



BETWEEN TRADITION AND MODERNITY: THE RELEVANCE OF BOARDING SCHOOL VALUES IN FORMING STUDENTS' OBEDIENT BEHAVIOR

Azizeh Mukarromah¹, Umar Manshur², Imron Nur Syafaat³,

^{1,2}Universitas Nurul Jadid Probolinggo, Indonesia

³Institut Agama Islam Syarifuddin, Indonesia

Email: azizahmukarromah30@gmail.com¹, umarmanshur@gmail.com²,
imronns@gmail.com³.

Abstract:

This study aims to explore the role of pesantren culture in shaping the obedient behavior of santri at Pondok Pesantren Al Maliki 2. The method used in this study is qualitative with a case study approach. Data collection was conducted through observation, in-depth interviews, and documentation. The results show that the pesantren culture, which includes the practice of religious rituals, discipline, responsibility, and social values, has a significant influence on the formation of obedient behavior among the santri. Santri who are accustomed to a religious and orderly environment exhibit stronger obedience both in the context of religious activities and in daily life. These findings underscore the importance of the pesantren's role in shaping santri with good character and morality. The implications of this study highlight the need for pesantren to continuously strengthen the culture of obedience through ongoing supervision and guidance to ensure that pesantren values are upheld by santri, both within and outside the pesantren environment.

Keywords: *Pesantren Culture, Obedient Behavior, Santri.*

INTRODUCTION

Until now, pesantren have been the choice of people in educating their children. (Hariawan, 2020). The presence of the pesantren is believed to be a place of faithfulness as well as a place for moral association and various noble values as taught in Islam (Zaenurrosyid, 2017). The position of the pesantren in the world of Islamic education is of paramount importance when referring to the objectives of national education in Act No. 20 of 2003. Pesantren are able to maintain their existence and develop as society changes (Silfiyasari & Zhafi, 2020) and become the main reference because pesantren has an educational orientation of character and morals for their sisters (Fahham, 2020).

Pesantren has a culture that is carried out jointly by the centurions to create a religious atmosphere and environment (Arpinal et al., 2023). Every movement of the citizens of pesantren is directed at the formation of the behavior that the rahmatan lil alamin. (Zaenurrosyid, 2017) The culture of pesantren an important role in activating a religious atmosphere and shaping an attitude of obedience to religion through the internalization of values in it. (Nasihin, 2017) This is so that the life in the pesantren is fine, peaceful, beautiful, and jointly sharing knowledge in the execution of the command of God, away from the prohibition to provide the training to be useful in the life either in training or after the training.

Each pesantren has a different culture based on leadership policy, social environment, values, and the vision and mission of pesantren (Fakhrurrozi, 2021). The culture of pesantren is very thick with obedience to worship, discipline, responsibility, independence, Islamic unity, a culture of help, and others (Amaludin, 2020). Therefore, every staff member who enters the pesantren is obliged to follow all the training activities, whether it is learning or the social rules of the pesantren (Ihsan et al., 2021).

Learning process in pesantren is not just to pursue cognitive needs; it is taught to merely carry out obligations and devotion to God so that the Hereafter becomes the primary goal (Aris, 2022). The pesantren has a great deal of responsibility in shaping his religious attitude and obedience ((Ihsan et al., 2021). As a religious educational institution originating in Indonesia, it is vital to raise the morality of the nation through Indonesian religious and cultural education packaged through special education in the preschool (Supriyanto, 2020).

In realizing the obedience of the centurion to the values of religion, the pesantren regulates the activities of clergy through the orderly arrangements already established in a clergyman for the realization of a century that is always accustomed to noble behavior, as in its day-to-day a centurion is required to live an independent and disciplined life (Mundir & Nawiro, 2019).

Santri today is a risky teenager who makes behavioral deviations beyond his identity because adolescence is a time of transition and change, a time when an individual undergoes a transition from one stage to the next and undergoes changes in both emotions, bodies, interests, patterns of behavior, and is also full of problems (Jondra, 2022). According to Tiara Fadhilah, many clerics do not reflect clerical ethics when outside pesantren and do not give examples of the faces of the gym in the outside world as they learned in the pesantren (Faradilah, 2023). Parents' efforts in educating their children at the gym to save them from bad behavior could be unattainable if the gyms did not apply the values of the gym while at home. (Rahmatillah, 2023).

