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The Role of the Pusaka Raudhatul Irfan Islamic Boarding School in Cultivating Fair and Civilized Human Values Among Boarding School Students

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ABSTRACT

This study aims to describe the role of the Pusaka Raudhatul Irfan Islamic Boarding School in shaping the habituation of fair and civilized human values in the lives of students. The background of this study is the concern over the erosion of Pancasila values amid the tide of modernization that influences the character of adolescents, such as the rise of individualism, intolerance, and low social awareness. The approach used is qualitative descriptive with techniques of observation, interviews, and documentation conducted from May to June 2025 in Karawang Regency. The results of the study indicate that the pesantren actively applies values of equality, respect for diversity, a spirit of mutual care, and freedom of expression in the daily lives of the students. This is manifested through communal living, mixing students from different regions, consultation forums, mentoring, and extracurricular activities. Despite challenges such as mild verbal discrimination and potential cultural conflicts, the boarding school successfully addresses these issues through a family-oriented approach and moral education. This entire process positions the boarding school as a strategic institution in character education rooted in the values of the second principle of Pancasila.

1. Introduction

Pancasila plays a very important role as the foundation of the Unitary State of the Republic of Indonesia. As the primary source of all legislation and law in Indonesia, Pancasila has fundamental legal characteristics. In addition, Pancasila also has a philosophical dimension that plays an important role as the philosophy of the Indonesian people, as well as the main foundation for living in society, as a nation, and as a state. In social life, Pancasila can serve as a tool to strengthen the nation's diversity in order to achieve the great ideal of state sovereignty. This can be achieved if Pancasila is understood and practiced correctly and honestly by all elements of society, especially by state officials and political elites as role models

for the younger generation. Pancasila can be interpreted as five principles or five moral foundations (Kaelan, 2016). Therefore, instilling the values of Pancasila in the younger generation is crucial to achieving the nation's goals in this reform era.

However, the rapid pace of modernization, while bringing positive impacts, also brings negative consequences for national and state life. The negative impacts of modernization seem to have eroded the dignity and integrity of the principles of Pancasila within society over the past few years. The moral and character of Indonesian society have experienced significant degradation, as evidenced by the increasing number of conflicts leading to individual or group violence, chaos, and corruption. These incidents contradict Pancasila, as the philosophical foundation of Indonesian society (Budiarto, 2020). Society will easily be swayed by the negative cultures brought by the tide of modernization if it is not accustomed to being taught the principles of Pancasila. The younger generation will easily be affected by the negative impacts of this modernization.

If we look closely at the current situation in Indonesia, we can see that Indonesian society has eroded its moral values, including a sense of justice and manners. Indonesian culture, especially among the younger generation today, tends to be self-centered, apathetic, or indifferent to their surroundings. They prioritize their own desires and interests, as if they can live on their own without help from anyone. Indonesian society has lost touch with what it means to be a social being. It does not matter that there are disparities in society and moral differences. On the other hand, adolescence is a time when individuals actively seek their true identity. By observing the current state of society, how can adolescents create a positive self-image that aligns with the principles of Pancasila when they see things around them that contradict Pancasila.

These factors must be evaluated further to monitor teenagers who are still uncertain about their identity. If they are not monitored, the implementation of Pancasila in teenagers will fade. This is ironic because the younger generation should be the future leaders of the nation. According to a report by Kompas.com, in 2023, National Commission for Child Protection recorded 16.270 incidents of intimidation against students, 10.314 children had become victims of pornography, and 9.721 children were exposed to pornographic content. Additionally, there are various negative behaviors among teenagers, such as gang fights, sexual harassment, and reckless driving. Therefore, it is crucial to take action to protect teenagers from the decline of fair and civilized human values. The causes of the decline in fair and civilized human values originate from the individuals themselves.

There are various ways for humans, especially teenagers, to develop into good individuals. Individuals who are admired in the Indonesian cultural perspective are those who are able to practice the principles of Pancasila. Individuals based on Pancasila can be nurtured in certain environments, such as Islamic boarding schools. Islamic boarding schools function as institutions that actively develop the character of students through education rooted in Islamic values. Pesantren play a role in strengthening the resilience of Muslim communities in Indonesia by

enhancing religious, character, educational, social, and economic dimensions (Marzuki et al., 2021). This indicates that pesantren not only prioritize academic achievement but also shape individuals who can face the complexities of social life with a strong character and a firm foundation of belief.

