



INTEGRATIVE ISLAMIC BOARDING SCHOOL EDUCATION AND SANTRI RESILIENCE: A SEQUENTIAL EXPLANATORY STUDY OF THREE INSTITUTIONAL MODELS

Abdul Gani¹, Ferdinan²(✉), Siti Nabila³, Dea Rifki Oktaviani⁴

Universitas Muhammadiyah Makassar, South Sulawesi, Indonesia

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(✉)Correspondence to:

ferdinan@unismuh.ac.id

Abstract: This study examines how integrative pesantren education develops students' religiosity and resilience across three institutional models in Sorong Regency. A sequential explanatory mixed-method design combined survey data from 205 santri with interviews, non-participant observations, and institutional documents from Pondok Pesantren Modern Al-Guroba, Ma'had Bilal bin Rabbah, and Pondok Pesantren Nurul Yaqin. Pearson correlation and simple linear regression showed a positive association between religiosity and resilience ($r = .329$, $p < .001$; $F = 24.611$, $p < .001$), with religiosity explaining 10.8% of resilience variance. Qualitative findings identified four educational mechanisms: aqidah-based meaning making, worship habituation supporting emotional regulation, communal support, and moral discipline strengthening self-control. The three institutions generated distinctive pathways: structured discipline in the modern model, relational support in the residential model, and meaning-based spiritual endurance in the traditional-modern model. The study proposes a pesantren-based spiritual resilience model integrating Islamic values, educational culture, and psychological development. The findings support the transformation of pesantren into holistic institutions capable of forming religious, adaptive, and psychologically resilient generations.

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INTRODUCTION

Islamic education is increasingly required to address two demands that are often treated separately: the preservation of religious identity and the development of competencies needed to navigate rapid social change. Muslim adolescents encounter digital disruption, changing family structures, academic pressure, identity negotiation, and exposure to global cultural narratives. In this environment, religious education cannot be limited to the transmission of

doctrinal knowledge. It must also provide learners with ethical orientation, emotional stability, social competence, and the ability to respond constructively to adversity (LI, 2025; Silva et al., 2025). This concern is particularly relevant for pesantren, where formal learning, spiritual practice, communal living, and character formation are combined within a continuous educational environment. Contemporary studies therefore describe pesantren not merely as places for learning classical Islamic texts, but as institutions capable of integrating spiritual, academic, social, and psychological development (Hawking et al., 2025).

The integrative character of pesantren makes it highly relevant to the focus of contemporary Islamic education. Learning in a pesantren is not confined to scheduled lessons. The curriculum is extended through congregational worship, Qur'an recitation, language practice, peer interaction, dormitory discipline, service duties, leadership activities, and direct modelling by kiai, teachers, and caregivers (Yalcinkaya, 2025). These practices create a hidden curriculum through which values are repeatedly enacted until they become part of students' dispositions. Research on pesantren-based character education consistently shows that habituation, exemplary conduct, structured routines, and a value-centred institutional culture contribute to discipline, responsibility, independence, and religious character (Worschech, 2025). In this sense, pesantren represent an interdisciplinary model that brings Islamic pedagogy into dialogue with character education, social learning, and adolescent development.

Two outcomes are especially important in assessing this integrative educational process: religiosity and resilience. Religiosity refers to the internalisation of religious belief, practice, experience, and moral commitment. In the pesantren context, religiosity appears in the conviction that religious teachings are meaningful, consistency in worship, sensitivity to spiritual experience, respect for teachers and peers, and the application of Islamic ethics in daily conduct. Religious character is strengthened when learning moves beyond cognition and is reinforced affectively and behaviourally through repeated practice and supportive relationships (Silva et al., 2025). Religiosity therefore functions not only as a set of beliefs but also as an interpretive framework that helps students understand themselves, other people, and the difficulties they encounter.

