are particularly evident in contemporary integrated Islamic boarding schools, which combine traditional Islamic education with

formal schooling under a single management system. This educational integration creates a more complex institutional environment because administrators are simultaneously responsible for maintaining religious traditions while meeting formal educational standards. Student activities extend beyond classroom learning to encompass worship, dormitory life, extracurricular programs, social interaction, and character-building activities, all of which require continuous supervision throughout the day. Accordingly, the residential environment functions as an integrated ecosystem where discipline, religious practice, and social responsibility are cultivated through structured daily routines. Research indicates that student supervisors play strategic roles as institutional representatives who continuously monitor student behavior, implement disciplinary measures, provide counseling, and facilitate students' personal development through educational rather than punitive approaches.

Furthermore, the diversity of pesantren/dayah management systems demonstrates that some institutions continue to preserve traditional educational practices. In contrast, others have adopted modern organizational structures and formal educational administration to accommodate changing societal expectations. These developments illustrate the growing need for comprehensive student management models that integrate educational, administrative, and character-development functions within residential institutions (Adzimah, 2024; Mohlas, 2025).

Existing literature has extensively discussed various aspects of pesantren/dayah education, including character education, disciplinary systems, institutional transformation, and educational governance. Previous studies consistently confirm that boarding schools provide an effective environment for cultivating discipline, moral values, and religious commitment through continuous interaction between students and educators (Holidi, 2026; Ni'am, 2025). Other researchers have highlighted the effectiveness of structured disciplinary regulations in strengthening students' adherence to institutional norms through staged implementation, supervision, and evaluation (Albustomi, 2025; Lyhne et al., 2025). Meanwhile, studies concerning contemporary Islamic educational institutions emphasize that many pesantren have gradually adopted formal curriculum structures, administrative systems, and managerial practices in response to increasing public demand for educational quality. Nevertheless, existing studies generally examine these dimensions separately, focusing either on discipline, curriculum integration, leadership, or institutional governance. Consequently, limited attention has been devoted to understanding how student management operates as an integrated twenty-four-hour developmental system that simultaneously coordinates planning, adaptation, supervision, student services, administrative management, and holistic evaluation across different institutional settings.

Although previous studies have provided valuable insights into the implementation of discipline, character education, boarding school governance, and institutional transformation, important research gaps remain. Most existing research investigates student discipline, reward and punishment systems, curriculum integration, or organizational management as separate themes,

resulting in a fragmented understanding of student management in residential Islamic educational institutions. Consequently, limited empirical evidence exists on how various managerial functions, including planning, student admission, orientation and adaptation, mentoring, supervision, student services, administration, and evaluation, operate as an integrated twenty-four-hour system to support students' academic, spiritual, and personal development. Furthermore, comparative evidence across institutions remains limited, making it difficult to identify management patterns adaptable to different organizational contexts (Ilhamni et al., 2022; Sari & Adeoye, 2025). This gap is significant because integrated Islamic boarding schools are increasingly expected to maintain their traditional values while simultaneously responding to contemporary educational demands, institutional accountability, and growing student populations. Therefore, a comprehensive multisite investigation is required to explain how student management is implemented holistically within residential educational environments and to enrich the discourse on the management of Islamic education.

The novelty of this study lies in its attempt to conceptualize student management as an integrated developmental system rather than merely an administrative or disciplinary function. Unlike previous studies that predominantly emphasize individual aspects of boarding school management, this research examines the interrelationship among managerial planning, student adaptation, twenty-four-hour supervision, character development, religious guidance, student services, administrative management, and continuous evaluation within a multisite context. By analyzing these interconnected dimensions simultaneously, this study offers a more comprehensive perspective on how integrated Islamic boarding schools maintain educational quality while balancing religious traditions with formal academic requirements. The multisite design further enables the identification of both common management patterns and context-specific practices, thereby contributing to the development of a more adaptive and transferable framework for student management. Accordingly, this research advances the theoretical discussion of Islamic education management by positioning student management as a holistic institutional system that integrates educational values, organizational governance, and sustainable student development within residential education.

