



The Dynamics of Seniority Culture in Shaping Female Students' Discipline at Darul Iman Modern Islamic Boarding School, Kutacane, Southeast Aceh

Mina Fitri

Universitas Islam negeri Ar-raniry Banda Aceh, Indonesia
220402018@student.ar-raniry.ac.id

Mira Fauziah

Universitas Islam Negeri Ar-Raniry, Banda Aceh, Indonesia
mira.fauziah@ar-raniry.ac.id

Rofiq Duri

Universitas Islam Negeri Ar-Raniry, Banda Aceh, Indonesia
rofiqa.duri@ar-raniry.ac.id

Abstract

The culture of seniority is one of the guidance systems implemented in Islamic boarding schools to foster discipline among female students through mentoring, setting a good example, and supervision. Nevertheless, various violations of school rules are still observed among female students, such as failing to participate in congregational prayer, causing disturbances during class, violating language usage regulations, and failing to maintain a clean environment. This study aims to describe the culture of seniority in shaping discipline among female students at the Darul Iman Modern Islamic Boarding School in Kutacane, Southeast Aceh, and to analyze the factors that hinder the development of discipline among female students through the culture of seniority at the Darul Iman Modern Islamic Boarding School in Kutacane, Southeast Aceh. This study employed a qualitative approach and descriptive method, involving five informants consisting of two junior female students, two senior female students and one female instructor. The data were collected through observation, in-depth interviews, and documentation, and were then analyzed using the Miles and Huberman model. The results of the study indicate that the culture of seniority plays a role in fostering discipline in the areas of safety, worship, instruction, language, and hygiene through habit formation, guidance, and setting a good example. The barriers identified include low self-awareness, peer group influence, inconsistent adherence to the seniority culture, boredom with the pesantren routine, and limited supervision by administrators and female teachers. This study concludes that the seniority culture is effective in instilling a disciplined character when applied consistently with the support of all elements of the pesantren.

Keywords: seniority culture, discipline, female students, modern Islamic boarding School

INTRODUCTION

Pesantren education places discipline as the primary foundation for shaping students' character so that they develop a sense of responsibility, obedience, and self-control in their daily lives (Nurul Romdoni & Malihah, 2020). Discipline is not merely understood as compliance with rules and regulations, but also as a process of internalizing values that occurs continuously through habit formation. In line with this, Thomas Lickona (2013) explains that discipline is part of character education aimed at fostering self-discipline through the processes of modeling, habit formation, and consistent reinforcement of values, so that students are able to follow rules not merely because of supervision or punishment, but based on moral awareness. The 24-hour daily life of boarding school students ensures that every activity is under supervision and guidance (Hadisi et al., 2021). This situation positions Islamic boarding schools strategically in producing a generation of students who are morally upright, independent, and of high integrity through a consistent culture of discipline.

Modern Islamic boarding schools have developed a mentoring system that integrates formal education, religious education, and character building through various supervision mechanisms (Amirudin et al., 2025). The culture of seniority serves as one of the mentoring tools, as senior female students play a role in both guiding and overseeing compliance with the school's rules. The presence of seniors allows the mentoring process to take place more intensively, given that interactions among students occur almost throughout the day (Kamilia et al., 2024). It is hoped that these mechanisms will foster continuous compliance with rules regarding safety, worship, instruction, language, and cleanliness, thereby creating a conducive educational environment.

Darul Iman Modern Islamic Boarding School is an Islamic educational institution located at Jalan Kelapa Gading-Lawe Sumur No. 10, Terutung Megara Baru Village, Lawe Sumur Subdistrict, Southeast Aceh Regency, Aceh Province. The boarding school operates under the auspices of the Darul Iman Educational Foundation and offers formal education integrated with the boarding school system. The educational model combines the national curriculum, Islamic religious education, and character development through a 24-hour boarding school environment, ensuring that all students' activities take place within a structured educational setting.

The educational program at the Darul Iman Modern Islamic Boarding School is not only focused on the acquisition of knowledge but also emphasizes the development of moral character, independence, and discipline as the core traits of the students. The learning process is carried out through formal classroom activities, the study of Islamic sciences, the practice of congregational worship, the use of foreign languages in communication, and various scheduled developmental activities. This educational system transforms the boarding school into an environment that supports character development through a continuous process of habit formation.

The implementation of character development within the pesantren is supported by a culture of seniority that positions senior female students as both mentors and supervisors for junior female students. Senior female students are entrusted with the responsibility of ensuring compliance with rules and regulations, assisting with daily activities, setting a good example, and helping the female instructors maintain order in the dormitory. This mechanism aims to foster a sense of responsibility, care, and compliance with rules so that the process of instilling discipline

takes place through intensive interaction in daily life (Profile of the Darul Iman Kutacane Modern Islamic Boarding School, 2026).

