
The Role of Pesantren Culture in Developing Academic Character: A Study on the Positive Impact of the Cultural Environment at Pesantren Luhur Sabilussalam

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ABSTRACT

This study aims to investigate the impact of pesantren culture on students' academic achievements in higher education. A pesantren is a traditional Islamic boarding school comprising key elements such as a *kyai* (religious leader), *santri* (students), dormitories, and a mosque. This research explores how its cultural practices influence student outcomes by focusing on one type of pesantren that operates in the evening, exemplified by Pesantren Luhur Sabilussalam. The study employs an analytical survey design with a cross-sectional approach and uses quantitative data collection and analysis methods. Findings indicate that four core cultural components- Islamic study sessions (pengajian), religious activities, the pesantren environment, and interpersonal relationships- contribute positively to students' academic and non-academic success, accounting for a 45% impact on their performance in higher education.

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1. INTRODUCTION

Humans are required to continuously develop and maximize their potential (Mu'tafi, 2020). With their potential, individuals can contribute to society and overcome future challenges. The process of acquiring and developing this potential is achieved through education (Nuraini & Utama, 2017).

Education is a process through which individuals gain knowledge, improve their character, and develop skills and abilities as preparation for the future. All parties, including parents, society, and educational institutions, are responsible for educating students. These entities are called the pillars of education (Kadir, 2015).

Educational institutions, including schools, madrasahs, and pesantren (Islamic boarding schools), are responsible for delivering formal and primary education (Verhoeven et al., 2019). These institutions also serve as state representatives, carrying out the mandate of the law to "enlighten the nation," as stated in Law No. 20 of 2003.

The government offers various educational options to accommodate its citizens' diverse educational goals. Citizens can choose general schools such as elementary (SD), junior high (SMP), and senior high schools (SMA), skill-based vocational schools (SMK), or religious institutions such as madrasah and pesantren, which focus on religious knowledge and teachings.

Pesantren, recognized as the oldest Islamic educational institution in Indonesia (Ma'arif, 2018), is a uniquely Indonesian Islamic educational institution that teaches Islamic sciences while also playing a crucial role in shaping students' morality, character, and ethics based on Islamic teachings (Fitri & Ondeng, 2022). Moral education for *santri* in pesantren has become a top priority and is carried out holistically, as the students reside in the pesantren daily for an extended period of time (Izfana & Hisyam, 2020).

The Indonesian law on pesantren states that the institution's purpose is to instill faith and devotion to Allah SWT, cultivate noble character, and uphold the teachings of Islam as a mercy to all (*rahmatan lil alamin*). These principles are reflected in attitudes of humility, tolerance, balance, moderation, and the noble values of the Indonesian nation, which are implemented through education, Islamic preaching (*dakwah*), exemplary leadership, and community empowerment within the framework of the Unitary State of the Republic of Indonesia (Undang-Undang Republik Indonesia Tentang Pesantren, 2019).

As an educational institution, pesantren has a general objective: to produce devout, knowledgeable, and integrity-driven Islamic preachers (*da'i*) who can address societal challenges while upholding local cultural values and Pancasila (M Arifin, 1995). More specifically, the objectives of pesantren education, as outlined in Law No. 18 of 2019, include: 1) developing individuals who excel in various fields, understand and practice Islamic teachings, and/or become experts in religious knowledge who are faithful, pious, virtuous, knowledgeable, independent, cooperative, balanced, and moderate, 2) fostering a moderate understanding of religion and religious diversity while nurturing patriotism and encouraging harmonious interfaith relations, 3) improving the quality of life by empowering communities to fulfill citizens' educational needs and enhance societal welfare (Undang-Undang Republik Indonesia Tentang Pesantren, 2019).

Pesantren has been well-known in society and has played a historical role in Indonesia's journey from independence to the present. Today, pesantren holds a strategic role for the Muslim community by: 1) contributing to Islamic religious education for students, 2) serving as a social

control institution that monitors religious developments and dynamics in society, 3) acting as a unifying force within the framework of the Republic of Indonesia.

Moral and religious education provided in pesantren can have a positive impact on the future development of santri, enabling them to grow in intelligence, skills, and a sense of responsibility—thereby equipping them to face future life challenges (La Fua et al., 2018). Due to this success, pesantren in Indonesia have grown rapidly from year to year, both in terms of quantity and quality.

The existence and role of pesantren have grown significantly over the years. According to the Ministry of Religious Affairs, there are currently approximately 36,600 pesantren across Indonesia. The number of active students (santri) is around 3,400,000, with approximately 370,000 teachers. These figures do not include traditional pesantren that have not yet been officially registered with the Ministry of Religious Affairs (Ali Ramadhani, 2022).

