

Strategic Islamic Value-Based Conflict Management in Pesantren: A Model for Strengthening Dormitory Culture and Multicultural Character

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ABSTRACT. Life within the *Pesantren* environment, which integrates students from diverse socio-cultural backgrounds, generates complex conflict dynamics that require contextually grounded management approaches. While previous studies have examined conflict resolution in general settings, there remains a gap in understanding how Islamic values are systematically operationalised as an institutional framework within dormitory life. This study addresses this gap by analysing an Islamic value-based conflict management model at Pesantren PKP Al-Hidayah, Jambi. Using a qualitative case study design, data were gathered through participant observation, in-depth interviews with seven key informants, and document analysis. The findings reveal that dormitory culture is cultivated through a robust "*habituation space*" involving spiritual routines, language immersion, and academic mentoring. Conflicts emerge in intrapersonal, interpersonal, and group contexts, primarily triggered by personality clashes, linguistic disparities, and physical exhaustion from a dense schedule. However, the *pesantren* transforms these frictions into a "*living laboratory*" for character building through a tiered, collaborative management model. This approach prioritises *Musyawah* (deliberation), *Adl* (proportional justice), and *Ukhuwah* (brotherhood) over punitive measures, shifting the focus from administrative punishment to moral recovery. Practically, this research offers a replicable framework for boarding institutions to strengthen governance by integrating spiritual values into daily disciplinary practices. Theoretically, it contributes to educational management literature by positioning the *pesantren* as a strategic arena for habitus transformation, where conflict is not a deviation to be suppressed but a sustainable pedagogical instrument for developing multicultural character and social maturity in a diverse educational landscape.

Keywords: *Conflict Management, Islamic Values, Dormitory Culture, Character Education, Pesantren.*



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INTRODUCTION

The decline in moral values and character among students in Indonesia has become a serious concern for the national education system (Yani et al., 2025). Empirical studies and media reports indicate an increasing prevalence of deviant behaviour, including a lack of respect for parents and teachers, substance abuse, and involvement in violence and bullying (Arifin, Rofiq, & Aliani, 2022). This trend underscores the persistent challenges of character education in cultivating ethically grounded and socially responsible individuals. Traditionally, *Pesantren* have served as institutions

for *tafaqquh fi al-din* (deep understanding of religion), emphasising not only mastery of knowledge but also the internalisation of moral and spiritual values (Afifah, Ni'mah; Alwi, HS, Alwi; Fajri, Ahmad Asshiddiqi; Ali, 2025; Baihaqi et al., 2023; Happyana et al., 2025; Haryanto et al., 2024).

In response to these challenges, the government emphasises the importance of character education, with Pesantren playing a strategic and distinctive role by integrating cognitive development with spiritual and moral formation. As Islamic educational institutions, Pesantren offer a unique model that addresses moral degradation not only through formal instruction but through the holistic integration of moral, academic, and spiritual education embedded in students' everyday communal life. (Budiyono et al., 2024; Fatah et al., 2025; Saputra, 2023). This integration is manifested in dormitory life, student empowerment programs, responsibility training, and community service activities, alongside the strengthening of foundational Islamic sciences such as fiqh, tauhid, and nahwu-sharaf. Through this comprehensive approach, Pesantren cultivates students with strong religious foundations, resilience, and the capacity to navigate cultural diversity. (Saimima & Dhuhani, 2021).

The critical urgency of addressing this theme within Islamic educational management lies in the dormitory's role as a strategic institutional mechanism that operationalises moral education through spiritual habituation and intensive social interaction. (Aisah et al., 2025; Amalia et al., 2025; Ma'arif et al., 2024; Syafi et al., 2025). Far beyond being a mere residence, the dormitory functions as a "*character laboratory*" that integrates organised physical facilities. (Rachmaniar et al., 2024) with a system of continuous guidance (Ar et al., 2025; Juwaini et al., 2025; Permadi et al., 2025; Salamah et al., 2025) to strategically counter the phenomenon of moral decline among students. However, a crucial management challenge arises when the diversity of cultural backgrounds and personal habits triggers latent conflicts, ranging from regulatory noncompliance. (Jubaedah, J., Yani, A., Komalasari, S., & Aminah, 2024) and the practice of *ghasab* to interpersonal disharmony among roommates (Bukhori Muslim et al., 2024). Consequently, dormitory management must transcend basic facility oversight to become a sophisticated governance of values, essential for Islamic education managers to transform communal friction into a constructive character-building process through active collaboration with parents. (Asna & Zaeni, 2024).

