

Dynamics of Santri Dormitory Life in the Formation of Social Character at Pesantren Raudlatul Hasanah

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Abstract

Dormitory life is one of the main characteristics of pesantren education and plays an important role in shaping the social character of santri. A pesantren is not only a space for formal learning, but also a social environment in which santri learn to live independently, practise discipline, take responsibility, cooperate, respect differences, and build healthy social relationships. This study aims to analyze the dynamics of santri dormitory life in the formation of social character at Pesantren Ar-Raudlatul Hasanah. This research uses a qualitative approach with a case study design. Data were collected through observation, in-depth interviews, and documentation involving dormitory supervisors, musyrif, student administrators, and santri. Data analysis was carried out through data condensation, data display, and conclusion drawing. The findings show that dormitory life forms the social character of santri through daily routines, discipline habituation, interaction among santri, dormitory guidance, congregational worship activities, student organizations, and conflict resolution in collective life. The social characters formed include independence, responsibility, care, tolerance, cooperation, leadership, and the ability to manage conflict. However, this process also faces challenges, including differences in student personalities, routine fatigue, limited privacy, senior-junior relations, and interpersonal conflict. This study confirms that the pesantren dormitory functions as a social laboratory that educates santri through direct experience. Therefore, strengthening the dormitory guidance system, musyrif assistance, and continuous evaluation of dormitory life needs to be carried out sustainably.

Keywords: *dormitory life, social character, santri, pesantren*

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Introduction

Pesantren is an Islamic educational institution with a distinctive educational system because it does not only emphasize the mastery of knowledge, but also shapes the personality, morals, discipline, and responsibility of santri. The distinctiveness of pesantren can be seen in the integration of formal learning, religious guidance, discipline habituation, dormitory life, and character education (Widyastuti, 2021). This means that pesantren does not merely function as a place where santri receive lessons, but also as a living environment that educates santri holistically (Bashori, 2022).

In the pesantren system, the educational process is not limited to the classroom. Formal learning activities are indeed an important part because santri acquire religious and general knowledge through an established curriculum. However, education in pesantren also takes place through regular daily activities (Zuhriy, 2021). Santri learn from the way they perform worship, follow schedules, maintain cleanliness, interact with friends, respect teachers, and obey the rules that apply in the pesantren environment.

Dormitory life is an important part of this educational process. In the dormitory, santri learn to live independently and responsibly. They must manage their time, make their beds, take care of personal belongings, carry out cleaning duties, and adjust to friends from different backgrounds (Saputra, 2023). Through this shared life, santri learn to respect differences, control their ego, cooperate, and resolve social problems in a more mature way.

Pesantren Ar-Raudlatul Hasanah Medan is one of the pesantren that implements the formal educational system of Kulliyatul Muallimin al-Islamiyyah, or KMI. Based on official pesantren information, KMI Ar-Raudlatul Hasanah is a pesantren-based lower and upper secondary educational program, with a six-year study period for graduates of elementary schools or madrasah ibtidaiyah and a four-year study period for graduates of junior secondary schools or madrasah tsanawiyah. All KMI santri are required to live in the pesantren within an Islamic, educational, and ma'had atmosphere. Education is also carried out in a planned and continuous manner for 24 hours, with an emphasis on education, cultural habituation, exemplary conduct, and discipline.

These conditions show that dormitory life at Pesantren Ar-Raudlatul Hasanah is not merely a residential system. The dormitory is an important part of the educational process. Santri do not only learn religious and general knowledge, but also learn to live together, manage time, maintain cleanliness, obey rules, respect friends, solve problems, and build social responsibility. Thus, the dormitory can be understood as a space for shaping the social character of santri.

The social character of santri is an important aspect of pesantren education because santri live in a dense, orderly, and collective community. They come from different family, regional, cultural, linguistic, economic, and habitual backgrounds. These differences can enrich the social experience of santri. However, they can also create friction, such as communication misunderstandings, conflict among friends, differences in habits, competition, disciplinary violations, and issues in senior-junior relations.