The culture of seniority does not necessarily carry negative connotations when applied as a mentoring process that emphasizes exemplary behavior, responsibility, and educational supervision (Homsiyah et al., 2026). According to Bandura (2019), individuals tend to learn behavior through observing figures who are considered to have authority or serve as role models. Senior female students serve as role models in upholding rules and regulations, providing guidance, and reminding junior female students when violations occur (Bukhori, 2025). This role demonstrates that the culture of seniority has the potential to be an effective means of fostering discipline when implemented appropriately.

Based on the results of a preliminary study conducted by the researcher at the Darul Iman Modern Islamic Boarding School in Kutacane, Southeast Aceh, it was found that the implementation of the seniority culture has not yet fully produced the expected level of discipline. A number of junior female students were still found not participating in congregational prayers, skipping prayers, making noise when teachers were not in the classroom, talking during mealtimes, failing to maintain environmental cleanliness, and violating the boarding school's established language usage rules. These phenomena reveal a gap between the educational objectives and the female students' actual behavior. This situation calls for an in-depth study of the dynamics of the seniority culture in shaping the discipline of female students.

The urgency of this study lies in the need to understand the effectiveness of the seniority culture as a character-building strategy within the modern Islamic boarding school environment. This understanding is crucial because the success of a disciplinary system is not only determined by the existence of rules but is also influenced by the patterns of interaction among senior female students, junior female students, and female instructors throughout the educational process. The research findings are expected to yield both conceptual and practical solutions, such as strengthening the mentoring function, improving the quality of senior guidance, and refining supervision mechanisms so that a culture of discipline can develop more optimally and sustainably.

Previous research indicates that the development of student discipline has been extensively studied from various perspectives. Fauzi & Mokhtar (2024) explain that boarding school culture plays a role in shaping a disciplined character through habit formation, supervision, and a system of rewards and punishments. Naufal (2023) found that boarding school culture and the exemplary behavior of senior students support student discipline. Adila et al. (2022) demonstrated that the ta'zir method is effective in improving female students' discipline. This study differs in that it focuses its analysis on the dynamics of the seniority culture in shaping the discipline of junior female students across five disciplinary areas: safety discipline, worship discipline, academic discipline, language discipline, and hygiene discipline at the Darul Iman Modern Islamic Boarding School in Kutacane, Southeast Aceh.

This study aims to describe the culture of seniority in shaping discipline among female students at the Darul Iman Modern Islamic Boarding School in Kutacane, Southeast Aceh, and to analyze the factors that hinder the development of discipline among female students through the culture of seniority at the Darul Iman Modern Islamic Boarding School in Kutacane, Southeast Aceh. This study employs a qualitative approach and descriptive methods to gain an

in-depth understanding of the informants' experiences during the mentoring process. This research is expected to contribute to the advancement of Islamic guidance and counseling, particularly in the area of senior-to-junior mentoring for character development, while also providing practical recommendations for boarding school administrators on how to optimize the role of senior female students as partners in fostering discipline in an educational, humane, and sustainable manner.

RESEARCH METHODS

This study employs a qualitative approach using descriptive research methods to gain an in-depth understanding of the dynamics of the seniority culture in shaping discipline among female students at the Darul Iman Modern Islamic Boarding School in Kutacane, Southeast Aceh. This approach was chosen because it is capable of uncovering social phenomena based on the experiences, perceptions, and interactions of the informants during the guidance process. The research informants consisted of five individuals: two junior female students, two senior female students, and one female instructor, all selected purposively based on their involvement in the implementation of the seniority culture and discipline training within the boarding school environment. Data collection was conducted through observation, in-depth interviews, and documentation to obtain comprehensive information regarding the implementation of the seniority culture and student discipline. Data validity was strengthened using source triangulation and methodological triangulation techniques, ensuring that the information obtained possesses an adequate level of credibility. Data analysis followed the Miles and Huberman model, which involves data reduction, data presentation, and the continuous drawing of conclusions from the data collection process until valid and accountable research findings were obtained (Creswell & Poth, 2020; Miles et al., 2019; Moleong, 2021; Sugiyono, 2022).

RESULTS AND DISCUSSION

1. The Culture of Seniority in Fostering Discipline Among Female Students at the Darul Iman Modern Islamic Boarding School in Kutacane, Southeast Aceh

Based on interviews with several informants, the following findings were obtained:

Table 1. Research Participants

No	Participant	Participant Status	Age	Length of Stay at the Boarding School
1.	AAJ	Junior Female Student	14 years	3 years
2.	NF	Junior Female Student	14 years	3 years
3.	SM	Junior Female Student	17 years	6 years
4.	UM	Junior Female Student	17 years	6 years
5.	Ustazah SW	Female Dormitory Supervisor	29 years	10 years

a. Security Discipline

Security discipline is one aspect of discipline enforced among all female students to create an orderly, safe, and conducive environment at the Islamic boarding school. Its enforcement includes adherence to the activity schedule, rules regarding entering and leaving the dormitory, punctuality at roll call, and compliance with the boarding school's rules and

regulations. An overview of the implementation of security discipline was obtained based on interviews with five research informants

An interview with AAJ, a junior student, revealed that senior students routinely remind junior students to follow safety rules. She said:

“Every day, the senior students always remind us not to be late for activities, not to leave the dorm without permission, and to head straight to the activity location when the bell rings. If anyone breaks the rules, they’re usually called in right away and given advice.”

