

ISLAMIC EDUCATION BASED ON THE INTEGRATION OF RELIGIOUS CHARACTER AND ENTREPRENEURSHIP IN ISLAMIC BOARDING SCHOOLS

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ABSTRACT

Islamic boarding schools are unique Islamic educational institutions that have existed for more than a century. Their continuity is supported by their ability to innovate, as demonstrated by the Al-Junaidiyah Mandailing Natal Islamic Boarding School. One of its important innovations is the integration of entrepreneurial character alongside the strengthening of religious values. In this regard, this study aims to analyze the cultivation of religious and entrepreneurial character through integrated Islamic education. This study employs a qualitative research method based on case studies. Data collection includes interviews, observations, and document analysis. Data analysis is conducted using the Miles, Huberman, and Saldana model. The findings reveal that Al-Junaidiyah Islamic Boarding School not only focuses on deepening religious knowledge but also equips students with entrepreneurial values to enhance their competitiveness in society. These values are instilled through the strong commitment of the kyai and pesantren administrators. The planting methods used include integration-based learning, modeling, habituation, discipline, and a reward and punishment system. This study also develops Bourdieu's theory of cultural capital, emphasizing the importance of spiritual and dogmatic aspects in the process of internalizing religious values.

KEYWORDS:

Entrepreneurship Education,
Islamic Education, Islamic
Boarding School

ABSTRAK

Pondok pesantren merupakan lembaga pendidikan Islam yang khas dan telah eksis lebih dari satu abad. Keberlanjutannya didukung oleh kemampuan berinovasi, seperti yang dilakukan Pondok Pesantren Al-Junaidiyah Mandailing Natal. Salah satu inovasi pentingnya adalah mengintegrasikan karakter kewirausahaan di samping penguatan nilai religius. Berkenaan dengan itu penelitian ini bertujuan menganalisis penanaman karakter religius dan kewirausahaan melalui pendidikan Islam berbasis integrasi. Penelitian ini menggunakan metode penelitian kualitatif berbasis studi kasus. Pengumpulan data mencakup wawancara, observasi, dan studi dokumentasi. Analisis data dilakukan dengan model Miles, Huberman, dan Saldana. Hasil penelitian mengungkapkan bahwa Pondok Pesantren Al-Junaidiyah tidak hanya berfokus pada pendalaman ilmu agama, tetapi juga membekali santri dengan nilai kewirausahaan untuk meningkatkan daya saing mereka di masyarakat. Nilai-nilai ini ditanamkan melalui komitmen kuat para kyai dan pengurus pesantren. Metode penanaman yang digunakan mencakup pembelajaran berbasis integrasi, keteladanan, pembiasaan, kedisiplinan, serta sistem reward and punishment. Penelitian ini juga mengembangkan teori modal budaya Bourdieu, dengan menekankan pentingnya aspek spiritual dan dogmatis dalam proses internalisasi nilai religius.

KATA KUNCI:

Pendidikan Kewirausahaan,
Pendidikan Islam, Pondok
Pesantren

INTRODUCTION

Islamic boarding schools, which are one of the Islamic educational institutions, are tasked with carrying out their mission, namely implementing Islamic education properly and correctly (Wardi et al., 2023). However, the original task of boarding schools is actually two kinds, the first is *tafaqquh fi al-din*, which is to make students have mature religious knowledge competencies or in other words deepen religious knowledge (Humaisi et al., 2024). The second is *da'wah*, which is spreading Islam or maintaining the teachings of Islam so that it continues to resonate in the archipelago (Nurhidin, 2022). To achieve this goal, not a few Islamic boarding schools have established *madrasah diniyah* in addition to the Quran recitation program conducted by the *kyai* every day.

However, in the midst of the increasingly complex dynamics of the times, Al-Junaidiyah Islamic Boarding School in Mandailing Natal Regency faces challenges in preparing *santri* to be able to play a role not only as conveyors of religious teachings, but also as economically independent individuals. Limited access to formal employment in the area around the *pesantren* and the low entrepreneurial skills of *santri* after they graduate are real problems faced by this *pesantren*. In addition, the majority of *santri* come from middle to lower economic families who socially need economic empowerment from an early age. In this context, the cultivation of entrepreneurial character becomes very important so that *santri* have

competitiveness, are able to create their own jobs, and still uphold the values of religiosity that they get while in *pesantren*. Therefore, innovation in the form of entrepreneurship coaching in the *pesantren* environment is a strategic step that needs to be developed in a directed and systematic manner.