Resilience, meanwhile, is the capacity to maintain or recover adaptive functioning when facing stress, change, failure, or adversity. Santri experience forms of pressure that differ from those of students in day schools. They live away from their families, adapt to collective rules, manage dense schedules, complete academic and memorisation targets, negotiate peer relationships, and learn to meet personal needs with limited dependence on parents (Cecchi et al., 2024; Vazquez-Marin et al., 2025). These experiences can become risk factors when support is weak, but they can also function as developmental opportunities when accompanied by mentoring, meaningful routines, and social belonging. Studies of santri show that social support, self-regulation, religious coping, trust in God, and positive institutional climates are associated with adjustment, well-being, and resilience (Warshawsky, 2023).

The relationship between religiosity and resilience has been increasingly discussed in psychology and religious education. Religious commitment can provide meaning, hope, emotional regulation, perceived support from God, and moral guidance during difficult circumstances. Religious and spiritual coping have been associated with psychological well-being, life satisfaction, and the capacity to withstand stress. In Islamic education, values such as *sabr*, *tawakkul*, *ikhlas*, *ridha*, and *qana'ah* can support adaptive responses when they are taught as active ethical orientations rather than as passive acceptance. *Tawakkul*, for example, combines responsible effort with trust in God, while *sabr* involves disciplined persistence and emotional restraint. Research on Islamic learning has shown that the explicit integration of such values can strengthen students' ability to manage academic, social, and family-related pressures (LI, 2025; Mirabella et al., 2025).

Despite these developments, three gaps remain. First, many studies treat religiosity and resilience primarily as psychological variables measured through correlations, while paying limited attention to the educational processes through which religiosity is formed. Such studies can show that variables are related, but they do not adequately explain how institutional culture, curriculum, worship routines, role modelling, peer interaction, and discipline transform religious values into psychological resources. Second, research frequently focuses on one *pesantren* and therefore cannot clarify how different institutional models produce distinct pathways of religious and resilient development. Modern *pesantren*, intensive boarding schools, and traditional-modern institutions may share Islamic goals while using different pedagogical structures. Third, studies of resilience in *pesantren* often emphasise individual coping or social support without integrating these findings into a broader model of Islamic education that connects theological meaning, emotional regulation, moral formation, and social learning.

Sorong Regency provides a significant context for addressing these gaps. Located in eastern Indonesia, Sorong is characterised by ethnic, cultural, religious, and socio-economic diversity. *Pesantren* in this context must protect and develop Islamic identity while preparing students to interact constructively within a plural society and to face geographical, economic, and technological challenges. The three institutions examined in this study represent different responses to these demands. *Pondok Pesantren Modern Al-Guroba* applies a structured modern system with integrated formal and religious curricula. *Ma'had Bilal bin Rabbah* centres its educational process on intensive residential mentoring and close relations between *santri* and caregivers. *Pondok Pesantren Nurul Yaqin* combines classical religious learning with formal modern education. The variation among these institutions offers an opportunity to understand how different configurations of curriculum, dormitory life, authority, and social support shape students' religiosity and resilience.

The present study is aligned with the transformation agenda of integrative Islamic education because it examines *pesantren* as a mediating educational system. It argues that religiosity is not an isolated personal attribute that appears spontaneously. Rather, it is constructed through a systematic interaction of *aqidah*

learning, worship habituation, exemplary behaviour, disciplined routines, social relationships, and reflection on experience. Once internalised, religiosity can become a source of resilience through several pathways: cognitively by providing meaning, emotionally by creating calmness and hope, socially by strengthening belonging and support, and morally by developing self-control and responsibility. This perspective connects Islamic educational principles with contemporary psychological understanding without reducing one to the other.

Accordingly, this study aimed to analyse how three types of pesantren in Sorong develop students' religiosity, to examine the statistical contribution of religiosity to resilience, and to explain the educational mechanisms that connect both outcomes. The study addressed the following questions: How do the three pesantren organise religious formation? To what extent is religiosity associated with students' resilience? How do curriculum, habituation, role modelling, discipline, and social support explain the statistical relationship? The quantitative hypothesis proposed that religiosity would be positively associated with resilience. The qualitative phase was designed to explain the institutional and experiential processes underlying that relationship. The study's novelty lies in proposing pesantren-based spiritual resilience as an integrative model in which the educational system, internalised religiosity, and psychological resilience are linked through identifiable pedagogical mechanisms.