Currently, pesantren of all types are growing rapidly and massively. As of now, there are at least 138 pesantren institutions categorized as Satuan Pendidikan Muadalah (SPM) and 113 pesantren institutions categorized as Pendidikan Diniyah Formal (PDF) across Indonesia (Huda, 2022).

Based on their types, pesantren can be classified into four main categories: 1) traditional pesantren, where students (santri) live and study together under the guidance of a kyai in a pesantren setting. The curriculum is based on the kyai's considerations and directives in personal, cultural, and instructional aspects. Learning is conducted collectively, without a structured class system or academic levels; 2) modern pesantren, which have adopted modernization in their learning systems and curricula. Santri reside fully in the pesantren dormitories, follow a structured curriculum with hierarchical and systematic learning, and are classified into academic levels with subjects designed to align with contemporary developments; 3) integrated pesantren, where santri live in the pesantren but follow a government-prescribed curriculum during the day. In the evenings, they attend religious studies and Islamic teachings following the pesantren's curriculum; 4) kalong pesantren, where santri do not reside permanently but join the pesantren community in the evenings for religious studies and mentorship with kyai and ustadz. During the daytime, they are engaged in activities outside the pesantren, such as attending university or separate schools.

From an educational hierarchy perspective, pesantren are divided into three levels: basic, secondary, and higher education. Pesantren at the basic and secondary levels must comply with government regulations to be categorized as formal education institutions under Pesantren Diniyah Formal and Pendidikan Muadalah. Meanwhile, pesantren at the higher education level operate under the Ma'had Aly system.

Irrespective of their typology or educational hierarchy, pesantren are united by a unique cultural identity that sets them apart from other educational institutions. This distinctiveness is a key aspect of their appeal. The unique culture of pesantren is embedded in four key aspects, which include *teaching traditions, daily religious practices, social interactions within an Islamic environment, and direct mentorship from the kyai.*

These four aspects distinguish pesantren from other educational institutions, making them a preferred choice for parents and students seeking academic and religious education.

A unique trend that has emerged in recent years is the growing number of university students who, while attending their lectures during the day, choose to reside in pesantren at night

for religious studies and spiritual guidance. This trend is a clear indication of the evolving nature of Islamic education in Indonesia.

Data from the Ministry of Religious Affairs (2025) reveals that 89 Ma'had Aly pesantren are affiliated with state universities (Kementerian Agama, 2025). This number does not yet include Ma'had Aly institutions established by private foundations or individuals. This trend suggests that many pesantren students also actively pursue higher education at universities.

Numerous studies have examined various aspects of pesantren, including the development of social interaction within the pesantren environment and its positive influence on santri (Mafrudlo et al., 2023), the integration of formal education models within pesantren settings (Apreliyani, 2023), and efforts to establish higher education within pesantren (Idrus, 2016). However, one dimension that remains underexplored is how Type D pesantren—which primarily function as residential facilities and provide Qur'anic study sessions in the evening—can positively influence santri who attend university during the day. This gap presents a valuable opportunity for further research into the contribution of such pesantren to the academic, moral, and personal development of students engaged in higher education.

This raises the question of the purpose and objective behind santri pursuing education in two institutions simultaneously. Does the pesantren culture have a positive impact on their academic and non-academic careers at university? Or, on the contrary, does it interfere with their academic progress? And to what extent does the positive impact of pesantren influence the academic development of santri in higher education?

In this study, the author will observe the elements of pesantren culture among university students and examine how this culture contributes positively to their academic and non-academic careers. This topic has never been studied before, and no existing research or journal elaborates on how pesantren culture influences and impacts the career development of santri in higher education. This research will employ a case study approach at Pesantren Luhur Sabilussalam Ciputat.

2. METHODS

This study was conducted using a quantitative approach. The research findings are presented descriptively, with regression analysis applied to examine the influence of each research variable.

The research design follows the analytic survey method, which aims to explore variable-related facts through surveys conducted by researchers (Djaali & Sari, 2020). Additionally, the study adopts a cross-sectional approach to investigate how and why a phenomenon occurs (Sugiyono, 2021). After analyzing the causes of the phenomenon, the study determines the correlation dynamics between variables, including risk and effect factors. Furthermore, the cross-sectional approach focuses on simultaneously measuring and observing independent and dependent variables (Darmanah, 2019).

This study was conducted at Pesantren Luhur Sabilussalam, located on Jl. WR Supratman, Gang Bacang, Ciputat Timur District, South Tangerang City, Banten Province. The research

process, including planning, observation, and data collection, lasted six months, from May to October 2023.

Data were collected using triangulation techniques, incorporating questionnaires, observations, and documentation (Djaali & Sari, 2020) An online questionnaire was the primary data collection tool, incorporating nominal and ordinal scales in each question. The study's population comprised 150 santri, all of whom were university students, with a sample of 77 santri selected for the research.

