

## THE SHIFT IN SANTRIWATI'S BEHAVIOR AT AS'ADYAH ISLAMIC BOARDING SCHOOL SENGKANG

Nurhalisa

Universitas Islam Negeri Alauddin Makassar

[nurhalisa2929@gmail.com](mailto:nurhalisa2929@gmail.com)

### ABSTRACT

This research examines the behavioral shift of female santri at As'adiyah Islamic Boarding School Sengkang using a phenomenological and historical approach. The research employs a qualitative descriptive method with data collection techniques, including observation, interviews, and documentation. Data analysis follows the stages of collection, presentation, and conclusion drawing. The findings indicate a shift in santri behavior in terms of etiquette, dress code, rule compliance, and participation in extracurricular activities. The causes of this shift include internal factors such as the passing of Anre Gurutta, the presence of non-alumni teachers, and students being enrolled in the Islamic boarding school due to parental coercion. External factors include the influence of science and technology, which have reshaped santri's mindset and behavior. To address these changes the Islamic boarding school has reinforced sincerity in seeking religious knowledge by reflecting on the struggles of Anre Gurutta, implementing the sami'na wa atha'na principle, and organizing seminars and commemorations of past scholars. The study's implications emphasize the importance of preserving Islamic boarding school traditions in shaping the moral character of female santri and highlight the role of educators as role models. Additionally, this research encourages santri to contribute academic writings on Islamic boarding school ethics and moral values as references for the future development of As'adiyah Islamic Boarding School Sengkang.

**Keywords:** *As'adiyah Islamic Boarding School, behavioral shift, phenomenology, Islamic boarding school traditions*

### INTRODUCTION

Upholding the noble morals of a nation is an absolute necessity as noble character serves as the fundamental pillar for the growth and development of civilization. Morality is not merely a social norm but also a reflection of human belief and understanding regarding the essence of existence. Morality is rooted in the concept of tauhid which emphasizes the human connection with Allah as the ultimate source of truth (Dahlan & Darmadi, 2025). Therefore, moral education is not solely focused on habitual ethical conduct but is also grounded in a profound understanding of human nature and the ultimate purpose of life.

Islamic boarding school play a crucial role in shaping the character and moral values of their santriwati. The term santriwati refers specifically to female students in Islamic boarding school, traditional Islamic educational institutions in Indonesia that are deeply rooted in religious traditions, self reliance, and discipline. The educational system implemented in Islamic boarding school has produced generations of santriwati who not only possess extensive Islamic knowledge but also uphold strong ethical foundations (Wirayanti et al., 2024). As the oldest form of Islamic education in Indonesia Islamic boarding school contribute to shaping santriwati religious consciousness through the internalization of Islamic values. Throughout history Islamic boarding school have served not only as centers for transmitting Islamic sciences such as fiqh, tafsir, and hadith, but also as hubs for moral and spiritual development.

One of the Islamic educational institutions that upholds the values of *akhlakul karimah* (noble

character) is As'adiyah Islamic Boarding School Sengkang. As one of the oldest Islami based educational institutions in Eastern Indonesia, this Islamic boarding school is located in Wajo Regency, South Sulawesi. It not only teaches Islamic sciences in the fields of sharia and ibadah but also strengthens the foundations of faith which form the core of human behavior (Rama, 2009). Good character is not limited to social interactions; it is also a manifestation of strong faith. Based on the principle that humans are created with both intellectual and spiritual dimensions, the islamic boarding school strives to produce individuals who are not only knowledgeable but also deeply aware of their moral responsibilities in both this world and the hereafter (A'la, 2006). A Islamic boarding school is not merely an educational institution it also acts as a surrogate parent, guiding and shaping the character of santriwati. Character development in islamic boarding school is highly effective because it focuses not only on mastery of religious knowledge but also on behavioral refinement, ensuring that santriwati can adapt and interact positively with their surroundings. This role becomes even more crucial in addressing juvenile delinquency in society, such as promiscuity, drug abuse, bullying, and negligence in fulfilling religious obligations. Thus Islamic boarding school serve as a foundation of faith, shaping the character of santriwati to prevent them from falling into forms of juvenile delinquency that could endanger their future. However, with globalization, the behavior of *santriwati* has also undergone changes.

Modernization has brought changes to the islamic boarding school environment affecting not only its external aspects but also the religious values upheld by santriwati. The diverse characteristics and worldviews of society create varying levels of awareness ultimately influencing the mindset and personality of santriwati. Religious life, once practiced with strict discipline, now faces challenges due to the increasing accessibility of external influences. While religion remains the primary guiding principle, there is a tendency for spiritual values to shift as exposure to foreign cultures grows. These rapid changes are inevitable, prompting As'adiyah Islamic Boarding School Sengkang to continually accommodate and adapt while maintaining the religious values established by its founder AG. KH. M. As'ad. Technological advancements enable santriwati to access information from around the world with ease. While these developments offer numerous benefits, they also present significant challenges, particularly in preserving the moral and spiritual values of santriwati. Modernization has influenced the mindset and behavior of Muslims, including their moral conduct and respect toward teachers. This transformation is evident in aspects such as dress styles and the decline of traditional respect (*tahrim*) for teachers, which was once a fundamental value in Islamic boarding school education. To address these challenges, moral and ethical guidance for santriwati must be reinforced through more adaptive methods (Wirayanti et al. 2024). Islamic boarding school instructors bear a significant responsibility in providing moral guidance to ensure that santriwati continue to uphold Islamic values in their daily lives. The religious function of Islamic boarding school remains a priority, emphasizing the importance of educating the community through habitual religious practices.

In the context of character development the thoughts of Ibn Miskawayh (d. 1030 CE) serve as an important reference. Ibn Miskawayh was a Muslim philosopher who emphasized that morality is not merely a habit shaped by the environment but also the result of human effort in developing the potential of reason. In his work "Tahdhīb al-Akhlaq" he explains that moral formation must be carried out gradually and continuously to enable individuals to achieve moral perfection (Zainuddin, 2021).