RESEARCH METHOD

This research employed a sequential explanatory mixed-method design. The design began with a quantitative phase to identify the relationship and predictive contribution of religiosity to resilience, followed by a qualitative phase intended to explain how the relationship was produced through the educational life of pesantren. The design was selected because the research problem required both numerical evidence and contextual interpretation. Statistical analysis could indicate whether religiosity and resilience were associated, while interviews and observations were necessary to reveal the institutional routines, meanings, relationships, and experiences behind the association.

The study was conducted from March to May 2025 in three Islamic boarding institutions in Sorong Regency, Southwest Papua: Pondok Pesantren Modern Al-Guroba, Ma'had Bilal bin Rabbah, and Pondok Pesantren Nurul Yaqin. The sites were selected because they represented three educational typologies. Al-Guroba represented a modern pesantren with structured management and integrated formal-religious curricula; Ma'had Bilal bin Rabbah represented a residential boarding model in which intensive daily mentoring formed the centre of education; and Nurul Yaqin represented a traditional-modern combination that maintained classical Islamic learning while operating formal schooling. The contrast among the sites supported comparative interpretation of how institutional design influenced religious and resilient development.

The final quantitative dataset comprised 205 santri from a population of 367. The participants included 81 santri from Al-Guroba, 72 from Nurul Yaqin, and 52 from Ma'had Bilal bin Rabbah. There were 77 male students (37.6%) and 128

female students (62.4%). Most participants were enrolled at junior secondary level (130; 63.4%), while 75 (36.6%) were at senior secondary level. Participants ranged from 13 to 19 years of age. First-year junior and senior secondary students were excluded because they were still in the initial stage of adapting to residential life; the included participants had therefore experienced the institutional culture long enough for patterns of religiosity and resilience to be meaningfully assessed.

Religiosity was measured using a modified Muslim Religiosity Scale based on three dimensions: religious belief, religious practice, and religious experience. The instrument contained 13 items: four belief items, five practice items, and four experience items. Resilience was measured using the 25-item Connor-Davidson Resilience Scale (CD-RISC), covering personal competence and tenacity, trust in one's instincts and tolerance of stress, positive acceptance of change and secure relationships, perceived control, and spiritual influence (Connor & Davidson, 2003). Responses were recorded using Likert-type categories. The quantitative analysis included descriptive statistics, a Kolmogorov-Smirnov residual normality test, a linearity test, Pearson correlation, and simple linear regression using SPSS.

The qualitative phase involved purposively selected pesantren leaders and dormitory caregivers (musyrif and musyrifah) who were directly responsible for students' education and daily supervision. Semi-structured interviews explored aqidah formation, worship routines, moral education, role modelling, discipline, emotional mentoring, student adaptation, family cooperation, and institutional challenges (Farman et al., 2025). Non-participant observations focused on congregational worship, study schedules, student duties, peer interaction, leadership activities, dormitory order, and the ways students responded to difficulty. Institutional documents, including profiles, schedules, programme descriptions, and organisational records, were used to support the interpretation.

Qualitative data were analysed through data condensation, thematic organisation, data display, and conclusion drawing. Themes were compared across the three pesantren to identify common mechanisms and model-specific patterns. Credibility was strengthened through source triangulation between leaders and caregivers and technique triangulation among interviews, observations, and documentation. Integration occurred after both phases through a joint-display strategy: quantitative findings were placed alongside qualitative explanations to determine how aqidah, worship, social relationships, and discipline accounted for the observed statistical association (Zhou et al., 2023).

RESULT AND DISCUSSION

Result

Institutional and participant characteristics

The three pesantren shared a commitment to Islamic character formation but organised education differently. Al-Guroba used formal structures, a dense programme, explicit organisational responsibilities, and integrated curricula to produce discipline and academic-spiritual accountability. Ma'had Bilal bin Rabbah relied more strongly on close residential relations, direct observation by

caregivers, and individual mentoring. Nurul Yaqin combined the study of classical Islamic texts with formal schooling, giving its programme a strong emphasis on adab, depth of religious meaning, and adaptation between tradition and modernity. These institutional differences became important in interpreting the forms of resilience developed at each site.

