

Internalization of Pesantren Educational Values in Community Social Life

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Abstract: Islamic boarding schools are one of the oldest Islamic educational institutions in Indonesia, which play an important role in shaping religious and social values within society. This study aims to analyze the process of internalizing pesantren educational values in the social life of the community surrounding Al-Urwatul Wutsqo Islamic Boarding School in Jombang. This research employed a qualitative approach using a case study design. The research subjects consisted of pesantren leaders, teachers, students, alumni, and members of the surrounding community. Data were collected through in-depth interviews, observation, and documentation. The data were analyzed using an interactive analysis model that includes data reduction, data display, and conclusion drawing. The findings reveal that the internalization of pesantren educational values occurs through intensive social interaction between the pesantren and the community. Values such as religiosity, togetherness, social responsibility, simplicity, and mutual respect are manifested through various religious and social activities involving the community, including religious gatherings, da'wah activities, and social service programs. In addition, the exemplary leadership of the pesantren leader and the role of pesantren alumni significantly contribute to disseminating these values within society. This study contributes to the discourse of Islamic education by highlighting the strategic role of pesantren in fostering a religious and harmonious social life through the internalization of pesantren educational values.

Keywords: pesantren education, value internalization, social life, community, Islamic boarding school.

Abstrak: *Pesantren merupakan salah satu lembaga pendidikan Islam yang memiliki peran penting dalam membentuk nilai-nilai keagamaan dan sosial dalam kehidupan masyarakat. Penelitian ini bertujuan untuk menganalisis proses internalisasi nilai pendidikan pesantren dalam kehidupan sosial masyarakat di sekitar Pondok Pesantren Al-Urwatul Wutsqo Jombang. Penelitian ini menggunakan pendekatan kualitatif dengan jenis penelitian studi kasus. Subjek penelitian terdiri dari pengasuh pesantren, ustaz, santri, alumni, serta masyarakat sekitar pesantren. Teknik pengumpulan data dilakukan melalui wawancara mendalam, observasi, dan dokumentasi. Analisis data menggunakan model analisis interaktif yang meliputi reduksi data, penyajian data, dan penarikan kesimpulan. Hasil penelitian menunjukkan bahwa internalisasi nilai pendidikan pesantren berlangsung melalui interaksi sosial yang intens antara pesantren dan masyarakat. Nilai-nilai pendidikan pesantren seperti religiusitas, kebersamaan, kepedulian sosial,*

kesederhanaan, dan sikap saling menghormati terwujud dalam berbagai aktivitas sosial dan keagamaan yang melibatkan masyarakat, seperti pengajian, kegiatan dakwah, serta kegiatan sosial kemasyarakatan. Selain itu, keteladanan kiai dan peran alumni pesantren juga menjadi faktor penting dalam proses penyebaran nilai-nilai pendidikan pesantren dalam kehidupan sosial masyarakat. Penelitian ini memberikan kontribusi terhadap kajian pendidikan Islam dengan menunjukkan bahwa pesantren memiliki peran strategis dalam membangun kehidupan sosial masyarakat yang religius dan harmonis melalui proses internalisasi nilai-nilai pendidikan pesantren.

Kata kunci : *pendidikan pesantren, internalisasi nilai, kehidupan sosial, masyarakat, pesantren.*

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Introduction

Islamic boarding schools (pesantren) are among the oldest Islamic educational institutions in Indonesia, playing a strategic role in shaping the religious and social character of the community (Hasan, 2021; Hasan et al., 2024). Since their inception, pesantren have functioned not only as educational institutions transmitting Islamic knowledge but also as centers for the formation of moral values, social ethics, and religious culture in community life (Anam et al., 2019). In this context, pesantren play a crucial role in the internalization of Islamic values, which then influence the social behavior of individuals and their surrounding communities. Values such as sincerity, simplicity, independence, Islamic brotherhood, and social responsibility are integral parts of the pesantren education system, indirectly shaping the patterns of social life (Dhofier, 1982)

As community-based educational institutions, Islamic boarding schools (pesantren) have distinct characteristics from other formal educational institutions (Arif & Noorhayati, 2024). The Islamic boarding school education system emphasizes moral development, spiritual strengthening, and the instillation of religious values through intensive interaction between the kiai (Islamic scholars), students, and the pesantren environment. The close relationship between the pesantren and the community means that the educational values taught in the pesantren extend beyond the students' environment and spread to and influence the wider social life of the community. According to Azra, (2015) Islamic boarding schools have a strong social function as agents of cultural and moral transformation in society, often serving as centers for the formation of religious traditions and a religious social life in their surrounding communities.