Previous studies have conceptualized conflict management in Islamic educational institutions as a structured and value-based process that not only aims to resolve conflicts that occur but also fosters the moral and religious character of santri, through the integration of Islamic principles such as *shura* (deliberation), *adl* (justice), and *sabr* (patience) so that conflict can function as a means of moral learning. (Murnie Ma'ruuffah et al., 2023). Social and cultural differences that are not well managed can weaken a sense of togetherness and give rise to structural and symbolic violence (Anwar et al., 2025). However, in the context of Islamic education, this can be minimised through peace-oriented leadership and interpersonal relationships that emphasise dialogue, care, and persuasion rather than repressive or authoritarian approaches. (Candraningtyas et al., 2025). Nevertheless, much of the existing literature continues to focus on general conflict-resolution frameworks or formal school environments. (Lopes Cardozo et al., 2022).

A significant gap becomes evident when conflict is examined in the context of multicultural boarding life in Pesantren, where santri from diverse social, cultural, and ethnic backgrounds live together in sustained, intensive interaction. (Vambheim, 2023). Studies on pesantren remain largely descriptive and have not comprehensively analysed how everyday interactions, power relations between kyai, teachers, and santri, and the dynamics of cultural diversity shape both the emergence of conflict and its management as part of the internalisation of Islamic values and character formation. (Basri et al., 2025). This research specifically investigates how conflicts within the unique social and cultural context of Pesantren are handled (Faizin et al., 2025). The study aims to describe the dormitory culture, identify types of conflicts, analyse the factors influencing them, and evaluate conflict management strategies employed by leaders, caregivers, and santri. Additionally, the study seeks to develop a model for integrating Islamic values into conflict management, using conflicts

not only for resolution but also to shape the religious and social character of santri, making this research highly relevant to character education and values formation in Pesantren settings.

METHOD

This study adopts a qualitative case-study design to deeply immerse in the unique dynamics of dormitory culture and conflict management at Pesantren PKP Al-Hidayah, Jambi Province. This design was chosen to holistically understand the "*bounded system*" by gathering rich, layered data from various field sources. (Creswell & Poth, 2016). Primary insights were cultivated through participant observation of students' daily routines, from collective worship to social interactions, as well as semi-structured, in-depth interviews. Seven informants were deliberately selected via purposive sampling to provide a comprehensive narrative: the pesantren leader offered policy-level insights; dormitory wardens shared perspectives on operational oversight; and student organisation (Orsada) officers and the santri themselves shared lived experiences navigating peer-level conflicts. To reinforce these findings, secondary data were systematically retrieved from internal archives, including the dormitory's code of conduct and student disciplinary records. (Creswell, 2018).

The data analysis followed the interactive model of Miles, Huberman, and Saldaña, encompassing data condensation, data display, and conclusion drawing. During the condensation phase, the researchers coded and categorised field notes and interview transcripts to identify core themes related to Islamic-based conflict resolution. (Miles & Huberman, 1994). These data were then presented through descriptive narratives and thematic matrices to map the relationship between the students' multicultural backgrounds and the types of conflicts that emerged. (Saldana, 2011). To ensure the credibility and trustworthiness of the findings, the researchers employed source and technical triangulation by cross-referencing observations, interview testimonies, and documentary evidence. Furthermore, a member-checking procedure was conducted by presenting preliminary findings back to the informants to ensure the researcher's interpretations remained faithful to the reality on the ground. This entire process was designed to deconstruct how values such as *shura* (*consultation*) and *sabr* (*patience*) are integrated as pedagogical tools for character formation amidst diversity. (Creswell & Poth, 2016).

Table 1. Research Informants

Code	Status	Function
PL-01	Pesantren Leader	Provides policy and ideological perspectives on character education and conflict management.
DA-02	Dormitory Administrator	Supervises daily dormitory life and handles student discipline and interindividual conflicts.
HD-03	Head of Dormitory	Coordinates dormitory governance and facilitates intragroup conflict resolution.
OA-04	Orsada Administrator	Responsible for violation documentation, weekly evaluations, and supervision of discipline, language implementation, and religious activities.
SP-06	Santri Participant	Provides perspectives on dormitory culture, spiritual and social habituation, discipline, language programs, and social responsibility.

Source: Data Collection, 2025

RESULT AND DISCUSSION

Result

Dormitory Culture of Pesantren PKP Al-Hidayah

Based on extensive field observations, the dormitory culture at Pesantren PKP Al-Hidayah manifests as a vibrant, living ecosystem where character is forged through a meticulously structured yet rhythmic daily life. The researcher observed that every corner of the dormitory serves as a social learning space, where the daily schedule, from the quiet pre-dawn spiritual reflections to the focused evening study sessions, unfolds with a natural flow. This discipline appears not merely as

a rigid adherence to written rules, but as a deeply embedded habituation system designed to nurture the students' mental resilience and independence, clearly visible in the way *santri* manage their time and personal responsibilities with minimal external prompting.