According to Hamrick et al., the pesantren culture influences devout behavior, as well as behaviors that can be carried outside the pesantren (Hamrick et al., 2021). Meanwhile, according to research by Wakhid et al., pesantren culture emphasizes obedience through traditional Islamic teaching methods (Wakhid et al., 2020). In line with this opinion, according to Sholichin, there is a significant relationship between pesantren culture and self-control (Solichin, 2019). From these various studies, no research has revealed whether obedience originates from the pesantren or if there are other factors that have a dominant impact on the behavior of the santris. This study is conducted to investigate the impact of pesantren culture on the devout behavior of the santris and the possibility of other factors that are more dominant in shaping the devout behavior of the santris.

RESEARCH METHODS

This study employs a qualitative approach with a descriptive research design. The qualitative approach was chosen to enable an in-depth exploration of the meanings and nuances of pesantren culture in shaping the religious behavior of students at Pondok Pesantren al Maliki 2. A descriptive research design was selected to provide an accurate and comprehensive portrayal of how pesantren culture is manifested in the daily lives of the students (John W. Creswell, 2018).

The data collection technique used in this study is in-depth interviews. In-depth interviews were chosen as they enable researchers to obtain more detailed

and in-depth data on the experiences, perceptions, and views of informants regarding the phenomenon being studied. Interviews were conducted with three main groups of informants, namely kyai (headmasters), ustadz (teachers), and pesantren administrators. The selection of these informants is based on the consideration that they play a very important role in shaping and maintaining the pesantren culture in the pesantren.

Data analysis was conducted using Spradley's Domain Analysis. This model was chosen for its systematic and in-depth approach to analyzing qualitative data, particularly in identifying culturally relevant domains (Abdussamad, 2021). The data analysis process involved: (1) domain identification, which involves identifying the main concepts or themes emerging from the data; (2) semantic analysis, which analyzes the relationships between the identified domains; (3) taxonomic analysis, which classifies the domains into more specific categories; (4) component analysis, which identifies the components of each category; and (5) theme analysis, which identifies the overarching themes emerging from the entire analysis. Domain analysis is conducted to obtain a general and comprehensive overview of the social situation being studied or the research object (Murdiyanto, 2020).

Table 1. Coding Informant Data

No.	Category of Informant	Description of Category
1	Kyai (Headmaster)	Informants who hold the highest authority in the pesantren, responsible for determining policies and the direction of pesantren development.
2	Ustadz (Teacher)	Informants who are tasked with teaching and guiding students in various fields of knowledge, especially religious knowledge.
3	Pesantren Administrator	Informants who are responsible for managing the daily activities of the pesantren, including administration, finance, and external relations.

RESULTS AND DISCUSSION

Culture is a series of fundamental beliefs found and formed by a community as they learn and address the challenges of adapting to the external environment and internal integration (Syakhrani & Kamil, 2022). In the context of education, culture can function as a way to transmit knowledge due to its extensive scope (Latif, 2020).

Culture, in general, can be analyzed at several different levels, with the term "levels" referring to the extent of the cultural phenomenon. These levels range from something very tangible and perceptible that can be seen and felt to deeply embedded and unconscious basic assumptions, which we define as the essence of culture. Between these layers, there are various beliefs, values, norms, and behavioral rules adopted by members of the culture as a way to describe the culture to themselves and others (Schein, 2019)

The three main levels of cultural analysis are, first, visible and tangible artifacts, structures, and processes. Second, observed behaviors in the form of embraced beliefs and values. Third, underlying basic assumptions that are unconscious and taken for granted, such as determining behavior, perceptions, thoughts, and feelings (Schein, 2019).

Pesantren culture is a series of religious rituals that are strictly performed by pesantren santris in their daily lives. The majority of activities conducted in the pesantren refer to attitudes of obedience, so that the santris become

accustomed to doing things with self-awareness without needing orders. The attitude of obedience refers to the finalization of discipline, meaning that the peak of a rule or command is the voluntary execution (obedience). Obedient behavior should result in good behavior (Suleman, 2020).

Pesantren Culture at Pondok Pesantren Al Maliki 2

Pesantren culture plays a crucial role in shaping the devout behavior of santri. Research conducted at Pondok Pesantren Al Maliki 2, Lumajang, reveals that the strict pesantren culture in the implementation of religious rituals encourages santri to internalize the values of obedience. This aligns with Nasihin's view (Nasihin, 2017), which states that pesantren culture plays a vital role in creating a religious atmosphere that promotes adherence to religious teachings.

