



The Concept of Discipline Among Santri Dayah in Indonesia

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Abstract

This study aims to analyze the concept of discipline, the supporting and inhibiting factors, and its impact on the character development of student-santri at Dayah Raudhatul Quran, Darussalam District. The study employed a descriptive qualitative approach using in-depth interviews, participant observation, and documentation as data collection techniques. The informants consisted of the head of the dayah, two administrators responsible for academic and religious affairs, and six student-santri selected through purposive sampling. Data were analyzed using the Miles and Huberman interactive model and validated through source and technique triangulation. The findings reveal that Dayah Raudhatul Qur'an implements a comprehensive discipline system based on Islamic values, encompassing religious, academic, time-management, and social dimensions. Discipline enforcement is carried out through an educational and humanistic approach, particularly through the implementation of the member system, which emphasizes awareness-building and responsibility rather than punitive sanctions. Supporting factors include the exemplary leadership of the head of the dayah, teacher competence, peer social support, and family support. Meanwhile, inhibiting factors include differences in students' backgrounds, dual responsibilities as university students and santri, the influence of technology and social media, and external social environments. Although the discipline system initially creates adaptation pressures, it has proven effective in fostering orderly lifestyles, time-management skills, resilience, and strong Islamic character among student-santri. This study recommends strengthening mentoring programs for new santri as well as enhancing time-management and self-control development within the dayah educational system.

INTRODUCTION

Islamic education plays a vital role in shaping students' character and moral values. One key aspect that is strongly emphasized in the Islamic educational process is discipline. Discipline is not merely about compliance with rules; it also involves cultivating orderly behavior, a sense of responsibility, and devotion to fulfilling religious obligations. Through discipline, students are expected to develop a sense of responsibility, independence, and commitment to moral and spiritual values.

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Therefore, discipline is one of the main pillars of the Islamic education system (Salsabila et al., 2021).

One of the Islamic educational institutions that plays a major role in fostering discipline is the *dayah* or pesantren. The *dayah* is viewed as a viable alternative amid the decline in character and moral values among the younger generation (Zulkhairi, 2021). In *dayah* life, all student activities whether formal, informal, or non-formal take place for nearly 24 hours a day and are under the supervision of *dayah* authorities. These conditions make the *dayah* an effective institution for shaping students' personalities so that they possess noble morals, broad perspectives, independence, and the ability to live in accordance with religious values (Dewi, 2025).

Discipline in Islamic boarding schools is fostered through various rules and routine activities, such as congregational prayer, scripture study, structured study schedules, and dormitory rules. Through these practices, Islamic boarding schools strive to shape students who are disciplined, independent, and responsible, so that discipline not only results in compliance with rules but also fosters moral awareness. However, enforcing discipline among student-scholars presents its own challenges because they juggle dual roles as both students and boarding school residents. As adults accustomed to critical and independent thinking, they must balance the relatively flexible demands of campus life with the more structured system of life at the Islamic boarding school. Therefore, the enforcement of discipline must be adaptive so that it continues to support academic activities without undermining the values of the Islamic boarding school (Sunardi et al., 2024).

The dynamics of student life at Islamic boarding schools are clearly evident in the Tungkop area of Darussalam Subdistrict, known as a center of higher education in Aceh. The demanding academic environment requires students to effectively manage their various coursework activities, while the Islamic boarding school serves as a space for spiritual and character development that maintains a balance between intellectual growth and Islamic values (Fazillah, 2023). This situation is also evident at the Dayah Raudhatul Qur'an Tungkop, which enforces various disciplinary rules to shape student-boarders who are obedient, responsible, and organized. However, their dual status as both college students and student-boarders presents its own challenges, as they must adapt to the demands of both campus life and life at the Islamic boarding school, each of which has distinct characteristics.

In this context, Dayah Raudhatul Qur'an has developed a concept of discipline tailored to the character of its student-residents as adults who are expected to possess moral awareness and responsibility. This study aims to examine the concept of discipline implemented at the dayah, analyze the factors that support and hinder its implementation, and assess its impact on the lives of student-scholars. Through this study, the researcher seeks to understand how the dayah's traditional values adapt to the demands of modernity and academic life in shaping graduates who retain their integrity and the character of a santri.