The seamless integration of academic and spiritual values is palpable in everyday activities, such as spontaneous language practice and Sunnah-based sports. The researcher witnessed dynamic interactions as students practised their Arabic and English in public dormitory areas, reflecting a genuine drive for intellectual excellence. Simultaneously, a profound sense of religiosity permeates the atmosphere during congregational prayers and *Qur'anic balaqahs*, which foster a strong emotional bond among the *santri*. These observations confirm that the dormitory is far more than a residence; it is a "*character laboratory*" where cognitive growth and spiritual depth are nurtured in a balanced and simultaneous manner.

Furthermore, the social fabric of the dormitory is sustained by a layered supervision system that actively involves the student organisation (Orsada). While observing communal interactions in the dining halls and living quarters, it became evident that student leaders often manage minor friction among students through persuasive, dialogic approaches before it escalates into formal conflicts. The consistent, nurturing presence of mentors and dormitory heads among the students provides a sense of security and effective social control. This indicates that the management of dormitory culture has successfully created an environment that is both orderly and warm, providing a crucial foundation for the internalisation of Islamic character values.

Table 2. Summary of Interview Results on Dormitory Culture

Subject	Interview Quotes	Code
Pesantren Leader	All dormitory activities are designed to instil moral and spiritual values that form the foundation of the <i>santri</i> 's character. The pesantren seeks to develop students who are not only academically competent but also possess moral integrity, independence, and the ability to face modern challenges without abandoning Islamic values.	PL-01
Dormitory Administrator	The involvement of <i>santri</i> in language competitions, Sunnah-based sports, and social activities is intended to cultivate responsibility, perseverance, and a balanced spirit of achievement between spiritual and worldly dimensions.	DA-01
Santri A	Through congregational worship and shared activities in the dormitory, we learn to care for one another and to grow closer to Allah SWT. Dormitory life habituates us to live in an orderly manner and to support each other.	S-01
Santri B	Language competitions, sports activities, and social service programs teach us to be responsible and resilient. We are trained to be disciplined as we develop our communication skills in both Arabic and English.	S-02

Source: Data Collection, 2025

The findings of this study demonstrate that the dormitory culture at Pesantren PKP Al-Hidayah is not merely a collective living space but a systematically integrated character-education ecosystem. The synergy between the leadership's strategic policies (as reflected in the interviews) and the patterned daily routines (observed in the field) creates a space for habituation in which spiritual values and independence grow naturally. Through a multi-layered supervision system involving both mentors and the student organisation (Orsada), the dormitory successfully transforms rigid discipline into a collective consciousness. This proves that the physical and social environment of the dormitory functions as a "*hidden curriculum*" that consistently shapes the moral integrity of the *santri* through dynamic and purposeful social interactions.

Furthermore, the balance between intellectual development through language mastery and spiritual reinforcement through Sunnah-based worship points to a holistic Islamic education management model. Observations of daily interactions in which santri support one another in communal activities confirm the informants' statements regarding the importance of fostering empathy and resilience. Minor frictions arising from students' diverse backgrounds are not viewed as obstacles but rather as pedagogical instruments to cultivate maturity and interpersonal communication skills. Consequently, the dormitory culture in this institution effectively builds a solid foundation for *santri* to navigate the challenges of modernity without losing their religious identity.



Figure 1. Dormitory Culture of Pesantren PKP Al-Hidayah

These findings provide the foundation for the following table on the implementation of dormitory culture, which outlines the concrete dimensions of santri daily practices at Pesantren PKP Al-Hidayah Jambi. Based on the table above, the dormitory culture at the Pesantren PKP Al-Hidayah encompasses routine habits, values-based activities, and character education. These findings align with interview and observation results, which indicate that dormitory culture can be understood as a values-based educational practice. This confirms that the benefits of boarding education experienced by santri, as reflected in spiritual development, academic discipline, social skills, and strengthened language competencies, have significant educational value.

Table 3. Dormitory Culture and Its Practical Implementation

Cultural Aspect	Practical Implementation in the Dormitory
Planned and Continuous Habituation	Regular routines of worship, study, and social activities; structured dormitory regulations
Discipline and Participation	Participation in language competitions, sunnah sports, and social activities
Religious Culture	Congregational prayers, dhikr, wirid, Qur'an recitation, and communal supplications
Use of Arabic and English	Daily conversations in class and the dormitory using both languages
Social Responsibility	Cleanliness duties, communal work (gotong royong), and deliberation meetings (musyawarah)
Character Education Integration	All activities are interconnected and reinforce character development.