Islamic boarding schools in this digital and millennial era are quite challenged in maintaining their existence. Not a few boarding schools are abandoned by their students, either because the curriculum is not relevant to the needs of the times or because of the lack of life skills provided. Meanwhile, the community's demands for *pesantren* graduates are also increasing, not only in religious aspects, but also in the ability to face economic challenges and the world of work. This is where the importance of *pesantren* to provide entrepreneurial competencies to *santri* so that they not only become religious experts, but also able to be economically independent and contribute to community development. Not a few boarding schools are actually increasingly existing and developing. This development is supported by internal factors, especially innovations made by *pesantren* (Hatt et al., 2024). One form of innovation is educating *santri* to have an entrepreneurial spirit. This educational process can be done by opening business units that are directly managed by students, or through entrepreneurship classes that present practitioners and experts in the field (Rouf et al., 2024).

The kyai's ability to instill religious and entrepreneurial characters is not only through doctrinal abilities but also through the real practices and personal experiences of each santri in daily life in pesantren (Musaddad, 2023). Kyai as the main role model of the students instills this character with tenacity, patience, and strong emotional closeness to the students. In addition, the prayers offered by the kyai also greatly affect the sustainability of the cultivation of religious and entrepreneurial characters, because it is believed to strengthen the spirituality and determination of the santri.

The traditional management pattern of the kyai began to change and develop along with the development of the kyai's knowledge and competence in the management aspects of the boarding school. In fact, many Islamic boarding schools are developing and innovating by establishing self-managed businesses to maintain and preserve their existence (Falah et al., 2021). In this case, kyai are required to always develop, not only understand and teach the yellow book, but also master the science of problem solving and risk management and be sensitive to change. This kind of kyai is able to bring his boarding school to improve its quality for the better.

In its development, more and more Islamic boarding schools are innovating by establishing business units, including *online shop-based* businesses, as a means to instill entrepreneurial character in santri. This phenomenon is a positive step that shows that pesantren have begun to adapt to the digital era

and are able to integrate traditional values with the needs of modern times. Islamic boarding schools that equip their students with entrepreneurial values have their own characteristics, because they give birth to a generation that not only excels in religious knowledge, but also has a spirit of independence, innovation, and an unyielding spirit (Dasopang et al., 2023).

The cultivation of religious and entrepreneurial characters like this can also be seen in Al-Junaidiyah Islamic Boarding School in Mandailing Natal Regency. This pesantren shows integration-based Islamic education innovation, where strengthening spiritual values is accompanied by fostering the entrepreneurial spirit through various real activities. Kyai as the leader of the pesantren established and managed a number of business units whose implementation directly involved the students. This activity is not only a vehicle for contextual learning, but also a medium for instilling the values of hard work, responsibility, and honesty that are integrated with spiritual development.

This study aims to analyze the cultivation of religious and entrepreneurial characters through integration-based Islamic education at Al-Junaidiyah Islamic Boarding School in Mandailing Natal Regency. This research is expected to make a theoretical contribution in developing the concept of integrative character education in the pesantren environment, as well as a practical contribution in designing santri development strategies that

are relevant to the needs of the times. In addition, this research can also be a reference for other pesantren in developing educational programs that combine spiritual and economic dimensions in a balanced manner.

This research has its own distinction compared to the five previous relevant studies. First, the research of Hatt et al. (2024) highlights pesantren innovations in maintaining existence through entrepreneurship, but has not reviewed the integration of religious values in these practices. Second, the research of Rouf et al. (2024) focuses on entrepreneurship training for santri, but has not discussed the role of Islamic education as a whole in shaping the character of santri. Third, the study of Wardi et al. (2023) emphasizes the role of pesantren in educating santri religiously, but has not explained how religious values can be actively integrated in entrepreneurial activities. Fourth, Dasopang et al. (2023) research has identified the role of pesantren in forming entrepreneurial students, but has not conducted in-depth exploration of the practices and strategies used. Fifth, Falah et al. (2021) highlighted the management of pesantren in the institutional aspect of entrepreneurship. Meanwhile, this research comes with an integrative approach that examines how religious character and entrepreneurial spirit are instilled simultaneously through Islamic education at Al-Junaidiyah Islamic Boarding School, thus providing a new conceptual contribution to the integration-based

character education model in the context of pesantren.