Numerous studies on student discipline have been conducted in various pesantren contexts. Research by Dahri, (2023) indicates that fostering discipline can be achieved through classical management models, educational discipline management, as well as habit formation and modeling all carried out through the functions of planning, organizing, executing, and supervising (Dahri, 2023). Meanwhile, a study by Rahayu & Bahri, (2025) found that the development of disciplined and independent character in students is achieved through a personalized approach, the provision of guidance, and educational sanctions aimed at fostering students' awareness and sense of responsibility (Rahayu & Bahri, 2025). Research by (Martaki et al., 2023) also confirms that the use of rewards and punishments plays a crucial role in improving discipline, provided that these are administered in a

proportionate and educational manner (Martaki et al., 2023).

Nevertheless, these studies generally focus on santri who are high school students and have not specifically examined santri-students who face the dual demands of being both college students and santri. Therefore, there remains a research gap regarding the implementation of discipline among santri-students in the *dayah* environment. Based on this situation, this study aims to analyze the concept of discipline implemented at Dayah Raudhatul Qur'an, identify the factors that support and hinder its implementation, and examine its impact on the character development of santri-students.

METHODS

This study employs a qualitative descriptive approach aimed at describing and analyzing in depth the concept of discipline among student-residents at Dayah Raudhatul Qur'an in Tungkop, Indonesia. This approach was chosen because it is well-suited to exploring complex phenomena, particularly those related to the negotiation between traditional *dayah* values and the currents of modernity and the lifestyles of students in the Darussalam region.

The research was conducted at Dayah Raudhatul Qur'an, an educational institution that integrates the study of classical Islamic texts (*kitab kuning*) with formal higher education. This *dayah* was selected as the research site because it implements a unique disciplinary model for student residents, which is relevant to efforts to produce graduates who embody the integrity of a santri. The data collection techniques used included in-depth interviews, participatory observation, and documentary analysis (Anidar et al., 2026; Aryasutha et al., 2025; Engkizar et al., 2024, 2025; 2026; Muhlasin et al., 2026; Oktavia et al., 2023; Sunardi et al., 2024).

In-depth interviews were conducted with nine informants selected through purposive sampling, consisting of one *dayah* director, two administrators responsible for academic and religious affairs, and six student residents. The selection of these informants was intended to gather diverse data on their experiences, perspectives, and the impact of disciplinary measures on their academic life at the university and their life at the *dayah*.

Participatory observation was conducted to directly observe the implementation of discipline among student-residents in worship, religious study sessions, *mutala'ah*, academic activities, and social interactions within the *dayah* environment. Documentation was used to examine rules and regulations, activity schedules, and other documents related to the disciplinary system (Firmansyah et al., 2025). Data were analyzed thematically based on the research focus, namely the concept of discipline, supporting and inhibiting factors, and its impact on the lives of student-boarders. The analysis was conducted through the stages of data reduction, data presentation, and drawing conclusions in accordance with the Miles and Huberman model. Data validity was tested through source triangulation and methodological triangulation by comparing the results of interviews, observations, and documentation from *dayah* leaders, administrators, and student residents. The results of the analysis were used to describe patterns of adaptation and character development among student residents within the *dayah* environment.

RESULT AND DISCUSSION

The Concept of Discipline Practiced at Dayah Raudhatul Qur'an

Based on an interview with the General Chair of Dayah Raudhatul Qur'an, discipline for student residents is not only understood as obedience to rules, but also as a form of worship and a process of character development. This concept is grounded in Quranic Surah An-Nisa, verse 59, regarding obedience to Allah, the Messenger, and those in authority (*ulil amri*), which, in the context of the *dayah*, refers

to the leadership and the *teungku*. Therefore, students are taught to respect their teachers, follow the rules, and maintain proper etiquette as part of their efforts to attain the blessings of knowledge. According to him, discipline and good manners serve as a crucial foundation for character development and the students' success in pursuing knowledge. This aligns with the Islamic scholarly tradition, which regards obedience to teachers as one of the prerequisites for receiving the blessings of knowledge not merely as a rule to be followed (Mariati & Walidin, 2025).

