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The Role of the An-Nur Islamic Boarding School Environment in Shaping Students' Social Behavior

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ABSTRACT

This study examines the role of the environment of the An-Nur Islamic Boarding School in shaping the social behavior of MTs Darussalam Kemiri students. Previous research has discussed character education through habituation, example, peer interaction, and institutional culture of the pesantren, but the relationship of these elements in the daily social experience of students in madrassas integrated with pesantren is still limited. This study aims to analyze the interconnectedness of these various elements and the challenges in the formation of social behavior. The research uses a qualitative approach with a case study design. Data were collected through interviews with seven informants, consisting of one madrasah head, three teachers, and three students, as well as observation and documentation. Data analysis included data condensation, data presentation, and conclusion drawn, with triangulation of sources and methods to strengthen the credibility of the data. The results of the study show that students' social behavior develops through regular habituation, educator example, peer interaction, collective activities, responsibility sharing, and continuous guidance. The process encourages cooperation, mutual help, discipline, responsibility, care, respect, and adaptability. However, its formation faces challenges in the form of differences in character and student backgrounds, friendship dynamics, and interpersonal conflicts. Theoretically, this study offers the concept of a social learning ecosystem to explain the interconnectedness of formal education practices, social interaction, and pesantren culture. This concept emphasizes that character education does not only depend on individual programs, but also on consistency between the values taught, the role models of educators, and the daily life practices of students.

INTRODUCTION

Education in essence aims not only to develop students' intellectual abilities, but also to shape their personalities and abilities in living social lives. The success of education is not enough to be measured from the mastery of academic knowledge, but also needs to be seen from the ability of students to respect others, cooperate, be responsible, obey rules, help others, and adjust to their social environment (Hasan, 2026). From the perspective of Islamic education, the formation of social behavior is closely related to efforts to build morals and personalities that are reflected in daily

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actions. Therefore, the educational process needs to be understood through the relationship between learning, the educational environment, institutional culture, and the social experience of students (Miftahuddin et al., 2024; Muhyiddin et al., 2022).

Students' social behavior is not formed spontaneously, but develops through a learning process that takes place in a continuous manner through experience, interaction, habituation, and observation of the environment. The educational environment becomes a social space where students not only receive knowledge, but also practice the values learned in daily life (Kassab et al., 2024). Through interaction with teachers and peers, students gain experience in understanding rules, building cooperation, resolving differences, showing concern, and developing responsibility for others. Thus, the educational environment not only functions as a place for formal learning, but also as a space that provides social experiences for the formation of students' behavior.

The role of the environment is important in education that integrates madrassas and Islamic boarding schools. In contrast to the educational environment where more interaction takes place during formal learning activities, pesantren life allows students to be involved in various religious, social, and institutional activities outside the classroom. Co-life, regular activity schedules, the application of discipline, and collective responsibility provide opportunities for students to practice social values repeatedly. Hidayat and Bujuri (2020) explain that character education in pesantren is carried out through habituation, example, and management of the educational environment. In line with that, Rozikin and Astutik (2021) emphasize the integration of formal education and pesantren culture in character formation. The findings show that the formation of behavior in the pesantren environment needs to be understood not only through learning materials, but also through the practices and culture of daily life.

Collective life in pesantren provides space for students to practice social values in real situations. Activity schedules, division of responsibilities, common rules, and daily interactions allow students to learn about discipline, responsibility, independence, care, and respect for others. Ma'arif and Purwatiningsih (2016) place pesantren values as one of the cornerstones of character education, while Zaenuri (2025) discusses dormitory life and institutional culture as a space for moral formation. In this context, the pesantren environment can be understood as a social education space that connects the values taught with the experiences that students live.