Based on the foregoing discussion, this study addresses the following research problem: how is student management implemented as an integrated twenty-four-hour guidance system in contemporary Islamic boarding schools, and how do managerial practices support students' academic achievement, religious development, discipline, and character formation? This study argues that effective student management extends beyond administrative activities and constitutes a comprehensive educational system integrating planning, adaptation, supervision, mentoring, student services, administration, and continuous evaluation into a unified developmental process. Such integration enables boarding schools to create learning environments that consistently reinforce institutional values while responding to contemporary educational challenges. Accordingly, this research is expected to contribute theoretically by enriching the literature on Islamic

education management through the development of a holistic student management framework and practically by providing evidence-based recommendations for boarding school administrators in strengthening governance, improving student development systems, and enhancing the quality of residential Islamic education in diverse institutional contexts.

RESEARCH METHODS

This study employed a qualitative approach, using a multisite case study design, to obtain a comprehensive understanding of student management practices in integrated Islamic boarding schools (Salmona & Kaczynski, 2024; Takona, 2024). The multisite design enabled the researcher to examine each institution as a complete case before conducting cross-site comparisons to identify similarities, differences, and patterns of student management. The selection of this design was based on the naturalistic paradigm, which positions the research setting as a natural context where social phenomena unfold and emphasizes the researcher as the primary instrument for data collection and interpretation. Through direct engagement with participants and the research context, the researcher explored the meanings underlying student management practices, including the implementation of regulations, guidance, student services, and problem-solving mechanisms in daily boarding school life. Furthermore, the multisite design follows the replication logic proposed by Yin, whereby each case serves as a theoretical replica expected to reveal both comparable and contrasting findings, thereby facilitating the development of broader conceptual explanations rather than statistical generalizations.

The research was conducted at two integrated Islamic boarding schools, purposively selected because they represent institutions that implement a residential education system integrating Islamic learning with formal education. Both sites demonstrate comparable institutional characteristics while exhibiting differences in managerial practices, supervision intensity, educational organization, and the balance between religious and formal learning, making them appropriate settings for multisite comparison. The selection of these locations also aligns with the principles of qualitative inquiry, which emphasize investigating phenomena within their natural social and cultural contexts. Data collected at both sites included information related to student management practices, particularly planning, student admission and orientation, student grouping, discipline development, specialized student services, boarding school administration and information systems, and the evaluation of students' learning outcomes within the integrated boarding school system.

Data were collected through multiple techniques to obtain rich, comprehensive, and trustworthy information regarding student management practices (Donkoh & Mensah, 2023; Fahmi, 2024). In qualitative research, data comprise various forms of information, facts, and realities relevant to the research focus, including words, actions, body language, facial expressions, written documents, photographs, and other visual evidence. Accordingly, this study employed in-depth interviews, participant observation, and document analysis as the primary data collection techniques. The primary sources of data were boarding

school leaders, administrators, supervisors, mentors, educational staff responsible for student services, and students, when necessary. At the same time, observations focused on daily managerial processes, supervision, guidance activities, and social interactions within the residential environment.

Data analysis was conducted continuously throughout the research process using the interactive analysis model developed by Matthew B. Miles, A. Michael Huberman, and Johnny Saldaña. The analysis began with data condensation, in which field notes, interview transcripts, observational records, and documentary evidence were selected, simplified, categorized, and organized according to the research focus. Subsequently, the condensed data were systematically presented through data display to facilitate pattern recognition, comparison between research sites, and interpretation of relationships among emerging categories.

RESULTS AND DISCUSSION

Results

Strategic Planning Models for Student Life in Dayah Institutions

Planning for student life at Dayah Nurul Arafah and Dayah Al Hijriy in North Aceh Regency is essentially an initial step that sets the direction of student development within the boarding school system. Planning is not merely understood as creating a daily activity schedule. However, it encompasses establishing educational goals, formulating rules and procedures, assigning mentor roles, and organizing basic student services to ensure that 24-hour life within the dayah environment proceeds in an orderly, safe, and conducive manner conducive to the development of proper conduct. In the context of an integrated dayah, student life planning also involves balancing religious and spiritual development with formal academic demands, making time management, activity rhythms, and monitoring protocols integral components of the development framework.

