

The Role of Social Service Activities in the Social Intelligence of Students at Al-Muhajirin 2 Boarding School

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Abstract: This study addresses the need to understand how social service activities function as a form of social education in Islamic boarding schools. It aims to describe the implementation of social service programs, identify supporting and inhibiting factors, and explore their perceived impact on students at Al-Muhajirin 2 Islamic Boarding School in Tambakberas, Jombang. This research employs a qualitative descriptive approach. The findings show that students' involvement in religious and community-based programs, such as congregational worship, Qur'an recitation, khotmil Qur'an, *rotibul haddad*, religious lectures, teaching at TPQ, community visits, and organizing public gatherings, contributes to the development of social awareness and interaction skills. These activities support the formation of responsibility, independence, environmental sensitivity, self-confidence, communication and collaboration skills, openness to diversity, and social adaptability. The study concludes that social service activities are an important part of social education within the boarding school environment.

Abstrak: Penelitian ini berangkat dari kebutuhan untuk memahami bagaimana kegiatan bakti sosial berfungsi sebagai bentuk pendidikan sosial di lingkungan pondok pesantren. Bertujuan untuk mendeskripsikan pelaksanaan program bakti sosial, mengidentifikasi faktor pendukung dan penghambat, serta mengeksplorasi dampak yang dirasakan terhadap santri di Pondok Pesantren Al-Muhajirin 2 Tambakberas, Jombang. Penelitian ini menggunakan pendekatan kualitatif deskriptif. Hasil penelitian menunjukkan bahwa keterlibatan santri dalam berbagai program keagamaan dan kemasyarakatan, seperti ibadah berjamaah, pembacaan Al-Qur'an, khotmil Qur'an, *rotibul haddad*, ceramah keagamaan, mengajar di TPQ, kunjungan sosial, serta penyelenggaraan pengajian umum, berkontribusi terhadap berkembangnya kesadaran sosial dan keterampilan interaksi. Kegiatan tersebut mendukung terbentuknya tanggung jawab, kemandirian, kepedulian terhadap lingkungan, kepercayaan diri, kemampuan komunikasi dan kerja sama, sikap terbuka terhadap keberagaman, serta kemampuan adaptasi sosial. Penelitian ini menyimpulkan bahwa kegiatan bakti sosial menjadi bagian penting dalam pendidikan sosial di lingkungan pesantren.



INTRODUCTION

Islamic boarding schools are Islamic educational institutions in which continuous processes of instruction, guidance, and character formation are carried out by a kiai toward the *santri* (students). In Indonesia, the role of *pesantren* is not limited to functioning as educational institutions; they also serve as religious institutions that act as centres of social transformation within society (Mujahidin, 2021). Islamic boarding schools (*pesantren*) are independent educational institutions whose primary purpose is to provide religious instruction, delivered either through traditional or classical learning systems, and which operate with their own regulations, administrative structures, and specialized teaching curricula (Herman Wicaksono & M. Alifian Ferdi Ikhsan, 2025).

Social intelligence is the ability of an individual to understand others' feelings, needs, and conditions, as well as the capacity to adapt and act in accordance with prevailing social norms and expectations (Sarnoto & Ulfa, 2021).

In this context, *santri*, as part of the nation's future generation, bear significant moral and social responsibilities; therefore, social intelligence constitutes an essential competency that cannot be overlooked. *Santri* are not only shaped to become spiritually devout individuals with strong religious knowledge, but are also expected to convey these values effectively to society. Responsibilities in da'wah, leadership, and social service require *santri* to possess strong communication skills, empathy, and social adaptability. Without adequate social intelligence, *santri* may encounter difficulties in building relationships within the community, conveying knowledge appropriately, and navigating differences in a pluralistic society.

A considerable number of *santri* encounter difficulties in actively engaging with society after completing their education in Islamic boarding schools. One prominent factor is a lack of social intelligence, reflected in limited social interaction skills, excessive shyness, and a tendency toward social withdrawal. This phenomenon often arises from the relatively insular pattern of life within *pesantren*, where interactions are largely confined to the internal environment, and opportunities for direct engagement with the broader community are limited. In fact, social intelligence is crucial for enabling *santri* to fulfil their roles and actively participate in social and religious activities within society (Yakin, n.d.).