Source: Data Collection, 2025

Student Conflicts and Contributing Factors at Pesantren PKP Al-Hidayah

The life of a santri at Pesantren PKP Al-Hidayah is framed by a rhythmic yet demanding daily schedule, stretching from the quiet spiritual reflections before dawn to the deep study of classical texts late into the night. Based on field observations, this tightly-knit routine creates an environment where intensive interaction is inevitable, often bringing both closeness and pressure. The researcher observed that physical exhaustion frequently serves as a silent trigger for

intrapersonal tension; students often struggle to balance their need for rest with the non-negotiable obligation to attend mandatory programs. The disciplinary boards and schedules posted throughout the dormitory serve as constant reminders that every second of a santri's life is part of a measured system, which naturally becomes fertile ground for social friction.

In the heat of daily interactions, observations revealed that shared spaces such as bathroom queues, dining halls, and laundry areas are the most vulnerable flashpoints for individual conflict. Often, these disagreements stem from seemingly trivial matters: a borrowed item used without permission (*ghasab*) or a moment of impatience while waiting in line. The santri respond to these moments in diverse ways, ranging from sharp verbal exchanges to a quiet, passive withdrawal. According to the dormitory wardens' daily logs, these incidents are meticulously recorded as part of the disciplinary narrative, suggesting that the clash of different personalities and deeply ingrained personal habits from diverse cultural backgrounds is a fundamental driver of these conflicts.

Furthermore, within the group dimension, the researcher witnessed a dynamic process of negotiation during communal tasks, such as cleaning duties or organising major events. Intergroup friction occasionally surfaced within the student organisation (Orsada), often stemming from misaligned perceptions during task coordination. Despite this, there was a visible effort toward dialogue, with small, informal meetings held to iron out differences. Administrative reports further confirm that fatigue, misplaced personal belongings, and disparities in academic or language proficiency add layers of complexity to these interactions. This highlights that managing conflict in this setting requires much more than just imposing sanctions; it requires a deep understanding of the human pulse within the dormitory.

Table 4. Interview Quotes Summary

Subject	Interview Quotes	Code
Pesantren Leader	Interactions among <i>santri</i> are incredibly intense because they share the same living space and time 24 hours a day. There is no 'off' button for their social life.	PL-01
Dormitory Administrator	Friction is most common in the small details of life, bathroom lines, <i>ghasab</i> (unauthorised use of belongings), and the frustration that arises when there's a gap in language skills during group work.	DA-01
Santri C	There are days when my body just wants to rest, but I still have to show up for <i>Tabajjud</i> or study sessions. That internal tug-of-war can make you very tense with those around you.	S-03
Dormitory Head	Opinions often clash over shared duties. We do not ignore it; we sit down and talk it through in group meetings until we find a middle ground.	DH-01
Dormitory Administrator	Sometimes, the security division and the worship division do not see eye to eye on coordination. We use coordination meetings to clear the air and move forward.	S-03

Source: Data Collection, 2025

The observation results reveal that conflicts among *santri* within the dormitory are not isolated incidents but are driven by a complex web of interrelated factors. The primary catalyst often stems from the friction between diverse individual personalities and deeply rooted personal habits. Field findings suggest that daily friction often arises over shared responsibilities, such as maintaining communal cleanliness, the fair use of shared facilities, and the simple yet demanding discipline of waiting one's turn. Beyond these personal habits, disparities in academic ability and language proficiency, particularly in Arabic and English, create a competitive tension that becomes evident during formal learning and dormitory programs. This social pressure is further documented in administrative reports, which highlight a recurring pattern of disciplinary warnings for violations such as tardiness in religious activities and negligence in performing cleaning duties.

Furthermore, the research identified systemic and environmental factors that significantly affect the *santri*'s psychological state. Observations point toward cumulative fatigue as a significant trigger, resulting from an exceptionally dense and rigorous daily schedule that leaves little room for personal downtime. This physical exhaustion often lowers the threshold for patience, making minor incidents such as the loss of personal belongings feel far more provocative. Interviews with both administrators and students further underscore that these interactions are colored by a rich yet challenging tapestry of social, cultural, and educational backgrounds. These multifaceted contributing factors are summarised in the following table:

Table 5. Factors Contributing to Student Conflicts

Type of Conflict	Frequency of Occurrence	Resolution Strategy	Actor Involved
Differences in personality and habits	Frequent	Group discussions, reminders from administrators, and habituation of discipline	Santri, dormitory administrators
Differences in academic and language proficiency	Moderate	Peer mentoring, group-based learning, and motivation provided by the <i>pesantren</i> leadership and dormitory administrators.	Santri, dormitory administrators, and peers
Non-compliance with dormitory regulations	Frequent	Direct reprimands, routine supervision, and weekly evaluations	Santri, dormitory administrators
External factors	Occasional	Dormitory supervision, time management, relaxation, and habituation programs	Santri, dormitory administrators
Differences in social and cultural backgrounds	Moderate	Group discussions, social activities, and collaborative programs	Santri, dormitory administrators, and <i>pesantren</i> administrators