THEORY DESCRIPTION

The cultivation of a balanced and sustainable character in santri can be traced through the simultaneous interaction between fostering spiritual values and cultivating an entrepreneurial spirit in an Islamic educational environment. In this context, the concept of cultural capital from Pierre Bourdieu (2018) becomes one of the theoretical perspectives used to understand how religious and social values are instilled, inherited, and interpreted in the practice of education in pesantren. Cultural capital, in this view, does not only include formal knowledge or competence, but also includes values, habits, and attitudes that are embedded through a continuous educational process.

Al-Junaidiyah Islamic Boarding School, as the research location, becomes a social space that allows the process of internalizing religious and entrepreneurial values simultaneously. In this study, the qualitative approach allows researchers to reveal the meaning, experience, and understanding of educational actors, especially kyai and santri, in shaping the character. The process of character building is not only through verbal transfer of knowledge, but also through exemplary, habituation, and direct involvement of santri in pesantren economic activities (Asari, 2012; Lickona, 2014).

Cultural capital theory is used not to test or justify research findings, but as a tool to read

the dynamics of character education in the pesantren cultural space. Thus, the focus of this research remains on extracting meanings that emerge from social reality and daily practices in the Al-Junaidiyah Islamic Boarding School environment. The theory comes as an open interpretative framework, helping to understand how religious and entrepreneurial characters are grown in the frame of integration-based Islamic education.

METHODS

This research uses qualitative research methods through a case study approach. This research seeks to analyze the cultivation of religious and entrepreneurial characters at Al-Junaidiyah Islamic Boarding School in Mandailing Natal Regency. The selection of this location is based on the distinctive characteristics possessed by Al-Junaidiyah Islamic Boarding School, namely the real integration between religious education and entrepreneurship training for students. This pesantren not only focuses on teaching the yellow classical books and spiritual guidance, but also actively guides santri to be economically independent through various business units directly managed by the pesantren, such as agriculture, animal husbandry, and trade.

In addition, Al-Junaidiyah is considered consistent in instilling religious values as a provision for social life, in line with the function of pesantren as *tafaqquh fi al-din* educational institutions. This makes this pesantren a relevant

and strategic place to examine how the process of internalizing religious and entrepreneurial values can take place simultaneously in the context of Islamic education. The selection of this location is also based on the results of preliminary observations and consideration of the uniqueness of the approach taken by pesantren caregivers, which uses exemplary, habituation, and direct involvement of students in economic activities. With these characteristics, Al-Junaidiyah Islamic Boarding School is considered to have great potential as a case study that can enrich the scientific treasure in the field of character education and scientific integration in the context of pesantren.

The determination of informants in this study was carried out using purposive sampling technique, where informants were selected based on certain criteria relevant to the research objectives. The selected informants consisted of various parties who had direct experience or an important role in the cultivation of religious and entrepreneurial characters at Al-Junaidiyah Islamic Boarding School.

Kyai, as the caregiver of the pesantren, was chosen because he has a central role in directing and managing all educational and coaching activities in the pesantren, including in terms of instilling religious and entrepreneurial values. The ustadz who teach at the pesantren were also chosen because they are directly involved in the teaching process and character development of the students. They have experience in implementing a curriculum that

combines religious and entrepreneurial aspects in daily learning. In addition, pesantren alumni who have completed their education and interacted with the outside world were chosen to provide perspectives on how education in pesantren affects their lives after graduation, both in terms of religious and entrepreneurial character.

By selecting informants from among the kyai, ustadz, and alumni, this research seeks to gain an in-depth and diverse understanding of the process and impact of cultivating religious and entrepreneurial characters at Al-Junaidiyah Islamic Boarding School. This selection is expected to produce rich and representative data on how education in pesantren shapes the character of santri and prepares them to face the challenges of social and economic life.