When compared, both Islamic boarding schools share a common goal in their planning orientation: to shape students of character, civility, and discipline in a 24-hour lifestyle. However, the difference lies in their planning and the instruments they emphasize. Dayah Nurul Arafah tends to feature a more formal, documented, and structured planning approach through a system of supervisors, task allocation, detailed schedules, and periodic evaluations. Dayah Al Hijriy places greater emphasis on culture-based mentoring planning: strengthening exemplary behavior, senior-junior relationships, and intensive supervision as the primary tools to ensure the mentoring program runs effectively.

Thus, student life planning at both dayahs can be understood as a strategic process that not only designs programs but also devises mentoring mechanisms aligned with the institution's character. Dayah Nurul Arafah demonstrates a tendency toward systematic-administrative student life management, whereas Dayah Al Hijriy tends toward cultural-communal student life management rooted in exemplary leadership. Both approaches are equally relevant in the context of integrated Islamic boarding schools in North Aceh, and comparing the two provides a strong foundation for analyzing an effective and adaptive student development planning model that balances spiritual guidance with the demands of formal education.

Based on a cross-comparison of boarding school planning, both Islamic boarding schools view planning as the foundation of a 24-hour educational program designed to foster etiquette, discipline, and order in the students' daily lives while maintaining a balance with formal religious education within the context of an integrated boarding school; however, they differ in their approach. Dayah Nurul Arafah places greater emphasis on a managerial-structural approach through detailed schedules, clear division of duties among supervisors, record-keeping mechanisms, and periodic evaluations as the basis for program improvement. At the same time, Dayah Al Hijriy emphasizes a cultural-communal approach through consistent habit formation, exemplary leadership, close supervision, and the strengthening of the roles of seniors and juniors as social controls in daily guidance; these differences reveal two distinct yet mutually reinforcing patterns in explaining the effectiveness of student development planning in integrated Islamic boarding schools in North Aceh.

Table 1. Cross-Site Synthesis of Student Management Practices in Integrated Islamic Boarding Schools

Student Management Component	Dayah Nurul Arafah	Dayah Al Hijriy	Cross-Site Synthesis
Student Planning	Emphasizes structured planning, formal regulations, detailed scheduling, clear supervisory roles, and systematic documentation.	Emphasizes cultural planning through habituation, role modelling, communal supervision, and institutional traditions.	Effective planning integrates managerial structures with a culture of continuous student development within the 24-hour boarding system.
Student Orientation	Orientation focuses on introducing regulations, activity schedules, supervision mechanisms, and institutional discipline.	Orientation prioritizes adaptation through habit formation, exemplary behaviour, and senior-junior mentoring.	Student orientation is most effective when combining institutional regulations with intensive mentoring and cultural adaptation.
Student Grouping	Student grouping is organized through formal dormitory units with clearly assigned supervisory responsibilities.	Student grouping strengthens communal interaction, peer mentoring, and social support among students.	Student grouping functions not only as room allocation but also as a developmental unit that facilitates supervision, adaptation, and character formation.
Overall Student Management Pattern	Predominantly managerial-structural.	Predominantly cultural-communal.	Both management patterns complement each other in strengthening discipline, religious values, academic readiness, and holistic student development within integrated Islamic boarding schools.

Table 1 summarizes the cross-site synthesis of student management practices identified in the two integrated Islamic boarding schools. Although each institution demonstrates different managerial emphases, the findings reveal complementary rather than contradictory approaches. Dayah Nurul Arafah predominantly adopts a managerial-structural model characterized by formal

planning, systematic supervision, and documented administrative procedures. In contrast, Dayah Al Hijriy emphasizes a cultural-communal model that relies on habituation, role modeling, and strong interpersonal relationships within the boarding community. Across both sites, planning, orientation, and student grouping function as integrated mechanisms that support students' adaptation, discipline, religious commitment, and character development. This synthesis indicates that effective student management in integrated Islamic boarding schools is achieved not by the dominance of either structural or cultural approaches, but by integrating them into a holistic twenty-four-hour residential education system that simultaneously promotes academic, spiritual, and personal development.