Al-Muhajirin 2 Islamic Boarding School in Tambakberas, Jombang, is one of the *pesantren* that places strong emphasis on enhancing students' social intelligence. One initiative is implementing community service programs that directly involve *santri* in serving the local community. Through these activities, students are trained to develop social awareness, engage empathetically, communicate effectively, and collaborate with diverse members of society. In addition, they are encouraged to initiate positive community-based activities and to take an active role in leading religious events.

Previous research conducted by Putra Pamungkas at Universitas Islam Negeri Walisongo Semarang revealed that the formation of *santri*'s social character at Al-Ma'rufiyah Islamic Boarding School in Semarang was predominantly influenced by the kiai's role as a role model, motivator, and mentor through associative interactions characterized by cooperation and intensive communication. Meanwhile, a study by

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Badi'ul Latifah at Institut Agama Islam Negeri Ponorogo found that students' social intelligence was fostered through *pesantren* programs such as *madrasah diniyah*, *manakiban*, and *sholawat* activities, thereby strengthening social sensitivity, social insight, and social communication.

Nevertheless, these two studies have not specifically examined community service activities as a primary means of enhancing students' social intelligence through direct interaction with the community, nor have they comprehensively analyzed the supporting factors, inhibiting factors, and their impacts within a particular case study context.

Based on the background of the study, this research aims to examine "The Role of Social Service Activities in the Social Intelligence of Students at Al-Muhajirin 2 Boarding School." Specifically, this study aims to analyze the role of community service activities in developing the social intelligence of santri at Al-Muhajirin 2 Islamic Boarding School, to identify the supporting and inhibiting factors in the implementation of these activities, and to examine the impacts of community service activities on the social intelligence of santri at Al-Muhajirin 2 Islamic Boarding School.

METHOD

This study employed a descriptive, qualitative approach to analyze the role of community service activities in students' social intelligence. The research was conducted in June 2025 at Al-Muhajirin 2 Islamic Boarding School in Tambakberas, Jombang, and at the community service site in Maron Hamlet, Pujon Lor Village, Pujon District, Malang Regency.

In this study, the researcher acted as the primary instrument responsible for collecting and interpreting the data. The research subjects consisted of the head of the Islamic boarding school, several administrators, and santri who participated in the community service program. The study examined the implementation of community service activities to foster students' social intelligence.

Data were collected through in-depth interviews, participant observation, and documentation. The interviews were conducted to explore informants' perspectives regarding the planning, implementation, and impacts of the activities. Participant observation was conducted during the implementation of the community service program to understand students' interactions and social behaviors. Documentation, including activity reports, photographs, and other supporting documents, was used to substantiate and strengthen the research findings (M Teguh Saefuddin, Tia Norma Wulan, Savira, 2023).

Data analysis was conducted using the framework proposed by Miles and Huberman, which includes data reduction, data display, and conclusion drawing. The data were reduced, organized, and presented in a continuous descriptive narrative to facilitate interpretation. Conclusions were drawn progressively and verified throughout the research process (Ahmad & Muslimah, 2021).

To ensure the validity of the findings, this study employed triangulation techniques, specifically source triangulation and methodological triangulation. Data

obtained from interviews were compared and cross-checked with observation results and documentation to enhance the credibility and consistency of the research (Susanto & Jailani, 2023).

RESULT AND DISCUSSION

Result

Based on the results of a study conducted through observations and interviews with several relevant parties at Al-Muhajirin 2 Islamic Boarding School in Tambakberas, Jombang, the researcher presents the findings related to the previously outlined research problems as follows.

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Community service activities at Al-Muhajirin 2 Islamic Boarding School are understood as part of the institution's responsibility in preparing its students to become knowledgeable, morally grounded individuals who can actively contribute to society. Therefore, it is essential to examine how these social activities function in shaping the social intelligence of santri at Al-Muhajirin 2. In this regard, the researcher conducted an interview with the head of the Islamic boarding school. He stated: "Islamic boarding schools play a crucial role in shaping students' social intelligence because the primary foundation of a santri lies in morality, spiritual intelligence, and emotional intelligence. The discipline of learning in the *pesantren*, which is strengthened through *tirakat* (spiritual discipline) and *riyadhoh* (spiritual exercises), significantly influences the outcomes of the educational process, often yielding better results. When students possess these foundational qualities, their social intelligence potential naturally develops when they are exposed to the broader community, as they already have strong emotional intelligence. Consequently, when santri engage with society, they are more likely to be received positively due to their proper conduct and appropriate dedication. The community service activities organized by Al-Muhajirin 2 represent a form of real action by the *pesantren*, in which students are educated, guided, and prepared through academic learning, religious activities, leadership training, and positive daily interactions among peers, which are then put into practice in society. Thus, when facing challenges within the community, students can respond maturely, ethically, and independently."