In this study, data were collected using participatory observation techniques, in-depth interviews, and documentation studies. Participatory observation allows researchers to be directly involved in daily life at Al-Junaidiyah Islamic Boarding School, observing how religious and entrepreneurial characters are taught and practiced. Researchers can observe the interaction between the kyai, ustadz, and students as well as entrepreneurial activities carried out by students. In-depth interviews were conducted with kyai, ustadz, and alumni to explore their thoughts, experiences, and the impact of the education they received at the pesantren related to religious and entrepreneurial characters. These interviews

provided a deeper understanding of the challenges and successes faced by the informants (Spradley, 2019). In addition, documentation studies were used to collect data from the curriculum, activity records, and annual reports of the pesantren that provide a broader context of the policies, programs, and achievements of the pesantren in integrating religious and entrepreneurial values

After the data were collected, the analysis was conducted using the Miles, Huberman, and Saldana model (2014), which includes condensation, collection, and verification of data related to the cultivation of religious and entrepreneurial characters at Al-Junaidiyah Islamic Boarding School. To ensure data validity, triangulation of methods and data sources was conducted (Pahleviannur et al., 2022). Researchers also returned to the pesantren to verify the research results and conclusions. The research process began with an initial visit and site survey, choosing Al-Junaidiyah Islamic Boarding School, taking care of licensing, and ended with writing a journal article. This final stage involved analyzing field notes, transcribing interviews, reviewing related documents, and synthesizing all data into coherent findings that reflect both academic rigor and contextual accuracy.

The stages presented below refer to the opinion of Robert K. Yin, which emphasize systematic procedures in conducting case study research effectively.