Student Orientation as an Adaptation Strategy

Orientation for students at integrated Islamic boarding schools in North Aceh Regency, at both Dayah Nurul Arafah and Dayah Al Hijriy, is considered a crucial initial phase that determines the success of student development within the 24-hour boarding system. Orientation is not merely a ceremonial activity for welcoming new students, but rather a process of introducing and instilling the fundamentals of boarding school culture, particularly etiquette, religious discipline, and adherence to rules, so that students can adapt to the fast-paced, structured, and self-disciplined rhythm of dormitory life. In this context, orientation serves as a "bridge" to the transition from home life to boarding school, which emphasizes punctuality, obedience, and the cultivation of Islamic behavior in all activities.

At Dayah Nurul Arafah, student orientation tends to follow a more managerial and structured approach. New students are guided to understand the boarding school rules, daily and weekly activity schedules, standards of cleanliness and neatness, patterns of congregational worship, and the supervision mechanisms implemented by the *musyrif*. Orientation is conducted to establish clarity from the outset regarding what is permitted and what is not, how activities are conducted, and who is responsible for mentoring and supervising. Therefore, orientation at Nurul Arafah appears to be a phase of system reinforcement: new students are not merely "introduced" to the environment. However, they are also quickly accustomed to the rhythm of activities through supervision and the enforcement of punctuality. This model enables orientation to serve as a tool to accelerate adaptation while simultaneously reducing the potential for violations that commonly occur during the early stages of boarding school life.

Meanwhile, student orientation at Dayah Al Hijriy places a stronger emphasis on the internalization of culture through habit formation and modeling. From the very beginning, new students are "immersed" in the dayah's daily rhythm, particularly regarding the discipline of communal worship and daily etiquette, with close supervision during key hours. Notably, the orientation process at Al Hijriy is reinforced by a cultural-communal mentoring mechanism, in which senior students guide, model, and discipline junior students. In this way, the adaptation of new students occurs through direct experience, the repetition of habits, and the social control of the student community, so that the values of the

dayah are more quickly ingrained as habits rather than merely as knowledge of rules.

Across both institutions, the orientation for new students is designed to ensure they can adapt to the 24-hour training regimen and understand the school's integrated identity, which combines religious and spiritual education with formal academic requirements. The difference lies in the emphasis of their strategies: Dayah Nurul Arafah places greater emphasis on a systemic orientation through the introduction of rules, schedules, and clear supervisory roles, while Dayah Al Hijriy places greater emphasis on a culture-based orientation through exemplary behavior, consistent habits, and the strengthening of senior-junior relationships. Thus, the orientation of students at both dayahs serves as the foundation for their development, but is implemented through two distinct approaches: a structural-administrative model at Nurul Arafah and a cultural-communal model at Al Hijriy, both of which are relevant for strengthening the adaptation of new students within the integrated dayah ecosystem.

Student Grouping in Dayah Institutions

At Dayah Nurul Arafah, students are typically grouped according to a managerial-structural model to support effective supervision and organized guidance. Students are placed in groups based on guidance and control needs, such as grade level, new student category, or dormitory unit, to facilitate monitoring by supervisors. This approach clarifies the guidance process because each group has a targeted coordination and supervision pathway, enabling the systematic enforcement of discipline, cleanliness, room order, and the organization of study activities. Grouping at Nurul Arafah also serves as a mechanism for managing adaptation, particularly for new students who require more intensive guidance, allowing the acclimatization process to be conducted in a more focused and phased manner.