The 205 participants reflected the adolescent population of the three institutions. Female students formed the majority, and most participants were at junior secondary level. The age distribution was concentrated between 14 and 17 years, a developmental period in which identity, emotional regulation, peer belonging, and moral commitment are particularly salient. The sample distribution also mirrored institutional scale: Al-Guroba contributed the largest group, followed by Nurul Yaqin and Ma'had Bilal bin Rabbah.

Table 1. Distribution of Quantitative Participants

Category	Group	n	%
Sex	Male	77	37.6
Sex	Female	128	62.4
Level	Junior secondary	130	63.4
Level	Senior secondary	75	36.6
Institution	Al-Guroba	81	39.5
Institution	Nurul Yaqin	72	35.1
Institution	Ma'had Bilal bin Rabbah	52	25.4

Quantitative relationship between religiosity and resilience

The regression assumptions were satisfied. The Kolmogorov-Smirnov test produced a significance value of .200, indicating normally distributed residuals. The linearity test produced $F = 24.471$, $p < .001$, confirming a linear relationship between religiosity and resilience. Pearson correlation showed a positive and statistically significant association ($r = .329$, $p < .001$). The coefficient indicates that students with higher religiosity scores tended to report higher resilience, although the strength of the association was modest.

Simple linear regression confirmed that religiosity significantly predicted resilience, $F = 24.611$, $p < .001$. The model produced $R^2 = .108$, meaning that religiosity accounted for 10.8% of the variance in resilience. The remaining 89.2% was associated with factors not included in the model, potentially including family background, social support, emotional intelligence, prior adversity, personality, economic conditions, institutional climate, and the quality of mentoring. Therefore, the result should not be interpreted as proof that religiosity is the sole or dominant cause of resilience. Rather, it establishes religiosity as one meaningful educational and psychological resource within a broader resilience ecology.

Table 2. Statistical Relationship between Religiosity and Resilience

Analysis	Statistic	p value	Interpretation
Residual normality	K-S = .200	>.05	Normal
Linearity	$F = 24.471$	<.001	Linear relationship

Pearson correlation	$r = .329$	$<.001$	Positive association
Simple regression	$F = 24.611$	$<.001$	Significant model
Coefficient of determination	$R^2 = .108$	-	10.8% variance explained

Religious formation through aqidah, worship, and moral practice

The qualitative findings showed that aqidah served as the foundational layer of religious formation in all three pesantren. At Al-Guroba, leaders described every activity from waking to sleeping as part of an integrated educational process. Aqidah was taught in formal lessons but reinforced through the interpretation of rules, worship, targets, service, and exemplary behaviour. At Nurul Yaqin, aqidah formation was closely connected to the study of classical texts in tawhid, fiqh, hadith, and Islamic history. At Ma'had Bilal bin Rabbah, evening studies in aqidah, fiqh, tafsir, hadith, and Al-Islam Kemuhammadiyah were combined with continuous guidance in daily life. Across the three sites, belief was not treated merely as information to be memorised. It functioned as a worldview through which students were encouraged to understand obligation, difficulty, responsibility, and future purpose.

Worship habituation was the second major process. Congregational prayer, Qur'an recitation, remembrance, halaqah, fasting, and memorisation were organised as repeated collective practices. Caregivers observed that some students initially performed worship because of rules and supervision. With time, however, externally regulated behaviour began to develop into personal need and spiritual comfort. One caregiver explained that students who were initially reluctant gradually became accustomed to the routine and later felt that they needed it. Parents' reports also indicated that habits developed in the pesantren, such as waking for dawn prayer, managing personal tasks, and completing worship independently, were carried into the home during holidays.