An interview with NR, a junior student, revealed that the presence of senior students helps improve compliance with safety rules. She said:

“When the bell rings, the senior students usually go around right away to remind us to head to the activity location immediately. We’re also reminded to stay within the boarding school grounds and to ask for permission if we need to leave the dormitory.”

An interview with SM, a senior female student, showed that supervising junior female students is part of the responsibilities assigned by the boarding school administration. She explained:

“We’re assigned a schedule to supervise our younger classmates, especially during activity transitions. If we see anyone still in their room or walking around casually when the bell rings, we immediately remind them to follow the scheduled activities right away.”

An interview with UM, a senior female student, revealed that guidance is prioritized over punishment. She stated:

“We try to remind them first in a kind manner. If someone still repeats the violation, only then do we report it to the administrators or female teachers so that further guidance can be provided in accordance with the boarding school’s rules.”

An interview with Ustazah SW, a guidance teacher, revealed that the involvement of senior female students is intended to support the implementation of disciplinary guidance within the boarding school. She explained:

“We involve senior female students in supervision because they are closer to the younger students. Supervision is carried out so that all female students become accustomed to obeying safety rules and understand the importance of maintaining order while on the boarding school premises.”

Based on the interview findings, it is evident that a culture of seniority has become an integral part of security discipline training at the Darul Iman Modern Islamic Boarding School in Kutacane. Senior female students play a role in supervising, reminding, and guiding junior female students to comply with the rules through a persuasive approach involving advice and mentoring before further discipline is enforced by the administration or the supervising female teacher.

Research findings indicate that the culture of seniority serves as a mentoring mechanism that supports the establishment of safety discipline through ongoing supervision. The presence of senior female students not only assists administrators in monitoring compliance with rules and regulations but also fosters a culture of discipline through mentorship and setting a good example in daily activities. An approach that prioritizes guidance over punishment indicates that mentoring is focused more on character development than merely on enforcing rules.

The results of this study are consistent with the research by Mursalin and Syarifah (2023), which explains that the culture of seniority in Islamic boarding schools can serve as a means of fostering disciplined character if implemented through role modeling, mentoring, and

educational supervision. That study found that the involvement of senior students can enhance the effectiveness of character development because they have closer relationships with junior students. These findings align with the situation at the Darul Iman Modern Islamic Boarding School in Kutacane, where senior female students serve as partners to the administration and female instructors in guiding junior female students to become accustomed to adhering to safety regulations as part of the boarding school's culture.

b. Religious Discipline

Religious discipline is one of the key aspects of character development for female students at the Darul Iman Modern Islamic Boarding School. This is implemented through the requirement to participate in congregational prayers, recite the Qur'an, and engage in various religious activities according to a set schedule. The enforcement of religious discipline involves female instructors and senior female students who serve as mentors, reminding and supervising junior female students.

An interview with AAJ, a junior student, revealed that senior students consistently remind their juniors to participate in all congregational worship activities. She explained:

"When it's time for prayer, the senior students immediately go around to the rooms to wake us up and lead us to the prayer room. If anyone is still in their room, they're usually called again so they can join the congregational prayer right away."

An interview with NF, a junior student, revealed that senior students not only remind the juniors but also ensure that all students participate in worship activities according to the schedule. She said:

"After the call to prayer, the senior students immediately lead us to the prayer room. If anyone is late or still in their room, they remind them to join their friends who are already praying in congregation."

An interview with SM, a senior female student, revealed that overseeing the performance of religious rituals is one of their daily responsibilities. She explained:

"We always check the attendance of our younger classmates during congregational prayers. If anyone is absent without a clear reason, we note their name and offer guidance first so they don't repeat the same mistake."

An interview with UM, a senior female student, revealed that guidance is provided through a persuasive approach. She explained:

"We prioritize reminding and helping our younger classmates understand the importance of congregational prayer. Only if they continue to violate the rules do we report them to the administrators or female teachers."

An interview with Ustazah SW, a supervising teacher, revealed that discipline in worship is a top priority in shaping the character of the female students. She explained:

"Worship activities are an obligation that all female students must follow. We involve the seniors in supervision because they can interact more easily with the younger students, allowing the guidance process to take place every day."

Based on the interview results, it was found that a culture of seniority is enforced to support religious discipline through supervision, mentoring, and guidance provided to junior female students. Senior female students play a role in ensuring that all juniors participate in congregational prayers and religious activities according to the schedule. However, there are still some female students who are late or fail to attend congregational prayers without a clear reason, so guidance and supervision must continue to be carried out on an ongoing basis.