A pesantren is an Islamic educational institution that aims to guide individuals to always obey Allah SWT and avoid all His prohibitions through religious teachings. The Islamic religious knowledge taught in pesantren is sourced from the Qur'an (as the revelation from God) and the hadith (the words, deeds, and approvals of the Prophet Muhammad SAW). Additionally, Islamic boarding schools also teach classical Islamic texts written by scholars such as Tijan, Hikam, Sulam Munawwaroq, and others. Beyond religious education, Islamic boarding schools have long played a crucial role in educating the nation's future generations.

Many important figures in Indonesia, from the independence era to the present day, are alumni of Islamic boarding schools. Therefore, Islamic boarding schools have made a significant contribution to improving the quality of Indonesian people, not only in terms of faith and piety, but also in terms of life skills both in this world and in the hereafter. In Islamic boarding schools, students are educated to have attitudes and ethics that reflect the values of Pancasila, such as the values of God, humanity, deliberation, and justice, which form the basis of their behavior in their daily lives.

Hasbullah (1996) explains that "Pesantren is a traditional Islamic educational institution for understanding, internalizing, and practicing the teachings of Islam with an emphasis on the importance of Islamic morality as a guideline for daily social life." Pesantren provide solutions to address moral issues faced by the younger generation. In addition to enhancing moral values positively, the younger generation can also learn Islamic religious education that offers extraordinary benefits in life. Furthermore, the instillation of Pancasila values in students is encouraged, leading to the internalization of just and civilized human values, which are then practiced in daily life.

Life in Islamic boarding schools is closely related to the values contained in Pancasila, including the values of justice and civility. After focusing on *ubudiyah*, or human interaction with God, which includes faith and worship. Islam encourages its followers to act fairly and courteously in their interactions with one another, avoiding injustice and bias in decision-making. Islam emphasizes the importance of maintaining balance, fulfilling religious obligations properly, and ensuring human rights for all its followers (Ongku Hsb, 2022).

This study aims to describe the role of Islamic boarding schools in instilling fair and civilized human values in the lives of students, as well as the obstacles and solutions encountered in the process. This study is significant for two main reasons: first, to understand the role of Islamic boarding schools in shaping the habituation of fair and civilized human values, considering that Islamic boarding schools are Islamic educational institutions that are highly trusted among Indonesian Muslims.

Second, to identify whether there are obstacles for Islamic boarding schools in integrating the habituation of Pancasila values into the daily activities of santri.

2. Methodology

This study uses a descriptive qualitative approach to describe the role of Islamic boarding schools in shaping the habituation of fair and civilized human values in the lives of students. Lexy J. Moleong (2017) argues that qualitative research is a research method that aims to understand in depth the phenomena experienced by research subjects, such as behavior, perceptions, motivations, and actions. This method is carried out by describing data in words and language, in a natural context, and utilizing various scientific methods. As stated by Bogdan and Biklen in Sugiyono (2019), descriptive qualitative research methods focus more on collecting data through words or images, rather than numerical data. The data analyzed is then described in such a way that it is easy for others to understand.

Qualitative research methods are seen as research methods based on positivism. These methods are used to study natural objects, not to conduct experiments. In qualitative research, the researcher plays a major role in data collection, which is done intentionally using the snowball technique. Data collection techniques often combine triangulation, and the analysis of the collected data is inductive and qualitative (Sugiyono, 2019). This method was chosen because it allows researchers to gain a deep understanding of the phenomenon, especially those related to education and moral values taught in Islamic boarding schools.

Researchers used observation, interviews, and document analysis to collect the necessary data. Makbul (2021) states that observation is a daily human activity that uses the five senses as the main tools. Researchers conducted direct and active observations of daily activities to examine the habituation of fair and civilized human values at the Pusaka Raudhatul Irfan Islamic boarding school. This allows researchers to record social phenomena and symptoms of interaction that demonstrate the practice of equality, respect for diversity, mutual care, and freedom of expression. Interviews are a data collection method used when researchers aim to conduct preliminary investigations to identify research difficulties or obtain in-depth information from respondents (Sugiyono, 2019).

The respondents in this study were caregivers, ustadz and ustadzah, as well as santri from various class levels (old and new santri) using a semi-structured interview format to explore the perceptions and experiences of the respondents freely. Sugiyono (2019) Documents are historical records, and document analysis serves as a complementary tool to observation and interviews in qualitative research. The researcher collected relevant documents, including the curriculum and activity schedules at Pondok Pesantren Pusaka Raudhatul Irfan, to gain a comprehensive understanding of the methods and methodologies used.