In practice, the internalization of Islamic boarding school educational values occurs through various ongoing social and cultural mechanisms. This process can occur through religious activities, religious study groups, social activities, and

through the exemplary behavior of Islamic boarding school teachers (kiai) and alumni who interact directly with the community. Through this process, the values taught in Islamic boarding schools are not only understood cognitively but also manifested in everyday social behavior. This aligns with the view of Hasan, (2019), who stated that the internalization of values is a social process that occurs through ongoing interactions between individuals and their social environment, so that these values become part of the individual's consciousness and behavior.

Several previous studies have shown that Islamic boarding schools (pesantren) play a significant role in shaping the social life of society. Research conducted by Zarkasyi, (2016) demonstrated that Islamic boarding school education can shape the religious character of the community by strengthening moral and spiritual values in daily life. Another study by Hidayat (2018) also found that the existence of Islamic boarding schools plays a role in strengthening social solidarity and increasing religious awareness in the surrounding community. Furthermore, a study by (Efendy et al., 2023) confirmed that Islamic boarding school alumni often play a crucial role in the process of social transformation through their roles as religious figures, educators, and social leaders.

However, most previous research has focused more on the role of Islamic boarding schools (pesantren) in shaping the character of students (santri) or within the context of formal Islamic boarding school education. Research specifically examining how Islamic boarding school educational values are internalized in the broader social life of society remains relatively limited. Yet, the interaction between Islamic boarding schools and the community is a crucial aspect in understanding their contribution to the social and cultural dynamics of society. Therefore, studying the process of internalizing Islamic boarding school educational values in the social life of society is crucial to providing a more comprehensive understanding of the role of Islamic boarding schools in social life.

Al-Urwatul Wutsqo Islamic Boarding School in Jombang is one of the Islamic boarding schools that has a significant influence on the social life of the surrounding community. This Islamic boarding school not only serves as an educational institution for its students, but also plays an active role in various religious and social activities, such as regular religious study groups, da'wah activities, and various social activities involving the surrounding community. The intense interaction between the Islamic boarding school and the community has resulted in the educational values of the Islamic boarding school being indirectly internalized in the community's social life.

Based on this phenomenon, this study aims to analyze the internalization of Islamic boarding school educational values in the social life of the community around the Al-Urwatul Wutsqo Islamic Boarding School in Jombang. This research

is expected to contribute to enriching studies on the relationship between Islamic boarding school educational institutions and the dynamics of community social life, while also providing an overview of the role of Islamic boarding schools as agents of social and religious value formation in society.

Methods

This research uses a qualitative approach with a case study research type (Creswell, 2014), which aims to deeply understand the process of internalization of Islamic boarding school educational values in the social life of the community around the Al-Urwatul Wutsqo Islamic Boarding School in Jombang. A qualitative approach was chosen because this study seeks to explore the meaning, experiences, and social dynamics that occur in the interaction between the Islamic boarding school and the community. Through this approach, researchers can gain a comprehensive understanding of how Islamic boarding school educational values are understood, internalized, and realized in the practices of the community's social life. According to (Creswell, 2015), Qualitative research allows researchers to explore social phenomena in depth through the perspectives of participants directly involved in the research context.

This research was conducted at the Al-Urwatul Wutsqo Islamic Boarding School in Jombang, with research subjects consisting of the boarding school caretaker, ustaz or teachers, students, alumni of the boarding school, and the community living around the boarding school. Research informants were selected using a questionnaire technique. purposive sampling, namely the deliberate selection of informants based on the consideration that they possess knowledge and experience relevant to the research focus (Sugiyono, 2021). This technique allows researchers to obtain more in-depth information regarding the process of internalizing Islamic boarding school educational values in the social life of the community.