In addition, he also stated that the students' discipline is reinforced by an understanding of the hadith of the Prophet Muhammad (peace be upon him) regarding the obligation of every Muslim to seek knowledge. Therefore, students are required to be disciplined in attending religious classes, being punctual, and participating in all *dayah* activities regularly. Furthermore, he emphasized that the *dayah* places greater emphasis on cultivating habits and consistency rather than on fleeting achievements. This is based on a hadith of the Prophet Muhammad (peace be upon him) which explains that the deeds most beloved to Allah are those performed consistently, even if they are small. Therefore, according to him, the habit of discipline practiced consistently every day will gradually shape the students' sense of responsibility, self-awareness, and moral character.

The hadith principle of performing few acts of worship consistently (*istiqamah*) serves as the philosophical foundation of the disciplinary system implemented. This system does not demand spectacular religious achievements, but rather consistency and continuity in performing the prescribed acts of worship. This approach aligns with the research findings of Fajri et al., who found that effective character development in Islamic boarding schools is determined more by the consistency of habitual practice than by the momentary intensity of an activity (Fajri et al., 2023).

This statement indicates that discipline at Dayah Raudhatul Qur'an is not understood merely as obedience to rules. Discipline is also considered an essential part of shaping the students' character. Through disciplined behavior, students are taught to be responsible, value time, and conduct themselves well in daily life. This aligns with the primary goal of Islamic education, which is to cultivate noble character. According to Ibn Miskawaih, the goal of education is to cultivate noble character through continuous practice and habit formation. Therefore, discipline can be understood as a means of character development that takes place through the process of habit formation in daily life (Nazua et al., 2025).

This study identifies four main dimensions of discipline that are systematically implemented at Dayah Raudhatul Qur'an, namely religious discipline, academic discipline, time discipline, and social discipline.

First, religious discipline. Based on interviews with the worship department administrators, the following data was obtained: In the dimension of worship, student residents are required to: i) perform night prayers (*qiyamul lail*) routinely before dawn, ii) perform the rawatib sunnah prayers with each obligatory prayer, iii) participate in the five daily congregational prayers, with the stipulation that Maghrib, Isya, and Fajr are mandatory at the *dayah*, while congregational Zuhr and Asr prayers at the *dayah* are exempt for students who are outside the *dayah* premises or on campus; and iv) participate in routine zikr every Friday night as a means of purifying the soul (*taẓkiyyatun nafs*). These regulations reflect the *dayah*'s understanding of responsible flexibility: students are granted freedom within a certain timeframe but are still required to return to the *dayah* at designated times for worship.

Although supervision is primarily carried out at night, this does not mean that the *dayah*'s oversight is lax. The *dayah* provides space for student residents to carry out their campus activities while maintaining supervision during key times such as the dawn prayer (Subuh) and after the sunset prayer (Maghrib). This supervision aims to

ensure discipline and consistency in the students' religious observances before and after their activities on campus (Tri & Ratna, 2025).

Second is academic discipline. Based on interviews with academic administrators, the academic discipline enforced on student-scholars is not only oriented toward academic success at the university but also toward the continuity of the religious learning process at the *dayah*. Student-boarders are required to attend classes on campus while also actively participating in the *dayah's* academic activities, such as scripture study sessions, *balaqah*, and *muthala'ah*. These requirements demonstrate that the *dayah* implements an integrative educational approach by balancing the mastery of general knowledge with Islamic studies. Through this system, the *dayah* strives to develop students who not only possess academic competence but also exhibit religious character and good moral conduct, while maintaining their identity as santri even while pursuing higher education.

The academic discipline enforced at Dayah Raudhatul Qur'an reflects a balance between formal education on campus and religious education at the *dayah*. Student-scholars are not only required to fulfill their academic obligations in classes but are also obligated to actively participate in various scholarly activities at the *dayah*, such as scripture study sessions, *muthala'ah*, *dalail khairat*, and *muhadharah* (Sunardi et al., 2024). This situation requires student-scholars to manage their time and responsibilities in a balanced manner between campus activities and *dayah* activities.

Through this system, the *dayah* strives to develop students who are not only academically excellent but also possess a strong foundation in religious knowledge and moral character. Thus, education at the *dayah* does not separate general knowledge from religious knowledge but rather integrates both into the students' daily lives. This approach aligns with the concept of the integration of knowledge, which is a defining characteristic of integrated Islamic education, as explained by Azyumardi Azra (Azra, 2019).