This study involved two variables. The independent variable was *Pesantren Luhur Sabilussalam*, which was measured through four indicators: the study culture within the pesantren, the culture of Islamic activities, the Islamic environmental culture, and the interaction culture between *santri* and *kyai* within the pesantren. Meanwhile, the dependent variable focused on the quality of student attendance at university, student participation in academic activities on campus, Participation of students in non-academic activities at the university, academic and non-academic achievement.

3. RESULTS AND DISCUSSION

3.1. Definition of Pondok Pesantren

Etymologically, the term *pondok pesantren* consists of two words: *pondok*, meaning a simple place of residence, and *pesantren*, derived from the root word *santri*, with the affix *pe-an* indicating a place of residence. Thus, *pondok pesantren* refers to a dwelling where *santri* reside while seeking knowledge (Mursidi, 2009).

The term *santri* originates from the Indian word *shastri*, meaning a person with a deep understanding of sacred scriptures. According to John, *santri* comes from Tamil, which means a Quranic teacher (Zamakhsyari, 1994).

Nurcholish Madjid argues that *pesantren* and *santri* are uniquely indigenous terms in Nusantara's religious education system. He defines *santri* as derived from the Javanese word *cantrik*, meaning a student who follows their teacher wherever they go. Based on this definition, he asserts that *santri* is not solely an Islamic concept but also contains distinct elements of Nusantara's cultural heritage (Mursidi, 2009).

Thus, *pondok pesantren* is an Islamic educational institution that implements a centralized learning system within a designated environment. It typically consists of dormitories or *pondok* as the students' residence, a *kyai* as the central figure in teaching and curriculum development, a mosque as the center for worship, learning, and community service training, and Islamic studies as the primary curriculum for *santri*.

A *pondok pesantren* generally comprises five fundamental elements (Athoillah et al., 2024) : 1) *kyai* – The central figure responsible for establishing, nurturing, and leading the educational activities within the pesantren (Hasbullah, 2001) 2) *mosque* – The second essential element, serving as the center for students learning under the guidance of the *kyai* and as a training ground for religious empowerment activities, such as delivering sermons, leading prayers, and organizing religious events; 3) *santri* – The students enrolled in the pesantren. Typically, *santri* resides in dormitories provided by the institution to ensure a comprehensive and holistic educational experience. However, some *santri* attend classes without residing in the dormitory, commonly

called *santri kalong*; 4) *pondok* – A simple dormitory where *santri* live and study together under the guidance of a *kyai*. Residing in the *pondok* allows students to receive a complete education while fostering essential soft skills such as independence, responsibility, and discipline, 5) *classical Islamic Books (Kitab Kuning)* – The core curriculum studied by *santri* in pesantren, typically covering areas such as *nahwu* and *sharaf* (Arabic grammar), *balaghah* (rhetoric), *fiqh* (Islamic jurisprudence) and *ushul fiqh* (principles of Islamic law), hadith, tafsir (Quranic exegesis), *tauhid* (Islamic theology), and *tasawwuf* (Islamic mysticism). However, many modern pesantren have incorporated general subjects into their curriculum.

Pesantren have existed since Indonesia's independence (Mahrisa et al., 2020). They have continuously played a significant role in Indonesian society throughout history. During the struggle for independence, pesantren fostered nationalism and supported Indonesia's fight for freedom (Zuhairini, 2008). Today, pesantren have evolved beyond their traditional role of teaching religious sciences to function as social institutions promoting societal development and control.

Pesantren continues to evolve, encompassing various aspects such as legality, financial sustainability, quality, and quantity (Syah & Iswanti, 2023). Today, Indonesia fully recognizes Pesantren's contribution and influence on public education, leading the government to provide legal recognition, financial support, and an established position within the national education system.

This recognition is evident in the designation of October 28 as National *Santri* Day and the enactment of Law No. 18 of 2019 on Pesantren, which covers aspects such as recognition, legality, governance, objectives, functions, quality assurance, and financial support (Ghozali et al., 2021).

Based on their educational system and curriculum, the typology of pesantren in Indonesia can be categorized into four types (Apreliyani, 2023). First, Type A, commonly referred to as traditional pesantren, is a model where *santri* live and study with the *kyai*. The learning curriculum is entirely determined by the *kyai* in terms of content and teaching methods. Classes are conducted in a combined setting without structured grade levels, and there is no fixed duration for completing studies. Second, Type B, known as modern pesantren, provides designated dormitories for *santri* and implements a well-formulated curriculum. In this system, *kyai* and teachers have allocated teaching hours, and students follow structured grade levels with an established educational pathway. Third, Type C, or school dormitory pesantren, accommodates *santri* in dormitories while implementing the national curriculum for junior and senior high school (SMP/SMA) during the daytime. In the evening, *santri* attend religious studies based on a curriculum developed by the pesantren. Fourth, Type D, known as university pesantren, serves primarily as a dormitory for students, with guidance provided by *kyai* and *ustadz*. During the day, *santri* attend schools or universities outside the pesantren institution, and upon returning, they participate in Islamic studies under the supervision of *kyai*.