Theoretically, this process can be explained through the concept of character education by Thomas Lickona (1991), which includes three main components, namely moral knowing, moral feeling, and moral action (Lickona, 1991). These three show that character formation is not enough to provide knowledge about good behavior, but it is also necessary to develop awareness and appreciation of values and encourage their application in real actions. In the pesantren environment, the habit of following schedules, carrying out congregational worship, maintaining cleanliness, completing tasks, participating in group activities, and obeying regulations can be opportunities for students to practice the values of discipline, responsibility, cooperation, and respect for others. Firmansah et al. (2026) show that daily habituation programs in pesantren can support character transformation. Wulandari et al. (2023) also explain the contribution of habituation to the formation of disciplinary character, while Rahayu and Bahri (2025) emphasize the importance of structured activities in building student discipline and independence. Thus, habituation can be understood as one of the mechanisms that connects the understanding of values with the practice of social behavior in daily life.

In addition to habituation, the example of teachers and caregivers is an important element in the formation of social behavior. Students not only learn values through advice or rules, but also observe how those values are applied by the people around them. The way teachers communicate,

treat students, solve problems, and carry out responsibilities can be concrete examples in building social relationships. Miftahuddin et al. (2024) show the importance of example in internalizing character values in Islamic boarding schools, while Husaini et al. (2024) explain that character education in Islamic boarding schools is carried out through a combination of example and habituation. Sahrandi et al. (2026) also discussed caregiver behavior as part of the hidden curriculum related to the formation of student discipline. These findings show that the behavior of teachers and caregivers can provide a real example for students in understanding and practicing social values.

Interaction between students is also an important part of the process. Co-living brings students together with friends who have different characters, habits, and backgrounds. These differences provide opportunities to learn to communicate, share, help, appreciate differences, and solve problems together. However, peer interaction does not always result in positive behavior because group influence can also encourage the emergence of habits that are not in accordance with the values taught. Wahono et al. (2026) show that peer interaction in pesantren can be both an opportunity and a challenge for character education. Meanwhile, Halid (2019) and Homsiyah et al. (2026) place culture, social relationships, and habits outside of formal learning as part of the hidden curriculum. Therefore, social interaction needs to be understood as a process that can support the formation of positive behaviors, but still requires assistance and management of the educational environment.

Although research on character education in pesantren has developed, studies are still needed that specifically explain how various elements of the pesantren environment are interrelated in shaping the social behavior of madrasah students. Hidayat and Bujuri's (2020) research discusses the implementation of character education through habituation, exemplary, and management of the educational environment, while Rozikin and Astutik (2021) emphasizes the integration of formal education with pesantren culture. Firmansah et al. (2026) specifically examine character transformation through daily habituation programs, while Wulandari et al. (2023) highlight the formation of disciplined character through habituation. On the other hand, Wahono et al. (2026) discuss the opportunities and challenges of peer interaction, while Mustafidin and Thoyib (2026) examine the relationship between kiai leadership, institutional management, self-awareness, and student discipline. These studies provide an important foundation to understand various aspects of character formation in pesantren. However, the focus of these diverse studies leaves room for contextual examination of how habituation, the example of teachers and caregivers, peer interactions, joint activities, and the development of care and mutual respect work interrelated in the formation of social behavior of madrasah students. Thus, the research gap in this study lies in the need to understand the relationship between these mechanisms in students' daily social experiences, rather than simply examining each element as a stand-alone approach to character education.

This gap is relevant to be studied at MTs Darussalam Kemiri which is located in the An-Nur Islamic Boarding School. The choice of this location is based on its suitability with the focus of the research, which is to examine the formation of students' social behavior in an educational environment that connects formal learning in madrassas with the social and religious life of pesantren. This context allows the research to examine how rules, habituation, examples of teachers and caregivers, interactions between students, and joint activities provide social experiences for behavior formation. The relevance of this case is not solely because the madrasah is located in the pesantren environment, but because the relationship between madrasah education and pesantren life provides an appropriate context to explore the process of forming social behavior in depth. Mustafidin and Thoyib's (2026) study on student leadership, institutional management, self-awareness, and discipline also shows the importance of paying attention to the institutional context in understanding behavior formation. However, this study does not assume that An-Nur's environment is superior or completely different from other Islamic boarding schools. The focus is on understanding contextually how the elements

of the educational environment found at the research location contribute to the formation of students' social behavior.