Ibn Miskawayh connects moral cultivation with Aristotelian ethics and the Islamic tradition, emphasizing the balance between *aql* (reason) and *nafs* (desire) as the key to attaining virtue.

Ibn Miskawayh thoughts are highly relevant in the context of education in Islamic boarding school, where the moral development of *santriwati* must be approached not only through an emphasis on religious rituals but also through the strengthening of intellect and moral awareness. As taught in Islamic boarding school, good character is not merely measured by adherence to rules but also by a deep understanding of the essence of goodness itself. Therefore, the concept of moral development in Islamic boarding school aligns with Ibn Miskawayh perspective, which underscores the importance of a holistic moral education to ensure that *santriwati* can navigate changing times without losing fundamental Islamic values. The religious function of Islamic boarding school remains a priority, emphasizing the importance of educating the community through habitual religious practices while maintaining a balanced intellectual and spiritual foundation.

Based on the research conducted, the author has identified several studies that share similarities and provide valuable insights for this research. One such study is by Chusnul Muali, Moh Rofiki, Hasan Baharun, Zamroni, and Lukman Sholeh (2021), titled "The Role of Sufistic-Based Kiai Leadership in Developing the Character of Santri in the Pesantren." This study highlights the role of Sufistic based kiai in shaping the character of santri at Pesantren Nurul Jadid Paiton, Probolinggo (Muali et al., 2021). This research is particularly relevant as a reference for my study, as it explores the character development of santri in pesantren, the factors influencing their moral transformation, and the methods used by kiai to guide them. By incorporating insights from this study, the author can enrich my analysis of how Islamic boarding school maintain Islamic values while facing the challenges of modernization who focuses research on the shifting behaviors of *santriwati*.

Next, the research by Nurul Mawaddah (2017), titled "*Urgensi Pendidikan Karakter Sebagai Pengembangan Mental Peserta Didik di MTs. As'adiyah Putra II Pusat Sengkang*", states that low selfawareness, lack of self-satisfaction, and the need for social relationship development are key challenges in character education. The proposed solutions involve integrating character values into learning, extracurricular activities, communal worship, sermon training, *tilawah* (Qur'anic recitation), and community involvement in creating a conducive environment (Mawaddah, 2017). This study shares several similarities and differences with my research. The similarities lie in the research subject, which is based on Islamic educational institutions within the As'adiyah environment, and its relevance to the developmental dynamics of students. Both studies also explore aspects of mental or behavioral changes in the context of Islamic education. The difference, however, lies in the approach and research focus. Mawaddah's study emphasizes character education and its formation strategies (Mawaddah, 2017), whereas my research is more oriented toward the shifting behaviors of *santriwati* using a phenomenological approach which focuses on the subjective experiences and meanings *santriwati* attribute to their behavioral changes. This study will examine the concept of *santriwati* behavior within the Islamic boarding school environment. Such behavior is shaped by norms passed down through Islamic boarding school traditions, including *adab* (etiquette), discipline, and adherence to Islamic boarding school regulations. As an Islamic educational institution, the Islamic boarding school has a structured system designed to shape the character of *santriwati* in alignment with the religious and social values upheld within their environment.

This research will analyze the shifting behaviors among santriwati. These shifts can be examined through the lens of social change theory, which explains how internal and external factors contribute to the dynamics of both individual and collective behavior. Internal factors include educational methods, upbringing patterns, and santriwati interactions within the Islamic boarding school environment. Meanwhile, external factors encompass the influence of technology, social media, family environment, and globalization, all of which contribute to changes in how santriwati behave and interact. Utilizing a phenomenological approach, this research will explore santriwati's experiences in encountering and adapting to behavioral shifts. Their experiences in adjusting to both the Islamic boarding school environment and the outside world will be analyzed to understand how they interpret these changes. Additionally, the study will examine how santriwati's relationships with their peers, mentors, teachers, and surrounding communities have evolved over time. This research will also assess the impact of santriwati's behavioral shifts on the overall Islamic boarding school environment. These shifts may affect social interaction patterns, the effectiveness of character education, and the relationships between santriwati and the broader community. A key focus of this study is how Islamic boarding school respond to these changes, including the strategies they implement to maintain a balance between traditional Islamic boarding school values and the evolving demands of contemporary society. The findings of this study are expected to provide recommendations for Islamic boarding school in strengthening santriwati's character, ensuring they remain socially relevant while preserving their Islamic identity.

Based on the background described above, the author is inclined to conduct an in-depth examination and make this the focus of the study under the title: "The Shift in Santriwati Behavior at As'adiyah Islamic Boarding School Sengkang: A Phenomenological Study."

## METHODS

This research employs a field research methodology in which data is collected directly from primary sources at the research site, namely Pondok Islamic boarding school As'adiyah Sengkang. This location was chosen because it is known for its traditional modern Islamic education system and strict disciplinary policies. Additionally, the site was selected due to its accessibility and relevance in examining changes in santriwati behavior within the context of Islamic boarding school education at the *madrasah tsanawiyah* (Islamic Junior High School) and *madrasah aliyah* (Islamic Senior High School) levels. By using a phenomenological approach, this study aims to explore firsthand the perceptions, experiences, and interactions of *santriwati* with their environment through a comprehensive descriptive analysis.

The research subjects consist of various individuals directly involved in Islamic boarding school life, including dormitory supervisors dan school, counseling teachers, madrasah principals, and the santriwati. These informants are selected purposively based on considerations ensuring that the data obtained is relevant and provides in-depth insights into the behavioral shifts among *santriwati*. This research employs observation, interviews, and documentation as data collection methods. Direct and repeated observations are conducted to examine interaction patterns, rule enforcement, and behavioral changes among santriwati in their daily lives. In depth interviews are utilized to explore the experiences and perspectives of informants regarding the behavioral shifts of female students with questions potentially being asked repeatedly until the data is deemed sufficient.