3. Results and Discussion

Pondok Pesantren Pusaka Pusaka Raudhatul Irfan is one of the Islamic educational institutions located in Dusun Sukamanah RT 005 RW 003, Kutawargi Village, Rawamerta District, Karawang Regency, West Java Province. The pesantren has various facilities such as a mosque, dormitories for male and female students, study rooms, a library, a communal kitchen, and a multipurpose field. The simple yet functional buildings reflect the spirit of simplicity that is an integral part of the educational values of the boarding school. Most of the students come from Karawang and surrounding areas, although some also come from outside West Java Province. The number of active students is recorded at over 250, comprising various educational levels and socioeconomic backgrounds.

Pusaka Raudhatul Irfan Islamic Boarding School has developed a salaf curriculum (traditional Islamic boarding school education system) and a formal curriculum. The salaf curriculum (traditional Islamic boarding school education system) includes the study of classical Islamic texts in various fields of knowledge, such as grammar, morphology, jurisprudence, ethics, theology, logic, rhetoric, hadith, and tafsir. Teaching is conducted through sorogan (direct face-to-face interaction between students and teachers), bandongan (classical study sessions), and students also attend formal education such as elementary school, junior high school, and senior high school under the auspices of the boarding school foundation, as well as higher education institutions outside the boarding school.

Life at the Pusaka Raudhatul Irfan Islamic boarding school runs 24 hours a day with a structured schedule of activities. Students wake up at dawn to perform congregational prayers, attend morning recitations, sorogan (individual recitation of the Quran), and formal schooling followed by various activities throughout the day until evening, as per the boarding school's schedule, including group prayers, regular religious lessons, muhadhoroh (public speaking practice), majmu'ah (inter-level study groups), recitation of memorized texts, musyawarah (discussion meetings), discussing issues, reciting prayers, and participating in extracurricular activities.

Islamic boarding schools are an integral part of Indonesian civilization, established as religious educational institutions that uphold traditional values originating from within the country. Saputra et al. (2022) state that Islamic boarding schools are an important part of Indonesian culture because they are religious educational institutions closely tied to the cultural values and customs of this nation. In addition to academic instruction, boarding schools place great emphasis on character development and moral values through the cultivation of daily behaviors that reflect Islamic principles and the Pancasila. According to Dhafler (1984), pesantren strive to cultivate noble character, foster enthusiasm and dedication, instill respect for spiritual and humanitarian principles, nurture honesty and noble character, and equip students to live a simple and sincere life. Mastuhu states that Islamic boarding schools aim to shape and nurture Muslims who are faithful and devoted to Allah SWT, have noble character, contribute positively to society, are independent and have a strong personality, spread Islamic teachings, advance Islamic society, and

foster a love of knowledge to strengthen the character of the Indonesian nation (Yusuf, A. 2021).

The pesantren aims to foster a culture of discipline, accountability, tolerance, cooperation, and compassion among its students. The pesantren strives to enhance students' intelligence through knowledge, cultivate moral character, maintain enthusiasm, respect spiritual and humanitarian principles, instill honesty and ethical behavior, and equip students to live humbly and sincerely. (Mahfudz, 2011). The vision of Pondok Pesantren Pusaka Raudhatul Irfan is to become an outstanding Islamic boarding school in the study of classical Islamic texts, producing students of noble character, deep knowledge, and excellence in various fields for the glory of Islam and the welfare of the community. Its mission is: 1) To provide education based on classical Islamic texts using structured and in-depth methods. 2) To shape the character of students with noble moral values, discipline, and a strong sense of social responsibility. 3) To encourage students to excel in religious knowledge and other fields. 4) To provide a conducive boarding school environment for the development of students' potential. 5) Instilling values of independence, leadership, and responsibility so that students can contribute meaningfully to society. 6) Developing boarding school activities that support the strengthening of moral values, knowledge, national identity, and community empowerment. Based on its vision and mission, the Pusaka Raudhatul Irfan Islamic Boarding School demonstrates a strong commitment to instilling the values of justice and civility in its students through various strategies and activities that are consistently implemented in the daily lives of the students.