Based on this description, this study aims to analyze how the environment of the An-Nur Islamic Boarding School shapes the social behavior of MTs Darussalam Kemiri students through habituation, the example of teachers and caregivers, interaction between students, joint activities, and the development of caring and mutual respect, including the obstacles faced in the process. This study uses a qualitative approach with a case study design to understand the process of forming social behavior based on experiences and interactions that take place in the context of education. Through this focus, the research is expected to provide a contextual understanding of the pesantren environment as a social learning space that connects educational values with students' daily behavior practices.

METHODS

This study uses a qualitative approach with a case study design to understand how the environment of the An-Nur Islamic Boarding School shapes the social behavior of MTs Darussalam Kemiri students. This location was chosen because it integrates the formal education of the madrasah with the social and religious life of the pesantren, thus allowing researchers to examine the formation of behavior through habituation, example, social interaction, and joint activities. The research informants consisted of seven people, consisting of one madrasah head, three teachers, and three students who were selected purposively based on their participation and experience in the educational process and social life of students. The head of the madrasah provided information about student policies and coaching, the teacher explained the practice of education and mentoring, while the students provided direct experience of daily interactions and activities.

Data were collected through semi-structured interviews, direct observation, and documentation. The interviews explored habits, examples of teachers and caregivers, interaction between students, shared responsibility, and obstacles to the formation of social behavior. Observations were focused on concrete behaviors, such as compliance with rules, implementation of cleaning tasks, cooperation in group activities, attitudes towards teachers, mutually helpful behavior, and students' responses when faced with differences of opinion. Documentation was used to complete information about activities, schedules, and rules of madrasas and Islamic boarding schools. Data analysis refers to the interactive model of Miles, et al., which includes data condensation, data presentation, and withdrawal and verification Conclusions Miles et al. (2014). Interview, observation, and documentation data are grouped into themes of habituation, example, peer interaction, shared activities, care and respect, and obstacles to the formation of social behavior. Furthermore, these themes are compared and analyzed in relation to explain how routines provide training opportunities, role models, social interaction becomes a space for value application, and joint activities to develop cooperation and responsibility. The validity of the data was checked through triangulation of sources and techniques by comparing the information of the head of the madrasah, teachers, and students and matching them with the results of observation and documentation. The results of the comparison were presented in a matrix that connected the theme, interview evidence, observational findings, and interpretation of the researcher. Differences in information are still considered in the analysis process so that the conclusion does not only repeat the informant's statement, but also explains the relationship between themes based on the available evidence.

RESULTS & DISCUSSION

Habituation as a Mechanism for Shaping Social Behavior

The results of the interview show that habituation is one of the educational practices applied in the An-Nur Islamic Boarding School environment to shape students' social behavior. The Head of MTs Darussalam Kemiri (NS) explained that pesantren life provides opportunities for students to practice the behaviors learned through daily activities, both in learning and in joint activities. NS stated:

> "Student life in the pesantren environment provides a wider space for the habituation process because students not only interact when participating in learning, but also when participating in various activities together. Activities that take place regularly provide opportunities for students to learn to follow the rules, carry out responsibilities, protect the environment, and put themselves in a life together." (NS, interview, 20 August 2026).

The information shows that, according to the head of the madrasah, habituation takes place through the involvement of students in routine and collective activities. This process is not limited to formal learning activities, but also relates to the exercise of responsibility and self-adjustment in common life. This view is strengthened by the testimony of the teacher of MTs Darussalam Kemiri (ES), who emphasizes the importance of repetition, reminder, and supervision in shaping student behavior. ES explained:

> "Students need to get used to doing positive behaviors repeatedly so that they don't stop as knowledge. Habituation is done through the repetition of activities, reminders, and supervision of student behavior. In this way, students gradually learn to understand that discipline, cleanliness, responsibility, and good relationships with friends are part of their lives." (ES, interview, 20 August 2026).

ES's statement shows that habituation is not only related to the implementation of repetitive activities, but also involves strengthening through reminders and supervision. Thus, the statement of the head of the madrasah and the teacher both places routine as part of the behavior development process, although both highlight different aspects, namely the head of the madrasah emphasizes the practice space in the life of the pesantren, while the teacher highlights the process of repeating and strengthening behavior.