The research findings indicate that the seniority culture contributes to fostering religious discipline through continuous habit-forming practices within the boarding school environment. The involvement of senior female students as mentors ensures that religious practices are not only supervised by female teachers but also guided through closer relationships with junior female students. This pattern encourages the formation of habits of participating in congregational prayers and religious activities as part of daily routines. Nevertheless, the fact that some female students are still late or fail to attend congregational prayers indicates that the process of internalizing the value of religious discipline still requires consistent guidance.

The results of this study are consistent with the research by Rizki Ananda and Fitriani (2022), which states that fostering discipline in religious practice at Islamic boarding schools is more effective when supported by the involvement of senior students in supervising, reminding, and setting a good example for junior students. The study explains that close relationships between seniors and juniors facilitate the process of developing religious practices, making it easier to internalize the values of discipline. These findings align with the situation at the Darul Iman Modern Islamic Boarding School in Kutacane, where the culture of seniority is utilized as a means of fostering female students' sustained adherence to religious practices.

c. Instructional Discipline

Classroom discipline pertains to the female students' adherence to the entire learning process at the Darul Iman Modern Islamic Boarding School. This discipline includes arriving on time for class, being prepared for lessons, following classroom rules, and showing respect for teachers throughout the teaching and learning process. Its implementation is supported by the involvement of senior female students in maintaining classroom order, especially when the teacher is not yet present.

An interview with AAJ, a junior student, revealed that senior students always remind the juniors to maintain order during learning activities. She said:

"The senior students always remind us to enter the classroom on time, bring our school supplies, and not make a commotion. If the teacher hasn't arrived yet, we're still asked to sit quietly while waiting for the teacher to enter the classroom."

An interview with NF, a junior female student, revealed that the presence of senior female students helps create a more orderly learning environment. She said:

"If the teacher hasn't entered the classroom yet, the senior students usually come to remind us to keep studying or reading our books. Sometimes there are still classmates who are chatting or joking around, but they're immediately reprimanded so we can get back on track."

An interview with SM, a senior student, revealed that monitoring study discipline is part of the responsibilities assigned by the boarding school administration. She explained:

"We usually walk around to check on the classrooms during class changes. If any younger students are making noise or leaving the classroom without permission, we immediately reprimand them and ask them to return to class."

An interview with UM, a senior female student, revealed that guidance prioritizes providing instructions before disciplinary action is taken. She explained:

"We try to keep the classroom atmosphere calm. If anyone starts making noise, we remind them first. If they continue to repeat the offense, we report it to the administrators for follow-up in accordance with the rules."

An interview with Ustazah SW, a supervising teacher, revealed that the involvement of senior female students is very helpful in creating a conducive learning environment. She stated:

"Senior female students help maintain a conducive learning environment. Their presence is quite helpful when the teacher is not yet in the classroom, ensuring that junior female students remain focused on maintaining order and making good use of their time."

Based on the interview results, it was found that a culture of seniority has been implemented to support teaching discipline at the Darul Iman Modern Islamic Boarding School in Kutacane. Senior female students play a role in reminding, supervising, and maintaining order among junior female students during the learning process. However, some female students were still found talking, joking, or making noise when the teacher had not yet entered the classroom, so guidance and supervision need to be carried out consistently.

These findings align with the research by Nurlaila and Hamzah (2023), which explains that the involvement of senior students in maintaining classroom order has a positive impact on creating a conducive learning environment at the Islamic boarding school. That study showed that the role of senior students as mentors helps teachers manage the classroom while also accustoming students to adhere to learning regulations. These findings align with the situation at the Darul Iman Modern Islamic Boarding School in Kutacane, where the culture of seniority is utilized as part of a mentoring system to foster academic discipline through supervision, setting a good example, and instilling habits during daily learning activities.

d. Language Discipline

Language discipline is one of the distinctive features of the character development system at Darul Iman Modern Islamic Boarding School, aimed at cultivating the habitual use of the boarding school's official languages in the daily lives of *santrivati*. Its implementation is carried out through the scheduled use of Arabic and English in both instructional activities and everyday communication within the dormitory environment. Senior student play an important role in supervising and reminding junior student to consistently comply with the language policy.

The interview with AAJ, a junior student, revealed that senior student routinely reminded junior students to use the boarding school's official languages. She stated:

"On Arabic or English language days, the senior students always remind us not to use Indonesian or our local languages. If we forget, they usually correct us immediately and ask us to repeat what we said using the appropriate language."

The interview with NF, a junior student, indicated that senior student also helped establish language habits through daily mentoring. She explained:

"Whenever we use the wrong language, the senior students immediately correct us and teach us the appropriate vocabulary. Over time, we become accustomed to using the language required according to the schedule."

The interview with SM, a senior student, demonstrated that monitoring language use constitutes one of the responsibilities involved in guiding junior student. She stated:

"We supervise language use both in the dormitory and throughout the boarding school environment. If a junior student speaks in a language that does not correspond to the scheduled language, we immediately remind her and provide the correct vocabulary so that she becomes accustomed to using it."