Meanwhile, student grouping at Dayah Al Hijriy emphasizes a cultural-communal approach by positioning social relationships as a mentoring tool. Grouping is intended not only to facilitate dormitory administration but also to strengthen a mentoring model grounded in exemplary behavior through a senior-junior mechanism. In this context, junior students are placed in an environment that brings them close to senior students who serve as mentors, role models, and a living form of social control within the dormitory community. Through this system, the process of adapting to and internalizing values of etiquette and discipline occurs more rapidly, as new students learn directly from the daily practices of their seniors—whether in the orderliness of worship, the tidiness of the dormitories, or adherence to the daily schedule.

Grouping serves as a means of character development that operates collectively rather than solely through supervisors' instructions. Across both institutions, it can be affirmed that the grouping of students at both Islamic boarding schools is similarly aimed at strengthening the orderliness of student life, facilitating supervision, and ensuring the effectiveness of guidance within the 24-hour dormitory system, while maintaining the integrated rhythm of the boarding school that combines religious-spiritual guidance with formal academic demands.

However, there is a clear difference in emphasis: Dayah Nurul Arafah tends to emphasize grouping as a managerial tool to clarify the structure of guidance and the supervisor's control, whereas Dayah Al Hijriy emphasizes grouping as a cultural-communal tool by strengthening senior-junior relationships as a mechanism for daily guidance. Thus, the grouping of students at both dayahs demonstrates two distinct management models that are equally effective in supporting student development at the integrated dayahs in North Aceh.

Discussion

The findings demonstrate that planning for student life in integrated Islamic boarding schools is a strategic managerial process that extends beyond administrative scheduling and serves as the foundation for implementing twenty-four-hour student development. Although both institutions share the objective of integrating religious education, character formation, discipline, and formal academic learning, they employ different managerial emphases. One institution adopts a more managerial-structural approach through detailed planning, formal task distribution, systematic supervision, and documented administrative control. In contrast, the other relies more heavily on a cultural-communal approach characterized by habituation, role modeling, and close interpersonal relationships among students and supervisors. These findings are consistent with classical management theory, which positions planning as the primary managerial function guiding organizing, actuating, and controlling (Asni, 2025). Likewise, they reinforce Muhaimin's and Qomar's perspectives that Islamic education management should integrate institutional effectiveness with the broader objective of nurturing faithful, knowledgeable, and morally responsible individuals. The findings also support Surbakti's argument that integrated dayahs require systematic planning to harmonize religious traditions with formal educational management (Oyeniran et al., 2024; Ridlo & Yanti, 2023). However, this study extends previous research by demonstrating that effective planning is determined not merely by the existence of formal plans but also by the institution's capacity to integrate managerial structure with the boarding school's living culture. This result also confirms Dhofier's explanation that pesantren management is inseparable from traditions of exemplary behavior, respect, and communal relationships that shape students' daily experiences. Accordingly, these findings strengthen Bush's argument that educational management should integrate formal organizational structures with values, trust, and interpersonal relationships (Niedlich et al., 2021; Okoye, 2025). Theoretically, this study contributes to Islamic education management by positioning planning as an integrated interaction between structural governance and institutional culture rather than as a purely administrative activity. In practice, it suggests that boarding schools should develop measurable planning systems while preserving cultural practices that reinforce students' discipline, religious commitment, and character development.

The findings further reveal that student orientation serves as a comprehensive adaptation process through which new students internalize institutional values, rules, behavioral expectations, and religious practices during

their initial transition into boarding school life. Rather than merely serving as an introductory activity, orientation becomes a managerial-pedagogical strategy that integrates rule enforcement, intensive mentoring, habituation, social interaction, and role modeling within the residential environment. These findings corroborate previous studies emphasizing that pesantren education is designed not only to transmit knowledge but also to cultivate religious traditions, moral character, and disciplined habits through everyday life (Ahyani & Figueiredo, 2024; Ude, 2025). They are also consistent with Ali Imron's and Badrudin's conception of orientation as a structured process that prepares students mentally, socially, and emotionally to participate effectively in educational activities. From a management perspective, the results reinforce Muhaimin's and Winoto's arguments that orientation should be systematically designed, organized, implemented, and supervised to achieve institutional goals effectively.