Source: Data Collection, 2025

Dormitory Conflict Management in Pesantren Educational Institutions

Conflict management at Pesantren PKP Al-Hidayah manifests through a seamless integration of formal regulations and a deeply rooted persuasive approach. Based on field observations, the *pesantren* employs a tiered disciplinary system, categorising violations into minor, moderate, and severe levels. The researcher noted that discipline is not enforced repressively; instead, daily infractions, such as tardiness for prayers or neglect of cleanliness, are addressed with verbal educational warnings. Documentation in the caregiver's office reveals a meticulously maintained disciplinary log in which every action is taken proportionately. This ensures that the consequences serve as instruments for character building rather than mere punitive measures, focusing on the long-term growth of the *santri*.

In daily interactions, the researcher observed that dormitory wardens and mukharimah (mentors) serve as active mediators when disputes arise among students. This mediation process is conducted through deliberative dialogue, where the *santri* involved are encouraged to express their personal perspectives in a safe space. Observations show that the atmosphere of these sessions is intentionally steered toward building empathy and mutual forgiveness rather than merely identifying who is at fault. This approach transforms social tension into a "*teachable moment*," where students are trained to regulate their emotions and respect the diverse backgrounds inherent in their 24-hour communal life.

The effectiveness of this conflict management is further supported by a collaborative oversight and evaluation mechanism between the wardens and the student organisation (Orsada). The researcher observed that Orsada serves as the front line in maintaining daily order, from

language discipline to spiritual activities. Every incident in the field is recorded daily and discussed in weekly coordination meetings, enabling consistent, measurable follow-up. This evaluation system ensures that every conflict dynamic is closely monitored, creating a stable and secure dormitory environment that fosters discipline without imposing excessive psychological pressure on the *santri*.

Tabel 6. Interview Quotes Summary

Subject	Interview Quotes	Code
Pesantren Leader	Conflict is an inherent part of communal life. We use a tiered system to ensure every issue is addressed proportionately, keeping character formation as our primary objective.	PL-01
Dormitory Administrator	Our central principle is educational mediation. We bring students together to foster mutual understanding and facilitate apologies, turning disputes into lessons on emotional regulation.	DA-01
Orsada Administrator	The documentation system is vital. Every violation is recorded and discussed in weekly meetings to ensure our guidance meets the specific needs of each <i>santri</i> ."	OA-01
Orsada Administrator	We aim to resolve conflicts gradually and educationally. By issuing immediate warnings for minor slips, we maintain order without creating fear or psychological pressure.	OA-02

Source: Data Collection, 2025

The synergy between field observations and informant testimonies confirms that conflict management at Pesantren PKP Al-Hidayah is centred on a persuasive and educational mediation approach. As highlighted by the pesantren leadership (PL-01) and dormitory administrators (DA-01), conflict is not perceived as a disruption to stability but rather as a "dialogic space" for cultivating students' emotional regulation. The researcher's observations of the mediation process reveal that this approach goes beyond mere dispute resolution; it serves as a vital instrument for building empathy and mutual forgiveness through deliberative dialogue. By involving student organisations (OA-02) in the initial handling of friction, the pesantren successfully creates a disciplined yet fluid atmosphere, where every social clash is transformed into a humane learning opportunity without imposing excessive psychological pressure.

This conflict management framework is further reinforced by the systematically documented Assessment of Violations (Figure 3). The implementation of a tiered disciplinary system ranging from minor to severe infractions is not merely an administrative formality, but a manifestation of proportional justice within Islamic education. Observation data from Orsada's daily logs (OA-01) and weekly caregiving reports demonstrate that every disciplinary action is consistently accompanied by measured moral guidance. This documentation serves as objective evidence that the pesantren possesses a robust social control mechanism, where rule violations are treated as indicators of a student's specific need for guidance.



Figure 2. Assessment of Violations of Pesantren PKP Al-Hidayah

The integration of field observations and informant testimonies confirms that conflict management at Pesantren PKP Al-Hidayah is not merely a reactive disciplinary mechanism, but a proactive character education strategy. Observations reveal a vibrant social pulse where Orsada members act as guardians of daily harmony, actively monitoring spiritual routines and communal duties while maintaining a bridge of coordination with dormitory administrators. This grassroots supervision is supported by a rigorous documentation and evaluation system, in which written reports and structured weekly meetings transform raw field incidents into meaningful data for pedagogical reflection. Furthermore, the interviews and administrative records (*Assessment of Violations*) underscore a proportional justice model that categorises infractions into minor, moderate, and severe levels. At the heart of this process lies the practice of deliberative dialogue (*musyawarah*) and mediation, where *santri* are encouraged to navigate their differences, offer sincere apologies, and co-create shared solutions.