Third, time discipline. Daily activities at Dayah Raudhatul Qur'an follow a set schedule from 4:30 a.m. until the gates close at 11:30 p.m. One important rule regarding time management at the *dayah* is that students are required to be in the dormitory and finished showering 30 minutes before the Maghrib call to prayer is sounded. This is based on an interview with the *dayah's* general chairman.

The dimension of time is one of the most structured aspects of the boarding school's disciplinary system. Students are required to return to the boarding school before 11:30 PM (before the gates close), take a shower 30 minutes before the call to prayer is sounded whether at dawn or sunset not be late for congregational prayers, and not be late for regular religious study sessions. This strict management of nighttime hours aligns with the research by Fauzi et al., which indicates that the development of students' discipline can be achieved through time regulations and routine activities at the pesantren (A. Fauzi & Mokhtar, 2024).

Fourth is social discipline. Based on an interview with the General Chair of Dayah Raudhatul Qur'an, social discipline is fostered through various collective activities aimed at cultivating a sense of responsibility, care, and solidarity among the students. These activities include regular community service sessions every Thursday afternoon and Sunday morning to maintain cleanliness and support the *dayah's* operations. In addition, a rotating duty system is in place, with students taking turns maintaining order in the environment and waking students at dawn. Through these activities, students are accustomed to working together, helping one another, and taking responsibility for community life. This demonstrates that discipline at the *dayah* is not only oriented toward religious and academic aspects but also toward the development of social character and concern for others.

These findings are consistent with the research by Aziza Asmaul Fauzi and Ali Said, which shows that the culture of mutual cooperation within the pesantren

environment is an effective strategy for instilling the values of social concern, solidarity, and collective responsibility. Thus, social discipline in Islamic boarding schools serves not only as a mechanism for regulating behavior but also as a means of shaping social character oriented toward the common good (Fauzi & Said, 2023).

Mechanisms for enforcing discipline. Discipline enforcement at Dayah Raudhatul Qur'an is carried out through a tiered system involving *musyrif* and teachers as daily supervisors. Interestingly, this system is not solely focused on imposing sanctions but also emphasizes rewards for students who consistently adhere to discipline, such as praise, the opportunity to hold leadership roles, or other forms of recognition. According to one of the administrators, the primary goal of this system is to foster a sense of responsibility and disciplinary awareness, rather than merely serving as a deterrent.

One of the innovations implemented to enforce discipline at Dayah Raudhatul Qur'an is the use of a "member point" system as a substitute for the term "punishment." Based on interviews with the administration, the use of this term aims to eliminate the impression that students are being punished, but rather focuses on the process of guidance and learning responsibility. The administrators explained that for each specific violation such as failing to participate in *dalail khairat*, *muhadharah*, or Friday night zikir students are assigned "member points," which are then converted into educational sanctions. These sanctions take the form of productive activities, such as washing the prayer room carpets, cleaning the boarding school grounds, or participating in community service projects, thereby continuing to benefit the community. According to the administrators, this system is designed so that students recognize their mistakes without feeling humiliated or unduly pressured. Thus, enforcing discipline serves not only to regulate behavior but also as a means of fostering responsibility, social awareness, and a sense of collective responsibility within the boarding school community.

These findings align with the implementation of the membership system and are also consistent with the findings of (Rahayu & Bahri, 2025), which show that educational sanctions can increase students' awareness of discipline because they are oriented toward teaching responsibility, rather than merely serving as a deterrent (Rahayu & Bahri, 2025).

Supporting and Hindering Factors in the Implementation of Discipline

First, the supporting factors consist of the exemplary leadership of the *dayah's* director. The most significant supporting factor in the implementation of discipline is the exemplary leadership of the *dayah's* director (Abu). Based on interviews with the administrators, the success of discipline-building at Dayah Raudhatul Qur'an is inseparable from the leadership's consistency in enforcing all applicable rules. The administrators explained that Abu always arrives early for congregational worship, leads regular religious study sessions, and demonstrates a high level of commitment to all *dayah* activities. This attitude serves as a concrete example for the students in leading a disciplined life. This finding is further supported by statements from the student residents, who acknowledged that Abu's consistency in adhering to schedules, participating in boarding school activities, and providing direct guidance serves as their primary motivation for following the rules.