Overall, the interview data shows that habituation in the An-Nur Islamic Boarding School environment is understood by the head of the madrasah and teachers as a process that takes place through routines, joint activities, repetition, reminders, and supervision. These findings are the basis for further examining the relationship between habituation practices and students' social behavior in the discussion section.

Examples of Teachers and Caregivers in Shaping Social Attitudes

The teacher's example is one of the research findings regarding the formation of students' social behavior at MTs Darussalam Kemiri. Based on the results of the interviews, the formation of social behavior is not only carried out through the delivery of rules and advice, but also through the behavior shown by teachers in daily interactions. The way teachers communicate, give direction, respond to mistakes, and interact with students are part of the social experience experienced by students in the madrasah environment. ES, one of the teachers of MTs Darussalam Kemiri, explained that the teacher's behavior is one of the things that students observe directly. According to him, it is not enough for teachers to give advice on discipline, manners, and responsibility, but also need to apply these values in their daily actions. ES stated:

> "In my opinion, students not only learn from the teacher's advice, but also see firsthand how the teacher behaves. So, if we want students to be disciplined, polite, and responsible, we as teachers must also set an example. For example, how we talk to students, give direction, reprimand when they make mistakes, and interact with them on a daily basis. From there, students can see and learn how they should behave." (ES, interview, 20 August 2026).

The statement shows that teacher role models are realized through real behavior in daily interactions with students. Teachers' attitudes when communicating, giving direction, and responding to mistakes are aspects that informants consider important in shaping students' social behavior. Thus, exemplary is not only related to the message or advice conveyed, but also to the suitability between the advice and actions shown by the teacher.

Another finding is related to the role of teachers in dealing with misunderstandings and conflicts between students. SB, a teacher of MTs Darussalam Kemiri, explained that the development of students' social behavior is also related to the way teachers solve problems that arise between them. SB stated:

> "In my opinion, the development of students' attitudes is also influenced by how the teacher helps them solve problems. For example, when there is a misunderstanding or dispute between students, we try to provide direction so that the problem does not get bigger. We invite students to understand what is really happening, listen to each other, and improve their relationships. So, the problems that arise are not only solved, but also an opportunity for students to learn to respond well to differences." (SB, interview, 20 August 2026).

Based on this information, handling conflicts between students is one of the situations that allows teachers to provide direction regarding social relationships. In the process of solving problems, teachers encourage students to understand the problems that occur and improve relationships with other parties. SB's information shows that conflict resolution is not only oriented towards stopping disputes, but also includes efforts to improve relationships between students.

In addition to interviews, observations of teacher-student interactions became a source of data to identify exemplary practices in the madrasah environment. The results of the observations showed that teachers gave direction to students, reminded them when rules were not implemented, and provided reinforcement for positive behavior.

Interaction Between Students as a Social Learning Space

The pesantren environment provides opportunities for students to interact in various daily activities. These interactions bring students together with friends who have diverse characters, habits, and ways of communicating. Based on the results of the interviews, the experience of living together encourages students to learn to understand differences and adjust so that relationships with friends are maintained. AS, one of the students of MTs Darussalam Kemiri, explained that living with friends with different characters requires the ability to understand and adjust to each other. AS said that:

> "Living together makes us have to understand the different characters of our friends. Not all friends have the same way of thinking and habits, so we have to be able to adapt to keep our relationship with friends going well." (AS, interview, 20 August 2026).

The statement shows that differences in character and habits are part of students' daily social experiences. In such situations, students need to understand that each friend has different ways of thinking and habits that are not always the same. Self-adjustment is necessary so that these differences do not interfere with friendships.

Another experience was conveyed by ARAM, a student of MTs Darussalam Kemiri, who highlighted the habit of helping each other when undergoing activities together. He explained:

> "If we live together, we can help each other, especially when there are friends who have difficulty participating in activities or completing tasks. Usually, if a friend has difficulties, we try to help as much as possible so that the task can be completed and the activity continues to run well." (ARAM, interview, 20 August 2026).

