



The Implementation of the KMI Curriculum in Shaping Tahfidz Students' Habitus: Insights from a Qualitative Study

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ABSTRACT

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This study aims to examine how the Kulliyatul Mu'allimin Al-Islamiyah (KMI) curriculum shapes the habitus of Tahfidz students within an integrated Islamic boarding school education system. A qualitative case study approach was employed to explore the curriculum implementation in its natural context. Data were collected through participatory observation, in-depth interviews with school leaders, curriculum coordinators, teachers, and students, as well as document analysis. The data were analyzed using Miles and Huberman's interactive model and interpreted through Pierre Bourdieu's theory of habitus, field, and capital. The findings indicate that the KMI curriculum fosters students' habitus through three interconnected mechanisms: the development of discipline through structured daily routines and worship practices, the cultivation of academic-Tahfidz competence through the integration of Qur'anic memorization and multilingual learning, and the strengthening of independence and leadership through student organizational activities. Furthermore, the curriculum facilitates the transformation of spiritual capital into symbolic and social capital, reinforcing sustainable character formation. These findings imply that an integrated curriculum grounded in continuous habituation can serve as an effective model for cultivating students' religious character, leadership capacity, and holistic educational development in Islamic boarding school settings.

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INTRODUCTION

Islamic boarding schools have long served as one of the most influential educational institutions in Indonesia, playing a strategic role in preserving Islamic values while responding to contemporary educational demands. In the era of globalization, however, these institutions are expected not only to produce graduates with strong religious competence but also to equip them with global competencies, including multilingual communication, critical thinking,

leadership, and scientific literacy. This dual expectation places pesantren in a challenging position because they must maintain their traditional identity as institutions of *tafaqquh fi ad-din* while simultaneously adapting to rapidly changing educational landscapes (Mohlas, 2025; Najiburohman, 2025; Hikmah, 2026). As educational systems increasingly emphasize twenty-first-century competencies, curriculum innovation has become essential to ensure that religious education remains relevant without sacrificing its philosophical foundations. Therefore, understanding how pesantren integrate modern educational models with their religious mission is important not only for Islamic education but also for broader discussions concerning educational transformation, character development, and sustainable human capital formation in faith-based educational institutions.

Despite their significant contribution to national education, many Islamic boarding schools continue to encounter difficulties in balancing academic modernization with the preservation of religious traditions (Holidi, 2026; Kusumawati, 2026; Nadhifah, 2026). Modern curricula generally require intensive classroom instruction, foreign language proficiency, collaborative learning, and leadership development, whereas Qur'an memorization programs demand prolonged concentration, repetitive practice, spiritual discipline, and substantial time allocation. These two educational orientations often compete for students' cognitive, emotional, and temporal resources, creating potential conflicts in curriculum implementation. Consequently, educational institutions must develop effective mechanisms that integrate these seemingly different objectives into a coherent learning system. Failure to achieve such integration may reduce students' academic achievement, weaken their memorization performance, or diminish the effectiveness of character education (Adzimah, 2024; Fitriani, 2025; Kunta, 2025). Therefore, investigating how integrated curricula successfully balance these competing demands is essential for developing sustainable educational models capable of producing graduates who possess both religious excellence and contemporary competencies required in increasingly complex social environments.

The integration of the *Kulliyatul Mu'allimin Al-Islamiyah* (KMI) curriculum with a *Tahfidz* education program represents one of the most distinctive educational phenomena within contemporary Islamic boarding schools. The KMI curriculum, originally developed through the educational initiatives of K.H. Ahmad Sahal, K.H. Zainuddin Fannani, and K.H. Imam Zarkasyi since 1926, emphasizes the integration of religious and general sciences, active mastery of Arabic and English, leadership development, and continuous value internalization through a twenty-four-hour educational environment (Albustomi, 2025; Ni'am, 2025; Rahman, 2025). Meanwhile, *Tahfidz* education prioritizes intensive Qur'anic memorization through disciplined repetition, spiritual commitment, and sustained individual practice. The coexistence of

these two educational systems creates a unique pedagogical environment in which academic excellence and religious devotion are expected to reinforce rather than compete with one another (Khofsah, 2025; Rahman, 2026; Shoha, 2026). This phenomenon provides an important empirical context for examining how educational institutions cultivate students' enduring dispositions and shape their everyday practices through systematic curricular experiences extending beyond formal classroom instruction.