In addition to typology, pesantren also has a hierarchical structure in its educational levels. First, *Pesantren Ibtidai* is designed for young children at the elementary school level, focusing primarily on memorizing the Quran, with a six-year duration similar to primary education. Second, *Pesantren Tsanawy-Aliyah* is intended for students who have completed elementary school, corresponding to the junior and senior high school levels, and spans six years. Third,

Pesantren Ma'had Aly is the equivalent of higher education institutions, typically lasting four years, similar to undergraduate programs.

Despite variations in typology and hierarchy, pesantren across Indonesia share a distinctive culture and environment. This culture is reflected in their religious study traditions, *santri*'s participation in Islamic activities, the creation of an Islamic learning atmosphere, the interactions between *santri* and *kyai*, and the practice of communal worship within the pesantren community.

3.2. Pesantren Culture

In general terms, culture is often referred to as tradition. Linguistically, culture encompasses thoughts and customs that evolve and become habitual, making them difficult to change. The term "culture" originates from Sanskrit, referring to matters related to human behavior and intellect (Syakhrani & Kamil, 2022).

Tylor defines culture as a complex system that includes knowledge, beliefs, arts, morals, laws, customs, abilities, and habits manifested by humans within a community (Teng, 2017). Similarly, Koentjaraningrat describes culture as the result of human intellect, will, and emotions, which then materialize into repeated habits (Khoiruddin, 2015). Therefore, culture consists of values, beliefs, and activities that form traditions upheld by a community repeatedly practiced, respected, and not to be violated.

Pesantren possesses a distinctive educational system embedded with unique cultural traditions, which serve as an advantage in attracting parents to enroll their children as *santri* (students). The culture within pesantren can be observed in four aspects, they are *culture of religious study*, *culture of islamic activities*, *culture of pesantren environment* and *culture of santri interactions under the guidance of the kyai*.

The first is the culture of religious study. Each pesantren has its own strengths in the curriculum it offers, and some pesantren gain recognition for the quality of their curriculum. The curriculum established by the pesantren serves as a framework for the learning process of the *santri*, ensuring that the educational experience is well-structured, planned, and measurable (Manshur & Isroani, 2023).

The curriculum and teaching methods in pesantren continue to evolve based on the typology of the institution and the demands of modern developments. Regardless of whether the pesantren is traditional or modern, Islamic knowledge remains a core focus, including subjects such as tafsir, hadith, Arabic grammar (*nahwu-sharaf*), rhetoric (*balaghah*), Islamic jurisprudence (*fiqh-ushul fiqh*), theology (*tauhid*), and Sufism (*tasawuf*). The primary learning resources are classical Islamic texts authored by renowned scholars. Most pesantren still uphold traditional teaching methods such as *sorogan*, where *santri* individually read classical texts before a teacher who immediately corrects them, and *bandongan* or *wetonan*, where the teacher reads and explains the text to a group of students.

The second aspect is the culture of Islamic activities. In pesantren, learning extends beyond acquiring religious theories; it is also a space where students practice what they learn. Pesantren encourage *santri* to engage in religious activities that serve three primary purposes: academic support, worship enhancement, and character development, including moral, skill, and competency improvement. Worship-related activities include congregational prayers, Quranic recitations, collective remembrance (*dhikr*) and supplications, night prayers (*qiyamullail*),

spiritual retreats (mabit), and religious assemblies (majlis ta'lim). Academic-supporting activities include speech training and religious discussions (munaqasyah). Additionally, character and skill-building activities include scouting, martial arts, Islamic calligraphy, Islamic music, sports, community service, and foreign language practice.

The third aspect is the pesantren environment. Pesantren have rapidly developed in Indonesia due to their reputation for maintaining Islamic values and promoting goodness within their environment (Syukri et al., 2024).

With the presence of a kyai (spiritual leader) and established regulations, pesantren create an environment conducive to positive character and moral development among santri. Several aspects characterize this environment, including enforcing mandatory congregational prayers and Quran recitation, strict cleanliness maintenance, the absence of seniority-based hierarchy, and a strong sense of brotherhood among santri across different cohorts. Moreover, pesantren instill independence and responsibility in students who live away from their parents, encourage communal cooperation in maintaining cleanliness and social activities, implement a reward-and-punishment system for achievements and violations, and foster an academic atmosphere that supports learning. Negative influences such as smoking, drug abuse, alcohol consumption, and delinquency are strictly prohibited.