Ultimately, these findings affirm that conflict at Pesantren PKP Al-Hidayah is not reduced to a deviation that must be suppressed; rather, it is managed educationally as a "*living laboratory*" for emotional regulation and interpersonal maturity. The tiered classification of violations, dialogic mediation practices, and routine supervision form a framework that not only maintains collective order but also encourages the internalisation of religious values and social responsibility. Consequently, the pesantren has succeeded in creating a disciplined environment that breathes with empathy, effectively turning potential social discord into a sustainable instrument for cultivating the moral and social integrity of *santri* within a diverse boarding culture.

Discussion

The Dormitory as a Microcosm of Character Habituation and Social Transformation

The structured habituation system at Pesantren PKP Al-Hidayah transcends mere administrative routine; it serves as a deliberate educational environment in which character is forged through spiritual and social consistency. The findings of this study strongly reinforce (Lickona, 2012) The foundational theory asserts that character is not an instantaneous product but the result of sustained practice within a supportive environment. By integrating congregational worship, academic discipline, and multilingual interactions into a 24-hour cycle, the pesantren creates a "habituation space" that compels students to move beyond theoretical morality into practical, lived ethics. This process aligns with the concept of moral action, in which students not only understand what is good but are also conditioned to act on it as a natural response to their communal surroundings.

Furthermore, the dormitory at PKP Al-Hidayah serves as a strategic social laboratory for moral and spiritual transformation. Unlike secular boarding systems that often prioritise individual privacy and autonomy, the intensive communal life in this pesantren naturally fosters a unique blend of independence and collective solidarity (*ukhuwah*). This finding is consistent with Zaenal Arifin, who highlights that the pesantren dormitory acts as a catalyst for social and spiritual maturation through the constant proximity of diverse individuals. (Zaenal Arifin, 2019). Within this microcosm, daily frictions and shared responsibilities are not mere obstacles; they are pedagogical instruments that teach empathy, responsibility, and the capacity for cooperation in a diverse society. (Nurlaela et al., 2024).

From a conceptual standpoint, the dormitory culture at PKP Al-Hidayah represents an integrated approach to character education, where the boundaries between formal instruction and daily living are blurred. The internalisation of values such as akhlaq (moral conduct) and sabr (patience) occurs not through didactic lectures, but through the "*hidden curriculum*" of dormitory regulations and peer interactions (Anwar et al., 2025). This organic internalisation process provides a more sustainable foundation for character development compared to conventional school settings. As noted by Adnan, the high density of activities and limited personal space in a dormitory

setting actually accelerate the development of social competence, forcing students to navigate complex interpersonal dynamics that are rarely encountered in non-boarding environments (Adnan, 2022).

Finally, the findings of this study contribute to the development of value-based educational theory by demonstrating how Islamic principles are operationalised within institutional conflict management. The pesantren approach, which emphasises moral reasoning and spiritual reflection, offers a distinctive alternative to secular models that often rely solely on formal procedures or administrative discipline. By prioritising *shura* (*deliberation*) and *'adl* (*justice*) in the resolution of daily frictions, Pesantren PKP Al-Hidayah offers a contextualised model of moral education that is highly relevant to contemporary challenges of moral degradation (Faizin et al., 2025). This highlights the distinctiveness of the pesantren as a unique educational environment that effectively integrates ethical and religious values into the very fabric of institutional life.

Anatomy of Conflict: From Personal Tensions to Pedagogical Opportunities

The typology of conflict within Pesantren PKP Al-Hidayah, ranging from intrapersonal struggles to intergroup coordination, reveals that friction is an inherent byproduct of a high-density, value-driven environment. Intrapersonal tensions, specifically the "tug-of-war" between personal exhaustion and spiritual obligations like *Tabajjud*, serve as a primary stage for developing self-regulation and moral agency. This aligns with (Bukhori Muslim et al., 2024) who argue that such inner conflicts are not merely psychological burdens but essential "identity work" in which students negotiate their personal desires against collective religious standards. By reframing these tensions as developmental milestones, the pesantren transforms individual stress into a structured path toward self-discipline and spiritual resilience. (Latif & Hafid, 2021).