Previous studies have widely examined the KMI curriculum from various perspectives; however, most have focused primarily on curriculum management, organizational implementation, or administrative effectiveness rather than the deeper sociological processes underlying student development. Alamin et al. (2023) analyzed KMI curriculum management from an organizational perspective, highlighting planning and implementation strategies without explaining how these processes influence students' internal dispositions. Similarly, Muhajir (2015) investigated the relationship between KMI implementation and student discipline but relied mainly on descriptive educational analysis rather than a comprehensive sociological framework capable of explaining the formation of durable behavioral patterns. Trianita et al. (2025) emphasized curriculum planning, organizing, and evaluation in modern Islamic boarding schools, whereas Shofhan and Al (2024) explored curriculum development models within the Mu'allimin education system. Another study by Alamin et al. (2023) discussed the KMI curriculum in relation to virtual morality in the digital era but did not investigate the mechanisms through which educational values become internalized as students' everyday dispositions.

Although these studies contribute valuable insights into curriculum implementation and educational management, important theoretical and empirical gaps remain. Existing literature generally treats curriculum implementation as an administrative or instructional process while overlooking the complex interactions among institutional structures, cultural practices, and students' embodied dispositions (Holidi, 2025; Hikmah and Mudarris, 2026; Manshur, 2026). Consequently, limited attention has been devoted to understanding how educational environments continuously shape students' ways of thinking, acting, and perceiving through long-term habituation. Furthermore, studies concerning Tahfidz-based Islamic boarding schools rarely employ Pierre Bourdieu's concepts of habitus, field, and capital to explain how institutional environments produce durable dispositions through everyday educational practices (Dewi, 2025; Kusumawati, 2025; Syafiih, 2025). As a result, the mechanisms through which spiritual practices, language culture, dormitory life, organizational participation, and academic activities collectively generate students' habitus remain insufficiently understood. Addressing this gap is theoretically important because it extends the sociology of education into the

context of integrated Islamic education while providing practical insights into curriculum design capable of fostering holistic student development.

Building upon these limitations, this study offers a novel perspective by conceptualizing the implementation of the KMI curriculum as a comprehensive mechanism for habitus formation rather than merely a curriculum management system. Guided by Pierre Bourdieu's theory, this research examines how habitus emerges through the interaction between institutional structures (field), students' accumulated resources (capital), and continuous educational practices. The study further proposes that the integration of the KMI curriculum, the twenty-four-hour boarding system, multilingual learning culture, and Tahfidz activities forms a unified ecosystem of habituation in which spiritual, cultural, social, and symbolic capital are continuously transformed and reproduced. Unlike previous studies that emphasize curriculum planning or organizational effectiveness, this research investigates the invisible processes through which educational values become embodied dispositions that regulate students' behavior pre-reflexively. Consequently, this study contributes both theoretically and empirically to the sociology of Islamic education by offering a comprehensive explanation of how integrated curriculum implementation shapes students' long-term character and educational identity.

Based on the foregoing discussion, this study addresses three interrelated research questions: (1) how is the KMI curriculum designed and implemented within an integrated Tahfidz educational environment; (2) through what mechanisms does the KMI curriculum shape the habitus of Tahfidz students within Pierre Bourdieu's theoretical framework; and (3) what factors facilitate and constrain the formation of students' habitus during the integration of KMI and Tahfidz education? This study argues that the effectiveness of the KMI curriculum extends beyond instructional management because it functions as a comprehensive social mechanism that systematically constructs students' dispositions through continuous interaction between institutional structures and educational practices. By demonstrating how habitus is formed through the conversion of various forms of capital within the educational field, this research contributes a conceptual model for understanding integrated Islamic boarding school education. The findings are expected to enrich the sociology of education literature while providing practical references for curriculum development in Islamic educational institutions seeking to balance religious excellence with contemporary educational competencies.