Data collection in this study was carried out using three main techniques, namely in-depth interviews, observation, and documentation. Semi-structured interviews were conducted to obtain information on experiences, perspectives, and social practices related to Islamic boarding school educational values. Observations were conducted to directly observe religious and social activities involving the Islamic boarding school and the community. Documentation was used to supplement the research data through various relevant documents, such as Islamic boarding school activity records, photographs, and archives related to the Islamic boarding school's social and religious activities.

Data analysis in this study uses the interactive analysis model proposed by Miles et al., (2014), which includes three main stages, namely data reduction, data presentation, and drawing conclusions. The analysis process is carried out

continuously from the data collection stage until a comprehensive understanding of the phenomenon being studied is obtained. To maintain data validity, this study uses the techniques source triangulation and method triangulation, namely comparing data obtained from various informants and from various data collection techniques, so that research findings can be scientifically accounted for.

Result and Discussion

Result

The results of the study indicate that the internalization of Islamic boarding school educational values at the Al-Urwatul Wutsqo Islamic Boarding School in Jombang occurs through intense social interactions between the boarding school and the surrounding community. This process occurs not only within the formal educational environment of the boarding school, but also through various socio-religious activities that directly involve the community. The main values internalized in the community's social life include religiosity, togetherness (*ukhuwah*), social concern, simplicity, and mutual respect in community life. These values are not taught merely theoretically, but are actually practiced through various activities that are part of the traditions of Islamic boarding school life.

Based on interviews with Islamic boarding school administrators, it was discovered that Islamic boarding school education prioritizes the development of social character as one of its primary goals. Students are not only directed to master Islamic knowledge but are also nurtured to develop social sensitivity and responsibility toward the community. This is as expressed by one of the Islamic boarding school administrators who stated:

"In this Islamic boarding school, students not only study religious texts, but are also educated to understand social life. They are taught how to treat others, how to respect others, and how to play a role in social life. When they return to society, it is hoped that these values will have become part of their character."

This statement demonstrates that the Islamic boarding school education system is strongly oriented toward the formation of social values rooted in Islamic teachings. The internalization of these values occurs continuously through various daily activities of the students, such as congregational worship, religious study, mutual cooperation (*gotong royong*), and social interactions between students, boarding school administrators, and the surrounding community.

The researchers' observations also indicate that Islamic boarding schools maintain a very close relationship with the surrounding community. Various religious activities held by Islamic boarding schools routinely involve the community, such as regular religious study groups, *tahlil* (Islamic recitation) activities, commemorations of Islamic holidays, and various public outreach activities. In these activities, the community not only participates but also actively

participates in the implementation. Community involvement in these various Islamic boarding school activities serves as a crucial tool in the internalization of Islamic boarding school educational values.

In addition to religious activities, Islamic boarding schools are also involved in various social activities that strengthen the relationship between the boarding school and the community. Based on observations, researchers found that Islamic boarding schools frequently participate in social activities such as providing assistance to those in need, community service, and other social activities involving local residents. These activities reflect the values of social concern that are part of the Islamic boarding school culture. Through these activities, the community indirectly learns and emulates the social values taught in the Islamic boarding school.

An interview with a community leader living near the Islamic boarding school also showed that the presence of the Islamic boarding school has a positive influence on the community's social life. The community leader stated:

"Islamic boarding schools here play a significant role in community life. Many religious activities involve residents, such as religious studies and social activities. Many young people also study religion at the boarding schools or participate in activities organized by the boarding schools. This strengthens the religious atmosphere in the community."

This statement demonstrates that Islamic boarding schools serve not only as educational institutions for students but also as centers of socio-religious activities that influence community lifestyles. The presence of Islamic boarding schools contributes to the creation of a more religious and harmonious social environment, where the community has a greater awareness of the importance of religious activities in daily life.

Research findings also indicate that Islamic boarding school alumni play a significant role in disseminating the values of Islamic boarding school education in the community. Many alumni go on to become religious leaders, Quranic teachers, and promoters of religious activities in their neighborhoods. Through these roles, the values acquired during their education at Islamic boarding schools are continuously passed on to the community. One of the Islamic boarding school alumni interviewed in this study stated:

"What we learn at the Islamic boarding school isn't just for ourselves. We're taught that knowledge must be put into practice and benefit society. Therefore, after returning to the community, we strive to actively participate in religious activities, such as teaching the Koran or assisting with community religious activities."