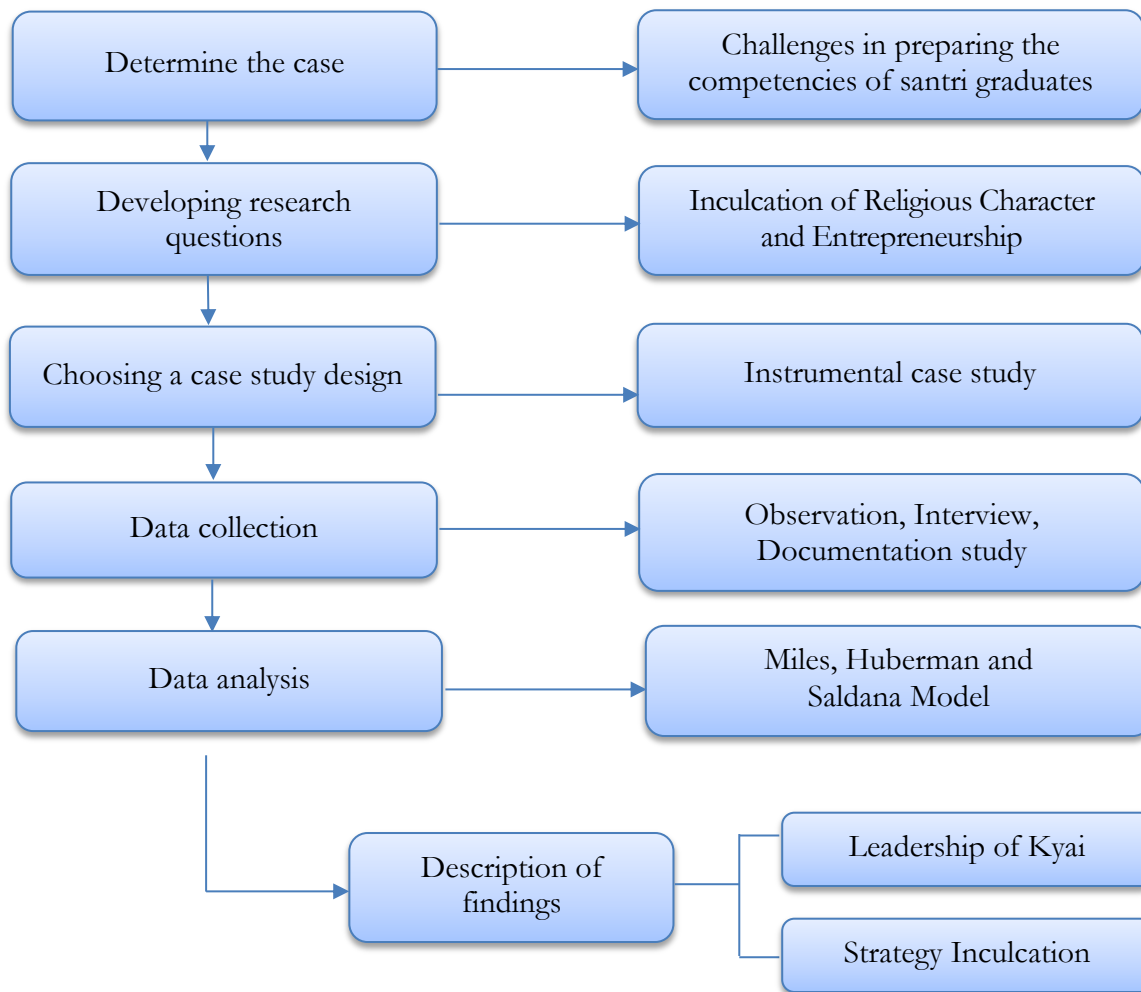


Figure 1. Schematic of Case Study Research Procedures based on Robert K. Yin Theory

RESULTS AND DISCUSSION

Al-Junaidiyah Islamic Boarding School in Mandailing Natal Regency is one of the leading Islamic boarding schools that has a wide influence, not only locally, but also throughout North Sumatra Province. Founded in 1929 by Syaikh Junaid Thola Rangkuti, a charismatic kyai who is also known as a pioneer in the productive waqf movement, the pesantren focuses not only on religious education but also on entrepreneurial development. Utilizing 70 hectares of land assets, the pesantren is active in the agricultural and plantation sectors, as well as

developing local crafts and market centers to support the economy of the surrounding community. The teaching method in this pesantren combines old traditions with high discipline and istiqomah, making it a strong and sustainable model of religious education.

Santri as the main actors in education in Islamic boarding schools besides the kyai have an important role in instilling character in themselves. The usefulness of santri can of course be seen when santri become alumni and go directly to society and face the pluralistic life of society. Therefore, students must really be

equipped with sufficient religious competence, as well as qualified religious characters and strong entrepreneurial characters (Rozza et al., 2024). Religious competence is needed to face the onslaught of various confusing religious teachings in society (Khamid et al., 2022). Students who have this competency are able to provide solutions to problems faced by the community around religious issues. Religious character is needed when people need a spiritual touch when the implementation of religious law is only a formality and does not provide much meaning to society. While entrepreneurial competence is needed when students experience economic problems when plunging into social life (Yamin et al., 2023). Students who do not have an entrepreneurial character are only resigned to what they have and are unable to develop a business and do not even think as an entrepreneur, while students who have an entrepreneurial character will be able to develop a business with or without capital and will be able to become entrepreneurs and spread their economic wings.

Kyai's Role in Instilling Religious and Entrepreneurial Character

In instilling character into students, kyai plays a very important role and becomes a central figure. Kyai with his daily activities, namely teaching religion to students through the yellow book reading method, this is an activity that directly instills religious character in students. The process of learning and reading

the yellow Islamic classic book, both with the sorogan and bandongan methods, provides its own meaning for instilling religious character into a santri (Efendi & Bueraheng, 2023). The explanation given during the process of reciting and explaining the contents of the yellow Islamic classic book makes religious values increasingly penetrate into the santri. The next role of the kyai is as a model and example whose behavior is seen by his students (Thoyib et al., 2020). Kyai must base his behavior on the guidance of the Qur'an and al-Hadith and the words of the salaf scholars. In this case, it is easier for santri to observe and practice what the kyai does (Suardi et al., 2023), The results of santri observations will be more memorable and meaningful for santri. Kyai as ordinary humans, of course, sometimes make mistakes in their behavior (Sirojudin, 2022). However, these things should be minimized, because the role of the kyai as a model is expected to be able to provide examples of Islamic teachings that he understands. In this aspect, the kyai plays more of a role as a teacher and educator who educates students by being an example and being able to become a central figure in a pesantren. This is also in accordance with moral loving proposed by Thomas Lickona (2014) where the behavior carried out by a kyai is also based on love for his students.