Documentation complements data from observations and interviews through Islamic boarding school archives, policy records, photographs, or activity recordings (Abdussamad, 2021). Once the data is collected, analysis is conducted to understand the meaning of behavioral changes among female students and the Islamic boarding school's response to these dynamics. Thus, the findings of this study are expected to provide a more comprehensive understanding of the behavioral shifts among female students and their implications for the Islamic boarding school's educational system.

## RESULT AND DISCUSSION

Character is often understood as synonymous with *akhlak* (morality). The goal of possessing *akhlakul karimah* (noble character) is to shape santriwati into individuals with strong moral character. The term "character" originates from the Greek word *charasso*, which means blueprint, fundamental structure, or imprint. Over time, the concept of character has evolved into two primary understandings. First, character is viewed deterministically, meaning it is an inherent spiritual condition bestowed at birth and considered unchangeable. Second, character is understood dynamically, as an individual's ability to develop and refine themselves based on education and environmental influences.

Moral education emphasizes the importance of values derived from the Qur'an and hadith. This distinguishes it from the concept of ethics, which is based on reason and philosophical thought, as well as morality, which is rooted in social norms and cultural traditions. *Akhlak* has a divine foundation, serving as the primary reference in shaping an individual's character (Muhammad, 2017). The moral education implemented in Islamic boarding school aims to cultivate a generation with strong personalities who uphold Islamic principles in various aspects of life.

*Al-Khulq* (الخلق), as conceptualized by Ibn Miskawayh, is highly relevant in understanding the behavioral shifts among santriwati at Pondok Islamic boarding school As'adiyah. In Ibn Miskawayh thought, *al-khulq* refers to an ingrained character or disposition within an individual's soul, which naturally manifests in actions without requiring deep contemplation or coercion. In other words, good character (*khulq hasan*) leads to virtuous actions, whereas bad character (*khulq sayyi'*) results in deviant behavior (Muhammad, 2017). The behavioral changes among santriwati can be analyzed through shifts in values of politeness, adherence to rules, and modifications in dress and social interactions, indicating a dynamic process in the formation of *khulq*. Ibn Miskawayh asserts that the development of good morality requires continuous training, education, and habitual practice. Therefore, the behavioral transformation of santriwati can be explained through several key aspects:

### 1. Adab in Islamic boarding school Traditions

One of the most striking behavioral changes among santriwati is in the aspect of adab or etiquette. In the past, before *anre gurutta* (the respected teacher) entered the classroom, *santriwati* would promptly organize their seats and maintain order without needing to be instructed. The learning process would begin with advice and collective prayers and conclude with a gesture of respect before leaving the class. Moreover, santriwati in earlier times would eagerly seek blessings by consuming leftover food or drinking from the same cup as *anre gurutta*, reflecting their deep spiritual belief in the pursuit of knowledge. As expressed by a senior teacher with the initials SF:



*"When AG. Yunus Maratan, AG. Hamzah, AG. Basri, AG. Rauf, and AG. Dolla entered the classroom, the santriwati were already prepared, sitting quietly and listening attentively. The charisma of these scholars instilled a deep sense of reverence, so the santriwati always respected and highly valued the knowledge imparted. In fact, we would eagerly compete to drink the water left by Gurutta as a form of barakka' (blessing)."*

Ideally, *santriwati* should continue to uphold ethical communication that reflects Islamic values without adopting language styles that are inconsistent with Eastern etiquette and Islamic boarding school traditions. The values of respect that were once highly upheld align with the principle of *fastabiqul khairat* (competing in goodness), as stated in the Quran:

*"And for every nation, there is a direction toward which they turn. So race to [do] good. Wherever you may be, Allah will bring you forth [for judgment] all together. Indeed, Allah is over all things competent."* (QS. Al-Baqarah 2:148).

This phenomenon aligns with Ibn Miskawayh's thought, as presented by Zuhara (2023), regarding the *concept* of al-Khulq which emphasizes that morality is not merely an innate trait but rather a result of continuous habits shaped and reinforced by one's environment (Zuhara, 2023). If an individual is not accustomed to proper etiquette and respect for scholarly authority, over time, these values will gradually fade and be replaced by new behavioral patterns deemed more fitting to their social environment.

The factors contributing to this shift can be examined through the diverse educational backgrounds of the *santriwati*. Some students come from public schools before entering the Islamic boarding school, while others have been raised within the As'adiyah environment from an early age. These differences influence how they adapt to Islamic boarding school traditions. Therefore, the role of mentors is crucial in reinstilling the traditions and norms upheld within the Islamic boarding school environment to ensure that *santriwati* behave in accordance with the values that have been passed down.

The learning system inherited from the *anre gurutta* is still maintained today; however, the dimension of *barakka* in the process has begun to change. This can be observed in terms of sincerity, both from the teachers and the *santriwati* themselves. In the past, *santriwati* accepted reprimands or punishments from their mentors as part of the educational process and a source of *barakah*. However, responses to such reprimands have now shifted. Some *santriwati* no longer remain silent when corrected; in some cases, even parents become involved in addressing the reprimands given by the mentors. In the context of *Tsanawiyah* level education, *santriwati* who are still in their psychological development stage tend to communicate in ways that blur the distinction between their mentors and peers. This has implications for the decline in respect toward mentors, particularly for those who are relatively young. This phenomenon calls for a specialized approach to mentoring *santriwati* at the *Tsanawiyah* level, emphasizing proper guidance to cultivate awareness of the importance of *adab* in interacting with teachers and *santriwati*.