Dormitory life has great potential to shape social character because santri learn directly through experience. They learn care when a friend is sick. They learn responsibility when assigned to cleaning duties. They learn tolerance when living with friends of different

personalities. They learn leadership when entrusted with roles in student organizations. They learn self-control when facing conflict. Such processes are difficult to form through classroom learning alone.

Recent studies on pesantren show that dormitory culture, daily guidance, supervision, and the exemplary conduct of supervisors play an important role in shaping santri character. The study by (Fadlilah et al., 2026) emphasizes that pesantren life, which brings together santri from diverse social and cultural backgrounds, can create social dynamics and conflict, but it can also become a space for forming multicultural character when managed through Islamic values, deliberation, and continuous guidance. Other research also shows that dormitory educators have a significant influence on the development of the affective domain of santri, especially discipline, religious attitudes, responsibility, and social behavior.

However, studies on santri dormitory life are often discussed only in general terms as part of character education. Studies that specifically analyze the dynamics of dormitory life as a process of forming social character still need to be strengthened. In fact, social character formation does not occur instantly. It emerges through daily interaction, routines, habituation, conflict, correction, exemplary conduct, and the experience of living together.

Based on this background, this study focuses on three main questions. First, how are the dynamics of santri dormitory life at Pesantren Ar-Raudlatul Hasanah? Second, how does dormitory life contribute to the formation of santri social character? Third, what are the supporting and inhibiting factors in the formation of santri social character in dormitory life?

This study aims to analyze the dynamics of santri dormitory life, explain the process of social character formation through dormitory life, and identify its supporting and inhibiting factors. Theoretically, this study enriches the field of Islamic education, especially regarding pesantren as a space for social character formation. Practically, this study can provide input for pesantren administrators, dormitory supervisors, musyrif, and student organizations in strengthening the dormitory life guidance system.

Literature Review

2.1. Dormitory Life in Pesantren Education

Dormitory life is an important characteristic of pesantren education. The dormitory does not only function as a place to live, but also as an educational space that shapes the personality of santri through the habituation of shared living. In the dormitory, santri follow regular routines, including worship, study, meals, rest, language activities, sports, organizational activities, and cleaning duties. These routines form a distinctive social structure (Rahmah, 2025).

In pesantren education, the dormitory becomes a place where santri experience values directly. Discipline is not only taught, but trained through daily schedules. Responsibility is not only explained, but practised through cleaning duties and organizational responsibilities. Care is not only conveyed through lectures, but habituated through shared life. Therefore, dormitory life has strong pedagogical power in character education. KMI Ar-Raudlatul Hasanah emphasizes that education and cultural habituation are prioritized over mere instruction. Exemplary conduct and discipline are also stated as important parts of everyday life. This shows that the pesantren system places the dormitory as a space for cultivating values, not merely as a residential facility.

2.2. The Social Character of Santri

Social character refers to personality qualities that appear in a person's relationships with others and the social environment. Social character includes responsibility, care, empathy, tolerance, cooperation, social discipline, honesty, independence, communication skills, and the ability to resolve conflict (Limayasa Ayu Oktarini, 2025). In the pesantren context, social character is closely related to adab, ukhuwah Islamiyah, ta'awun, amanah, respect for teachers, and willingness to live within shared rules.

The social character of santri is not formed merely through advice. It is formed through continuous social practice. Santri learn to behave socially when they have to share space, wait their turn, follow schedules, care for shared belongings, help friends, follow the direction of student administrators, and accept the consequences of violations. In the dormitory, social values are tested every day. Character education in pesantren is strong because it takes place in a controlled and repetitive environment (Suci Ananda Retno, 2025). Research on dormitory-based character education shows that discipline habituation in dormitory life can form sustainable positive habits, such as regular worship, time discipline, and responsibility toward rules.