Values are something desired that motivate individuals to take action (Sukitman, 2016). In daily life, values are considered valuable, high quality, demonstrating excellence, and beneficial to humans. As stated by Gazalba in (Taja, et al. 2016), value is an abstract and ideal concept, not an object or concrete fact. Value is not merely associated with the concepts of right and wrong based on evidence, but rather with appreciation of what is desired or undesired, and what is liked or disliked. The principle of just and civilized humanity is based on the principle of Belief in One God, which is the foundation for the other principles in Pancasila. The word "humanity" comes from the word "human," which means a creature of God that can think, feel, have a will, and create. This potential gives humans a high position and respect.

Humans create culture with their intellect and understand values and conventions with their conscience. On the other hand, the word "fair" implies that choices and actions are based on objective rules or norms, not subjective ones, and therefore not random. The word "adab" also implies that attitudes, choices, and behaviors are always based on cultural values, especially social norms and morality (Khoiroh, 2023). These human values stem from anthropological thinking that humans are spiritual and physical beings, have their own nature as individuals and members of society, and are guided by God Almighty. A just and civilized person is aware of their way of thinking and acting based on reason and conscience, and guided by moral principles and conventions. This applies to how they treat themselves, others, animals, and nature.

The concept of just and civilized humanity encompasses commendable ethics that are evident in human behavior and perspectives that are in harmony with the nature, characteristics, and dignity of individuals. In state life, humanitarian ethics must be a solid foundation that is always upheld in government, politics, economics, law, society, culture, defense, security, and religion. This emphasizes the importance of mutual respect and maintaining harmony in living together, regardless of differences, because it is human nature to maintain a harmonious life. Every person possesses inherent dignity and worth as a human being, regardless of ethnicity, nationality, or skin color, according to the concept of civilized and just humanity. Therefore, the way we treat one another must reflect humanity and the values we hold dear as creatures of God.

The form of habitually practicing fair and civilized human values at the Pusaka Raudhatul Irfan Islamic Boarding School is the instillation of the value of equality in the daily lives of the students. This value is not only taught theoretically through lesson materials but also practiced directly through lifestyle patterns and social interactions within the boarding school environment. The purpose of implementing Pancasila values is to strengthen friendships among them and maintain the integrity of the Unitary State of the Republic of Indonesia (Syarifuddin, et al. 2021). Equality is the main principle in creating a just and civilized living environment, where all students are treated equally regardless of their social, economic, or family background.

The administrators and teachers emphasize that in pesantren life, worldly identities such as the children of officials, businesspeople, farmers, or even pedicab drivers do not differentiate students. All santri have the same status as students who are undergoing a process of learning and moral guidance. This equality of status is evident in various aspects of boarding school life. They live in the same dormitories without social class divisions, sleep in uniform rooms without special facilities for certain groups, and eat together in a family-like atmosphere. Activities such as congregational prayers, regular recitation of the Quran, muhadhoroh (preaching or speech practice), majmu'ah (inter-level study groups), memorization recitation, musyawarah (discussion), bahtsul masa'il (discussion of issues), dzikir (prayer), Ratib, and extracurricular activities are carried out together by all santri without exception. This aligns with People's Consultative Assembly of the Republic of Indonesia Regulation No. I on the Implementation of the Principles of Pancasila, the first principle of which states that every individual must be respected and treated with dignity as a creation of God, by valuing the inherent human dignity of every person, not discriminating against others, respecting every individual regardless of their background, and treating everyone fairly.

In the context of gender equality, although there is a separation of spaces and activities between male and female students in accordance with Islamic law, the pesantren still provides equal access to education, moral guidance, and opportunities to excel. This fair management is a tangible manifestation of the pesantren's commitment to not discriminate based on gender. Additionally, the disciplinary system applied is uniformly enforced for all. There is no special treatment for students from wealthy families, and there are no restrictions on

students from less privileged families to actively participate in various activities. This approach consistently trains students to live in an egalitarian environment, where they learn to respect others based on humanity, not wealth or status. Habituation reflects a deeper involvement than simply teaching how to act or speak (Muhammad Fadlillah and Lilif Mualifatu Khorida, 2013). They gradually learn to live without discrimination, appreciate diversity, and uphold social justice. This habit of treating others fairly becomes part of the formation of basic attitudes that respect human dignity, as embodied in the second principle of Pancasila: "Humanity that is just and civilized."