Regular religious activities such as congregational prayers, recitations, and dhikr provide continuous habituation for the santri. These practices cultivate devout behavior in santri, not only in the context of religious rituals but also in their daily activities. This is in line with the cultural concept proposed by Amaludin (Amaludin, 2020), which posits that pesantren culture, encompassing religious devotion, discipline, and responsibility, has a strong influence on santri's behavior.

Each pesantren has a unique culture based on its vision, mission, and values. For example, the culture at Pondok Pesantren Al Maliki 2 is strongly influenced by the values of Aswaja (Ahlu Sunnah wal Jama'ah) taught through the Risalah book written by KH. Hasyim Asy'ari and the consistency of Aswaja practices carried out in pesantren activities.. This indicates that although pesantren share the common goal of shaping santri's character, the methods and approaches used can vary according to each pesantren's specific culture (Fakhrurrozi, 2021).

The culture at Pondok Pesantren Al Maliki 2 also includes values of respect towards teachers and elders, which have been internalized among santri without requiring specific guidance. This respect extends not only within the pesantren but also beyond its environment, demonstrating that the values imparted by the pesantren can have a broad impact on santri's behavior in society (Zaenurrosyid, 2017).

The learning methods in pesantren, which combine formal education and religious (diniyah) education with an emphasis on religious values and character formation, are highly effective in shaping devout and noble santri. This is supported by observations at Pondok Pesantren Al Maliki 2, which show that santri are not only educated to understand religious knowledge but also to practice it in their daily lives (Mudir & Nawiro, 2019).

However, the effectiveness of this learning is also influenced by the active involvement of the pesantren administrators and the discipline in conducting pesantren activities. Strict supervision of santri activities and consistent enforcement of discipline are crucial in ensuring that the values taught are well ingrained in the santri (Ihsan et al., 2021).

Santris' Obedience Inside and Outside the Pesantren

One of the main objectives of education in pesantren is to cultivate santri who are obedient to religious teachings and display noble behavior both within

and outside the pesantren. However, challenges arise when santri leave the pesantren environment and return to society. Research shows that many santri struggle to maintain their ethical behavior outside the pesantren, indicating a gap between the values taught in the pesantren and their behavior in the wider community (Faradilah, 2023).

Ensuring that santri's devout behavior remains consistent outside the pesantren requires synergy between the pesantren, santri, and parents. Parents play a crucial role in supporting and reinforcing the values taught in the pesantren. Additionally, pesantren need to provide continuous guidance and supervision to ensure that the values learned are well applied in everyday life (Rahmatillah, 2023).

Islamic education conducted in pesantren will truly become beneficial knowledge if it is practiced (Irmayanti et al., 2024). Knowledge will hold value if it is applied in daily life.

Awareness of obedient behavior should be exercised without coercion from others, as a form of discipline towards the knowledge acquired. Santri who have internalized religiosity will practice obedient behavior with self-awareness.

Factors Influencing the Obedience of Santri

The obedient behavior of santri is formed and predominantly influenced by the education they receive within their families, which will differentiate each santri's behavior when they are at the pesantren. Several pieces of data obtained from Pondok Pesantren Al Maliki 2 indicate that parenting styles and the relationship between parents and children will differentiate the behavior of santri while at the pesantren. This also results in different behavioral outcomes for the santri (Lansford, 2022)

Before entering pesantren education, the family serves as the first place where children learn about values, social norms, and expected behaviors (Hasanah, 2021). Parents act as role models for their children, demonstrating what is considered right and wrong. The values taught by parents and other family members are internalized by children through observation, imitation, and direct experience. This includes values of obedience, compliance, and morality. (Grusec & Hastings, 2014).

The aforementioned factors also determine the obedient behavior of santri. If the input of santri in the pesantren comes from a good family background, the pesantren serves as a place to further mature and educate santri in terms of morality and obedient behavior, both under supervision and unsupervised. However, the environment and social interactions also become concerns when santri are not under supervision, especially with the rapid advancement of technology, which has broadened access to communication and social networks.