Conversely, at the *Madrasah Aliyah* level, *santriwati* generally possess a higher awareness of ethical interactions with teachers and peers. However, changes still occur, albeit on a smaller scale. Therefore, Islamic boarding school regulations remain stringent to uphold the long established values. In this regard, behavioral shifts among *santriwati* can be managed through a

continuous moral education approach, ensuring that the traditional values forming the foundation of the Islamic boarding school endure amidst the evolving social dynamics.

Ibnu Miskawaih argues that the development of good character does not occur instantly but must go through a repeated process of training (*riyadah*) and environmental conditioning conducive to fostering noble habits. As stated by Zuhara (2023) an individual's character can be shaped through a consistent and continuous habituation system, where the environment serves as a determining factor in reinforcing instilled moral values (Zuhara, 2023). In the Islamic education system, the exemplary method (*uswah hasanah*) is one of the primary approaches for instilling noble values, including respect, politeness, and discipline. The respect that santriwati once upheld was the result of a continuous habituation process within the Islamic boarding school environment, which is rooted in role model based education. Thus, good behavior is not only cultivated through theoretical teachings but also through real life practices applied in daily life and supported by an environment that facilitates the internalization of these values (*uswah hasanah*) (Putra & Hayeesama-ae, 2022).

The anre gurutta and pembina are not merely educators but also revered moral figures whose words and actions hold educational value for santriwati. However, as santriwati become increasingly influenced by modern communication patterns, the distinction between respect and familiarity has become increasingly blurred. Consequently, their behavior toward teachers has shifted from one of deep reverence to a more relaxed attitude, and in some cases, a noticeable decline in deference.

Ibnu Miskawaih emphasizes that if good habits are not preserved, they will be replaced by less desirable ones, as an individual's character is highly dependent on training and the environment that shapes them (Nasrul, 2015). Therefore, in response to these changes, Islamic boarding school must take systematic steps to reinforce the values of adab and respect among santriwati. This can be achieved through role modeling (*uswah hasanah*), educational policies, and the re-establishment of traditional norms that have long been part of the Islamic boarding school education system. By doing so, the noble values associated with the pursuit of knowledge can be preserved and passed down to future generations, maintaining the tradition of anre gurutta guidance as it has been for centuries. Thus, pembina continue to provide deep instruction and guidance, ensuring that santriwati not only understand the importance of adab but also internalize and emulate the conduct of past santriwati who upheld respect for knowledge and their teachers.

## 2. Dress Code

In Islam clothing is not merely a means of covering the body but also carries symbolic significance, reflecting identity, modesty, and the moral values upheld by the wearer. The way a Muslim woman dresses serves as a manifestation of her faith and adherence to Islamic teachings. The *hijab* or *jilbab* is one of the most recognizable symbols of Islam, often associated with noble character. Wearing the *hijab* inherently demands that an individual uphold the values of dignity and moral integrity in everyday life. A Muslim woman's *jilbab* carries a profound moral responsibility, requiring her to maintain *izzah* (self respect and honor) at all times. It is not merely an external garment but a representation of her commitment to embodying Islamic principles in her behavior, speech, and interactions with others (Murtopo, 2017).

In recent decades, there has been a noticeable shift in the way *santriwati* dress, with many adopting modern fashion trends. Some have begun rolling up their sleeves, modifying their school uniforms, and wearing their *jilbab* in a less formal manner. This includes folding the fabric behind their face or positioning the *jilbab* too far back (*jipong*), exposing parts of their hair. This transformation can be seen as an adaptation to evolving Muslim fashion trends that emphasize a more contemporary style (Murtopo, 2017). However, as *santriwati* within the Islamic boarding school environment, their dress code should continue to reflect values of modesty, discipline, and adherence to established institutional norms. Clothing is not merely a personal preference but also a representation of one's commitment to religious and moral principles.

In addressing this challenge, the role of pembina and educators is crucial in fostering *santriwati's* awareness of the importance of dressing in accordance with Islamic boarding school norms and Islamic teachings. As emphasized in various Islamic boarding school regulations, *santriwati* are required to wear a *jilbab* that covers the chest and to dress in a manner that is *malebbi* (modest and respectful). To ensure compliance with these regulations, the Islamic boarding school enforces strict supervision and implements educational sanctions for those who violate the dress code. These sanctions are not merely intended as deterrents but serve as a means of internalizing values of obedience and discipline. Through this approach, *santriwati* can develop a deeper understanding of the significance of these rules in shaping their character as Muslim women who remain steadfast in their faith amidst the changing tides of modernity.

Clothing is not merely a means of covering the body it also reflects an individual's character and morality. Therefore, teacher in dormitory play a crucial role in instilling awareness regarding the importance of dressing in accordance with Islamic boarding school norms and Islamic teachings. The exemplary conduct of supervisors serves as a key factor in shaping the dressing habits of *santriwati* to align more closely with shari'a principles. as specified in the Islamic boarding school regulations, *santriwati* are required to wear a *jilbab* that covers the chest and dress in a neat and modest manner. Thus, the implementation of dress code policies in Islamic boarding schools is not merely an administrative rule but also an integral part of the internalization process of moral and religious values in the lives of *santriwati*.

Ibn Miskawayh emphasized that the environment plays a significant role in shaping an individual's moral development, including in fostering an awareness of dressing in accordance with Islamic values. Therefore, wearing the *jilbab* among Muslim women, particularly *santriwati*, is not merely a dress code requirement but also a manifestation of values such as modesty, humility, and the effort to uphold *izzah* (dignity) and *iffah* (chastity) in daily life (Mawaddah, 2017).

### 3. Violating Islamic boarding school Regulations

Behavior that violates regulations constitutes an act that does not conform to the norms and rules established within a group or institution. Such violations can have both positive and negative implications. From a positive perspective, rule breaking may reflect an individual's attempt to explore innovation and creativity, driven by the motivation to achieve independence and freedom from regulations perceived as restrictive. Conversely, in a negative sense, violations of rules within adolescent groups can be categorized as antisocial behavior or noncompliance with prevailing norms.