Furthermore, the interview with UM, a senior student, showed that guidance is implemented through an educational approach to supervision. She explained:

"We do not simply correct them; we also help the younger students memorize new vocabulary so that they become more confident in using Arabic and English in their daily communication."

The interview with Ustazah SW, the supervising *ustazab*, indicated that cultivating the habitual use of the official languages is an essential component of the educational system in a modern Islamic boarding school. She stated:

"The language program is not only intended to improve the students' language proficiency but also to train them to be disciplined in complying with the established regulations. Therefore, we involve senior female student in supervising its implementation on a daily basis."

Based on the interview findings, it can be concluded that the culture of seniority supports the implementation of language discipline through supervision, habituation, and continuous guidance provided to junior female student. Senior female student actively remind and correct junior students regarding the appropriate use of the scheduled language. Nevertheless, some female student were still occasionally found using Indonesian or local languages in daily communication, indicating that continuous habituation and supervision remain necessary.

The findings indicate that the culture of seniority plays a significant role in fostering language discipline through a consistent process of habituation embedded in everyday life within the boarding school. Senior student not only perform supervisory functions but also serve as mentors by providing exemplary language use, correcting mistakes, and assisting junior student in developing their language proficiency. This approach demonstrates that language discipline is directed not merely toward compliance with institutional regulations but also toward cultivating the habitual use of the boarding school's official languages in daily communication. Nevertheless, the continued use of Indonesian or local languages by some students suggests that the internalization of the boarding school's language culture still requires sustained guidance before it becomes an integral part of the students daily behavior.

These findings are consistent with the study conducted by Rahmawati and Syamsuddin (2022), which reported that the success of language programs in Islamic boarding schools is strongly influenced by continuous habituation, exemplary conduct, and supervision provided by senior students. The study further explained that the close relationship between senior and junior students facilitates the language-learning process, thereby increasing students' motivation to use Arabic and English in their daily communication. These findings correspond to the conditions observed at Darul Iman Modern Islamic Boarding School, Kutacane, where the culture of seniority forms an integral part of the character development system by fostering language discipline through continuous supervision, correction, and mentoring.

e. Cleanliness Discipline

Cleanliness discipline is one of the character development aspects at Darul Iman Modern Islamic Boarding School, aimed at creating a clean, healthy, and comfortable learning environment. Its implementation is reflected in daily cleaning duties, communal cleaning activities, dormitory room organization, and the obligation to maintain the cleanliness of classrooms, dormitories, bathrooms, and the boarding school environment. Senior *santriwati* are entrusted with the responsibility of supervising and guiding junior student in carrying out these activities.

The interview with AAJ, a junior student, revealed that senior student consistently reminded junior students to fulfill their cleaning duty schedules and maintain the cleanliness of the boarding school environment. She stated:

"Every morning before the activities begin, the senior students check whether the cleaning duties have been completed. If there is still litter or the room has not been properly organized, we are asked to clean it first before participating in the next activity."

The interview with NF, a junior student indicated that senior student provided both guidance and exemplary conduct in maintaining the cleanliness of the boarding school environment. She explained:

"The senior students often remind us to dispose of rubbish in the proper bins and tidy our rooms after waking up. If someone has not completed her cleaning duties, they ask her to finish them first."

The interview with SM, a senior student, demonstrated that cleanliness supervision is conducted routinely to ensure that all student carry out their assigned responsibilities. She stated:

"We inspect the cleanliness of the dormitory rooms, the school grounds, and the classrooms according to the schedule. If a junior student fails to perform her cleaning duties or does not fulfill her responsibilities properly, we remind her and ask her to complete the assigned task."

Furthermore, the interview with UM, a senior student, showed that character development is primarily directed toward habituation and leading by example. She explained:

"We try to set an example by maintaining cleanliness ourselves first. If there are junior students who show little concern for cleanliness, we remind them and invite them to clean the environment together."

The interview with Ustazah SW, the supervising *ustazah*, indicated that fostering cleanliness discipline is an integral part of character education in the Islamic boarding school. She stated:

*"Maintaining cleanliness is everyone's responsibility. We involve senior *santrivati* in supervising the cleaning duty schedule because they have a closer relationship with the junior students and can directly demonstrate the importance of maintaining a clean boarding school environment."*

Based on the interview findings, it can be concluded that the culture of seniority supports the implementation of cleanliness discipline through supervision, mentoring, and habituation provided to junior student. Senior student play an active role in ensuring that cleaning duty schedules are carried out while guiding junior students to develop a sense of responsibility for maintaining environmental cleanliness. Nevertheless, some *santrivati* were still found to be inconsistent in carrying out their cleaning duties, postponing room cleaning, or disposing of rubbish improperly, indicating that continuous character development remains necessary.