In addition to these factors, santri are currently living in a modern era, which means they face greater challenges in applying pesantren values, especially when confronted with strong external influences. Social media and globalization provide santri with wide access to information and cultures that may not align with pesantren values. Therefore, it is essential for pesantren to continually adapt to the changing times and provide relevant guidance to santri so that they can uphold pesantren values amidst the currents of modernization (Jondra, 2022).

Pesantren will not continuously supervise their santri due to various limitations. Besides the factors before entering pesantren, santri are also expected to choose a good environment in real life and on social media to ensure that the knowledge acquired from the pesantren remains well-preserved.

CONCLUSION

This study aims to explore the role of pesantren culture in shaping the obedient behavior of santri at Pondok Pesantren Al Maliki 2. The method used in this study is qualitative with a case study approach. Data collection was conducted through observation, in-depth interviews, and documentation.

The pesantren culture, which includes the practice of religious rituals, discipline, responsibility, and social values, has a significant influence on the formation of obedient behavior among the santri. Santri who are accustomed to a religious and orderly environment exhibit stronger obedience both in the context of religious activities and in daily life.

These findings underscore the importance of the pesantren's role in shaping santri with good character and morality. The implications of this study highlight the need for pesantren to continuously strengthen the culture of obedience through ongoing supervision and guidance to ensure that pesantren values are upheld by santri, both within and outside the pesantren environment. Future researchers are encouraged to further explore this topic using quantitative research to examine the significance of the impact of pesantren culture on the obedient behavior of santri both inside and outside the pesantren.

REFERENCES

- Abdussamad, Z. (2021). *Metode Penelitian Kualitatif* (1st ed.). CV. syakir Media Press. <https://doi.org/10.31219/osf.io/juwxn>
- Amaludin, A. (2020). Implementasi Manajemen Strategik Dan Kepemimpinan Kyai Dalam Pembentukan Karakter Santri. *Al Imam: Jurnal Manajemen Dakwah*, 3(2), 1–15. <https://doi.org/10.15548/jmd.v3i2.2020>
- Aris. (2022). *Ilmu Pendidikan Islam*. Yayasan Wiyata Bestari Samasta.
- Arpinal, A., Jamrizal, J., & Musli, M. (2023). Budaya Organisasi Dalam Pengembangan Kemandirian Santri Di Pesantren Ashqaf Jambi. *AL-MIKRAJ Jurnal Studi Islam Dan Humaniora (E-ISSN 2745-4584)*, 4(1), 98–111. <https://doi.org/10.37680/almikraj.v4i1.3405>
- Fahham, A. M. (2020). *Pendidikan pesantren: pola pengasuhan, pembentukan karakter, dan perlindungan anak*. Publica Institute Jakarta.
- Fakhrurrozi, H. (2021). Pesantren Virtual: Dinamisasi atau Disrupsi Pesantren. *Jurnal Paedagogia Vol, 10(1)*. <https://doi.org/10.24239/pdg.Vol10.Iss1.154>
- Faradilah, T. (2023). *Memudarnya Etika Berpakaian Para Santri Ketika di Luar Pesantren*. Kumparan.Com. <https://kumparan.com/tiara-faradilah02/memudarnya-etika-berpakaian-para-santri-ketika-di-luar-pesantren-20e0HB3DKJz/full>
- Grusec, J. E., & Hastings, P. D. (2014). *Handbook of socialization: Theory and research*. Guilford Publications.
- Hamrick, S. A., Richling, S. M., Brogan, K. M., Rapp, J. T., & Davis, W. T. (2021). Effects of obtrusive observation and rules on classroom behavior of adolescents in a juvenile residential treatment setting. *Behavior Modification*, 45(5), 797–821. <https://doi.org/10.1177/0145445520915676>
- Hariawan, R. (2020). Daya Tarik Ponpes Yanmu Nw Praya Sebagai Pilihan Masyarakat Dalam Pendidikan Anak Di Kabupaten Lombok Tengah. *Jurnal Paedagogy*, 3(1), 10–18. <https://doi.org/10.33394/jp.v3i1.3030>
- Hasanah, M. (2021). The Role of Parents in Children Memorizing the Qur'an in Middle School Based on the Amanatul Ummah Islamic Boarding School. *Tafkir: Interdisciplinary Journal of Islamic Education*, 2(2), 139–156. <https://doi.org/10.31538/tijie.v2i2.43>