ARAM's information shows that interaction between students is also realized through mutual aid. Assistance is provided when friends have difficulty participating in activities or completing assignments. This experience illustrates the form of cooperation that arises in students' daily lives, especially when they face shared needs or difficulties.

Based on the results of observations on interactions between students during the activity, it can be seen that there is communication and cooperation in completing assignments and participating in joint activities. Students exchange information, express opinions, and provide help when there are friends who are having difficulties. In group discussions, there are differences of opinion about how to complete assignments or make decisions together. These differences encourage students to convey reasons, listen to friends' opinions, and seek agreement so that the activity can run well. This interaction shows that joint activities are a space for students to develop communication skills, cooperation, and the ability to respond to differences of opinion.

Overall, the results of the interviews showed two prominent social experiences, namely self-adjustment to different characters and the habit of helping each other in joint activities. Both experiences illustrate how daily relationships between students become part of their social life in the pesantren environment.

Joint Activities in Fostering Cooperation and Responsibility

Joint activities are one of the contexts for the formation of cooperation and social responsibility of students at MTs Darussalam Kemiri. Through activities carried out in groups, students gain experience to divide tasks, carry out their respective responsibilities, and complete work together. This experience shows that involvement in group activities requires students to not only complete personal tasks, but also contribute to the achievement of common goals. LNH, one of the teacher of MTs Darussalam Kemiri, explained that group activities teach students to divide tasks and be responsible for the part of work that is their responsibility. LNH said:

> "If there is a group activity, they learn to divide tasks and complete them together. So, each member has their own responsibilities. If everyone does their job well, the work will be easier and faster to complete." (LNH, interview, 20 August 2026).

The statement illustrates that the division of tasks is an important part of the implementation of group activities. Each member has responsibilities that need to be carried out so that the work can be completed properly. LNH's statement also shows that the success of group activities is related to the involvement of each member in carrying out their duties. The same thing was conveyed by SM, a student of MTs Darussalam Kemiri, who emphasized the importance of cooperation and mutual help in joint activities. SM stated:

> "Joint activities teach us to work together, share tasks, and help each other get the job done quickly." (SM, interview, 20 August 2026).

SM's description shows that joint activities provide students with experiences to work together, share tasks, and provide help to friends. These three things appear as part of the process of completing work collectively. Thus, the experience of participating in joint activities is not only

related to the completion of tasks, but also to the involvement of students in supporting the work of other group members.

Based on the results of observations, cleanliness picket activities, group assignments, and other joint activities are a means for students to implement cooperation and responsibility. In these activities, students are involved in dividing tasks according to the needs of the activity, carrying out their respective roles, and helping each other to complete work. The involvement of students in joint activities shows that there is an effort to carry out individual responsibilities while achieving group goals. This shows that cooperation and responsibility can be realized through daily activities in the madrasah environment. Overall, the results of the interviews showed that students interpreted joint activities as an opportunity to learn to divide tasks, carry out responsibilities, work together, and help each other. These findings show that cooperation and social responsibility are not only related to students' understanding of obligations, but also to their involvement in completing work together.

Building Caring and Respectful Attitudes

The results of the study show that the attitude of caring and respecting others is reflected in the daily interactions of students in the MTs Darussalam Kemiri environment and the An-Nur Islamic boarding school. This attitude is related to the way students establish relationships with friends, teachers, ustaz, and caregivers. Living together provides opportunities for students to recognize the circumstances of others, understand the needs of friends, and provide help when needed. SM, one of the students of MTs Darussalam Kemiri, explained that life together encourages students to pay more attention to the situation of their friends. He said:

> "Because we live together, we pay more attention to our friends. If a friend is struggling, we try to help because we realize that we need each other." (SM, interview, 20 August 2026).

The statement shows that caring grows through shared life experiences. Students not only interact in learning activities, but also have the opportunity to know when friends are having difficulties. The awareness that they need each other encourages students to provide help according to their individual abilities.