Rule breaking behavior among *santriwati* presents an irony. As an Islamic educational institution, the islamic boarding school plays a central role in fostering and internalizing moral and spiritual values aligned with religious teachings. As stated by Hadi Purnomo (2017), islamic boarding school education aims to produce individuals with a deep understanding of religious knowledge and the ability to apply Islamic ethical values in daily life (Purnomo, 2017). Therefore, various regulations are implemented to ensure that *santriwati* fulfill their responsibilities and obligations in accordance with the established norms.

In the *santriwati* environment of islamic boarding school, violations of the established rules whether set by the madrasah, dormitory, or central administration are frequently observed. Given the large number of *santriwati*, the islamic boarding school administrators and supervisors face significant challenges in monitoring each individual comprehensively.

At the *Tsanawiyah* level, there has been a noticeable shift in *santriwati* behavior before and after the COVID-19 pandemic. Prior to the pandemic, some dormitory residents were dishonest about attending congregational prayers, with some even hiding in wardrobes or mattress stacks to avoid the obligation. However, after the pandemic, Islamic boarding school, a significant transformation occurred they became more diligent and disciplined in performing religious duties. This shift was largely influenced by the habits exemplified by their senior peers. The two-year period of online learning meant that *santriwati* in grades VII and VIII, who were new to dormitory life, had no prior exposure to the dishonest practices that were once common.

Some of the most common violations among *santriwati* include skipping congregational prayers, secretly bringing smartphones, and hiding to avoid dormitory or school activities. One of the most significant infractions is the covert use of smartphones, both within the *madrasah* and dormitory settings. *Santriwati* often agree among themselves not to report their peers' misconduct. The Islamic boarding school strictly prohibits smartphone use due to concerns that it may erode Islamic boarding school culture, negatively impact academic performance, and divert students' attention toward social media, which could influence their daily behavior. As an alternative, the Islamic boarding school provides a supervised communication system through dormitory or school administrators. However, since this system does not allow access to social media, many *santriwati* feel dissatisfied and continue to sneak in smartphones. Those caught in possession of a smartphone face monetary fines, and their devices are confiscated by the administrators with no possibility of retrieval.

Major violations include dating, unauthorized meetings, and indications of same-sex relationships. No Islamic boarding school allows *santriwati* to engage in dating, as it is considered contrary to the values upheld by Islamic boarding schools. Dating is classified as a serious offense that may result in the student's expulsion and return to their parents or guardians. Despite the strict regulations governing social interactions within the Islamic boarding school, *santriwati* still have opportunities to interact with teachers, administrators, and fellow students. However, in some cases, these established rules are still violated. Based on the level of severity, violations at Pondok Islamic boarding school As'adiyah can be categorized as follows:

- a) Minor Violations: Failing to attend congregational prayers and dormitory activities. The penalties include copying Surah Al-Kahfi, Yasin, or Al-Waqi'ah, or transcribing specific vocabulary words.
- b) Moderate Violations: Disturbing fellow students, conducting informal disciplinary actions toward juniors, and secretly bringing smartphones. The penalties include restricted in room activities and smartphone confiscation, with no possibility of return if repeated.
- c) Major Violations: Engaging in romantic relationships, unauthorized meetings, and deviant behavior such as same-sex relationships.

The penalty for major violations is the expulsion of the student and their return to their parents. As mentors, it is their duty to continuously guide, advise, and motivate the students to remain on the right path without feeling overly restricted. However, mentoring students who do not reside in the dormitory is more challenging due to the lack of direct supervision. Meanwhile, for those who live in the dormitory, disciplinary measures include warnings, second notices, sanctions, and ultimately, expulsion if there is no behavioral improvement. From the school's perspective, the approach involves the involvement of homeroom teachers, guidance counselors, the head of the madrasa, summoning parents, issuing warning letters, and even suspensions. If violations persist without any change in behavior, the student may be permanently expelled from the Islamic boarding school. Despite some students violating the rules, the majority continue to adhere to the norms and values established by the Islamic boarding school.

As teachers, the primary responsibility is to continuously guide and advise the students so they can improve themselves and grow into better individuals. Pondok Islamic boarding school As'adiyah is known as an institution that highly upholds *akhlaqul karimah* (noble character), prioritizing character development before imparting knowledge. Therefore, mentors play a crucial role in providing guidance and motivation to ensure that the traditional values passed down by the Islamic boarding school founder AG. K.H. Muh. As'ad, remain preserved. The Islamic boarding school is a unique environment with a structured way of life that fosters positive character formation and possesses distinct characteristics, such as:

- 1) Building a positive relationship between students and mentors
- 2) Students showing respect and obedience to their mentors
- 3) A simple and self-sufficient student lifestyle
- 4) A strong sense of solidarity and mutual cooperation
- 5) Discipline training in daily life

With an educational system that implements a 24-hour learning method and immerses students within a single dormitory environment, the Islamic boarding school serves as an institution capable of shaping individuals with noble character, discipline, and excellence in both academic and religious aspects.

### Cause of the Shift

The shift in the behavior of santriwati at As'adiyah Islamic Boarding School Sengkang reflects a broader phenomenon of social change within society. Jacobus Ranjabar (2008), in his book "*Perubahan Sosial dan Teori Makro*" explains that social change does not only encompass the physical aspects of human life but also involves social values, norms, behavior patterns, and power structures

within a community (Ranjabar, 2008). This transformation is evident in how santriwati interact, understand religious values, and adapt to the evolving times. On one hand, modernization and digitalization provide easier access to information and global trends, influencing their mindset and lifestyle. On the other hand, these changes pose challenges for the Islamic boarding school in maintaining its Islamic traditions and discipline, which have long been the institution's defining characteristics.