According to the students, the exemplary behavior demonstrated by the *dayah's* leadership makes them feel that they are not merely being ordered to be disciplined, but also allows them to witness firsthand the practice of discipline exemplified in daily life. Therefore, the exemplary behavior of the *dayah's* leadership is the most influential factor in fostering the students' awareness of and commitment to the values of discipline. The charismatic leadership of the Islamic boarding school's head, who consistently exemplifies discipline in daily life, serves as an intrinsic motivation for the students to practice self-discipline (Azijah et al., 2024).

Second is the example set by the teachers. The teachers' exemplary behavior is one of the key factors that foster discipline among the students at Dayah Raudhatul Qur'an. Teachers serve not only as educators but also as role models whose behavior is closely observed and emulated by the students in their daily lives. Based on interviews with the *dayah* administrators, student discipline is more easily established when teachers and administrators first demonstrate disciplined behavior themselves such as arriving on time for every activity, actively participating in communal prayers, and consistently adhering to the rules in effect at the *dayah*. The administrators believe that this exemplary behavior serves as a more effective educational tool than simply offering advice or issuing orders. This finding is reinforced by statements from several student residents who acknowledged that teachers' consistency in carrying out daily activities encourages them to be more disciplined and responsible. According to them, the teachers' consistent adherence to punctuality, proper conduct, and commitment to boarding school activities serves as a source of motivation in itself to follow the established rules. Thus, teachers' exemplary behavior not only serves as a model but also plays a crucial role in the process of internalizing the values of discipline among the students.

Through this example, the students learn that discipline is not merely a set of rules to be followed, but also a habit to be practiced in daily life. The teachers' consistent behavior indirectly shapes the students' mindset and habits, encouraging them to adopt a disciplined attitude. Thus, the teachers' exemplary behavior plays a vital role in fostering a culture of discipline within the *dayah* (Ishomuddin & M. Husni, 2025).

Third is the system of social support among students. Social support among students is one of the key factors fostering discipline at Dayah Raudhatul Qur'an. Based on interviews with the administrators, communal life within the *dayah* fosters a culture of mutual reminders and supervision among students, so that adherence to rules does not rely solely on the administrators but also stems from the collective awareness of the students themselves. The administrators explained that students who sleep in, miss activities, or begin to neglect their duties are often first reminded by their roommates. This finding is reinforced by statements from student residents who admitted to receiving significant support and motivation from their fellow students in adjusting to life at the *dayah*. They stated that having senior students in the same room facilitates the adaptation process because the seniors not only set an example in following the rules but also guide and remind junior students when they face difficulties. Through these interactions, close social bonds and a sense of community are formed, fostering a shared sense of responsibility for upholding discipline. Thus, social support among students plays a crucial role in strengthening the internalization of disciplinary values and ensuring their consistent practice in daily life.

Through these daily interactions, senior students indirectly serve as mentors to junior students whether in matters of worship, time management, or adherence to the boarding school's rules. This environment fosters a sense of discipline that stems not only from formal rules but also from the encouragement and positive influence of the peer group among fellow students. The sense of togetherness and solidarity fostered in the boarding school's communal life further accelerates the process of internalizing disciplinary values among the students. This aligns with the findings of the study "Examining Solidarity, Cooperation, and Social Relationships Among Students in Boarding School Life" (Fauziyah et al., 2022).

Fourth is family support. Family support is one of the factors that strengthens the successful implementation of discipline at Dayah Raudhatul Qur'an. Based on interviews with the administration, students who receive support and maintain good communication with their families generally adapt more easily to life at the *dayah* and

demonstrate a higher level of compliance with the applicable rules. The administrators explained that parents who understand the educational goals of the *dayah* tend to provide moral encouragement to their children to persevere and remain steadfast throughout the educational process. This finding aligns with the acknowledgment of the majority of student residents, who stated that their parents' support, prayers, and advice serve as their primary source of motivation in navigating the demanding life at the *dayah*. Some students revealed that when facing difficulties adapting or feeling overwhelmed by a demanding routine, family support kept them motivated and enabled them to persevere through the educational process at the *dayah*. Thus, the family not only serves as a source of emotional support but also acts as a crucial factor in strengthening students' commitment to maintaining discipline and successfully completing their education (Rahmadanti et al., 2025).