RESEARCH METHODS

This study employed a qualitative approach using a single case study design to gain an in-depth understanding of how the Kulliyatul Mu'allimin Al-Islamiyah (KMI) curriculum shapes the habitus of Tahfidz students within an integrated Islamic boarding school education system. A qualitative case study

was considered the most appropriate design because the formation of habitus is a contextual, socially constructed, and interpretive process that cannot be adequately explained through quantitative measurement alone. Furthermore, a single case study enables researchers to explore the complexity of interactions between curriculum, institutional culture, and students' lived experiences within their natural setting. The selected research site represents an analytically revelatory case, as it consistently integrates the KMI curriculum with a comprehensive Tahfidz program through a twenty-four-hour residential education system, providing a unique context for examining the relationship between curriculum implementation and habitus formation. The research was conducted at an Islamic boarding school founded by alumni of Pondok Modern Darussalam Gontor, whose educational philosophy emphasizes the integration of religious knowledge, character education, leadership, and language development within a holistic boarding environment.

Research participants were selected using purposive sampling to obtain information-rich cases directly involved in curriculum implementation. The informants consisted of the foundation head, the boarding school principal, the head of the KMI curriculum division, a KMI teacher who also served as the vice principal for student affairs, and students representing different educational levels. Data collection was conducted from March to May 2026 using three complementary techniques. First, participatory observation was employed to examine students' daily educational activities, including classroom learning, Tahfidz sessions, worship practices, language activities, organizational programs, and dormitory life. Second, semi-structured in-depth interviews were conducted to explore participants' experiences, perceptions, and interpretations regarding curriculum implementation and character formation. Third, documentation analysis was carried out to examine curriculum documents, academic schedules, *i'dad tadrīs* (lesson plans), institutional regulations, and student evaluation records, thereby strengthening the credibility and completeness of the collected data.

The collected data were analyzed using the interactive model proposed by Miles, Huberman, and Saldaña, which comprises four interconnected stages: data condensation, data display, conclusion drawing, and verification conducted simultaneously throughout the research process. Data condensation involved selecting, simplifying, coding, and organizing field data according to themes related to curriculum implementation and habitus formation. Subsequently, the condensed data were systematically presented through thematic matrices and narrative descriptions to facilitate pattern identification and interpretation. Conclusions were continuously developed and verified through iterative comparisons across multiple data sources until conceptual consistency was

achieved. To ensure the trustworthiness of the findings, this study employed source triangulation by comparing information obtained from school leaders, teachers, and students, as well as technique triangulation through the integration of observation, interview, and documentation data. Throughout the analytical process, Pierre Bourdieu's concepts of habitus, field, and capital were utilized as an interpretive framework, not as a rigid theoretical template but as a dialogical analytical lens that enabled a contextual understanding of the empirical findings.

RESULTS AND DISCUSSION

Results

Implementation of the KMI Curriculum

The implementation of the Kulliyatul Mu'allimin Al-Islamiyah (KMI) curriculum is carried out through an adaptive approach that aligns the curriculum with the educational vision of the Islamic boarding school. Rather than adopting the curriculum in its entirety, the institution selectively integrates learning components considered most relevant to the needs of Tahfidz education. Since its implementation, the curriculum has emphasized the strengthening of Arabic and English language competence alongside the reinforcement of Islamic sciences. This adaptation enables the boarding school to maintain its identity as a Tahfidz institution while incorporating the educational philosophy of the KMI system. The curriculum therefore functions as a complementary educational framework that enriches existing learning practices without replacing the national curriculum used by the institution. The integration also reflects the boarding school's commitment to producing graduates who possess balanced religious knowledge, language proficiency, and leadership capacity.

The curriculum is implemented through a structured academic system consisting of intracurricular, cocurricular, and extracurricular programs. Intracurricular learning includes language-based and Islamic subjects delivered according to the KMI instructional model, while cocurricular activities strengthen students' competencies through public speaking, language conversation, practical worship, and teaching practice. Extracurricular activities provide opportunities for students to participate in organizational programs, sports, and character-building activities that complement classroom instruction. Together, these three learning domains create continuity between academic instruction and daily boarding school life, allowing students to experience educational values consistently throughout their learning process. The curriculum structure also facilitates the integration of religious knowledge with practical skills that are continuously reinforced through routine educational activities.

At the classroom level, curriculum implementation is supported by systematic instructional planning and comprehensive evaluation procedures. Every teacher prepares i'dad tadrīs before conducting lessons to ensure that learning objectives, teaching methods, instructional materials, and assessment strategies are aligned with the curriculum framework. Classroom learning is further characterized by structured opening and closing routines, interactive teaching methods, and continuous student participation. Student achievement is evaluated through written examinations, oral assessments, and teaching practice examinations, each measuring different dimensions of learning outcomes. In addition, students receive separate academic reports representing both the KMI curriculum and the national curriculum, demonstrating the institution's commitment to maintaining educational integration while preserving the distinctive characteristics of each curriculum system.