These findings are consistent with the study conducted by Fauziah and Mulyadi (2023), which reported that the development of cleanliness discipline in Islamic boarding schools becomes more effective when supported by the exemplary conduct and mentoring provided by senior students. The study demonstrated that the involvement of senior students in supervising cleaning duties, modeling hygienic behavior, and guiding junior students fosters a stronger sense of responsibility toward environmental cleanliness. These findings correspond to the conditions observed at Darul Iman Modern Islamic Boarding School, Kutacane, where the culture of seniority serves as one of the character development strategies for cultivating cleanliness

discipline through continuous supervision, habituation, and exemplary conduct in everyday boarding school life.

The interviews with the five informants revealed that the culture of seniority has become an integral part of the disciplinary development system for female student at Darul Iman Modern Islamic Boarding School. Its implementation is carried out through mentoring, supervision, guidance, and habituation provided by senior student to junior student across various boarding school activities. Nevertheless, the level of compliance with each aspect of discipline varies, as several forms of violations of the established regulations are still observed.



Table 2. Synthesis of the Findings on Female Students' Disciplinary Practices

Disciplinary Aspect	Summary of Interview Findings
Security Discipline	Senior female students supervised compliance with boarding school regulations by reminding junior students of daily schedules, monitoring entry to and exit from the dormitory, and providing corrective reminders when necessary. Most students complied with the regulations; however, cases of tardiness in attending scheduled activities were still observed.
Security Discipline	Senior female students supervised participation in congregational prayers and other religious activities. Most students regularly participated in these activities, although some were still late or absent from congregational prayers without valid reasons.
Religious Discipline	Senior female students helped maintain classroom order, particularly when teachers had not yet arrived. Nevertheless, some disciplinary violations were still observed, including chatting, joking, and creating disturbances that disrupted the learning environment.
Instructional Discipline	Compliance with the boarding school's official language policy was reinforced through continuous supervision, habituation, and corrective feedback provided by senior students. Despite these efforts, some students occasionally continued to communicate in Indonesian or their local languages during daily interactions.
Language Discipline	Senior female students supervised the implementation of daily cleaning duties and environmental cleanliness. Although most students fulfilled their cleaning responsibilities, some remained inconsistent in completing their assigned duties and maintaining the cleanliness of the boarding school environment.

The findings indicate that the culture of seniority contributes to the development of female students discipline in the areas of security, religious observance, instruction, language, and cleanliness through continuous supervision, mentoring, exemplary conduct, habituation, and guidance. The involvement of senior student strengthens the character development efforts undertaken by the boarding school administrators and student, enabling the cultivation of disciplined character to take place through everyday activities within the Islamic boarding school environment. Nevertheless, the findings also reveal that various forms of disciplinary violations persist across all aspects of discipline. Therefore, consistent and sustainable character development, supported by the entire boarding school community, remains essential to ensure that disciplinary awareness develops as an intrinsic value within each female student, rather than merely as a response to external supervision.

2. Factors Hindering the Development of Discipline Among Female Boarding School Students Through the Seniority Culture at the Darul Iman Modern Islamic Boarding School in Kutacane, Southeast Aceh

The implementation of the seniority culture at the Darul Iman Modern Islamic Boarding School has essentially contributed to the development of discipline among female boarding school students in various aspects of boarding school life. The research findings also indicate that this disciplinary process has not yet been fully optimized, as various violations committed by some junior female students continue to occur. This situation suggests the presence of several factors that influence the effectiveness of discipline-building. Based on interviews with informants, this study identifies five main factors that hinder the development of discipline among female students during their time at the boarding school.

a. Low Self-Awareness among Junior Female Students

Low self-awareness constitutes one of the factors hindering the development of discipline among female student at Darul Iman Modern Islamic Boarding School. Self-awareness

refers to the willingness of female student to comply with the boarding school's regulations without having to be constantly reminded by senior student or the supervising *ustazah*. The interview findings indicate that some junior student still comply with the rules primarily because of supervision rather than personal awareness.

The interview with AAJ, a junior student, revealed that some students still lack awareness of the importance of independently complying with the boarding school's regulations. She stated:

"Some of my friends only follow the rules after being reminded by the senior students. If no one reminds them, some arrive late at the prayer hall, do not enter the classroom promptly, or postpone their cleaning duties because they feel there is still plenty of time."

The interview with NF, a junior student, indicated that compliance with the regulations still tends to depend on supervision by senior student. She explained:

"When the senior students are supervising us, we usually follow the rules immediately. However, some of our friends become more relaxed when they feel that no one is watching them, so they still need frequent reminders."

The interview with SM, a senior student, demonstrated that some junior student still require continuous guidance in carrying out their daily activities. She stated:

"Actually, some of the younger students already know the existing rules, but some of them continue to repeat the same violations. We often have to remind them of the same things every day because they are not yet accustomed to following the rules on their own initiative."