Thus, the habituation of equality values in the pesantren environment not only shapes students who are spiritually obedient, but also makes them civilized individuals in treating others, in accordance with the spirit of fair and civilized human values as stated in Pancasila. Djatmika (2020) in his research on character education in Islamic boarding schools found that the instillation of equality values is most effective when integrated into daily activities that facilitate direct interaction among students. Rahman and Astuti (2021) emphasize that the development of individuals who respect the dignity of others is influenced by the strengthening of human values and equality among students, resulting in members of who are more responsible and effective. In his research, according to Mustaghfirin (2022), students who are active in groups or social events outside the pesantren always show tolerance and acceptance of other people's differences. In addition, in accordance with the principles of Pancasila, they are known to be active in fostering harmony and understanding within their communities.

Pusaka Raudhatul Irfan Islamic Boarding School actively builds a culture of respect for diversity through various social habituation strategies integrated into the lives of students. One very clear approach is the policy of mixing students from different cultural, ethnic, and regional backgrounds in the same room from the beginning of their education. This practice is not merely an administrative strategy but a deliberate social education initiative aimed at fostering inclusive, tolerant, and open-minded attitudes toward differences. Students from different regions are placed together without considering their origins.

The purpose of this mixing is for students to learn to live in a pluralistic environment, accept different customs and communication styles, and understand the diversity of their peers' characters and cultures. In daily practice, this enriches social interaction among students and trains them not to be exclusive toward certain groups. In addition, pesantren familiarize students with terms of ukhuwah (brotherhood) such as "ikhwan" (for male students) and "akhwat" (for female students), which indirectly instill a sense of brotherhood and togetherness as part of their collective identity. These terms not only indicate equality but also reflect the spirit of unity as fellow believers. By positioning all santri as part of one big family, pesantren foster strong social bonds and encourage a sense of responsibility among individuals.

In addition, regular programs such as delebration and bahtsul masa'il (discussion of issues) also serve as important media in habituating the value of respect for diversity in the lives of santri in the pesantren environment. Through musyawarah, students learn to express their opinions, listen empathetically, and respect collective decisions. Bahtsul masa'il (problem discussions) provide a space for students to share perspectives from various angles while training them to engage in intellectual dialogue without dismissing others' opinions. This can be evidenced by the results of the researcher's observations, as shown in Figure 1 and Figure 2.



Figure 1. Male and Female Students Engaged in a Delebration Activity



Figure 2. Male and Female Students Participating In Bahtsul Masa'il (Problem Discussion) with A Male Student Moderator

These habits systematically shape the character of santri to be inclusive, tolerant, and uphold the principles of social justice in diversity. They are accustomed to living side by side with differences without causing conflict, and even consider differences to be social and spiritual wealth. Pesantren have proven their ability to create an environment that respects individuals from diverse backgrounds, acting as a bridge connecting different communities across society (Asmar et al., 2023). This is in line with the value of "fair and civilized humanity," where every individual is treated fairly regardless of cultural background and is valued as an equal human being in dignity and rights.

Mutual care activities are internalized through majmuah (cross-class study groups), cooking groups, communal meals that emphasize social responsibility, and mentoring between senior and junior santri. This strengthens the values of empathy, caring, and mutual cooperation. As stated by Taufiq and Tsauro (2024), such responsive patterns not only unite but also teach students to avoid selfishness and prioritize community needs. Additionally, students are encouraged not to let their peers feel neglected. When a friend is struggling, they are urged to help, offer encouragement, or simply accompany them to create a loving and comfortable environment. Activities such as majmuah, cooking, and eating together can be seen in Figure 3 and Figure 4.



Figure 3. Majmuah (Interclass Study Group) Activity by Male Students



Figure 4. Male Students Preparing Food and Eating Together

In terms of freedom of expression, the pesantren provides ample space while still adhering to the values of etiquette and religion. Imam (2021) in his research explains that character education, within the framework of freedom of expression, positions the pesantren as a place of religious education and an ethics laboratory, facilitating the development of students in building positive interactions with society. Forums such as musyawarah, muhadhoroh, bahtsul masail, monthly student creations, pesantren bulletin boards, art performances, and various extracurricular activities including hadroh, marawais, modern qasidah, drum corps, scouting, flag-raising ceremony, futsal, volleyball, calligraphy, and pencak silat

serve as platforms for students to freely yet respectfully express their ideas, critiques, artistic works, and thoughts. This demonstrates that freedom of expression is not restricted but guided to foster the development of brave, creative, and morally upright character among the students. The muhadhoroh and extracurricular activities can be seen in Figures 5 and 6.