Islamic boarding school at its core, is an educational institution that strives to preserve religious values while ensuring their relevance amidst the ever evolving social dynamics (Wirayanti et al., 2024). However, modernity has introduced various external influences that challenge this tradition. In the past, santriwati tended to have a strong attachment to the traditional norms of the Islamic boarding school, emphasizing obedience to their guru-gurutta and a learning approach that was deeply rooted in classical Islamic texts. Today, with broader access to information and increased interaction with the outside world, shifts have emerged in how *santriwati* interpret and practice religious teachings. This transformation highlights the ongoing negotiation between tradition and modernity within Islamic boarding school communities, requiring adaptive strategies to maintain their core principles while addressing contemporary challenges.

Ethics scholars also argue that the formation of an individual's character does not begin solely in childhood but has already commenced since their existence in their mother's womb. Therefore, the most influential factors in shaping one's morality stem from the values acquired through the family environment. In ethical studies, there are two primary sources that determine the development of an individual's moral character:

#### 1. Internal Factors

The internal factors in shaping the character of santriwati are rooted in their own self-awareness. Tahdhib al-Akhlaq, as explained by Ahmad Dahlan and Didi Darmadi (2025), states that every human being has the potential to achieve virtue, but this can only be realized if one consciously strives to train and control oneself. Good character does not emerge spontaneously rather, it is cultivated through continuous habits and efforts toward self improvement (Dahlan & Darmadi, 2025). Santriwati must understand that they play a central role in shaping their own personality. While external influences such as Islamic boarding school education and guidance from asrama mentors are crucial, the presence of intrinsic motivation is essential in developing santriwati with *akhlakul karimah* (noble character).

The awareness to become a better individual must be accompanied by the desire to control one's desires, perseverance in seeking knowledge, and dedication to worship. Islamic boarding school provides a conducive environment for instilling these values, and each *santriwati* must take an active role in shaping their character. Good character is not merely the result of adhering to rules but rather something that grows from personal awareness and continuous practice.

#### 2. External Factors

The formation of santriwati character and behavior at As'adiyah Islamic Boarding School is also influenced by external factors. Several key factors contributing to shifts in santriwati behavior include:

- a. The passing of Anre Gurutta as a central figure: The loss of Anre Gurutta, who were students directly educated by the Islamic boarding school 's founder (*Anre Gurutta K. H. Muh. As'ad*)

and had a deep understanding of As'adiyah's values, has impacted the educational model and the transmission of these values to *santriwati*

- b. The presence of teachers or mentors who are not alumni of As'adiyah Islamic Boarding School: Some of them do not possess a comprehensive understanding of As'adiyah's values, leading to attitudes and behaviors that do not always reflect the Islamic boarding school's educational ethos. As a result, *santriwati* may adopt behaviors that deviate from Islamic boarding school traditions
- c. Family factors: Some *santriwati* enroll at Pondok Islamic boarding school As'adiyah due to parental coercion rather than personal choice. This misalignment between their expectations and the educational system they experience affects their learning motivation and behavior within the Islamic boarding school environment
- d. The advancement of science and technology, particularly in information technology, cannot be entirely avoided, despite the Islamic boarding school's efforts to minimize its negative impacts: Pondok Islamic boarding school As'adiyah began integrating technology in 1999, primarily for administrative purposes. In 2017, the Islamic boarding school established a computer lab to support learning, particularly for exams and school assignments. However, its use remains restricted to prevent overreliance beyond academic needs. As stated by Gurunda Ibu R (2024):

*"The computer lab is not frequently utilized, as some santriwati who do not reside in the dormitory tend to complete their IT assignments at home. The use of smartphones is strictly prohibited, except in specific circumstances such as examinations. Laptops are permitted but must be used under the full responsibility of each santriwati and remain under supervision to ensure they are not misused for inappropriate activities."*

Despite the restrictions on electronic devices within the Islamic boarding school the impact of globalization still significantly influences the behavior of *santriwati*. When outside the Islamic boarding school or at home during holidays, they begin accessing social media platforms such as Instagram, WhatsApp, Telegram, and Tik Tok. Exposure to digital content has led to lifestyle changes and social interaction patterns that sometimes conflict with Islamic boarding school values. Modernization pre Islamic boarding school, which must navigate the tension between preserving traditional values and adapting to contemporary developments (Mawaddah, 2017). As a traditional Islamic educational institution, the Islamic boarding school experiences a continuous negotiation between maintaining its long-standing traditions and embracing societal progress. Nevertheless, the Islamic boarding schools administrators and mentors remain committed to instilling the values of *akhlakul karimah* (noble character). As stated by AG. SAA:

*"Every santriwati must fulfill their obligations and avoid prohibitions while embodying akhlakul karimah in their interactions with Allah (SWT), fellow human beings, and their environment. The use of electronic devices is permitted but must be directed toward positive purposes. Santriwati should respect one another, refrain from disruptive behavior, and always uphold cleanliness and ethical conduct in daily life"*

As stated by Fifi (2016), a total prohibition on gadgets does not always guarantee the elimination of negative effects; rather, it may hinder *santriwati* from utilizing technology productively (Fitriansyah, 2016). Therefore, with the presence of a computer laboratory,

*santriwati* can still use electronic devices within controlled limits, allowing them to acquire relevant digital skills while remaining under supervision.

The shift in *santriwati* behavior can be understood as a subjective experience in responding to social change. They undergo these changes not merely as a reaction to their environment but also as a way of seeking meaning in the religious life they practice. Some *santriwati* perceive this transformation as part of modernization that does not contradict Islam, while others experience tension between Islamic boarding school values and broader social demands (Mawaddah, 2017). As an Islamic educational institution, the Islamic boarding school faces the challenge of maintaining the fundamental values of religious teachings while also adapting its educational methods to remain relevant to contemporary conditions.