Religious formation also appeared in moral-social conduct. Students were trained to respect teachers, cooperate with peers, use appropriate language, complete communal duties, and accept corrective consequences. At Al-Guroba, language discipline, room leadership, cleaning, kitchen service, and gate duty were treated as educational activities rather than merely operational tasks. At Nurul Yaqin, adab and politeness remained central, while musyawarah was used to resolve interpersonal problems. At Ma'had Bilal bin Rabbah, close supervision enabled caregivers to identify changes in behaviour and respond through personal conversation. These practices connected worship with social ethics, ensuring that religiosity involved both relations with God and responsible conduct toward others.

"The cultivation of aqidah is the main foundation of education because it determines students' behaviour. From the moment they wake until they sleep again, everything is part of formation" (Director of Al-Guroba).

Resilience formation through responsibility, adaptation, and support

Resilience was developed through the demands and supports embedded in residential life. Personal competence emerged when students were required to

solve problems, manage clothing and belongings, organise time, meet memorisation targets, and take responsibility for communal tasks. Older students were more likely to seek solutions independently before consulting caregivers, whereas younger students more often reported difficulties immediately. This developmental difference indicates that resilience was not a fixed trait but a capacity strengthened through guided practice.

Self-confidence was strengthened through public speaking, student organisations, room leadership, and opportunities to express problems in personal dialogue or collective deliberation. Activities such as muhadharah gradually reduced fear of public performance. Motivational sayings, short reflections before the end of lessons, and visible ethical messages around the campus were used to reinforce effort and perseverance. At Al-Guroba, the student organisation provided real responsibility in administration and service, while at Nurul Yaqin students practised speaking and deliberation. At Ma'had Bilal bin Rabbah, confidence was often developed through individual encouragement and close mentoring.

Positive acceptance of change was visible in students' transition from homesickness, complaint, fear, or resistance toward greater acceptance of residential routines. Caregivers reported that students arrived with diverse family cultures and motivations. Some initially interpreted pesantren placement as rejection by their families or felt overwhelmed by dense schedules. Continuous mentoring, peer modelling, and successful participation gradually changed these perceptions. The environment normalised adaptive behaviour: when peers woke for prayer, completed duties, and persisted with learning, new students were encouraged to follow.

Emotional control was cultivated through Islamic values and relational guidance. Students were repeatedly taught sabr, sincerity, simplicity, brotherhood, and responsible freedom. When conflict or distress emerged, caregivers observed behaviour, invited students into informal conversation, identified the problem, and helped them consider solutions. Prayer and Qur'an recitation were also used by students as strategies for calming themselves. These findings show that spiritual practice and social support operated together: religious meaning offered internal regulation, while caregivers and peers provided external protection.

Distinctive pathways across the three pesantren models

Table 3. Comparative Educational Patterns across the Three Pesantren

Dimension	Al-Guroba	Ma'had Bilal bin Rabbah	Nurul Yaqin
Institutional type	Modern pesantren	Intensive residential boarding model	Traditional-modern combination
Educational structure	Integrated and formal religious curricula;	Dormitory-centred formation; close daily mentoring	Classical text learning combined

	structured management		with formal schooling
Dominant religious pathway	Programmed worship and rule-based habituation	Role modelling and daily relational practice	Depth of meaning, adab, and classical scholarship
Dominant resilience pathway	Discipline, responsibility, organisation, control	Emotional support, belonging, personal adaptation	Spiritual meaning, patience, flexibility between tradition and modernity
Main strength	Systematic and adaptive structure	Intensive character mentoring	Depth of religious understanding
Main vulnerability	Relationships may become formal	Quality depends heavily on caregivers	Balancing tradition and modern educational demands

The comparison indicates that the institutions did not produce resilience through an identical mechanism. Al-Guroba's structured system primarily developed resilience through discipline, responsibility, and organisational participation. Ma'had Bilal bin Rabbah developed resilience through relational proximity, emotional support, and personalised guidance. Nurul Yaqin developed resilience through religious depth, adab, and meaning-making rooted in tradition while still requiring adaptation to formal education. The models therefore represent complementary pathways rather than a hierarchy of effectiveness.