- Ihsan, M. N., Ahmad, N., Hasanah, A., & Suhartini, A. (2021). Islamic Boarding School Culture Climate in Forming The Religious Attitude of Islamic Students in Modern and Agrobusiness Islamic Boarding Schools. *Nazhruna: Jurnal Pendidikan Islam*, 4(2), 362–382. <https://doi.org/10.31538/nzh.v4i2.1492>
- Irmayanti, L., Kholidah, D., Kibtiyah, A., & Yazid, S. (2024). Transfer Belajar Pendidikan Spiritual Santri Pondok Pesantren Fadllillah Tambak Sumur Waru Sidoarjo. *At-Tajdid: Jurnal Pendidikan Dan Pemikiran Islam*, 8(1), 283–299. <http://dx.doi.org/10.24127/att.v8i1.3412>
- John W. Creswell. (2018). *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches*. Sage Publications. <http://dx.doi.org/10.1453/jsas.v4i2.1313>
- Jondra. (2022). *Pola Pembinaan Akhlakul Karimah Remaja Untuk Menghadapi Tantangan Era Society 5.0* [IAIN Curup]. <http://e-theses.iaincurup.ac.id/id/eprint/1338>
- Lansford, J. E. (2022). Annual Research Review: Cross-cultural similarities and differences in parenting. *Journal of Child Psychology and Psychiatry*, 63(4), 466–479. <https://doi.org/10.1111/jcpp.13539>
- Latif, Y. (2020). *Pendidikan yang berkebudayaan*. Gramedia Pustaka Utama.
- Mundir, A., & Nawiro, I. (2019). Studi Kasus Pada Perubahan Perilaku Santri Di Era Teknologi Digital. *Jurnal Tatsqif*, 17(1), 1–18. <https://doi.org/10.20414/jtq.v17i1.527>
- Murdiyanto, E. (2020). Metode Penelitian Kualitatif (Sistematika Penelitian Kualitatif). In *Yogyakarta Press*. http://www.academia.edu/download/35360663/METODE_PENELITIAN_KUALITAIF.docx
- Nasihin, H. (2017). *Pendidikan Pesantren Berbassis Budaya* (2017th ed.). CV. Pilar Nusantara Semarang.
- Rahmatillah, S. (2023). *Efektivitas Penerapan Pola Asuh Otoritatif Dalam Pembinaan Karakter Santri (Studi di Pesantren Modern Al-Falah Abu Lam U Ingin Jaya Aceh Besar)*.
- Schein, edgar h. (2019). Organizational Culture and Leadership. In Wiley (Ed.), *The Innovator's Discussion* (5th ed.). Wiley. <https://doi.org/10.4324/9781351017510-15>
- Silfiyasaki, M., & Zhafi, A. A. (2020). Peran Pesantren dalam Pendidikan Karakter di Era Globalisasi. *Jurnal Pendidikan Islam Indonesia*, 5(1), 127–135. <https://doi.org/10.35316/jpii.v5i1.218>
- Suleman, D. (2020). Disiplin: Sikap Dan Perilaku Taat. *SCIENTIFIC JOURNAL OF REFLECTION: Economic, Accounting, Management and Business*, 3(1), 11–20. <https://doi.org/10.37481/sjr.v3i1.111>
- Supriyanto, E. E. (2020). Kontribusi Pendidikan Pesantren Bagi Pendidikan Karakter di Indonesia. *Jurnal Pendidikan Nusantara*, 1(1), 13–26. <https://doi.org/10.52796/jpnu.v1i1.3>
- Syakhrani, A. W., & Kamil, M. L. (2022). Budaya dan kebudayaan: Tinjauan dari berbagai pakar, wujud-wujud kebudayaan, 7 unsur kebudayaan yang bersifat universal. *Cross-Border*, 5(1), 782–791.
- Wakhid, A. A., Qohar, A., & Setiawan, N. A. (2020). Aggressive Behavior of Students From the Perspective of Self-Control and Islamic Boarding School (Pesantren) Culture. *1st Raden Intan International Conference on Muslim Societies and Social Sciences (RIICMuSSS 2019)*, 118–123. <https://doi.org/10.2991/assehr.k.201113.022>
- Zaenurrosyid. (2017). *Dinamika Sosial Transformatif Kyai dan Pesantren Jawa Pesisiran* (2017th ed.). CV. Mangkubumi Media.

<https://doi.org/10.31219/osf.io/juwxn>