The role of alumni strengthens the process of disseminating Islamic boarding school educational values in social life. Islamic boarding school alumni serve as a

link between the values learned at the boarding school and the practices of wider social life.

The findings of this study are further supported by documentation showing various activities organized by Islamic boarding schools (pesantren) in collaboration with the community, such as public religious studies, preaching, social activities, and various other religious activities that directly involve the community. Documentation of these activities demonstrates that the interaction between the Islamic boarding school and the community is active and ongoing, enabling the educational values of the Islamic boarding school to continue to develop in the community's social life.

Overall, the results of this study indicate that the internalization of Islamic boarding school educational values in the social life of the community around the Al-Urwatul Wutsqo Islamic Boarding School in Jombang occurs through various interrelated social mechanisms. The interaction between the Islamic boarding school and the community through religious activities, social activities, and the role of alumni is an important factor in the process of disseminating and strengthening the values of Islamic boarding school education in the social life of the community. Thus, Islamic boarding schools function not only as educational institutions for students but also as centers for the formation of social and religious values that influence the lives of the surrounding community.

Discussion

The results of the study indicate that the internalization of Islamic boarding school educational values in the social life of the community around the Al-Urwatul Wutsqo Islamic Boarding School in Jombang takes place through an intense social interaction process between the Islamic boarding school and the community. The Islamic boarding school's educational values, which include religiosity, togetherness, social concern, simplicity, and mutual respect, are not only learned by students in the formal education process at the Islamic boarding school but are also implemented in the social life of the community through various religious and social activities (Islamic et al., 2024). These findings indicate that Islamic boarding schools have a broader function than just educational institutions, namely as agents of the formation of social values and religious culture in society (Halomoan et al., 2023).

From an Islamic educational perspective, Islamic boarding schools (pesantren) are educational institutions characterized by their distinctive ability to instill religious and moral values in their students. Dhofier, (1982) explains that the Islamic boarding school education system emphasizes character formation through a learning process that is not only cognitive, but also affective and moral. The values taught in Islamic boarding schools are conveyed not only through the teaching of classical texts but also through the exemplary behavior of the kiai (Islamic teacher),

social interactions between students, and various daily activities within the Islamic boarding school environment (Mahfudi & Rifa'i, 2025). Thus, the educational process in Islamic boarding schools has a strong character-building dimension that subsequently influences the students' perspectives and social behavior when they interact with society (Mujahid, 2021).

The findings of this study also indicate that the process of internalizing Islamic boarding school educational values does not occur instantly, but rather through a gradual and ongoing social process. In the social construction theory proposed by Schwartz & Howard, (1984), internalization of values is the process by which individuals absorb social values that develop in their social environment so that these values become part of the individual's consciousness and identity. In the context of Islamic boarding schools, the process of internalization of values occurs through continuous interactions between students, boarding school administrators, and the surrounding community (Hasan, 2019a). Through these interactions, Islamic boarding school educational values are not only understood conceptually but also internalized and manifested in everyday social behavior.

One of the important findings of this study is that religious activities organized by Islamic boarding schools (pesantren) serve as the primary medium for internalizing the values of Islamic boarding school education into the community's social life (Ainiyah et al., 2025; Hakim et al., 2024). Activities such as regular religious study groups, tahlilan (religious recitation), commemorations of Islamic holidays, and various community outreach activities provide a platform for social interaction between the Islamic boarding school and the community. Through these activities, the community not only acquires religious knowledge but also indirectly adopts the social values taught in the Islamic boarding school educational tradition. This demonstrates that Islamic boarding schools play a strategic role in building a religious and harmonious social life.

This finding aligns with Azra, (2015) research, which states that Islamic boarding schools (pesantren) have a social function as agents of transformation of Islamic values in society. Through da'wah (preaching), education, and various social activities, Islamic boarding schools play a role in shaping a more religious social life pattern oriented toward Islamic moral values. Islamic boarding schools serve not only as places of religious learning for students but also as centers for fostering the religious life of the broader community (Ma'arif, 2018).