Formation of the Discipline Habitus

The implementation of the KMI curriculum contributes significantly to the formation of students' disciplinary habits through the integration of academic activities, religious practices, and residential life. Discipline is not introduced as an isolated school regulation but is embedded within the daily rhythm of the boarding school. Students follow a structured schedule beginning before dawn and continuing until nighttime, with every activity organized according to predetermined time allocations. Worship, classroom instruction, Qur'anic memorization, language practice, meals, organizational activities, and rest are arranged into a continuous educational cycle. This structured environment encourages students to develop consistency in managing their time while gradually adapting themselves to the institutional rhythm. As students repeatedly engage in these routines, punctuality, responsibility, and commitment become regular patterns of behavior that characterize their everyday lives rather than merely responses to institutional regulations.

The process of cultivating discipline is further strengthened through learning routines implemented inside the classroom. Teachers consistently begin instructional activities with similar sequences, including ablution before entering class, Qur'anic recitation, classroom prayers, and structured lesson delivery based on i'dad tadrīs. The preparation of i'dad tadrīs requires teachers to organize learning objectives, teaching methods, instructional media, and evaluation procedures before every lesson, ensuring that classroom instruction follows consistent pedagogical standards. These practices create continuity between teachers' instructional preparation and students' learning experiences. Students therefore encounter similar academic routines across different subjects

and learning sessions, allowing them to internalize orderly learning behaviors while simultaneously developing respect for classroom procedures and academic responsibilities. Such consistency contributes to the establishment of a disciplined learning culture throughout the educational environment.

Disciplinary behavior also emerges through the interaction between institutional supervision and peer participation within the residential system. Since students live together throughout the twenty-four-hour educational cycle, compliance with institutional routines is continuously reinforced through shared experiences rather than through formal sanctions alone. Senior students, teachers, and boarding school administrators collectively monitor daily activities, creating a learning environment in which students become accustomed to following common schedules and behavioral expectations. Over time, students no longer require frequent reminders to participate in congregational prayers, attend classes punctually, or complete assigned responsibilities because these activities become integrated into their everyday routines. The findings indicate that the residential education system provides a continuous environment for strengthening discipline, enabling students to maintain consistent behavioral patterns across academic, religious, and social activities within the boarding school.

Formation of the Academic-Tahfidz Habitus

One of the most distinctive findings of this study is the emergence of an academic-Tahfidz habitus through the integration of language learning and Qur'anic memorization within a single educational framework. The boarding school simultaneously develops students' competence in Arabic and English while maintaining Tahfidz as its primary educational identity. Language learning is not limited to classroom instruction but is extended into daily communication through Arabic and English conversation programs, vocabulary enrichment, weekly multilingual speech activities, and scheduled language rotations. Students are encouraged to use the target language during formal and informal interactions, allowing language practice to become an integral component of their daily educational experiences. This continuous exposure enables students to develop language proficiency alongside their memorization activities rather than treating the two programs as separate educational domains.

The integration of language learning with the Tahfidz program also strengthens students' understanding of the Qur'an. Arabic grammar, morphology, reading comprehension, and other language subjects support students in understanding the meanings and grammatical structures of the verses they memorize. As a result, memorization activities are accompanied by deeper linguistic comprehension, allowing students to memorize more

effectively while developing stronger conceptual understanding of Qur'anic texts. Teachers explained that students who demonstrate better Arabic proficiency generally experience improvements in both memorization quality and classroom performance. Rather than competing for instructional time, language education and Tahfidz mutually reinforce one another, creating an educational environment in which academic competence and Qur'anic memorization develop simultaneously. This integrated learning model becomes one of the distinguishing characteristics of the curriculum implementation observed in the boarding school.

The findings further demonstrate that students' academic development extends beyond classroom achievement toward broader educational participation. Students who excel in language learning and Qur'anic memorization are frequently entrusted with responsibilities such as leading *sima'an*, participating in multilingual speech competitions, serving as peer learning facilitators, and representing the boarding school in academic and religious competitions. These opportunities motivate students to continuously improve both their academic performance and memorization achievements while strengthening their confidence in applying acquired competencies within public educational settings. Consequently, the integration of the KMI curriculum and the Tahfidz program creates an educational culture in which language mastery, religious understanding, and academic excellence evolve together as interconnected aspects of students' educational experiences.