Regarding the implementation of the community service program as a means of fostering students' social intelligence, one participant explained in an interview conducted by the researcher:

"We carried out the community service program for approximately two weeks. The students were divided into several groups and assigned to different hamlets, or sometimes different neighborhood units within the same hamlet, with each group consisting of six to seven students. Before starting the activities, we sought permission from the mosque administrators, the head of the TPQ (Qur'anic learning center), and local village officials to ensure that our presence and programs would be accepted by the community.

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Figure 1.
Yasin Al-Waqi'ah, and Ar-Rahman

During the program, we had both mandatory and additional assignments from the *pesantren*. The mandatory tasks included performing the five daily congregational prayers at the mosque with residents, reciting Surah Yasin, Ar-Rahman, and Al-Waqi'ah after the dawn prayer using the mosque's microphone, and reciting rotibul haddad after the Maghrib prayer. We also taught at the TPQ, covering Iqra', Qur'an reading, tajwid, and in some cases delivering lessons from classical Islamic texts for the diniyah level. In addition, we were required to participate in regular community religious gatherings such as Maulid Diba', tahlil, istighotsah, and other routine activities. Our additional task was to train TPQ students to participate in competitions held at the end of the program. These included both physical and spiritual competitions.



Figure 2.
Competition

Competitions consisted of activities such as games and group exercises, while spiritual competitions included *adzan* (the call to prayer), preaching, poetry, Qur'anic verse continuation, and others. While teaching at the TPQ, we simultaneously trained the children for these competitions. In preparation, some students were assigned to the organizing committee, while a central secretariat team coordinated the overall

community service agenda, including the competition. The event was conducted in an orderly and well-organized manner.



Figure 3.
Competition prize

Following the competitions, a closing ceremony was held, which included the distribution of prizes, an official closing of the community service program, the presentation of commemorative gifts to the village, and a public religious lecture delivered by our *pesantren* leader, who also formally concluded our service and bid farewell to the community.



Figure 4.
Presentation of Mementos

Based on the researcher's participant observation conducted from 22 June to 1 July 2025, the community service program commenced with an official opening ceremony held at the mosque in Dusun Maron, Pujon Lor Village, Pujon District, Malang Regency. The opening ceremony was attended by local village officials, the head of the Islamic boarding school, and all participants of the community service program, namely the students of Al-Muhajirin 2. Following the opening session, the students were divided into several groups and escorted to the homes of residents, where they would stay throughout the program. The distance between residences was relatively far, and activities were carried out according to the designated group divisions. Each residence was also located near a small prayer room (*mushola*) and a TPQ (Qur'anic learning

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center), enabling the planned activities to be conducted within each respective group's area. On the same day, the students conducted *sowan* (formal visits) to the mosque or *mushola* administrators and to the heads of the local TPQ to formally request permission for the activities and the use of facilities that would be utilized during the program.

On the following day, in the early morning, the students performed the Fajr prayer in congregation with the residents, followed by the recitation of Surah Yasin, Al-Waqi'ah, and Ar-Rahman. After that, they prepared breakfast and meals for the entire day, then got ready for the next activities. After breakfast and preparation, the students carried out a community outreach activity by greeting residents in the area. The purpose was to build closer relationships and to explain their intention to conduct social service activities. When Dhuhr time arrived, they performed the congregational prayer with the community at *musala* (the local prayer room) and then took a short rest. The next activity was conducted after the Asr congregational prayer, namely the recitation of rotibul haddad at the *musala*. Afterwards, the students taught at the local TPQ (Qur'anic learning center) and began training selected children for upcoming competitions.



Figure 5.
Istighotsah activities with the residents

The TPQ activities ended at around 5:00 p.m. and continued after the Maghrib and Isha congregational prayers, during which the students participated in community activities. These activities included *tahlil*, *istighotsah*, *fatayat* gatherings, and other events according to the existing community schedule. This series of activities was carried out daily by the students throughout the social service program. Every two days, they held an evaluation meeting at the secretariat post or at the core committee's residence to ensure that all activities ran smoothly and to identify any challenges encountered in the field, so that solutions could be discussed and determined collectively.