The formation of social character in dormitory life can be explained through habituation theory, social learning theory, and character education theory. Habituation theory explains that behavior becomes character when it is performed repeatedly in a consistent environment. In pesantren, daily routines such as congregational prayer, learning activities, cleaning duties, queuing, and orderly living become means of social habituation.

Social learning theory emphasizes that individuals learn through observation, imitation, and exemplary conduct. In pesantren life, santri learn from kiai, ustaz, musyrif, student administrators, and peers. Exemplary conduct is important because santri do not only hear rules, but also see how those rules are implemented by figures they respect. Character education theory views character as being formed through moral knowing, moral feeling, and moral action (Siagian & Harahap, 2025). Santri need to understand correct values, feel the importance of those values, and practise them in real life. The pesantren dormitory provides space for these three processes because santri live in an environment rich in rules, values, and social interaction.

2.3. Social Dynamics in Dormitory Life

Social dynamics in dormitory life refer to the changes, interactions, cooperation, conflict, adaptation, and relationship patterns that occur in the lives of santri. These dynamics emerge because santri live in a heterogeneous community. There are new and senior santri. There are juniors and seniors. There are santri who are sociable and others who are reserved. There are disciplined santri and others who need more intensive guidance. These dynamics can produce two impacts (Harahap & Mukti, 2023). First, constructive impacts, namely the formation of solidarity, care, social maturity, leadership, and adaptability. Second, problematic impacts, such as interpersonal conflict, peer pressure, routine fatigue, negative seniority, and disciplinary violations. Therefore, dormitory life needs to be managed through a clear guidance system.

Research on Islamic value-based conflict management in pesantren shows that santri conflict can appear in intrapersonal, interpersonal, intra-group, and intergroup forms. The causes include differences in personality, academic and language abilities, rule violations, external factors, and social and cultural diversity. If managed through guidance, deliberation, and restorative approaches, conflict can become a means of character education.

Methods

This study uses a qualitative approach with a case study design. The qualitative approach was chosen because this study aims to understand in depth the dynamics of santri dormitory life and the process of social character formation at Pesantren Ar-Raudlatul Hasanah. The case study design was chosen because this research focuses on one institutional context that has a distinctive educational system, culture, and guidance pattern. The research location was Pesantren Ar-Raudlatul Hasanah Medan. The research subjects were determined purposively, meaning that informants were selected based on their involvement in dormitory life and santri guidance. The informants included dormitory supervisors, musyrif, student organization administrators, homeroom teachers, senior santri, and junior santri.

The research data consisted of primary and secondary data. Primary data were obtained through in-depth interviews and observation. Interviews were conducted to explore informants' experiences regarding dormitory life, patterns of santri interaction, social character formation, dormitory challenges, and guidance strategies. Observations were conducted on santri daily activities, social interaction, worship activities, cleaning activities, discipline patterns, and organizational activities. Secondary data were obtained through rules and regulations documents, activity schedules, student organization structures, guidance records, and pesantren documents.

Data were collected through three techniques. First, non-participant observation was used to observe the social dynamics of santri in dormitory life. Second, semi-structured interviews were conducted with key informants. Third, documentation was used to examine rules, guidance programs, activity schedules, and dormitory archives. Data analysis was carried out using the Miles, Huberman, and Saldaña model, which includes data condensation, data display, and conclusion drawing. Data condensation was carried out by selecting data relevant to the themes of dormitory life and social character. Data display was presented in the form of thematic descriptions. Conclusions were drawn by identifying patterns of relationship between dormitory life, social interaction, value habituation, and the formation of santri social character.

Result and Discussion

4.1. Dynamics of Santri Dormitory Life

Santri dormitory life at Pesantren Ar-Raudlatul Hasanah takes place within an orderly and dense system. Santri carry out daily activities starting from waking up, congregational worship, formal learning, language activities, religious activities, organizational activities, sports, eating together, night study, and rest. This routine forms a disciplined and directed lifestyle. The dynamics of dormitory life can be seen in the daily interactions of santri. Santri live together in rooms, dormitory units, classes, study groups, and organizations. They must learn to adjust to rules, friends, student administrators, and the pesantren environment. For new santri, dormitory life becomes an adaptation process that is not always easy. They must leave behind home habits, learn independence, manage personal belongings, follow schedules, and build new relationships.