Furthermore, the interview with UM, a senior student, showed that developing self-awareness requires a continuous process of habituation. She explained:

"We continuously provide advice and remind the younger students to obey the rules not because they are afraid of being reprimanded, but because they understand that discipline is their responsibility as female student"

The interview with Ustazah SW, the supervising *ustazah*, indicated that developing self-awareness requires time because each female student comes from a different background. She stated:

"Junior student come from diverse backgrounds, so their levels of discipline also vary. Some adapt quickly to the boarding school's regulations, while others require a longer period of guidance before developing the awareness to comply with the rules without having to be constantly supervised."

Based on the interview findings, it can be concluded that low self-awareness remains one of the major obstacles to developing discipline among female student at Darul Iman Modern Islamic Boarding School. Some junior student still comply with the regulations only when they are under the supervision of senior student or the supervising *ustazah*. This condition indicates that fostering discipline requires a continuous process of habituation so that compliance develops from personal awareness rather than merely as a response to external supervision.

The findings indicate that low self-awareness is a factor affecting the effectiveness of disciplinary development through the culture of seniority. Although the systems of supervision and mentoring have been implemented effectively, some junior student still demonstrate situational compliance by obeying the regulations only when they are under the supervision of senior student or the supervising *ustazah*. This condition suggests that the internalization of disciplinary values has not yet been fully achieved, and therefore compliance has not developed into a personal sense of responsibility. Consequently, the culture of seniority is expected not only to encourage compliance with institutional regulations but also to cultivate intrinsic awareness so

that female student adhere to the boarding school's rules based on understanding and personal responsibility as part of their character development.

These findings are consistent with the study conducted by Mursalin and Syarifah (2023), which reported that the success of disciplinary development in Islamic boarding schools is determined not only by the existence of regulations and supervision but also by the growth of students' self-awareness in complying with institutional rules. The study further demonstrated that consistent habituation, exemplary conduct, and mentoring can facilitate a transformation from externally motivated compliance to discipline rooted in personal awareness. These findings correspond to the conditions observed at Darul Iman Modern Islamic Boarding School, Kutacane, where the culture of seniority has contributed to fostering *santrivati*'s discipline, although continuous character development remains necessary to ensure that compliance with the boarding school's regulations evolves into a habitual practice independent of external supervision.

b. Peer Group Influence

Peer group influence is one of the factors affecting the development of discipline among female student at Darul Iman Modern Islamic Boarding School. Daily interactions within the dormitory environment create close relationships among junior student and their peers. The interview findings indicate that peers' habits and encouragement frequently influence both compliance with and violations of the boarding school's regulations.

The interview with AAJ, a junior student, revealed that peers significantly influence students' daily behavior within the boarding school environment. She stated:

"Sometimes friends invite us to chat during study time or say that there is still plenty of time before congregational prayer begins. When we are together with friends, we sometimes end up postponing activities even though we already know the existing rules."

The interview with NF, a junior student, indicated that peers' invitations often influence compliance with the boarding school's regulations. She explained:

"If our friends go directly to the prayer hall or enter the classroom, we usually follow them. However, if someone suggests delaying or chatting first, we sometimes go along with them and end up being late for the scheduled activities."

The interview with SM, a senior student, demonstrated that violations committed by junior student frequently occur in groups. She stated:

"When one student begins to violate the rules, other friends usually follow. For example, during cleaning duty or before congregational prayer, several junior students encourage one another to delay the activities, which eventually causes them to be late for the scheduled program."

Furthermore, the interview with UM, a senior student, showed that the peer environment influences the level of compliance among junior student. She explained:

"We often notice that when students have disciplined friends, they also tend to be disciplined. On the other hand, if they belong to a group that frequently violates the rules, they are more likely to engage in the same violations."

The interview with Ustazah SW, the supervising *ustazah*, indicated that the peer environment plays an important role in shaping the character of female student. She stated:

"Relationships among santriwati greatly influence their discipline. Students who associate with diligent and disciplined groups usually find it easier to comply with the regulations, whereas those who belong to less disciplined groups tend to commit violations together more frequently."

Based on the interview findings, it can be concluded that peer group influence constitutes one of the obstacles to fostering discipline among *santriwati* at Darul Iman Modern Islamic Boarding School. The close relationships among students make individual behavior highly susceptible to influence from their social circles. Violations of the boarding school's regulations are not always committed individually but are often influenced by peer encouragement and shared group habits. Therefore, disciplinary development should take into account the social dynamics that exist within the boarding school environment.

The findings indicate that peer groups exert a considerable influence on the development of discipline among *santriwati* at Darul Iman Modern Islamic Boarding School, Kutacane. The twenty-four-hour residential environment creates a high intensity of interaction among students, making individual behavior highly susceptible to peer influence. Based on the interview findings, junior student tend to adopt the habits of their peers, both in complying with and violating the boarding school's regulations. Invitations to postpone congregational prayers, engage in conversations during study time, or delay cleaning duties illustrate that individual decisions are often shaped by group dynamics. Conversely, when junior student are surrounded by disciplined peers, they are likewise encouraged to comply with the established regulations. These findings demonstrate that the success of disciplinary development is influenced not only by the culture of seniority but also by the social environment formed among the female student.