As the closing day approached, the students organized inter-TPQ competitions consisting of both physical and spiritual contests. The participants were TPQ students who had been trained throughout the social service program. The next event was the closing ceremony, which included the distribution of competition prizes, the official conclusion of the social service program, and a public grand religious gathering (*pengajian akbar*). The following day, before returning home, the students bid farewell to the residents and presented useful mementos, including several copies of the Qur'an for the TPQ and other gifts.

Based on the observations and interviews conducted, the social service program is considered an activity that can positively influence students' social intelligence. By participating in the program for approximately two weeks, they continuously learn how to interact properly with the community, adapt to their social environment, position themselves appropriately within society, and become part of it. When facing challenges in the field, the students learn to become capable individuals in seeking the best solutions, which helps develop their patience and maturity. Not only in dealing with difficulties, but also through their overall involvement in activities, whether with adults in the community or with children, their leadership skills, competence, and emotional maturity are consistently trained and strengthened.

The researcher also collected several documentation records of the social service activities during the observation at the implementation site, as follows:

Supporting and Inhibiting Factors in the Implementation of Community Service Activities at Al-Muhajirin 2 Islamic Boarding School

Although the social service program is successfully conducted every year by the students of Al-Muhajirin 2 Islamic Boarding School, there are certainly supporting and inhibiting factors encountered during its implementation. Therefore, the researcher conducted interviews with several students who participated in the program.

The first participant explained that the supporting factors included cohesive group members who were willing to cooperate and seek solutions to problems encountered during the activities, as well as the community's enthusiasm for participating in the program, which increased the santri's motivation to implement their work programs. Meanwhile, the inhibiting factors included minor disputes among group members and a lack of intensive guidance, as students were usually divided into several groups and dispersed across different areas within a village or hamlet.

The second participant stated that the supporting factor was the presence of supportive peers, both within their own group and across other groups, who assisted each other whenever needed. However, several obstacles were also identified, including difficulties accessing the activity locations and limited financial resources, which resulted in some program needs not being fully met, although these challenges could eventually be addressed.

The third participant explained that the supporting factor was the strong enthusiasm and support from the community, which contributed both financially and through positive responses, thereby facilitating the students in carrying out their tasks. Nevertheless, the implementation of activities was still constrained by limited funding. Based on interviews with several participants in social service activities, it was found that the main supporting factors in implementing these activities were solidarity and cooperation among group members. The students were considered capable of working collaboratively, helping each other complete tasks, and working together to find solutions when encountering obstacles in the field. The support was not only within small groups, but also between different groups. If one group encountered difficulties, other groups were willing to assist.

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In addition to internal support, community enthusiasm was also a significant contributing factor. Residents actively participated, providing human resources, moral support, and financial contributions. This positive response from the community increased students' enthusiasm for carrying out the planned work program. Community involvement also facilitated implementation, so the students did not experience significant difficulties interacting or distributing aid.

However, the implementation of social service activities also faced several obstacles. One obstacle that arose was minor disputes among group members, though they were not particularly intense. In addition, the system of dividing groups across several areas within a village meant that the administrators' guidance was less than optimal. Other challenges included limited funds, difficult access to the activity locations, and insufficient funding. Nevertheless, the students worked to overcome these obstacles through coordination and cooperation so that the activities could proceed as planned.

The Impacts of Community Service Activities On The Social Intelligence Of Santri At Al-Muhajirin 2 Islamic Boarding School

Regarding the impact of social service activities on santri's social intelligence, researchers conducted direct interviews with santri who participated in these activities. The first participant explained that the impact is very real. For example, during social service activities, they are encouraged to socialize with the community, which gives them a good experience and boosts their confidence to express themselves in public, especially for introverted students, who can practice their communication skills. Teaching, participating in, and organizing community activities requires self-confidence, which greatly boosts the students' confidence. Furthermore, it affects students' knowledge of community life, providing them with experience that can serve as preparation for later entry into society.

The second participant explained that participation in social service activities had a positive impact on the development of social intelligence through direct involvement in community life. This experience encouraged the participant to become more confident in interacting with others, particularly with individuals from diverse backgrounds. In addition, the participant reported gaining skills in effective communication, teamwork, and a deeper empathetic understanding of the community's needs and conditions. The participant also became more open and less hesitant to engage in social activities, both as a participant and as part of the organizing committee, ultimately strengthening social awareness and a sense of responsibility toward the surrounding community.