The dynamics of the dormitory are also visible in role distribution. There are supervisors who provide guidance. There are musyrif who accompany santri. There are student administrators who assist with supervision. There are senior santri who become role models for juniors. There are junior santri who learn to adapt to pesantren culture. These relations form

a distinctive social structure in pesantren life (Zainuddin Abuhamid Muhammad Ghazali, 2024). However, these dynamics do not always run ideally. Dense communal life can create small conflicts. For example, differences in cleanliness habits, using belongings without permission, being late for cleaning duties, differences in communication styles, or misunderstandings in social interaction. Such conflicts are natural in adolescent communities. What determines the quality of pesantren education is not whether conflict exists, but how conflict is managed.

In this context, the dormitory functions as a space for social training. Santri are not only required to obey, but also learn to understand the social consequences of their behavior. When a santri neglects cleaning duties, roommates also feel the impact. When a santri speaks harshly, social relationships are disturbed. When a santri lacks discipline, collective activities are affected. From this, santri learn that personal behavior always has social consequences.

4.2. Formation of Santri Independence

Independence is one of the social characters formed through dormitory life. Santri learn to take care of their own needs, such as making the bed, washing clothes, taking care of personal belongings, managing time, and preparing learning equipment. These simple activities have strong educational meaning because santri learn to be responsible for themselves.

Independence is also formed through distance from the family. Santri cannot always ask their parents for help in solving daily problems. They must learn to make decisions, ask friends or supervisors for help, and face the consequences of their choices. This process forms personal resilience and social maturity.

However, independence does not mean that santri are left alone. Pesantren still needs to provide assistance. New santri usually need time to adjust. If assistance is weak, independence can turn into pressure. Therefore, supervisors and musyrif need to distinguish between training independence and leaving santri to face difficulties without guidance.

4.3. Formation of Social Responsibility

Dormitory life forms social responsibility through daily duties and collective rules. Santri have obligations to maintain room cleanliness, attend activities on time, obey rules, take care of facilities, and respect the rights of friends. This responsibility is not only individual, but also social. Cleaning duties are a concrete example. If one santri does not carry out the duty, other friends are affected. This condition teaches that personal negligence can harm the group. Santri learn that living together requires commitment and honesty. This is the essence of social responsibility.

Social responsibility is also visible in student organizations (Nasrullah, 2021). Santri who are entrusted as administrators learn to organize activities, correct friends, deliver information, and help supervisors maintain order. This experience forms leadership ability. However, pesantren needs to ensure that organizational responsibility does not turn into seniority domination. Student administrators must be trained to lead fairly, communicatively, and educationally.

4.4. Formation of Care and Empathy

Santri care grows through shared life. Santri learn to pay attention to sick friends, help friends who face difficulties, share food, remind friends to worship, and help friends who do not yet understand the rules. Dormitory life creates emotional closeness because santri go

through many experiences together. Empathy is also formed when santri encounter differences (Febriana et al., 2023). They meet friends from different family, regional, linguistic, and personality backgrounds. These differences train santri not to judge others narrowly. Santri learn that every person brings different habits and experiences. If directed properly, these differences can strengthen tolerance. However, empathy does not emerge automatically. In some cases, differences can lead to mockery, closed peer groups, or conflict among santri. Therefore, supervisors need to build a culture of mutual respect. Strengthening the value of *ukhuwah Islamiyah* is important so that santri understand that dormitory life is not a place to dominate one another, but a place to educate one another.