At the interpersonal and intragroup levels, conflicts arising from shared resources and task distribution, such as bathroom queues or *ghasab* (unauthorised use of belongings), serve as a pedagogical laboratory for social ethics. Unlike secular perspectives that might view these as mere disciplinary breaches, the pesantren context treats them as opportunities to practice *Akblaq* (moral conduct) and *Ukhuwah* (brotherhood). As noted by Vuorenmaa, intensive social interaction in heterogeneous groups naturally generates friction, yet in this setting, it compels students to move beyond passive tolerance toward active empathy and polite communication. (Vuorenmaa, Nguyen, & Järvelä, 2025). This suggests that the "*social pulse*" of the dormitory effectively forces a transition from individualistic habits to a more sophisticated, communal awareness. (Armita, Pipin; Yusuf Maulana; Zein, 2025).

A critical analysis of the contributing factors highlights that socio-cultural diversity and academic disparities (especially in language proficiency) are the most potent triggers of relational tension. Differences in habits and backgrounds often lead to what Tyastuti describes as "*relational discomfort*," where clashing norms create invisible barriers. (Tyastuti et al., 2025). However, at PKP Al-Hidayah, these barriers are deconstructed through the mandatory use of Arabic and English, which, while initially causing stress, ultimately serves as a unifying social capital. This finding challenges the notion that language barriers are purely negative; instead, they function as a "*levelling mechanism*" that promotes collective adaptation and reduces social stratification among students from various regions (Su, 2025).

The tension between individual autonomy and the institutional "*habitus*" manifests in noncompliance with rigid regulations, representing a deeper negotiation of power and discipline. Drawing on Bourdieu's concept of habitus, the dormitory environment seeks to instil a new set of social and religious dispositions. (Bourdieu, 2020). When *santri* resist or neglect their duties, the resulting conflict becomes a site of "*corrective learning*" where the pesantren's tiered disciplinary system (from verbal warnings to parental involvement) provides a clear framework for justice (*'Adl*) (Bukhori Muslim et al., 2024). This systematic response ensures that discipline is not perceived as

an arbitrary exercise of power, but as a fair and proportional effort to align individual behaviour with communal values. (Ahwan & Karfida, 2025; Fathir, 2026; Wulandari & Metia, 2025).

Finally, the study argues that the cumulative impact of environmental stressors, such as fatigue and the loss of personal space, must be understood as a contextual instrument of social learning. (Odhiambo, 2025). While external stress can heighten emotional volatility, the mediation practices at PKP Al-Hidayah, rooted in *Musyawarah* (deliberation) and *Sabr* (patience), provide a safety net that prevents these frictions from escalating into structural violence. (Nasution, 2025). By integrating these Islamic ethical principles into daily conflict resolution, the pesantren offers a distinctive model of "*value-based institutional management*." In this light, conflict is no longer a deviation to be suppressed but a vital, sustainable instrument for shaping the social maturity and moral integrity of the *santri* in a modern, multicultural world (Andrade, 2009).

Integrating Islamic Values into Conflict Resolution: A Model for Character Formation

The integration of Islamic values into conflict management at Pesantren PKP Al-Hidayah is far more than an administrative procedure; it is a meticulously planned pedagogical architecture. During the planning stage, the pesantren transforms dormitory regulations into instruments of educational guidance through a tiered sanction system, minor, moderate, and severe, that prioritises justice (*'adl*) over punitive measures. (Hasan et al., 2024; Ilham & Ramadani, 2024; Salim et al., 2024; Talibo & Sutrisno, 2025). This strategic alignment resonates with the arguments of Hasan et al, who suggest that the effectiveness of conflict management in Islamic educational institutions depends on how deeply regulations reflect religiosity and discipline. By involving the student organisation (Orsada) in formulating these rules, the pesantren creates an ecosystem in which legal authority is not perceived as a burden but as a collectively agreed-upon moral compass. (Karim et al., 2023; Supriyono et al., 2025).

Conceptually, the dormitory space functions as a social arena where power negotiations and value internalisations occur simultaneously. Drawing on Bourdieu's concept of habitus, *santri* construct a new set of dispositions through intense social experiences, where symbolic capital, such as language proficiency and religious devotion, defines their position within the community. (Bourdieu, 2020). Conflict resolution in this context does not merely settle physical disputes; it manages these power dynamics to ensure they remain within the corridor of *Ukhuwah*. (Oakeshott, 2023). As emphasised by Lopes Cardozo and Oakeshott, the success of a boarding institution lies in its ability to harmonise a disciplinary framework with the students' emotional guidance needs, turning conflict into a bridge toward spiritual maturity. (Lopes Cardozo dkk, 2022).

During the implementation phase, the conflict management model shifts from a rigid hierarchy to a collaborative and dialogic approach. The dormitory warden acts as a mediator, less a "*rule enforcer*" and more a parental figure, prioritising persuasive communication and deliberation. (Mpofu et al., 2024). Through this mediation process, students are encouraged to engage in self-reflection, offer sincere apologies, and restore collective harmony. (Saleh, 2025). This approach strengthens the principles of peace-based conflict management advocated by Saleh & Hanum and Ibarrola-García, which posit that empathy and "*care*" are the keys to long-term resolution. (Taylor, 2021). Consequently, every friction in the dormitory is transformed into a "*moral laboratory*" where values of patience (*sabr*) and honesty are tested in the crucible of real-life experiences. (Ibarrola-García, 2024).