Formation of the Independence and Leadership Habitus

The implementation of the KMI curriculum also contributes to the development of students' independence through the integration of academic learning and residential life. Living in a boarding school environment requires students to manage their daily responsibilities independently from an early stage of their education. They are responsible for organizing personal belongings, maintaining cleanliness, managing study schedules, preparing learning materials, and completing various daily tasks without direct assistance from their families. These responsibilities are consistently practiced throughout the educational process, allowing students to gradually develop self-management skills and personal accountability. In addition, the curriculum incorporates learning activities that encourage students to solve everyday problems collaboratively, make decisions independently, and adapt to various situations within the boarding school environment. The findings indicate that independence is cultivated not only through explicit instruction but also through continuous participation in daily routines that require students to become responsible for themselves and for the community in which they live.

Leadership development is facilitated through various organizational and co-curricular programs that provide students with opportunities to assume different roles and responsibilities. Student organizations function as practical learning spaces where students coordinate activities, organize events, supervise their peers, and communicate with teachers and boarding school administrators. In addition, students regularly participate in multilingual speech programs, teaching practice (*amaliyah tadris*), religious ceremonies, competitions, and committee work, all of which require active participation and effective communication. These experiences enable students to develop confidence in public speaking, teamwork, decision-making, and problem-solving while becoming accustomed to leading both academic and non-academic activities. Leadership competencies are therefore developed through repeated practical experiences rather than through theoretical instruction alone, allowing students to gain authentic experience in managing responsibilities within the boarding school community.

The findings further reveal that leadership formation occurs progressively throughout students' educational journey. Junior students initially participate as members of organizational activities before gradually assuming greater responsibilities as committee members, coordinators, or organizational leaders. Final-year students demonstrate the culmination of this developmental process through *amaliyah tadris*, where they conduct classroom teaching under the supervision of teachers and peers. This activity serves not only as an academic assessment but also as an opportunity for students to demonstrate instructional competence, communication skills, and leadership capacity in authentic educational settings. Through these sequential experiences, students become increasingly prepared to undertake leadership responsibilities both within and beyond the boarding school environment. Overall, the integration of organizational participation, teaching practice, and public performance creates a comprehensive educational process that systematically strengthens students' independence, leadership competence, and social responsibility.

Discussion

The findings demonstrate that the implementation of the KMI curriculum extends beyond instructional management and functions as a comprehensive educational system that shapes students' dispositions through continuous participation in academic, religious, and residential activities. This finding supports previous studies emphasizing the effectiveness of the KMI curriculum in strengthening educational quality and character development. Alamin et al. (2023) argued that the success of KMI implementation is inseparable from systematic curriculum management and institutional control, while Trianita et al.

(2025) highlighted the importance of curriculum planning, organization, and evaluation in ensuring educational effectiveness. The present study confirms these findings but further reveals that curriculum implementation operates not merely through administrative structures but through the consistent integration of learning experiences across classroom instruction, dormitory life, language programs, and Tahfidz activities. From Bourdieu's perspective, this indicates that curriculum implementation becomes an educational field in which institutional structures continuously condition students' habitus through repeated social practices. Consequently, the contribution of this study lies in extending previous curriculum management research toward a sociological understanding of how educational structures generate durable dispositions among students rather than simply improving instructional performance.

Another important finding concerns the formation of disciplinary habitus through the twenty-four-hour boarding school system. Previous research by Muhajir (2015) concluded that student discipline in KMI-based Islamic boarding schools is more effectively developed through the total educational environment than through formal sanctions. The present findings reinforce this conclusion while providing a deeper explanation of the mechanism underlying disciplinary development. Rather than viewing discipline solely as behavioral compliance, this study demonstrates that repetitive daily practices—including congregational worship, classroom routines, structured schedules, and teacher exemplification—gradually become internalized as students' everyday dispositions. Within Bourdieu's theoretical framework (Bourdieu 1990; Bourdieu, Thompson, and Adamson 1991), repeated participation in these institutional routines transforms externally regulated behavior into embodied habitus that operates pre-reflexively. This finding contributes theoretically to the sociology of Islamic education by illustrating that discipline is not merely an educational outcome but an embodied social disposition produced through continuous interaction between institutional structures and students' lived experiences. Practically, the findings suggest that Islamic boarding schools should prioritize the consistency of educational routines and institutional culture rather than relying predominantly on disciplinary regulations to strengthen students' character formation.