4.5. Formation of Tolerance and the Ability to Live Together

Tolerance in pesantren life is not only related to religious differences, but also to differences in personality, habits, region, language, academic ability, and economic condition. Santri learn to accept that not all friends have the same way of thinking and habits. Room life becomes the main space for forming tolerance. In one room, santri must share space, time, facilities, and atmosphere. They must learn to control their voices, respect rest time, not use other people's belongings without permission, and solve problems through communication. This process forms the ability to live together.

Tolerance is also formed in group activities. When santri cooperate in cleaning activities, organizations, speech practice, or religious activities, they learn to divide roles. Some lead (Nasution et al., 2024). Some assist. Some need direction. Some understand tasks faster. Some are slower. These situations train social patience.

4.6. Formation of Social Discipline and Santri Leadership

Social discipline differs from individual discipline. Individual discipline relates to personal obedience to rules. Social discipline relates to the awareness that rules are needed to maintain common order. In pesantren, social discipline is formed through daily schedules, dormitory rules, supervision, and evaluation. Santri learn that one person's lateness can disturb collective activities. The disorder of one room can affect the comfort of other residents. The violation of one santri can become a bad example for others. Thus, discipline is understood as a social need, not merely an administrative obligation.

Research by (Abror & Suud, 2024) shows that dormitory coaches play a strategic role in forming santri discipline through moral strengthening, supervision, and continuous value internalization. Discipline is not enough if built only through external control. Discipline needs to be directed into the internal awareness of santri. Dormitory life also provides space for santri to learn leadership. Santri leadership is formed through organizations, activity committees, room administrators, dormitory unit administrators, and other dormitory duties. Santri learn to direct friends, solve problems, deliver instructions, maintain order, and take responsibility for collective tasks.

Leadership in the dormitory has strong educational value because santri learn directly to deal with people, not only theory. They learn that leading is not the same as commanding. Leadership requires exemplary conduct, communication, patience, and justice. If student administrators lack exemplary conduct, their instructions will be difficult to accept. If they are too harsh, they can create social distance. If they are too weak, rules will not work. Therefore,

pesantren needs to provide leadership training for student administrators. The training may include assertive communication, ethics in correcting others, conflict management, decision making, and protection for junior santri. Without training, student organizations can become an undirected space for leadership formation.

4.7. Conflict as a Means of Social Learning

Conflict in dormitory life cannot be avoided. Santri live in the same space, follow dense schedules, and interact with many personalities. Conflict can arise from misunderstandings, differences in habits, jealousy, rule violations, routine pressure, or senior-junior relations. However, conflict is not always negative (Anwar et al., 2025). If managed properly, conflict can become a means of social learning. Santri learn to apologize, admit mistakes, listen to others, express objections, and seek solutions. Conflict also trains self-control. Santri learn that anger should not be directly expressed through actions that harm others.

Conflict resolution approaches in the dormitory need to be educational. Supervisors should not only give sanctions. They need to explore the root of the problem, listen to both sides, give advice, bring together those in conflict, and monitor behavioral changes. Research on Islamic value-based conflict management in pesantren shows that restorative approaches, deliberation, documentation, and coordination among supervisors, student organizations, and parents can strengthen dormitory culture and shape santri character.

4.8. Supporting and Inhibiting Factors in the Formation of Social Character

There are several factors that support the formation of santri social character in dormitory life. First, the 24-hour life system. Santri are in a structured educational environment throughout the day. This makes guidance not limited to formal lesson hours. Second, the exemplary conduct of supervisors and teachers. Santri easily imitate the behavior of figures they respect. Exemplary conduct in discipline, language, worship, adab, and responsibility becomes a social model for santri. Third, the role of musyrif and student administrators. They are close to the daily life of santri. Their role is important in detecting problems, directing behavior, and maintaining dormitory culture. Fourth, clear rules. Rules help santri understand behavioral boundaries. However, rules must be explained educationally so that santri do not obey only because they fear sanctions. Fifth, the culture of ukhuwah. The value of brotherhood makes it easier for santri to build care, help one another, and solve problems peacefully.