Furthermore, this study also found that Islamic boarding school alumni play a crucial role in disseminating the values of Islamic boarding school education within the community. Returning Islamic boarding school alumni often serve as religious leaders, Quran teachers, and promoters of religious activities in their neighborhoods. This role allows the values acquired during their education at

Islamic boarding schools to be passed down and developed within the community. Thus, Islamic boarding school alumni can be viewed as social agents who carry the values of Islamic boarding school education into the community.

These findings support research conducted by Zarkasyi (2015), which states that Islamic boarding school alumni play a strategic role in the social transformation of society through preaching and religious education. Islamic boarding school alumni often become respected figures in society because they are perceived to possess deeper religious knowledge. The community's trust in these alumni facilitates the dissemination of the religious and social values they acquired during their education there (Hasan et al., 2025).

In addition to religious activities and the role of alumni, the internalization of Islamic boarding school educational values in the social life of the community also occurs through the exemplary behavior of the kiai (Islamic boarding school teachers) and their supervisors. In the Islamic boarding school tradition, the kiai serves not only as a teacher but also as a role model respected by both students and the community. The kiai's exemplary behavior in daily life is an effective means of instilling moral and social values in the community. This demonstrates the crucial role of the kiai's moral leadership in shaping the social life of a religious community.

From the perspective of the sociology of Islamic education, the role of Islamic boarding schools (pesantren) in social life is also related to the concept of community-based education. Pesantren function not only as formal educational institutions but also as part of the social structure of society, playing a role in building a social life based on religious values. In other words, pesantren become centers for the development of social values that apply not only within the pesantren environment but also to society at large.

The findings of this study also indicate that the presence of Islamic boarding schools has a positive impact on the social life of the surrounding community. Residents become more active in participating in religious activities, have a greater awareness of the importance of moral and religious values, and demonstrate more harmonious social attitudes within the community. This demonstrates that Islamic boarding schools make a significant contribution to building a more religious and character-based social life.

However, the process of internalizing Islamic boarding school educational values into social life is also influenced by various social factors developing in modern society. Advances in information technology, changes in social patterns, and the increasing influence of global culture can influence the internalization of religious values within society. Therefore, Islamic boarding schools need to continuously adapt their preaching and educational strategies to ensure their educational values remain relevant to the ever-evolving dynamics of social life.

Overall, this discussion demonstrates that Islamic boarding schools (pesantren) play a crucial role in the internalization of Islamic educational values in social life. Through various educational activities, religious activities, and social interactions with the community, Islamic boarding schools are able to foster a religious social environment oriented toward Islamic moral values. Thus, Islamic boarding schools function not only as religious educational institutions but also as social institutions that play a role in building a community life based on Islamic values.

Conclusion

This study shows that the internalization of Islamic boarding school educational values in the social life of the community around the Al-Urwatul Wutsqo Islamic Boarding School in Jombang occurs through an intense social interaction process between the boarding school and the community. The values developed in Islamic boarding school education, such as religiosity, togetherness, social awareness, simplicity, and mutual respect, are not only taught in the student education process but are also manifested in various social and religious activities that directly involve the community. Through activities such as religious studies, da'wah activities, and various social activities, Islamic boarding schools play a role as centers for the formation of religious and social values that influence the lifestyle of the surrounding community.

The results of this study also show that the process of internalizing Islamic boarding school educational values occurs not only through formal educational activities, but also through the exemplary behavior of the kiai (Islamic scholars), social interactions between students and the community, and the role of alumni in the community's social life. The existence of Islamic boarding schools is one factor that strengthens a more religious and harmonious social life. In this context, Islamic boarding schools function not only as religious educational institutions but also as social institutions that play a role in building religious awareness and social solidarity in the community.

This study contributes to the study of Islamic education by demonstrating that Islamic boarding schools (pesantren) play a significant role in the internalization of socio-religious values in community life through ongoing social interactions between the pesantren and the community. However, this study has limitations because it was conducted at a single pesantren location, making its findings insufficient to be generalized to all pesantren in Indonesia. Therefore, further research could examine the internalization of pesantren educational values in various pesantren with different social contexts to provide a more comprehensive understanding of the role of pesantren in social life.

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