The fourth aspect of pesantren culture is student interactions under the guidance of the kyai. The kyai plays a crucial role in pesantren education. The kyai can serve multiple functions within the pesantren and for the santri, including as the pesantren administrator, curriculum source, role model, educator, spiritual leader, and life guide for the santri (Sauri et al., 2018). Therefore, santri resides in the pesantren to stay close to the kyai, enabling them to emulate his way of life.

Key elements of a pesantren, such as the kyai, mosque, santri, and dormitory, are always present within the pesantren environment. The central activities of the pesantren are located at the mosque, with the kyai's residence typically adjacent to it (Isbah, 2020), while the santri live in dormitories near the mosque and the kyai's house. This arrangement ensures that the santri's academic and social activities are continuously guided by the kyai, who offers guidance in all their endeavors, including academic work, extracurricular activities, daily life, and the application of knowledge in the community (Yusuf et al., 2024).

The kyai and all members of the pesantren engage in positive interactions that benefit the entire pesantren community. Seven positive ethical values are embedded within the pesantren's cultural interactions, including concern for others, spiritual advice, openness, mutual correction, humble communication, patience in giving advice, and interactions based on Islamic teachings and values (Mafrudlo et al., 2023).

Santri reside in Pesantren 24 hours a day to receive a holistic education. They interact with fellow santri under the supervision of the kyai to maintain a positive learning environment. Using refined and structured language, students are taught to behave and speak politely to teachers, seniors, and peers. Respect and compassion are highly emphasized, and a family-like atmosphere is cultivated as santri live and learn together. Cooperation and mutual assistance are encouraged in positive activities, while interactions between male and female students are strictly regulated to prevent inappropriate relationships. The kyai plays a crucial role in providing guidance, academic support, social mentorship, leadership training, and spiritual blessings for the students.

3.3. Pesantren Luhur Sabilussalam

Pesantren Luhur Sabilussalam is located on Jl. WR. Supratman Gang Bacang, Ciputat Timur, South Tangerang City, Banten Province. It is an Islamic boarding school that provides education specifically for university students pursuing their studies in higher education institutions. Regarding typology, Pesantren Sabilussalam falls under Type D, which means it serves as both a residence and a place for students to study religious teachings at night after spending their daytime at schools or universities outside the pesantren.

The students of this pesantren come from various universities in South Jakarta, such as Syarif Hidayatullah State Islamic University (UIN), the Institute of Quranic Sciences (IIQ), Muhammadiyah University of Jakarta (UMJ), Pamulang University (UNPAM), Al-Azhar University Indonesia (UAI), and several other higher education institutions.

The establishment of this pesantren is generally aimed at providing additional education for university students currently studying at various universities in South Tangerang and South Jakarta. This objective is clearly described in the pesantren's vision and mission. Pesantren Luhur Sabilussalam's vision is *to nurture an Islamic generation with a comprehensive understanding of Islam and the ability to provide solutions to societal and ummah-related issues based on the Quran and Hadith*. Its missions include *cultivating Muslim individuals who can understand and apply the works of great scholars from classical, medieval, and contemporary periods, as found in Arabic-language books, educating future Islamic scholars with a deep understanding of religious sciences and Arabic language studies, and fostering sensitivity and a sense of responsibility towards social issues in society*.

The educators and instructors at Pesantren Luhur Sabilussalam are competent professionals in their respective fields. The teaching staff consists of both domestic and international university alumni, with educational backgrounds ranging from undergraduate (S1) to doctoral (S3) degrees. Their professions vary, including professors and lecturers at various universities, education consultants, teachers in different schools, legal consultants, and Sharia economic consultants.

The academic concept of Pesantren Luhur Sabilussalam is designed to reinforce, guide, and supplement the main academic activities of its students at their respective universities. Academic activities are held in the evenings after students return from their universities. Like other pesantrens, Pesantren Luhur Sabilussalam has unique cultural aspects that serve as strengths in its programs, positively impacting the academic career development of its students in higher education institutions. These pesantren cultural aspects are embodied in four main areas.

First, the *pesantren's learning culture*. The academic activities undertaken by students at the *pesantren* last for three years, from their admission until graduation. Each enrollment period accepts around 60 students. Every level has a different curriculum and subject.

Table 1. *Pesantren Sabilussalam Curriculum*

Level	Semester	Subjects
I	1 and 2	Ilmu Nahwu Hadis Arba'in Tahsin Qira'ah Speaking Tarikh Islam
II	3 and 4	Ulumul Qur'an Terjemah Arab-Indonesia Musthalah Hadis Praktik Ibadah Alfiyah Ibnu Malik
III	5 and 6	Ushul Fiqih Takhrij Hadis Percetakan dan Penerbitan Fiqh Munakahah

Each subject listed Table 1 has been scheduled with a designated lecturer. The learning sessions take place after the Isha prayer from 7:00 PM to 9:00 PM and after the Fajr prayer from 5:00 AM to 6:00 AM.