Based on the results of observations, the attitude of caring and respecting others is reflected in student interactions during daily activities. Students show concern through their willingness to help friends who are experiencing difficulties, communicate well, and pay attention to the needs of others. In addition, the attitude of respect can be seen from the way students interact with teachers and friends, listen to directions, and follow the rules that apply in the madrasah environment. This behavior shows that daily interactions are a means for students to get used to caring attitudes, respect for others, and maintain good social relationships. Overall, SM's description shows that living together is one of the contexts for students to learn to pay attention to the circumstances of their friends and provide help when needed. These findings suggest that social concern can develop through simple interactions that take place in students' daily lives.

Obstacles in the Formation of Students' Social Behavior

The formation of students' social behavior in the pesantren environment does not always take place easily. One of the obstacles found is related to differences in students' character, background, and habits. These differences affect the way students adjust to the rules and live life together. Based on the results of the interviews, each student has a different level of self-adjustment so they need direction and assistance that suits their conditions.

NS explained that differences in students' backgrounds and habits are one of the things that need to be considered in the coaching process. He said:

> "Every student has a different background and habits. Some find it easy to follow the rules and adjust, but others still need more intensive direction and guidance." (NS, interview, 20 August 2026).

The statement shows that students have diverse self-adjustment skills. Some students can follow the rules and adjust to the environment relatively easily, while others still need more intensive guidance. NS's information shows that the process of forming social behavior needs to consider the different conditions and needs of students in living life in the pesantren environment.

Another obstacle is related to differences of opinion and mismatch between friends. This experience was conveyed by ARAM, one of the students of MTs Darussalam Kemiri, who explained that living together sometimes causes differences of view. However, the situation also provides an opportunity for students to understand the character of others. ARAM stated:

> "Living with friends sometimes leads to differences of opinion and incompatibility. However, from there we learned to understand the different characters and perspectives of friends." (ARAM, interview, 20 August 2026).

ARAM explains that differences of opinion and mismatch are part of the dynamics of relationships between students. These differences can cause difficulties in interacting, but they are also an experience for students to recognize characters and understand the point of view of friends. Thus, life together presents a social situation that requires students to adjust when facing differences.

Overall, the results of the interviews showed two obstacles in the formation of students' social behavior, namely differences in backgrounds and habits and differences of opinion in friendship relationships. Both of these things show that self-adjustment is an important part of the social life of students in the pesantren environment.

DISCUSSION

The results of the study show that the An-Nur Islamic Boarding School environment plays a role in the formation of social behavior of MTs Darussalam Kemiri students through habituation, the example of teachers and caregivers, interaction between students, joint activities, and the culture of daily life. This role is not only seen in learning activities and the application of rules, but also in the social experiences that students undergo repeatedly. All of these elements are interrelated in providing opportunities for students to learn and practice social values. These findings are in line with Ma'arif and Arif (2026) and Miftahuddin et al. (2024), who place character education in pesantren as a process that is integrated with culture and institutional life. Theoretically, these findings can be interpreted using Lickona's (1991) character education theory, which includes three components, namely moral knowing, moral feeling, and moral action. These three components help explain that the formation of social behavior is not enough through the delivery of values and rules, but also requires the development of attitudes and opportunities to apply values in actions. Thus, the An-Nur Islamic Boarding School environment can be understood as a social education space that connects the recognition of values with students' real experiences in life together.

Habituation is one of the processes that supports the formation of students' social behavior (Damayanti and Jauhari, 2026). Various routine activities provide opportunities for students to obey rules, carry out responsibilities, respect time, and adjust to life together. Through the repetition of activities, behaviors that were originally carried out because they followed the rules can develop into

habits. These findings are in line with Firmansah et al. (2026), who discuss the role of daily habituation in character formation, and Wulandari et al. (2023), who explain the relationship between habituation and strengthening discipline. Rahayu and Bahri (2025) also emphasized the role of structured coaching activities in developing student discipline and independence. In Lickona's perspective, habituation can be associated with moral action, which is the application of values in real behavior (Lickona, 1991). However, the repetition of actions does not in itself indicate that values have been understood and lived by students. Habituation becomes part of character education when students not only follow the rules, but also understand the importance of these behaviors for themselves and others. Therefore, habituation in the An-Nur Islamic Boarding School environment can be understood as a training space to apply discipline and responsibility in social life, while still paying attention to the understanding and attitude underlying the action.