Support and active communication with students' parents strengthen the legitimacy of the pesantren's disciplinary system in the eyes of the students. When parents understand and support the educational goals of the pesantren, students tend to be more compliant and motivated to fulfill their obligations (Sudistiana, 2025).

Second are the factors that hinder the implementation of discipline, consisting of, first, differences in the students' backgrounds. One of the main challenges in implementing discipline at the *dayah* is the diversity of the students' backgrounds. Based on interviews with administrators, students who previously attended a pesantren or *dayah* generally find it easier to adapt to the rules, activity schedules, and disciplined lifestyle. Conversely, students from non-pesantren backgrounds tend to require a longer adjustment period because they are not yet accustomed to a structured way of life. The boarding school administrators explained that most disciplinary violations occurred during the early stages of residence, particularly in the first three months, such as tardiness in attending activities, poor time management, or absences from certain boarding school events. This finding aligns with the accounts of several students who come from non-pesantren backgrounds. They revealed that at the beginning of their stay, they found it difficult to keep up with the busy schedule of activities, adjust their rest times, and get used to the various rules in place at the *dayah*. However, after going through an adaptation process and receiving guidance from the administrators and upperclassmen, they began to adjust to life at the *dayah*. This situation indicates that rule violations occurring during the early period were largely influenced by the process of adjusting to a new environment and culture of discipline rather than a desire to break the rules.

These research results align with the findings of (Hasanah, 2024), which show that new students generally experience difficulties in following the boarding school's lifestyle during the initial phase, particularly regarding adherence to schedules, rules, and the demands of communal living. As their ability to adapt improves, the rate of rule violations and adaptation difficulties tends to decrease (Hasanah, 2024).

Second, the dual burden faced by student-boarders. Based on the interview results, some santri students admitted to having difficulty managing their time, especially when facing exam periods or a backlog of academic assignments. *Dayah* administrators explained that during certain periods such as midterm exams, final exams, or when completing coursework some santri appeared exhausted from having to fulfill both their academic obligations and *dayah* activities simultaneously. This situation was also acknowledged by the students, who stated that the demands of college often require them to allocate more time to studying even late into the night thereby dividing their energy and concentration. As a result, some students experience a decline in stamina and find it difficult to fully participate in all boarding school activities. Nevertheless, the students view this situation as part of the challenges they must face in fulfilling their dual roles as college students and boarding school students.

These findings are consistent with the research by Mediska Radisti et al., which shows that santri students are vulnerable to academic stress due to the high educational demands they must juggle simultaneously. Such academic stress can affect an individual's psychological well-being, including reduced concentration, motivation, and the ability to manage various responsibilities. Therefore, the difficulty some santri students face in maintaining discipline is not solely due to low compliance with rules but is also influenced by academic pressure and the demands of multiple roles that must be fulfilled simultaneously (Radisti et al., 2023).

Third is the influence of technology and social media. The influence of technology and social media has become one of the contemporary challenges in enforcing discipline among student residents. Unlike other Islamic boarding schools that restrict the use of electronic devices, Dayah Raudhatul Qur'an provides relatively more open access to technology to support the students' academic needs. However, based on interview results, some boarding school students acknowledged that uncontrolled use of social media often takes up their study and rest time. Some informants revealed that activities such as accessing social media, watching digital content, or communicating through various platforms late into the night often cause them to go to bed late and experience fatigue the following day. This situation has led to a decline in their readiness to participate in dawn prayer activities and other routine *dayah* activities. These findings indicate that while technology provides convenience in supporting academic activities, its uncontrolled use can hinder the maintenance of consistent discipline among boarding school students.

These findings are consistent with the research by Lathifatul Sholikah and Anwari, which shows that social media has become part of the daily lives of boarding school students as a means of communication, obtaining information, and building social relationships. However, uncontrolled use of social media has the potential to reduce focus on primary activities, including educational and developmental activities within the pesantren environment (Sholikah & Anwari, 2023). Therefore, the challenge of discipline in the digital age is not only related to compliance with rules but also to the students' ability to manage their use of technology wisely and responsibly.