Rules and discipline for participating in academic activities have been established, requiring students to attend lectures properly. Absence without permission is not allowed.

Second, the Islamic activities culture. These non-academic activities are organized within the pesantren under the guidance and supervision of the teaching staff. The purpose of these activities is to provide spiritual development, encourage motivation for learning, and increase students' involvement in religious activities within the community.

Non-academic activities include congregational Fajr prayers, seven-minute lectures (*kuliah tujuh menit*), recitation of Yasin and Shalawat every Thursday night, and participation in weekly Islamic study sessions at local mosques.

In addition, to enhance leadership and organizational management skills, Sabilussalam established an organization called *Keluarga Mahasantri Pesantren Luhur Sabilussalam* (KMPLS), which serves as a platform for student aspirations, creativity, and communication within the pesantren (Islamic boarding school). So far, KMPLS has been running innovatively and has several divisions responsible for managing various student activities. Regular programs organized by KMPLS include Language Week, work meetings, *Tabligh Akbar* (large-scale Islamic gatherings), alumni reunions, academic discussions, speech training, participation in Islamic community events, fundraising for disaster victims, social and environmental service projects, community outreach initiatives, and the commemoration of national and Islamic holidays.

Third, pesantren environment. Pesantren Luhur Sabilussalam focuses on creating a supportive learning atmosphere through its various facilities. The environment is intentionally structured to enhance the educational experience. To promote an Islamic culture, students are required to dress modestly according to Islamic principles, communicate kindly, and act in alignment with Islamic values. Any form of inappropriate or unethical conduct, such as sexual harassment, bullying, and intolerance, is strictly forbidden, and there is enforcement of gender segregation among male and female students. To maintain discipline, the pesantren displays its rules prominently, enforces curfew hours by opening the main gate at 4:30 AM and closing it at 11:00 PM, and encourages Qur'an recitation prior to the Fajr prayer. Furthermore, designated

discussion areas are available for students to participate in meaningful intellectual and religious conversations.

Fourth, Guidance and counselling from Kyai and Ustadz. *As stated in the Undang-Undang Republik Indonesia tentang Pesantren* (Undang-Undang Republik Indonesia Tentang Pesantren, 2019). Pesantren must include key elements such as a *kyai* (Islamic scholar or religious leader) and *asatidz* (plural of *ustadz*, meaning teachers), students residing in dormitories, a pesantren housing or dormitory system, a mosque or *musholla* (prayer hall), and the study of classical Islamic texts (*kitab kuning*) and Islamic studies (*dirasah Islamiyah*). Given this structure, *kyai* and *asatidz* play a crucial role in student education. At Pesantren Luhur Sabilussalam, they hold a central role in shaping students' character and academic growth, serving as role models of exemplary conduct by demonstrating good manners in speech, behavior, social interactions, worship, and etiquette. They also focus on character building and moral education, ensuring students develop strong personal values through Islamic teachings, while encouraging positive habits such as performing congregational prayers and Qur'an recitation.

Additionally, *kyai* and *asatidz* are instrumental in the development of the curriculum, adjusting the educational programs at the pesantren to address modern challenges and ensure that students are prepared for future opportunities. They also play an essential role in maintaining discipline, fostering a structured environment by monitoring students' compliance with established rules. Any infractions are managed through a disciplinary framework aimed at upholding the values and traditions of the pesantren. These collective efforts are directed towards supporting the personal growth of students, cultivating strong moral values, enhancing their skills, and enabling them to achieve academic success at their universities.

This brings forth a significant inquiry: How does the evening education provided at Pesantren Luhur Sabilussalam impact the academic performance of its students at the university level? Does residing at Pesantren Luhur Sabilussalam have an influence on their academic journeys? If it does, to what degree does the pesantren facilitate students' educational accomplishments in higher education?

To explore this, the author has collected and analyzed data using SPSS version 21. A simple regression test was conducted to examine the relationship between variables. The results of this analysis are presented in the following table.

Table 2. Results of the Simple Regression Equation

Model	Unstand Coeff.		Stand. Coeff.	t	Sig
	B	Std Error	Beta		
Constant	22.629	19.459		1.163	.253
KER	.643	.231	.431	2.781	.009

Based on the output in Table 2, the regression equation model can be formulated as follows:

$Y = 22.629 (\alpha) + 0.643 (x) + e$, where the constant value (α) = 22.629, meaning that the education provided at Pesantren Luhur Sabilussalam remains stable and consistent. Meanwhile, the regression coefficient (x) is 0.643, which is positive, indicating that if the intensity of

education at Sabilussalam increases by 1 unit, the academic achievement variable will increase by 0.643.