Strengthening the understanding of *aqidah* becomes essential to ensure that *santriwati* develop a strong foundation of faith in navigating various social changes. In addressing behavioral shifts among *santriwati*, Islamic boarding school should not only focus on preserving traditions but also serve as an institution that provides a more contextualized understanding of religion. Consequently, social change should not be perceived merely as a threat but rather as an opportunity to reinforce Islamic values in a way that is more inclusive and relevant to modern life. A just and balanced education, as emphasized by Ibn Miskawayh, should be implemented to ensure that Islamic boarding school not only instill moral values but also equip *santriwati* with relevant skills to face the challenges of modernization (Ranjabar, 2008).

## The Implementation of Santriwati Behavior

The term implementation originates from the English word “to implement”, which means execution or application. Implementation refers to the process of applying a policy, strategy, or program to achieve specific objectives and generate the desired impact. As a home and place of residence for *santriwati*, Islamic boarding school emphasizes adherence to its established traditions. By following these traditions, *santriwati* ensure their place within the Islamic boarding school community, particularly in the boarding facilities (*asrama*), which serve as a structured environment that supports their religious and academic development.

Islamic boarding school traditions remain the fundamental foundation in shaping the character of *santriwati*. Learning based on classical Islamic texts is an essential part of Islamic education, aiming to equip *santriwati* with a strong scholarly foundation. As’adiyah Islamic Boarding School the traditions established by *Anre Gurutta* serve as key behavioral guidelines for *santriwati*. These include gestures of respect such as kissing the teacher’s hand, addressing them with the honorific “Pung”, and lowering their body or sitting down when encountering teachers or mentors. *Santriwati* are expected to embody *akhlaqul karimah* in accordance with Islamic teachings. This includes strengthening their relationship with Allah, maintaining good relations with others, and displaying proper manners toward their teachers. They are also taught to be obedient and respectful toward their parents and educators. As emphasized in Surah An-Nisa (4:36):

وَأَعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا ۚ وَبِالْوَالِدَيْنِ إِحْسَنًا ۚ وَبِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَالْجَارِ ذِي الْقُرْبَىٰ وَالْجَارِ  
الْجُنُبِ وَالصَّاحِبِ بِالْجَنبِ وَابْنِ السَّبِيلِ وَمَا مَلَكَتْ أَيْمَانُكُمْ إِنَّ اللَّهَ لَا يُحِبُّ مَن كَانَ مُخْتَالًا ۚ فَخُورًا ۝ ٣٦



*“Worship Allah and associate nothing with Him, and be kind to parents, relatives, orphans, the needy, the near neighbor, the distant neighbor, the companion at your side, the traveler, and those whom your right hands possess. Indeed, Allah does not like those who are self-deluding and boastful.” (QS. An-Nisa/4: 36)*

As adherents of Islam, it is obligatory to enhance piety by fulfilling divine commands and avoiding prohibitions set by Allah. Additionally, maintaining harmonious relationships with fellow human beings is also a religious duty, and female students (*santriwati*) are expected to uphold values of courtesy and decorum. However, the rapid advancements brought about by globalization pose a significant challenge for Islamic boarding schools in preserving the traditions established by their founders, including AG. K.H. As’ad. Despite these challenges, Islamic boarding school continue to adapt to modern developments while maintaining self estraint and avoiding excessive assimilation, as Islamic norms remain deeply ingrained and must be upheld (Nawas & Ilyas, 2017).

The necessary implementations that should be applied by educators and mentors at Pondok Islamic boarding school As’adiyah include:

#### 1. Maintaining Sincerity in Teaching

Ibn Miskawayh argues that character formation requires a process of internalizing virtuous values based on moral awareness and continuous practice. The early *anre gurutta* (respected scholars) provided tangible examples of sincerity in teaching and guiding their students. This sincerity aligns with the concept of *tazkiyat al-nafs* (purification of the soul) in Ibn Miskawayh’s thought, which emphasizes that an educator must first attain inner purity before guiding others (Noordin & Rahman, 2017). As stated by *Gurutta* Ibu R:

*“We are not merely teaching here; we are also guiding so much so that even household matters are resolved at school.”*

This statement highlights the significance of the moral and spiritual dimensions in education. Therefore, mentors and educators must continually embody this sincerity to instill noble character in *santriwati*.

#### 2. Being a Role Model for *Santriwati*

As explained by Zainuddin (2021), character development can be effectively shaped through *uswah hasanah* (exemplary role modeling), where good character is more easily instilled through real life examples rather than mere verbal advice (Zainuddin, 2021). The proverb, “If a teacher urinates while standing, the student will urinate while running”, emphasizes that *santriwati* will inevitably imitate their teachers’ behavior, whether good or bad. Therefore, educators are not only responsible for imparting knowledge but also for serving as role models in daily life. Teaching *santriwati* in accordance with contemporary times while continuously advising and reminding them of proper behavior is crucial. This can be achieved through *da’wah bil hal* (preaching through actions) and *da’wah bil lisan* (preaching through words),

#### 3. Collaborating with Parents in Supervising *Santriwati*’s Behavior

Moral education should not rely solely on one party (e.g., teachers) but must also involve the broader social environment, including family. Mentors must collaborate with *santriwati*’s parents to ensure that the values taught in the Islamic boarding school are upheld at home. One of the modern challenges in moral education is the influence of technology and digital media, particularly the use of smartphones, which can significantly impact *santriwati*’s character.

Character education must adapt to contemporary developments without losing its essence. Therefore, parental supervision of smartphone use at home becomes an essential part of *tahdhib al-akhlaq* (character refinement) to protect *santriwati* from negative influences that could harm their morals.

#### 4. Haul *Anre Gurutta* as Moral Education

Ibn Miskawayh believed that noble moral values could be derived from exemplary stories of the past. In *tahdhib al-akhlaq*, he emphasized that history and the biographies of righteous individuals serve as a source of inspiration for future generations. Therefore, organizing seminars and the *haul* (commemoration) of *Anre Gurutta* K.H. M. As'ad aims to instill an understanding of the history of As'adiyah and to honor the struggles of its predecessors in preserving Islamic values. Through this event, *santriwati* not only gain intellectual insight but also experience a profound spiritual journey. By understanding the dedication and perseverance of *Anre Gurutta*, it is hoped that *santriwati* will develop a greater appreciation for Islamic boarding school traditions and uphold *akhlakul karimah* (noble character) in their lives.