Supporting and constraining conditions

The effectiveness of the educational processes depended on several supporting conditions. The most consistently mentioned factor was the quality of human resources. Leaders emphasised that teachers and caregivers were selected for competence in Qur'an learning, Arabic, Islamic studies, memorisation, and residential guidance. A safe and orderly physical environment also supported learning by reducing distraction and enabling predictable routines. Exemplary conduct was especially influential because students observed caregivers outside formal lessons. Cooperation with parents, monthly meetings, religious gatherings, and home-monitoring forms helped maintain continuity between the institution and family. These factors show that integrative education requires alignment between curriculum, adult behaviour, institutional organisation, and the wider support system.

The process was also constrained by diverse family backgrounds, unequal motivation, limited parental control during holidays, negative public assumptions about strict pesantren education, inconsistency among educators, and the pressures of global digital culture. Students entered the institutions with different habits, emotional readiness, and reasons for enrolment. Some adapted quickly, while others required prolonged personal mentoring. The institutions responded through gradual individual approaches, informal conversation, musyawarah, communication with parents, and repeated clarification of pesantren values. These findings reinforce the interpretation that resilience cannot be produced

through uniform discipline alone. Students need differentiated support, transparent educational purposes, and a culture in which correction is combined with dignity, explanation, and opportunities to improve.

Integrated mixed-method findings

Table 4. Joint Display of Quantitative and Qualitative Findings

Quantitative finding	Qualitative explanation	Educational mechanism	Integrated interpretation
Religiosity and resilience were positively correlated ($r = .329$).	Students used aqidah, prayer, Qur'an recitation, and Islamic values to interpret and manage difficulties.	Meaning making and emotional regulation.	Internalised religiosity functions as a psychological resource, but its effect is moderate.
Religiosity significantly predicted resilience ($F = 24.611$, $p < .001$).	Worship habituation, moral discipline, role modelling, and social support were continuously reinforced.	Repeated practice within a total educational environment.	The relationship is produced pedagogically through institutional culture, not only individually.
$R^2 = .108$; most variance remained unexplained.	Family background, caregiver quality, peer relations, motivation, and institutional differences also shaped resilience.	Multi-factor resilience ecology.	Religiosity is one contributor within a broader network of personal and contextual factors.
All three sites pursued religious and resilient development.	Each pesantren used a distinct pathway: structure, relationships, or traditional meaning.	Context-sensitive institutional design.	Integrative Islamic education can take multiple forms while retaining common spiritual aims.

Discussion

The quantitative findings indicate that religiosity has a positive and statistically significant relationship with students' resilience, although its explanatory power remains moderate ($R^2 = .108$). This result suggests that religiosity should not be understood as the sole predictor of resilience but rather as one of several important protective resources that help students respond positively to academic, social, and personal challenges (Nijhuis, 2021; Usman et al., 2024; Mirabella et al., 2025). In the pesantren context, religious beliefs provide a framework through which students interpret difficulties as opportunities for spiritual growth, patience, and self-improvement. Such meaning-making

processes strengthen emotional regulation and adaptive coping, supporting previous studies which argue that religiosity enhances resilience by fostering hope, optimism, and psychological well-being (Gillani & Khan, 2025; Hanapi et al., 2025; Vazquez-Marin et al., 2025). Therefore, the statistical relationship identified in this study reflects not only individual faith but also the educational environment that continuously nurtures religious values.

The qualitative findings explain why religiosity contributes to resilience by demonstrating that religious formation is implemented through an integrated educational process involving *aqidah*, worship habituation, and moral practice. Across the three *pesantren*, religious education was not limited to classroom instruction but became embedded in students' daily routines through congregational prayer, Qur'an recitation, discipline, role modelling, and continuous supervision (Warshawsky, 2023; Worschech, 2025). These repetitive practices gradually transformed externally regulated behaviour into internally motivated habits, allowing students to develop greater emotional stability and personal responsibility. This finding supports Semenova (2022), who argue that individual development results from continuous interactions between individuals and their educational environments, while Solans (2025) emphasizes that resilience grows through ordinary adaptive systems sustained by supportive institutions and social relationships.