Fourth is social interaction outside the boarding school. The social environment outside the boarding school is one of the factors hindering the internalization of disciplinary values among student residents. Based on interviews with the administration, some disciplinary violations are influenced not only by internal factors related to the students themselves but also by the social environment outside the boarding school, which does not foster a culture of discipline. The administrators explained that intensive interaction with peers who are not bound by the pesantren's rules often influences the lifestyle of student residents, particularly regarding the use of free time. This finding is reinforced by the admissions of several students who stated that gathering with friends at coffee shops until late at night whether to work on assignments or simply to socialize sometimes causes them to return to the pesantren late and reduces their rest time. This situation results in a decline in their readiness to participate in dawn prayers and other routine activities. Thus, the social environment outside the pesantren can become a factor that weakens students' commitment to their pesantren obligations and disrupts the regularity of daily activities established through the pesantren's disciplinary system.

These findings are consistent with the research by Muhammad Jalu Bagus Putra and Khotim Fadhli, which shows that peer influence plays a role in shaping individual behavior. This indicates that the social environment can be a factor that either strengthens or weakens the discipline established within the *dayah* (Putra & Fadhli, 2025).

The Impact of Discipline on the Character Development of Student Boarders

First is the development of order and character. When asked about the overall impact of life at the *dayah* on themselves, the majority of student boarders gave positive assessments and stated that the consistent application of discipline had fostered a meaningful sense of order in their lives. This finding is consistent with previous studies showing the long-term positive impact of pesantren education on individual character.

The majority of santri students believe that life at the *dayah* has a positive impact on their character development and the structure of their daily lives. The most noticeable impact is an improvement in time management skills, enabling them to better balance their academic activities, religious practices, and daily routines. In addition, consistent religious practices such as *qiyamul lail*, congregational prayer, zikir, and religious study sessions have strengthened their religious character and fostered worship habits that are deeply ingrained in the students' daily lives (Munir, 2026).

Furthermore, life at the *dayah* also contributes to the reinforcement of social values, such as responsibility, cooperation, concern for others, and the ability to live in diversity. Through various collective activities, students learn that the order and comfort of the community are a shared responsibility. Thus, discipline in the *dayah* not only fosters compliance with rules but also cultivates religious character, time-management skills, and social awareness that are beneficial for both academic and community life (Naim & Ashoumi, 2020).

Second is the pressure of adaptation and stress. Although, in general, santri students view life at the *dayah* as having positive benefits, some informants admitted to having experienced psychological pressure during the initial adaptation period. These difficulties arose due to the academic demands of college that had to be balanced with *dayah* obligations, such as memorization, congregational worship, and various developmental activities. These conditions led to symptoms such as fatigue, difficulty concentrating, stress, and homesickness particularly among students from outside the local area.

However, these negative effects were temporary and tended to diminish as students' adaptive abilities improved and they received social support from the boarding school community. This finding aligns with adaptation theory, which explains that individuals develop the ability to adjust when faced with sustained pressure. In the long term, most students believe that the disciplinary system, which initially felt burdensome, actually fosters a more resilient and disciplined character, equipping them to face various life challenges (Mu'ti et al., 2023). Thus, discipline in Islamic boarding schools serves not only as a mechanism for regulating behavior but also as a means of fostering resilience and sustainable Islamic character development.

CONCLUSION

Based on the research findings, it can be concluded that the disciplinary system for student-residents at Dayah Raudhatul Qur'an is a comprehensive system grounded in Islamic values, covering the aspects of worship, academics, time management, and social interaction. Discipline is enforced through a humanistic and educational approach, one example of which is the implementation of a "member" system that emphasizes fostering awareness and responsibility. The implementation of discipline is supported by the leadership's exemplary conduct, teachers' competence, social relationships among students, and parental support; however, it also faces challenges such as differences in students' backgrounds, the dual burden of being both a college student and a boarding school student, the influence of technology, and the social environment outside the boarding school. Although it initially caused some adjustment stress, the enforcement of discipline has proven

effective in fostering a structured lifestyle, time management skills, resilience, and a strong religious character among student-boarders.

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