Figure 5. Male and Female Students Participating In Muhadhoroh Activities



Figure 6. Extracurricular Activities of Drum Band And Scouting By Male And Female Students

Although various character-building programs have been implemented systematically, the process of instilling fair and civilized human values at the Pusaka Raudhatul Irfan Islamic Boarding School has not been entirely smooth. One of the challenges encountered in implementing these values is the presence of mild verbal discrimination among students. Some students admitted to witnessing or even experiencing forms of treatment such as ridicule, sarcasm, and the use of harsh language. Although the scale of these incidents is very small compared to the environment outside the boarding school, they remain a serious concern for the boarding school management because they have the potential to disrupt the internalization of the values of equality and respect for others. To address this, the boarding school provides an open reporting channel that allows students to directly

convey their complaints to the central administration or through dormitory supervisors, or anonymously, such as through "anonymous letters." Another obstacle identified is the potential for conflicts arising from personal egos. Although room mixing and cross-group interaction have been implemented since the beginning of the educational program, the adaptation process still requires time

and intensive personal approaches. Differences in speech patterns, communication styles, and ways of addressing issues often lead to misunderstandings that trigger minor tensions. However, such conflicts are generally actively resolved by administrators and teachers through a family-oriented approach and open dialogue, so that students can understand differences in a more mature manner. This approach aligns with the views of Ki Hajar Dewantara, who emphasized that educators should ideally act as guides or mentors who nurture with sincerity and love, not through pressure or coercion. According to him, character education is a process of shaping moral values that must take place in a harmonious atmosphere, filled with warmth, and fostering attitudes of mutual respect and responsibility (Iqbal, 2022). This approach reflects a humanistic conflict resolution model that aligns with the values of Pancasila, where every individual is valued for their dignity and encouraged to understand differences as part of social life.

Some students also show feelings of inferiority and lack of confidence in expressing their opinions or interacting with friends who are different. In this context, the boarding school mandates creative activities, public speaking, and extracurricular programs for all students to help them overcome feelings of inferiority while strengthening their self-confidence. Another challenge is the students' family background; those from families unfamiliar with discipline and religious values tend to require more time to adapt to the boarding school culture. Additionally, uncontrolled use of social media appears to influence the perspectives and behavior of some students, particularly in terms of social sensitivity and a tendency toward consuming non-educational information. Therefore, the boarding school implements continuous education through regular studies of books on ethics and manners, personal approaches, mentoring, and setting a good example as part of character development.

Solutions to each obstacle are considered effective if implemented consistently, as evidenced by positive developments in students, such as increased self-confidence, tolerant attitudes, courage to express opinions, and a sense of social responsibility. From the students' perspective, support in the form of guidance from seniors, teachers, and administrators, as well as a culture of polite reprimands and a complaint reporting system, creates a safe and supportive environment for character formation. Thus, the obstacles encountered in the habituation process are not a form of failure, but rather part of the complex dynamics of character education. Human values education is not enough through normative instruction alone, but requires a process of habituation, role modeling, and space for reflection that allows santri to experience and understand the meaning of values in context. The pesantren's active response to various obstacles shows that human values-based character education in the pesantren environment is adaptive and continues to evolve, in line with the challenges faced in the daily social life of santri.

4. Conclusion

Pondok Pesantren Pusaka Raudhatul Irfan consistently instills values of justice and civility in its educational and developmental programs for students. The pesantren integrates a traditional religious curriculum with formal education to provide students with a comprehensive academic foundation. Through communal living, inclusive social interaction management, and the application of equality values in all aspects of pesantren life, students become accustomed to internalizing and practicing values of social justice, tolerance, and respect for cultural and social diversity. Approaches such as mixing students from different regions and cultures in the same room, regular discussions, and extracurricular activities serve as effective means to instill the values of brotherhood and inclusivity.

Despite challenges such as verbal discrimination and minor cultural conflicts, Pondok Pesantren Pusaka Raudhatul Irfan has successfully managed these issues through a family-oriented approach, open dialogue, and continuous moral guidance, which strengthens the internalization of humanistic values in line with the second principle of Pancasila. This finding demonstrates that character education rooted in humanistic values in Islamic boarding schools not only produces students who are knowledgeable and morally upright but also prepares them to apply fair and civilized attitudes in community life.

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