The integration of language learning and the Tahfidz program also represents a significant contribution of this study. Chotimah, Syah, and Sulton (2021) previously identified language as an important identity marker within KMI-based Islamic boarding schools. The present findings support this conclusion but further demonstrate that language competence performs a

broader educational function by reinforcing Qur'anic memorization and improving students' conceptual understanding of Islamic texts. Students who develop stronger Arabic competence also exhibit greater comprehension of the verses they memorize, creating a reciprocal relationship between linguistic learning and Tahfidz achievement. Through Bourdieu's concept of cultural and linguistic capital (Bourdieu 1990), this interaction can be understood as a process in which language competence enriches students' educational resources and strengthens the value of Qur'anic memorization within the pesantren environment. Furthermore, this study identifies a mechanism of capital conversion whereby spiritual capital acquired through Qur'anic memorization is transformed into symbolic and social capital manifested in students' academic recognition, leadership opportunities, and social trust. This finding constitutes an important theoretical contribution because it expands Bourdieu's theory of capital into the context of Islamic boarding school education, where spiritual achievement functions as an educational resource that influences students' social positioning.

The findings regarding the formation of independence and leadership further enrich previous discussions on KMI implementation. While Alamin et al. (2023) emphasized the central role of institutional leadership in maintaining curriculum quality, this study reveals that leadership development is distributed across multiple educational experiences rather than concentrated solely within institutional authority. Student organizations, multilingual public speaking, committee work, and *amaliyah tadris* collectively provide authentic opportunities for students to exercise responsibility, communication, and decision-making. These experiences gradually prepare students to assume increasingly complex leadership roles throughout their educational journey. In Bourdieu's framework (Bourdieu 1990), the boarding school functions as a social field where students continuously accumulate and convert various forms of capital through participation in institutional practices. Consequently, leadership is developed through repeated engagement in meaningful social activities instead of isolated leadership training programs. Practically, these findings imply that leadership education in Islamic boarding schools should emphasize experiential participation, organizational involvement, and authentic educational responsibilities as integral components of curriculum implementation.

Overall, this study contributes both theoretically and practically to the development of Islamic education research. Theoretically, it demonstrates the relevance of Pierre Bourdieu's concepts of *habitus*, *field*, and *capital* for

explaining how integrated curriculum implementation shapes students' long-term dispositions within Islamic boarding school education. The study moves beyond previous research that primarily examined curriculum management by proposing a comprehensive analytical model in which academic instruction, residential life, language culture, Tahfidz activities, and organizational participation operate simultaneously as a unified ecosystem of habituation. Practically, the findings suggest that successful integration between the KMI curriculum and Tahfidz education depends not merely on combining educational programs but on creating coherent institutional environments that continuously reinforce desired educational values through everyday practice. This integrated model may serve as a valuable reference for Islamic boarding schools seeking to balance religious excellence, academic competence, language mastery, leadership development, and character education while responding to the evolving demands of contemporary society.

CONCLUSION

This study concludes that the implementation of the *Kulliyatul Mu'allimin Al-Islamiyah* (KMI) curriculum serves not only as an instructional framework but also as a comprehensive educational ecosystem that systematically shapes the habitus of Tahfidz students through the integration of academic learning, religious practices, language culture, leadership training, and a twenty-four-hour boarding school environment. The most significant finding reveals that the integration of the KMI curriculum and the Tahfidz program creates mutually reinforcing mechanisms that cultivate disciplinary, academic-Tahfidz, independence, and leadership dispositions while facilitating the conversion of spiritual, cultural, social, and symbolic capital within the educational field. This study contributes to the sociology of Islamic education by extending Pierre Bourdieu's concepts of habitus, field, and capital into the context of integrated pesantren education and by proposing a conceptual model of habitus formation through curriculum implementation, thereby enriching existing literature that has predominantly emphasized curriculum management and organizational perspectives. Nevertheless, this research is limited to a single qualitative case study, which restricts the generalizability of its findings across diverse Islamic boarding school contexts. Future research is therefore recommended to employ comparative multi-case studies or mixed-method approaches involving various pesantren models to validate, refine, and expand the proposed model of habitus formation while examining its long-term impact on graduates' educational, professional, and social trajectories.

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