The next role of kyai is as an entrepreneur who develops the pesantren economy. This seems to be the case in Al-Junaidiyah boarding school in Mandailing Natal Regency, where the

kyai owns a business that can be used to develop and fund the pesantren. The programs and entrepreneurial aspects of this pesantren are well managed by the santri who have undergone entrepreneurial management training (Rois et al., 2023). Kyai as the leader and owner of the boarding school has a very broad role in instilling character. The role of the kyai who manages the boarding school cannot be underestimated. Its management, which seems to run traditionally, has actually been well planned by the kyai. In instilling religious values, for example, the kyai is very diligent in giving messages in his recitation about the importance of students having religious values and also the kyai always prays for the good of his students. So the role of the kyai here is not only through empirical channels but also through heavenly channels. Meanwhile, in instilling entrepreneurial character, the kyai always emphasizes to students to never give up under any circumstances, the prohibition of begging when in distress and so on. Kyai also advised his students to always manage life as well as possible and surrender to Allah when they have finished managing it. The next role of the kyai is to pray for the best for his students. The kyai's prayer in this case as a teacher is so efficacious that this prayer is heard in heaven. The cleric always prays for his students after performing compulsory prayers and sunnah prayers. This spiritual role is not found in other institutions and is only a typical role of a kyai.

Methods of Cultivating Religious Character and Entrepreneurship

There are various methods used to instill religious and entrepreneurial characters into students. These methods are: First, the exemplary method. This method is applied by a kyai because of the central role of the kyai as an educator and murabbi in the Al-Junaidiyah boarding school in Mandailing Natal Regency. The application of this method is also due to the nature of the boarding school which provides opportunities for students to observe the behavior of a kyai and ustadz at the boarding school. Students who stay overnight have full access to observe the behavior of the kyai compared to students who go home (Aflaha et al., 2022). The example set by the kyai is actually a representation of *uswah al-hasanah* carried out by the Prophet Muhammad. Although of course this is very different and cannot represent what the Prophet Muhammad did as a whole. In this case, the kyai tries to maintain his daily behavior because of his role as a public figure in the pesantren, where all students respect, appreciate and imitate what the kyai does in his daily life. So, a kyai who bases all his actions on religious knowledge is a trustworthy kyai and is able to become an intermediary in showing his students to the right path. On the other hand, if the kyai does not have sufficient religious knowledge, and is only good at talking, then his students will be lost and less successful in their education.

Second, the method of habituation and acculturation. This method is a development of

the theory of acculturation (Ndraha, 2003) which states that acculturation starts from habituation to action and then accompanied by agreed values which end with acculturation. This method is applied at the Al-Junaidiyah Islamic boarding school by familiarizing students with the Quran, tahajud prayer, and other sunnah prayers (Ali et al., 2020). This is familiarized over a long period of time so that it becomes the seeds of culture. This method is also in accordance with what is proposed by Kaizen where to become something of total and continuous quality, the first step must be taken and familiarized so that it becomes possible and normal (Davis, 2011). Then if the habit is applied until it crystallizes, that is where the process of acculturation occurs. One of the shortcomings of this habituation and acculturation method is the long duration of time. In the concept of character cultivation, a long duration of time and a slow process are things that are continuously pursued and never give up (Suharyat et al., 2023). However, boarding schools are expected to have a target time in succeeding in character cultivation. This habituation and acculturation model must be accompanied by setting the goals and vision and mission of the pesantren (Asyha, 2024). This is a necessity because the success of this habituation and acculturation is one of the views of the future of the pesantren. Islamic boarding schools as one of the Islamic educational institutions must have a vision and mission that can be a defense when there is a shock and

become a starting point when the boarding school undergoes changes and developments for the better (Khoiri, 2020).