Habituation is also related to the role of teachers and caregivers as role models in daily life. The results of the study show that educators set an example through communication, conveying direction, handling problems, and carrying out responsibilities. Through these interactions, students obtain a concrete picture of the application of the values of politeness, discipline, care, and respect for others. These findings are in line with Miftahuddin et al. (2024) and Husaini et al. (2024), who place exemplary as one of the approaches in character education in Islamic boarding schools. Sahrandi et al. (2026) also explain that caregiver behavior can be part of a hidden curriculum that supports student character formation. In Lickona's framework, example helps to connect moral knowledge to actions that students can observe (Lickona, 1991). Values imparted through advice gain concrete examples when educators apply them in everyday interactions. Habituation and example are two complementary processes: habituation provides an opportunity to practice behavior repeatedly, while example shows how those values are applied in real-life situations.

Behaviors learned through habituation and example gain room for further application through interaction between students. Life in the pesantren environment brings students together with friends who have different characters, habits, and social backgrounds. This situation provides an experience for students to learn to communicate, understand differences, work together, and face problems in social relationships. Through daily interactions, students not only know the importance of good behavior, but also face situations that demand the application of these values. Wahono et al. (2026) explained that peer interaction in the pesantren environment can be a source of support as well as a challenge for character education. The findings of this study show that relationships between students are an important part of the formation of social behavior because the values introduced in coaching are faced with the dynamics of daily relationships. In Lickona's perspective, the situation provides an opportunity for students to apply understood values and develop attitudes towards others (Lickona, 1991). However, differences in character and habits can also cause mismatches so that interactions between students still require the assistance of teachers and caregivers. The role of educators not only provides examples, but also helps students understand differences and solve social problems appropriately.

The process of social learning through interaction between students is increasingly visible when they are involved in joint activities. Collective activities provide opportunities for students to apply the values gained through habituation, example, and daily interaction. In these activities, students learn to divide tasks, carry out responsibilities, help friends, and understand the importance of cooperation to achieve common goals. This experience is important because the actions of each member can affect the completion of work and the involvement of other group members. Ma'arif and Purwatiningsih (2016) explain that the values that develop in the life of Islamic boarding schools can be the basis for character education, while Khasanah (2024) emphasizes the relationship between Islamic education and the formation of students' morals. In Lickona's perspective, joint activities can be interpreted as a context of moral action, especially when students carry out responsibilities and

help others (Lickona, 1991). Thus, collective activities connect educational values with the social experiences that students live directly. However, involvement in joint activities does not automatically prove that all students have internalized the value of cooperation and responsibility. Such an interpretation still needs to be based on evidence regarding students' behavior in carrying out tasks and interacting with group members.

The relationship between habituation, example, social interaction, and joint activities shows that the formation of social behavior takes place through a mutually supportive process. However, the results of the study also show that there are obstacles in this process. Differences in character, family background, habits before entering the pesantren environment, and peer influence are factors that need to be considered in coaching. The existence of a structured educational environment does not always result in the development of the same behavior in every student. Wahono et al. (2026) explain that peer interaction can also present challenges in character education, while Mustafidin and Thoyib (2026) emphasize the importance of self-awareness and institutional management in the formation of discipline. These findings reinforce the understanding that the formation of social behavior does not rely enough on the application of rules, but requires continuous mentoring. If interpreted through Lickona's theory, these barriers show that the recognition of values does not necessarily directly result in consistent actions (Lickona, 1991). Students also need to develop attitudes and understand the application of values in diverse social situations. Therefore, teachers and caregivers need to pay attention to the different needs of students and provide direction that is appropriate to the problems they face.