Another important finding concerns the different educational pathways adopted by each *pesantren* in cultivating resilience. Al-Guroba emphasized structured discipline, organisational participation, and responsibility, whereas Ma'had Bilal bin Rabbah relied primarily on close interpersonal mentoring and emotional support. Meanwhile, Nurul Yaqin developed resilience through the internalisation of religious meaning, *adab*, and classical Islamic scholarship integrated with formal education. These differences demonstrate that resilience is not produced through a single pedagogical model but through educational approaches that reflect each institution's philosophy and culture. This finding is consistent with social-ecological perspective, which views resilience as a context-dependent process emerging from interactions between individuals, institutions, and their surrounding social environments rather than from individual characteristics alone.

The study also reveals that the effectiveness of resilience formation depends on several supporting educational conditions. Competent caregivers, exemplary leadership, structured institutional management, parental collaboration, and a safe boarding environment collectively reinforce students' religious and psychological development (Sexson & Wilson, 2021; Immanuel & Nithish Suriya, 2024). Conversely, differences in family background, students' motivation, adaptation difficulties, inconsistent educational practices, and challenges posed by the digital era may weaken the effectiveness of resilience development. These findings indicate that resilience cannot be established solely through discipline or religious instruction but requires an integrated educational ecosystem that combines spiritual guidance, emotional support, and consistent mentoring (Kuzmin et al., 2025). Such findings reinforce ecological perspectives that

resilience emerges from interactions among multiple protective systems operating simultaneously within students' lives.

The integration of quantitative and qualitative findings further demonstrates that religiosity functions as an educational mechanism rather than merely an individual characteristic. The statistical relationship between religiosity and resilience becomes meaningful because it is supported by institutional culture, repeated religious practices, positive peer interaction, and continuous mentoring. Consequently, resilience develops through a combination of internal spiritual resources and external educational experiences (Cecchi et al., 2024; Weret et al., 2025). This integrated interpretation strengthens previous arguments that Islamic boarding schools contribute to character development by creating educational environments where religious values are consistently translated into daily behaviour, emotional regulation, and responsible social interaction. Therefore, strengthening religiosity should always be accompanied by efforts to improve educational quality, institutional culture, and mentoring systems to maximise resilience development among students.

Overall, this study contributes to the understanding that resilience in pesantren is best interpreted through a multidimensional educational perspective. Rather than being generated solely by individual religiosity, resilience emerges from the interaction between spiritual values, institutional culture, educational practices, interpersonal relationships, and contextual support systems (Nkansah & Ikbal, 2024; Usman et al., 2024). The mixed-method findings therefore provide stronger empirical evidence than either quantitative or qualitative approaches alone, showing that Islamic education promotes resilience through diverse yet complementary educational pathways (Yalcinkaya, 2025). These findings offer practical implications for pesantren administrators and educators by highlighting the importance of integrating religious formation, structured educational management, supportive mentoring, and collaborative partnerships with families to foster students' holistic development and long-term psychological resilience.

CONCLUSION

This study demonstrates that integrative pesantren education contributes to the development of religiosity and resilience by connecting Islamic knowledge with lived educational practice. Across three pesantren models in Sorong, religious formation occurred through aqidah learning, worship habituation, moral discipline, exemplary conduct, communal responsibility, and continuous mentoring. Religiosity was positively associated with resilience ($r = .329$, $p < .001$) and explained 10.8% of its variance, indicating a meaningful but limited contribution. The qualitative findings explain the association through four mechanisms: aqidah gives students a framework for meaning, worship supports emotional regulation, communal life provides social support, and moral discipline strengthens self-control. The three institutional models generated different pathways: structured resilience in the modern pesantren, relational resilience in the intensive boarding model, and meaning-based spiritual resilience in the traditional-modern model. Practically, it recommends contextual aqidah

education, reflective worship programmes, graduated student responsibility, psychologically informed caregiver training, and sustained family collaboration. The study is limited by its cross-sectional design, reliance on self-report, and concentration on three institutions in one region.

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