The third method is the discipline method. This disciplinary method is applied not only during the madrasah diniyah or recitation schedule conducted by Kyai, but also when managing pesantren entrepreneurship and when training the entrepreneurial managers (Hatt et al., 2024). Actually, there are quite a lot of pesantren out there that are not disciplined and do not apply discipline in their daily activities. However, specifically the Al-Junaidiyah boarding school in Mandailing Natal Regency has innovated by applying discipline in the management of its entrepreneurship and in the recitation schedule by the kiaiKiyai. This makes students practice a lot of discipline in all activities and is one of the effective ways to instill discipline in various aspects (Arifin & Turmudi, 2019). This discipline in the language of pesantren can be called istiqomah. Although in reality there is a difference between the two, there are also opinions that say that they are the same thing. In an effort to instill religious and entrepreneurial characters, istiqomah is needed because of the difficulty of instilling these characters. In various literatures, it is mentioned that istiqomah is better than a thousand blessings (Al-Syatha, 2005). Moreover, students whose culture in various boarding schools only recite the Koran and then rest, in the Al-Junaidiyah boarding school in Mandailing Natal Regency this is different. The students are also

required to move and manage the entrepreneurship as a real step of entrepreneurship learning carried out by the boarding school. This real step must be balanced with a change in mindset, so that students will have awareness in doing entrepreneurship and will be embedded in themselves entrepreneurial character.

Fourth, the reward and punishment method. This method is very suitable to be applied at the Al-Junaidiyah boarding school in Mandailing Natal Regency so that the boarding school management makes regulations that must be obeyed by all students and administrators (Rahmawati, 2022). This method is one of the methods of instilling character with a normative re-educative model where students are educated by giving awards for those who excel and giving punishment for those who break the rules and consequences for violators. Students through this method are formed so that these students indirectly have religious and entrepreneurial characters. Facts at Al-Junaidiyah Islamic Boarding School in Mandailing Natal Regency, students who are able to manage entrepreneurs such as managing minimarkets and other businesses will receive awards. Meanwhile, students who fail to carry out their mission, namely managing entrepreneurship effectively and efficiently, such as failing to manage barber services, will get sanctions according to the mistakes they make. This model will make a student very careful in managing entrepreneurship and this will be reflected in the

actions of a student and slowly enter into a student as an entrepreneurial character.

The incarnation of religious and entrepreneurial characters at Al-Junaidiyah Islamic Boarding School can be understood as a concrete form of Pierre Bourdieu's theory of cultural capital. In this context, the religious character and entrepreneurial spirit formed during the educational process at the pesantren become part of the habitus attached to the santri. This cultural capital is not only in the form of religious knowledge, but also moral values, work ethics, independence, and practical skills that enable santri to adapt and compete in a dynamic society (Bourdieu, 2018; Xu & Xu, 2016). When a santri or pesantren alumni enters a wider social environment, they are faced with various challenges, both in terms of economics, culture, and ideology. Thus, religious character becomes a moral shield that maintains integrity, while entrepreneurial character becomes a strategic provision to survive and develop economically. In this framework, pesantren education does not only produce conveyors of religious teachings, but also tough social actors, ready to face the realities of modern life with endurance and skills. This shows that boarding schools are able to create people who are not only knowledgeable, but also have strong cultural capital to take part in society.

CONCLUSION

Al-Junaidiyah Islamic Boarding School in Mandailing Natal Regency is an Islamic

educational institution that not only focuses on deepening religious knowledge and broadcasting Islamic propaganda, but also integrates entrepreneurship education in its curriculum. This pesantren seeks to form santri who are not only proficient in the religious field, but also have the ability to be economically independent. This makes pesantren alumni have stronger competitiveness when returning to the community. This effort is carried out with a high commitment from the kyai, ustadz, and pesantren managers, who consistently instill religious and entrepreneurial character values in the daily lives of santri.

The cultivation of these values is carried out through various effective character education methods, such as the exemplary method, where kyai and teachers become direct examples for students in practicing Islamic teachings and managing businesses. In addition, the habituation and acculturation methods form positive routines that strengthen religious values and work ethic. Discipline and reward and punishment methods are also applied to strengthen the character of students in facing life's challenges.

This research also expands the understanding of Pierre Bourdieu's *cultural capital* theory, by highlighting the importance of spiritual and dogmatic aspects as a form of *habitus* inherent in santri. The emphasis on religious values is not only as a social norm, but also as a symbolic and cultural force that shapes

the identity and resilience of santri in living social life.

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