The basis for decision-making regarding the presence of an effect is as follows:

1. The significance value is $0.000 < 0.05$.
2. The t-value is greater than the t-table value ($2.781 > 1.666$).

Based on these decision-making criteria, it can be concluded that students who reside in the cultural environment of Pesantren Luhur Sabilussalam experience positive impacts on their academic and non-academic career development at their respective universities. In other words, the more actively a student participates in activities at Pesantren Luhur Sabilussalam, the better their academic performance at university.

To further determine the significance of the influence of variable x on variable y, the author conducted a determination coefficient test, as presented in Table 3.

Table 3. Results of the Determination Coefficient Test on Academic Achievement

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.172	.045	.057	17.446

From the determination coefficient test results in Table 3, a correlation value of 0.172 was obtained, which falls into the **moderate category**. The output also shows a determination coefficient (R Square) of 0.045, which can be interpreted as the contribution of the independent variable (Influence of the Pesantren) in affecting the dependent variable (academic achievement in higher education) being **moderate at 45%**.

Based on this explanation, a preliminary conclusion can be drawn that there is a positive influence and a significant contribution from the culture of Pesantren Luhur Sabilussalam to the academic career development and academic achievement of students in higher education.

The culture of Pesantren Sabilussalam has a positive impact and influence on the academic achievement development of students in universities. This will be further explained in depth by the author concerning the academic achievement variable in higher education across all predetermined indicators.

3.3.1. The first, the quality of student attendance at university

This is one of the key indicators in an academic career in higher education. It is not only about physical attendance but also about how students can actively participate in academic activities at the university. This includes consistency in attendance, active participation in class, preparation before class, focus and concentration, and collaboration with lecturers.

In terms of attendance, the data obtained shows that the majority of students are consistently present in their lectures. The following chart illustrates this:

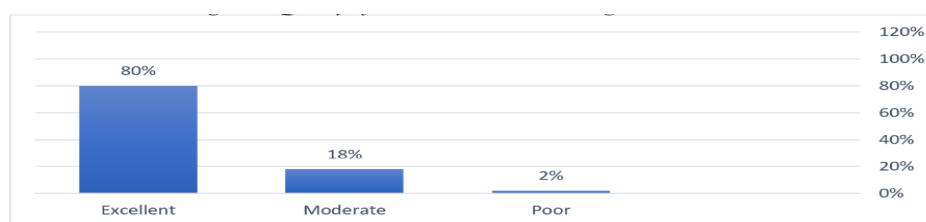


Figure 1. Quality of Student Attendance in Higher Education

The chart indicates that 80% of students have an excellent attendance record, 12% have a moderate attendance record but are still within the acceptable threshold, allowing them to take the final exams. Meanwhile, 2% of students have a poor attendance record, making them ineligible to take the mid-term and final exams.

3.3.2. The second, student participation in academic activities on campus

Academic activities on campus consist of various events, either organized by the university or student organizations. These activities aim to enhance learning, research, community service, and the development of other soft skills.

Academic activities include attending lectures, participating in laboratory practicums, completing assignments and observations, engaging in internships and community service programs (KKN), attending seminars, workshops, and conferences, as well as participating in student exchange programs both domestically and internationally.

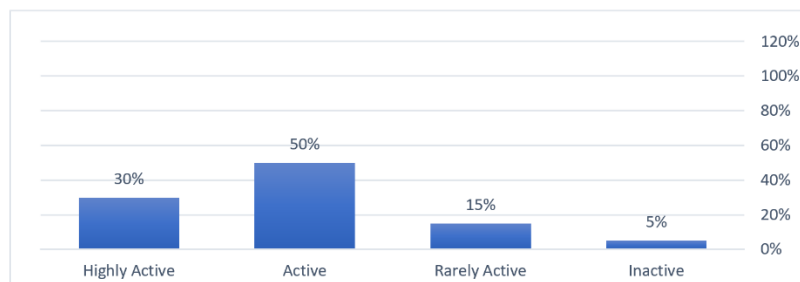


Figure 2. Student Participation in Academic Activities at The University

The data in Figure 2 presents that 30% of students are highly participative in academic activities at the university, serving not only as participants but also as organizers. Additionally, 50% are actively involved, primarily taking part as participants without assuming organizing roles. Meanwhile, 15% of students display infrequent participation, reflecting limited involvement in supplementary academic initiatives, while 5% are classified as inactive.

3.3.3. Third, Participation of students in non-academic activities at the university

Non-academic activities at the university refer to formal and semi-formal activities held within the campus environment and under the guidance of the university. The purpose of these activities is to develop students' potential, including the development of soft skills, enhancing students' abilities, fostering leadership qualities, expanding networks and relationships, supporting career development, improving physical and mental health, and shaping personality and character.

Non-academic activities vary, including internal campus organizations at the program study, faculty, or university level such as the Student Executive Board (BEM), student activity units (UKM), competitions and contests, internships and professional activities, and social and leadership activities.