The difference in the development of student behavior also shows that the success of coaching is not only determined by the existence of educational programs, but is related to the culture that develops in the pesantren environment. Rules, habits, communication patterns, relationships between educators and students, and how to resolve conflicts are part of the educational experience that can affect social behavior. This situation can be explained through the concept of hidden curriculum, which is the process of learning values and norms through culture and educational experiences outside the formal curriculum. Halid (2019) and Homsiyah et al. (2026) explain that character formation can take place through habits, social relationships, and institutional practices that are not always explicitly listed in the curriculum. In the context of this study, the concept of hidden curriculum helps explain that the formation of social behavior of MTs Darussalam Kemiri students does not only take place through planned learning activities, but also through the experiences they gain in the life of the An-Nur Islamic Boarding School. This concept complements Lickona's theory by paying attention to the social context in which values are learned and practiced. Thus, the culture of the pesantren becomes an important part of the process that connects the recognition of social values with their application in daily life, although the influence of each cultural element still needs to be interpreted based on empirical evidence.

Based on the overall findings, the An-Nur Islamic Boarding School environment can be understood as an educational space that integrates formal learning with students' social experiences. The formation of social behavior takes place through the relationship between habituation, example, peer interaction, collective activities, and institutional culture. Each element has a different function, but it complements each other in providing an educational experience for students. Habituation provides an opportunity to build behavior patterns, exemplary showing the application of values, interaction between students presents an experience of social adjustment, while joint activities provide a space to practice cooperation and responsibility. The entire process takes place in the context of pesantren culture that influences the way students understand and apply social values. Theoretically, this finding shows the usefulness of Lickona's theory to interpret the relationship between moral knowledge, attitudes, and actions (Lickona, 1991), while the concept of hidden curriculum explains the role of daily experience in the process (Gordon, 1982; Kurniawati, 2020).

The contribution of this research lies in the explanation of how various elements of the pesantren environment are interrelated in the formation of students' social behavior in the context of madrasah education that is integrated with the pesantren. Social behavior is not sufficiently understood as the result of one particular coaching program, but needs to be seen as an educational process that takes place through relationships between students, educators, peers, and the social environment in which they live their daily lives.

The findings of this study have implications for the implementation of education in the madrasah environment that is integrated with the pesantren. The guidance carried out by teachers in learning activities needs to be in harmony with the direction of caregivers and the practice of daily life in the pesantren. The harmony between the values taught, the rules applied, and the behavior exemplified is important so that students get a consistent educational experience. From the theoretical side, this study offers a contextual understanding of the pesantren environment as a social learning space that connects character education with shared life experiences. This implication does not mean that all students will show the same results, but rather that the relationship between habituation, example, interaction, joint activities, and institutional culture needs to be considered when explaining the process of forming social behavior. This study makes it clear that the formation of students' social behavior takes place through interrelated mechanisms, while differences in character and the need for assistance are important parts that cannot be ignored.

CONCLUSION

This study aims to examine how the environment of the An-Nur Islamic Boarding School shapes the social behavior of MTs Darussalam Kemiri students and identify the mechanisms and challenges that accompany the process. The results of the study show that students' social behavior develops through the relationship between habituation, the example of teachers and caregivers, interactions between students, joint activities, the cultivation of mutual concern and respect, and continuous guidance. These practices provide opportunities for students to develop cooperation, mutual help attitudes, discipline, responsibility, respect, empathy, and adaptability. However, the process of forming social behavior is still influenced by differences in students' backgrounds and characters, friendship dynamics, interpersonal conflicts, and the need for continuous supervision. The theoretical contribution of this research lies in the conceptualization of the pesantren environment as a social learning ecosystem, which is an environment where educational practices, social relations, and institutional culture interact with each other in shaping daily student behavior.

This perspective broadens the understanding of character formation by emphasizing the importance of consistency between the values taught, adult examples, and students' real experiences. However, this study has limitations because it only uses a single case study at MTs Darussalam Kemiri with seven informants, so the findings cannot be generalized directly to other pesantren or madrasah settings. Further research can compare several pesantren or madrassas with different management systems, student living patterns, and educational cultures to identify similarities and differences in the mechanisms of social behavior formation. In addition, longitudinal research can trace changes in student behavior over time, while the involvement of more students, teachers, caregivers, and parents can clarify the relationship between family backgrounds and institutional practices in shaping social behavior.

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