Implementation Guidelines for Santriwati:

#### 5. Reflecting on Parents' Sacrifices

Every individual must develop moral awareness regarding their responsibilities toward others, including their parents. Parents who entrust their children to a Islamic boarding school do so with great hope that they will gain beneficial knowledge and grow into better individuals. *Santriwati* must reflect on the fact that their parent's sacrifices are not trivial they willingly endure separation to ensure their children receive a strong religious education. Ibn Miskawayh asserts that individuals must cultivate inner awareness to understand their responsibilities and dedicate themselves sincerely to the pursuit of knowledge (Muzammil, 2023). With this awareness, *santriwati* will be more motivated to learn and wholeheartedly apply religious teachings in their lives.

#### 6. Exemplifying *Akhlakul Karimah*, Upholding Islamic Boarding School Traditions, and Strengthening Sincerity in Seeking Knowledge

*Santriwati* must embody *akhlakul karimah* (noble character) in their daily lives, such as speaking politely, respecting teachers and peers, and maintaining proper etiquette in social interactions. Traditions like *ta'zim* (reverence for teachers), *khidmah* (dedication and service), and proper manners in acquiring knowledge are essential elements of moral character formation. These traditions are not merely inherited customs but serve as an effective moral education method to shape *santriwati* into individuals of noble character and strong devotion.

Education in Islamic boarding school serves as an ideal setting for character development, as it applies a repetitive habituation system in daily life. Through continuous practice, moral values are not only externally imposed but become an integral part of *santriwati's* personality.

Moreover, *santriwati* must cultivate sincerity in seeking knowledge, as exemplified by the first female student of AG. K.H.M. As'ad (SAA). She dedication to learning and practicing knowledge with sincerity serves as a historical role model in As'adiyah Islamic Boarding School Sengakng, illustrating the importance of perseverance and devotion in education.

#### 7. Adhering to Regulations

Morality is not only built through good habits but also through the consistent enforcement of rules. Discipline plays a crucial role in character formation, as it teaches individuals self-control and an understanding of consequences. *Santriwati* must recognize that the regulations in Islamic boarding school are designed for their own benefit. Muhammad Hidayat (2017) notes that the concept of *tahdhib al-akhlaq* in Ibn Miskawayh thought also emphasizes the importance of regulations in shaping good habits. If violations occur, consistent disciplinary measures help *santriwati* develop a sense of responsibility and understand that discipline is a fundamental part of character education.

The application of the principle *sami'na wa atha'na* (we hear and we obey) in complying with Islamic boarding school regulations reflects Islamic ethics, which stress the importance of obedience within a well-structured social system. By enforcing rules firmly yet compassionately, *santriwati* will better grasp the significance of discipline in their.

Character development for *santriwati* at Islamic Boarding School As'adiyah is implemented through several routine activities, including:

a. Activities in the Dormitory:

- 1) *Mappasantreng* or halaqah sessions after Subuh and Isya prayers.
- 2) *nasehat umum* (General advice sessions) every Saturday night.
- 3) Language courses (Bahasa Arab every Monday night after dinner and Bahasa Inggris every Thursday night after dinner).
- 4) Specialized courses tailored to *santriwati*'s interests and talents in religious studies, such as *qira'atu al-kutub* (classical Islamic text reading) and *tilawah* (Qur'anic recitation).

b. Activities in the Madrasah:

- 1) *Tadarrus* (Qur'anic recitation) and dhuha prayer (forenoon prayer) performed together.
- 2) Advice and collective prayers before starting lessons.
- 3) *Kultum* (Short religious lectures) or sermons delivered in rotation after Dzuhur prayer.
- 4) Extracurricular activities, including *Lembaga Tahfidzah* (Qur'anic memorization program), *Qira'atu al-Kutub*, *OSIS* (student council), *UKS* (school health unit), *Pramuka* (scouting), *PMR* (Red Cross Youth), and *PIK-R* (youth information and counseling center).

Given that *santriwati* residing in the Islamic boarding school are generally between 13 and 17 years old a stage of adolescence characterized by emotional and cognitive immaturity they require guidance and supervision to ensure their development remains within the proper ethical framework. Therefore, implementing rules and regulations is essential in shaping their discipline and fostering responsible behavior.

The character formation of *santriwati* can be linked to the concept of *akhlak* as presented in Ibn Miskawayh's renowned work *tahdhib al-akhlaq*. As explained by Zainuddin (2021), Ibn Miskawayh argues that human character is not formed instantaneously but through a continuous process of habituation and education. Regular practices such as *halaqah* sessions, *nasehat umum* (general advice), and language courses serve as part of the *tazkiyatun nafs* (purification of the soul), which is a fundamental principle in shaping individuals with noble character.

## CONCLUSION

This research reveals a shift in the behavior of *santriwati* at As'adiyah Islamic Boarding School

Sengkang in response to social dynamics, technological advancements, and changes in educational patterns. This shift is evident in aspects such as social interactions, digital technology usage, and understanding of Islamic boarding School norms. While these changes indicate an adaptation to contemporary demands, Islamic boarding school values remain the fundamental foundation of *santriwati's* lives. By employing phenomenology as a research approach, this study provides an in-depth understanding of *santriwati's* subjective experiences in navigating these changes. The findings affirm that behavioral shifts do not necessarily carry negative connotations but can be part of a positive transformation, as long as they remain within the framework of Islamic boarding school values. Therefore, a balanced approach between tradition and modernity is essential to ensure that Islamic boarding school remains relevant in shaping *santriwati's* character in the contemporary era.

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