The third participant stated that participation in social service activities increased self-confidence, improved social and community interaction skills, and strengthened empathy. In addition, the participant gained new experiences, such as teaching younger children in the community. Similarly, the fourth participant explained that the activity encouraged greater courage in social interactions and provided a deeper understanding of real social life, as previous experiences had largely been limited to the boarding school environment. Furthermore, the fifth participant reported gaining broader knowledge about various aspects of community life, including insights into plantation environments,

since the social service activities were conducted in the Pujon subdistrict of Malang, where most residents are involved in plantation work.



Figure 6.
Teaching activities at the TPQ

Based on interviews with participants, social service activities have a positive impact on the social intelligence of students at Islamic boarding schools. These activities encourage students to interact more actively with the community, thereby increasing their self-confidence, especially for students who were previously introverted. Direct involvement in community activities, such as teaching and participating in social programs, trains courage, communication skills, and teamwork. In addition, the students reported that these activities helped them better understand the community's conditions and fostered a sense of empathy and social responsibility. The experience of being directly involved in the community also broadened their horizons, including their knowledge of residents' social and economic conditions. In general, social service activities provide practical experience that prepares students for life in society.

Discussion

The findings of this study are consistent with international research demonstrating that service learning or community service has a significant positive impact on students' social skills, leadership, and civic responsibility. For instance, studies show that integrating service learning into educational curricula helps develop social competencies, including communication, empathy, teamwork, and civic engagement.

In the context of *pesantren*, the communal life and emphasis on moral and spiritual education create a conducive environment for the social-emotional and social-behavioral growth of santri. Previous research on social counseling and social adjustment in *pesantren* settings similarly reveals that *pesantrens* play a vital role in strengthening students' social competence and prosocial behavior (Syh hanif, 2023).

Community Service as Practical "Service Learning" in an Islamic Boarding School Context

The concept of service-learning through community engagement aligns closely with the structure of the social service program at Al-Muhajirin 2. The direct involvement in community activities enables students to apply religious and social teachings in

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practice, reinforcing social intelligence through lived experience rather than solely through theoretical knowledge (Hidayah, 2021).

Moreover, such experiential learning supports the development of social responsibility, empathy, and leadership competencies, which are vital for preparing youths to contribute positively to society (Bao et al., 2024).

Institutional and Social Support as Key Enablers; Constraints That Must Be Addressed

The success of community service in enhancing social intelligence depends strongly on institutional support (funding, logistics, planning) and active participation (students, parents, community). This echoes findings that social and organizational support enhances the effectiveness of social-educational interventions (Hasbi, 2022).

However, the identified obstacles, resource limitations, scheduling conflicts, logistical issues, motivation dips, and group dynamics highlight challenges in sustaining meaningful impact. These challenges align with common critiques in qualitative studies of community-based service programs, where practical constraints often hinder optimal outcomes (Santika, n.d.).

Contribution to Social Intelligence Development: Empathy, Adaptability, Social Skills, and Civic Responsibility

The pattern of results, which increased social maturity, empathy, communication, independence, and adaptability, demonstrates that structured community service in *pesantren* effectively nurtures social intelligence. It supports theoretical assertions that social competence is cultivated through both communal living and active societal engagement (Azizah, 2018).

Hence, this study provides empirical evidence validating the role of *pesantren*-based social services as a strategic educational mechanism for social skill development, extending the discourse beyond conventional religious education to social civic formation.

CONCLUSION

Based on research, social service activities at Al-Muhajirin 2 Islamic Boarding School have been proven to not only function as a community service program, but also as an effective social learning medium in shaping the social intelligence of students. Through direct involvement in the community for approximately two weeks, students undergo a process of internalizing the values of empathy, social responsibility, courage to communicate, adaptability, and teamwork in a real-world setting. Intensive interaction with residents, involvement in religious and social activities, and responsibility as teachers and activity organizers encourage emotional maturity and leadership. Although the implementation faces obstacles such as limited funds, access to locations, and group dynamics, community support and internal cohesiveness are the main factors in the success of this program. Therefore, social service activities can be viewed as a relevant contextual education strategy in preparing students to be more ready to participate and

contribute to society. To increase its effectiveness, it is necessary to strengthen the mentoring system, optimize budget planning, and manage groups in a more structured manner so that the impact of social intelligence development can be sustained and maximized.

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