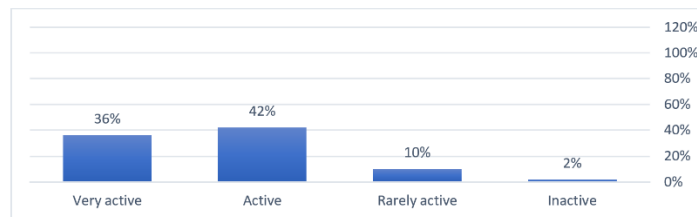


Figure 3. *Participation of Students in organizations at the university*

The data in Figure 3 illustrates that 36% of students are very active, meaning they are not only members of an organization or committee but also serve as organizers and event committee members. 42% participate in organizations but only as members, 10% are rarely active and only participate as members in an organization, while 2% are completely inactive and do not participate in campus organizations.

3.3.4. Fourth, Academic Achievement

Academic achievement refers to the accomplishments of students in the academic field related to their program of study. These achievements reflect students' success in mastering the subjects they study in their courses. Academic achievements vary, including the cumulative grade point average (GPA), graduating with honors, winning academic competitions, receiving merit-based scholarships, publishing scientific papers and research, excelling in academic programs, and serving as a teaching assistant or researcher.

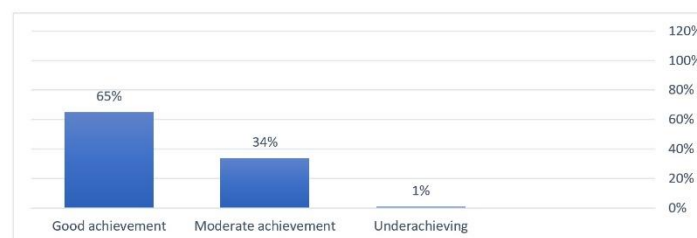


Figure 4. *Cumulative Grade Point Average (GPA) of Students at the University*

The figure indicates that 65% of students achieved good academic results (3.50 – 4.00), while 34% achieved moderate results (3.00-3.49). Then, 1% of students did not achieve any notable accomplishments (< 3.00). Additionally, these achievements do not only include GPA, but also participation in academic competitions, receiving merit scholarships, publishing scientific papers and research, and serving as teaching assistants or participating in research activities.

In addition to academic achievements, non-academic achievements were also found. Non-academic achievements refer to the accomplishments of students in areas outside their academic studies. These areas include various fields such as sports, arts and culture, leadership and organizations, entrepreneurship, debate competitions, diplomacy, and others. The achievements of students in non-academic fields can be seen in Figure 5.

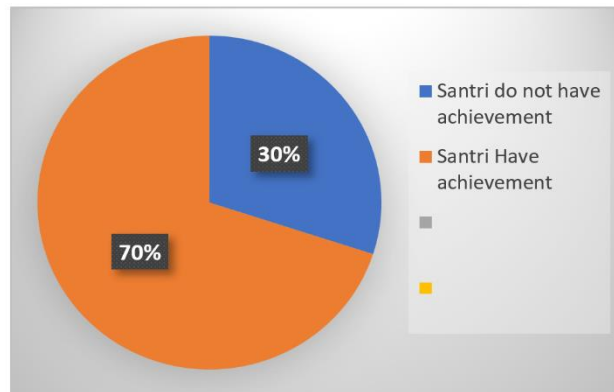


Figure 5. *Percentage of Students achieving non-academic achievement at the university*

The figure illustrates that 70% of students have achievements, while 30% do not have any notable achievements.

CONCLUSION

This study concludes that Islamic boarding schools, or pesantren, embody four key cultural dimensions: the culture of religious study, the culture of religious activities, the culture of social interactions, and the culture of the pesantren environment. These cultural elements positively contribute by 45% to both the academic and personal development of students pursuing higher education. The findings clearly indicate that students who engage more actively in pesantren activities tend to experience greater success in university. Santri who reside in pesantren will have a positive impact on four aspects of their academic development in higher education, namely in terms of attendance in lectures, academic activities, participation in non-academic campus activities, and academic performance (GPA).

The author recommends that the government and educational stakeholders enhance support for pesantren students in higher education, ensuring they not only acquire academic knowledge but also foster character development and religious understanding. In this regard, the government and university officials should recognize the importance of pesantren education for students. Specifically, universities should facilitate opportunities for students to engage in Islamic studies in the evening and receive guidance similar to the pesantren culture during evening activities. Furthermore, students should be encouraged to not only attend university during the day but also study at pesantren in the evening, thus enabling them to receive a holistic education.

Furthermore, university students are encouraged to dedicate time to study and participate in activities at the pesantren. Involvement in these environments should not hinder academic achievement; rather, increased engagement in pesantren life can significantly benefit both their academic and personal growth during university.

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