The effectiveness of this system is further bolstered by a layered daily oversight mechanism led by Orsada, creating an effective organic social control. Minor infractions are handled with immediate, gentle warnings, while recurring issues are elevated to well-documented weekly evaluation meetings (Baker et al., 2021). By utilising social capital, where high-achieving and well-behaved students serve as role models, positive norms are reinforced without instilling fear (Latif

& Hafid, 2021). This demonstrates that conflict management at Pesantren PKP Al-Hidayah successfully integrates academic and religious aspects, ensuring that every sanction is accompanied by consistent spiritual guidance aimed at behavioural recovery (Devi & Neviyarni, 2025; Mufrihah et al., 2025; Sholihah et al., 2024).

In the final phase, the systematic and collaborative evaluation process involving parents demonstrates a strong institutional accountability. Continuous reflection on every incident, as suggested by Mukhibat, allows the pesantren to refine its management strategies in alignment with modern dynamics. (Mukhibat et al., 2024). Compared to non-Islamic institutions, the model at PKP Al-Hidayah is unique in its internalisation of ethical reasoning based on *Akblaq*. By synchronising written rules with Islamic values at every stage, the pesantren produces not just compliant students, but individuals possessing moral independence and high social responsibility. (Ma'ruf et al., 2025).

Table 7. The Summary of Theoretical Analysis and Contributions

Research Findings	Theoretical Analysis	Contribution
Dormitory culture is built through a systematic, 24-hour habituation of spiritual, academic, and multilingual activities.	Character is a longitudinal product of sustained habituation and environmental conditioning (Lickona, 1996).	Proposes an integrated habituation model where spiritual and linguistic dimensions converge as a unified character-building tool.
The dormitory functions as a social microcosm that naturally nurtures independence, solidarity, and responsibility.	The dormitory acts as a " <i>Social Laboratory</i> " and a space for spiritual maturation (Zaenal Arifin, 2019; (Nurlaela dkk, 2024).	Redefines the Pesantren dormitory as a strategic arena for social transformation, moving beyond its traditional role as a mere residence.
Four levels of conflict (intrapersonal to intergroup) serve as active social learning experiences for <i>santri</i> .	Conflict is a pedagogical instrument for developing emotional regulation and interpersonal maturity (Bukhori Muslim et al., 2024)	Establishes a typology of conflict as a constructive medium for internalising discipline and social empathy in a boarding context.
Multiple factors (habits, academic gaps, and cultural backgrounds) create daily friction.	Intensive social interaction within heterogeneous groups naturally generates contextual friction (Vuorenmaa dkk, 2025).	Identifies context-specific triggers in Pesantren life, offering a roadmap for preemptive, value-based character interventions.
Conflict management integrates Islamic values (<i>Shura</i> , <i>'Adl</i> , <i>Ukhuwah</i>) through a tiered and collaborative system.	Conflict resolution is a moral-learning process based on proportional justice and collective habitus (Bourdieu, 2020; Nasution, 2025)	Offers a Value-Based Institutional Conflict Management Model that prioritises moral recovery over administrative punishment.

Source: Data Collection, 2025

CONCLUSION

This study concludes that the dormitory culture at Pesantren PKP Al-Hidayah Jambi serves as a robust pedagogical ecosystem that fosters integrated character education through the consistent habituation of religious, academic, and multilingual practices. The various levels of conflict identified, ranging from intrapersonal tensions to intergroup dynamics, are not merely disciplinary disruptions but function as a "living laboratory" for moral and social learning. Through these frictions, *santri* develop essential life skills, including emotional regulation, empathy, and collaborative negotiation. Theoretically, this research reinforces the understanding of the *pesantren* as a strategic social platform for habitus transformation, where Islamic values such as *Shura*, *'Adl*, and *Ukhuwah* are internalised through daily lived experiences rather than just formal instruction.

The practical implications of these findings suggest that a structured, value-based approach to dormitory management can be adapted by other boarding schools and multicultural educational environments to enhance social cohesion and character development. It is recommended that educational policy-makers integrate ethical reasoning and deliberative problem-solving into institutional regulations to transform everyday conflicts into constructive learning opportunities. However, this study is limited by its focus on a single institution with a specific demographic, which may affect the generalizability of the results. Future research should involve larger, more diverse samples, considering variables such as gender, age, and broader socio-cultural backgrounds, to further validate the effectiveness of this value-based conflict management model across different educational landscapes.

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