Furthermore, the findings strengthen Erikson's developmental theory by showing that early guidance helps adolescents develop a positive identity within the boarding school community and reduces behavioral disorientation during the adaptation process (Ahinful et al., 2024; Martani, 2023). Similarly, Bandura's social learning theory is supported by evidence that students learn institutional norms primarily by observing supervisors, teachers, and senior students who serve as behavioral models. Compared with previous studies, this research demonstrates that orientation should be understood not simply as an institutional introduction but as the first stage of integrated student management that directly influences long-term discipline, adaptation, and character development. Therefore, the study contributes theoretically by expanding the concept of student orientation in Islamic boarding school management and, practically, by recommending orientation programs that integrate regulations, mentoring, social modeling, and continuous guidance from the outset of students' residential experiences.

The findings indicate that student grouping is a fundamental component of student management because it functions not merely as room allocation but as a mechanism for supervision, adaptation, character formation, and continuous guidance. Although both institutions organize students into manageable groups, they employ different organizational approaches. One institution emphasizes formal structures through clear supervisory responsibilities and documented procedures, while the other prioritizes communal relationships, peer interaction, and cultural values embedded in daily life. These findings support Winoto's view that organizing is a core management function for coordinating educational resources effectively. They are also consistent with Bush's formal, cultural, and collegial models, which emphasize that organizational effectiveness is shaped by both structures and shared values (Burhanuddin et al., 2024; Williamson, 2023).

Overall, the findings demonstrate that student management in integrated Islamic boarding schools should be understood as a holistic management system in which planning, orientation, grouping, supervision, guidance, and evaluation operate as interconnected processes rather than isolated administrative functions. Although the two institutions adopt different managerial approaches, both pursue the same objective of strengthening students' religious commitment, discipline, academic competence, and character development within a twenty-four-hour

residential environment. These findings are consistent with Bush's proposition that educational effectiveness depends not only on formal organizational structures but also on institutional culture, values, trust, and interpersonal relationships (He et al., 2024; Khoiroh et al., 2025). Similarly, they reinforce Muhaimin's and Qomar's perspectives that Islamic education management should integrate organizational effectiveness with Islamic educational values and institutional goals (Amanda et al., 2024; Gede & Huluka, 2023). Compared with previous studies that examined planning, orientation, discipline, or organizational culture separately, this study shows that these components function interactively within an integrated student development system. Therefore, effective student management depends on balancing structural and cultural dimensions within a unified educational ecosystem.

Theoretically, this study contributes to Islamic education management by proposing that student management in integrated Islamic boarding schools be conceptualized as a holistic developmental system that integrates managerial structures, institutional culture, social learning, and continuous character formation. This perspective extends existing management theories by demonstrating that effective student management emerges from the interaction of planning, organizing, mentoring, supervision, and evaluation with the cultural values embedded in students' daily lives. The multisite findings also enrich the literature by showing that different managerial configurations can achieve comparable educational outcomes while reflecting distinct institutional characteristics. In practice, the study offers guidance for boarding school leaders and policymakers on designing adaptive student management systems that integrate measurable administrative procedures with value-based educational practices. Strengthening orientation programs, structured supervision, senior student mentoring, integrated administrative systems, and holistic evaluation can improve the effectiveness of residential education. Accordingly, this research contributes both theoretically and practically by providing an evidence-based framework to strengthen student management and support sustainable educational quality in integrated Islamic boarding schools.

CONCLUSION

This study demonstrates that effective student management in integrated Islamic boarding schools is achieved by integrating structured managerial systems with value-based cultural practices throughout a twenty-four-hour residential education environment. The findings reveal that planning, orientation, and student grouping function as interconnected mechanisms that simultaneously strengthen discipline, religious commitment, character development, and academic readiness. This study advances Islamic education management by proposing a holistic student management framework that integrates structural and cultural dimensions in residential education. However, the findings are limited to two integrated Islamic boarding schools; therefore, future studies should examine broader institutional contexts and employ comparative or mixed-methods approaches to enhance the generalizability and refine student management models.

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