The first inhibiting factor is the difference in santri personalities. Some santri are easy to guide. Others find it difficult to adjust. Some have strong emotions. Others care less about rules. These differences require guidance approaches that are not uniform. The second factor is routine fatigue. The dense pesantren schedule can cause tiredness. Tired santri are more easily offended, postpone duties, or violate rules. Therefore, dormitory guidance needs to consider the balance between discipline and the psychological needs of santri. The third factor is limited privacy. Shared life makes it difficult for santri to have personal space. If not managed properly, this limitation can trigger repeated small conflicts. The fourth factor is senior-junior relations. This relationship can become a means of guidance if seniors provide good examples. However, it can become a problem if seniors use authority excessively. Pesantren needs to set clear boundaries between guidance and negative seniority. The fifth

factor is inconsistent supervision. Rules that are not enforced consistently can weaken the culture of discipline. Santri will assume that rules can be negotiated when supervision is weak. The findings of this study show that santri dormitory life at Pesantren Ar-Raudlatul Hasanah has a strategic function in forming social character. The dormitory is not merely a place to live, but an educational space that shapes santri through routines, habituation, interaction, responsibility, conflict, and exemplary conduct. This is in line with the KMI system of Ar-Raudlatul Hasanah, which emphasizes education, cultural habituation, exemplary conduct, discipline, and 24-hour guidance.

The social character of santri is formed through direct experience. Santri learn independence because they must take care of themselves. Santri learn responsibility because they live within shared rules. Santri learn care because they live with friends who need help. Santri learn tolerance because they face differences in personality (Mikraj et al., 2024). Santri learn leadership because they are entrusted with organizational responsibilities. Santri learn to manage conflict because not all interactions run smoothly. Thus, social character formation in pesantren is not theoretical. It is practical, concrete, and repetitive. This is the strength of pesantren compared to education that relies only on classroom learning. Dormitory life makes social values become habits rather than merely concepts. However, social character formation also requires a strong guidance system. A dormitory that relies only on rules without assistance may produce formal compliance, not awareness. Conversely, a dormitory that is too loose may weaken discipline. Therefore, pesantren needs to maintain a balance between firmness and guidance.

This study also shows that conflict should not be viewed as a failure of education. Conflict is part of social dynamics. What is dangerous is not the conflict itself, but conflict that is ignored, resolved through violence, or closed without guidance. Conflict managed educationally can form empathy, responsibility, self-control, and social maturity. Conceptually, dormitory life in pesantren can be called a social laboratory. In it, santri experience a complex social learning process. They learn to become members of a community, not merely individuals pursuing academic achievement. They learn to live within rules, but also learn to understand others. They learn obedience, but also learn leadership. They learn discipline, but also learn care.

Conclusion

Santri dormitory life at Pesantren Ar-Raudlatul Hasanah has complex social dynamics. Santri live in an orderly, dense, and collective system. They interact with peers, seniors, juniors, student administrators, musyrif, and supervisors. These interactions form social experiences that influence the development of santri character. The formation of santri social character occurs through daily routines, discipline habituation, collective duties, interaction among santri, congregational worship, organizational activities, dormitory supervision, and conflict resolution. The social characters formed include independence, responsibility, care, empathy, tolerance, cooperation, social discipline, leadership, and the ability to manage conflict.

The supporting factors in the formation of social character include the 24-hour life system, the exemplary conduct of supervisors, the role of musyrif, student organizations, clear rules, and the culture of ukhuwah Islamiyah. The inhibiting factors include differences in santri personalities, routine fatigue, limited privacy, unhealthy senior-junior relations, interpersonal conflict, and inconsistent supervision.

This study confirms that the pesantren dormitory functions as a social laboratory in the formation of santri character. Therefore, Pesantren Ar-Raudlatul Hasanah needs to continue strengthening its guidance system, training for musyrif and student administrators, conflict resolution mechanisms, and periodic evaluation of dormitory life. Social character formation is not enough through advice. It must be built through systems, exemplary conduct, habituation, and directed shared life experiences

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