These findings are consistent with the study conducted by Rahmawati (2022), which reported that peer groups serve as socialization agents with a strong influence on the development of students' disciplinary character. Intensive interaction within peer groups encourages individuals to adjust their behavior to the norms and habits prevailing within the group. Similarly, the study by Sari and Nugroho (2023) concluded that the peer environment in residential educational institutions plays a significant role in fostering compliance with institutional regulations because students interact more frequently with their peers than with teachers or supervisors. The similarity between these previous studies and the present study lies in the finding that discipline is influenced by social relationships among students. The distinction, however, is that the present study specifically examines the influence of peer groups within the context of a seniority culture in an Islamic boarding school as part of its character development mechanism.

These findings are also consistent with Albert Bandura's Social Learning Theory, which explains that individual behavior is developed through the processes of observing, imitating, and learning from the behavior of others in the surrounding environment. In the context of the present study, junior student learn not only from the guidance provided by senior student but also through observing the behavior of their peers. When peer groups demonstrate disciplined behavior, individuals tend to imitate those behaviors. Conversely, when the group habitually violates the boarding school's regulations, such behaviors are also readily imitated by other group members. Therefore, the development of discipline through the culture of seniority is likely to be more effective when supported by a positive peer environment, enabling a culture of discipline to evolve into a shared habit in the daily life of the Islamic boarding school.

c. Inconsistent Compliance with the Culture of Seniority

Inconsistent compliance with the culture of seniority is one of the factors affecting the development of discipline among *santrivati* at Darul Iman Modern Islamic Boarding School. Although the culture of seniority has been implemented as an integral part of the boarding school's character development system, not all junior student demonstrate the same level of compliance with the guidance provided by senior student. The interview findings indicate that some students comply with the rules only when they are under supervision.

The interview with AAJ, a junior student, revealed that some students remain inconsistent in complying with the guidance provided by senior student. She stated:

"Some of my friends immediately follow the instructions given by the senior students, but others obey only when they are being supervised. Once the senior students leave, some of them start chatting again, postpone activities, or fail to carry out what they were reminded to do."

The interview with NF, a junior student, indicated that compliance with the guidance of senior students sometimes depends on the situation and the presence of supervision. She explained:

"When the senior students are nearby, everyone usually follows the rules. However, once the supervision decreases, some of our friends begin violating the rules again by chatting or delaying their activities."

The interview with SM, a senior student, demonstrated that junior students do not always respond to guidance in the same manner. She stated:

"Some of the younger students are easy to guide and immediately correct their mistakes. However, others have to be reminded repeatedly because they do not yet regard reminders from senior students as something that should be obeyed immediately."

Furthermore, the interview with UM, a senior student showed that the success of the character development process largely depends on the willingness of junior student to accept guidance. She explained:

"We always try to provide guidance in a positive way, but the outcomes vary. Some students change immediately after being reminded, while others continue to repeat the same violations."

The interview with Ustazah SW, the supervising *ustazah*, indicated that compliance with the culture of seniority requires the support of all *santrivati*. She stated:

*"The culture of seniority is built upon mutual respect and mutual reminders. If junior *santrivati* have not yet developed the awareness to respect the guidance of senior students, the character development process becomes less effective, and the goal of fostering discipline is more difficult to achieve."*

Based on the interview findings, it can be concluded that inconsistent compliance with the culture of seniority remains one of the obstacles to fostering discipline among *santrivati*. Differences in the responses of junior student to guidance and supervision result in uneven character development outcomes. This condition indicates that the effectiveness of the culture of seniority depends not only on the role of senior student but also on the willingness of junior *santrivati* to consistently accept and implement the guidance they receive.

The findings indicate that inconsistent compliance with the culture of seniority constitutes one of the factors hindering the development of discipline among *santrivati* at Darul Iman Modern Islamic Boarding School, Kutacane. While some junior student consistently comply with the guidance provided by senior student, others follow the rules only when they are under supervision. Once supervision decreases, some students resume chatting, delaying

activities, or repeating the same disciplinary violations. This condition suggests that the values of discipline have not yet been fully internalized as personal awareness, and consequently, the effectiveness of the culture of seniority in fostering discipline has not been fully realized among all *santrivati*.

These findings are consistent with the study conducted by Pratiwi (2021), which concluded that the success of disciplinary development is strongly influenced by students' consistency in complying with established regulations. Likewise, the study by Hidayat and Suryani (2023) demonstrated that mentoring systems achieve optimal outcomes when students are committed to accepting guidance and implementing it consistently over time. The similarity between these previous studies and the present research lies in the finding that the effectiveness of character development depends not only on the quality of supervision but also on individuals' consistency in complying with institutional regulations. The distinction, however, is that the present study specifically examines inconsistent compliance within the seniority culture implemented in the Islamic boarding school environment.

These findings are also consistent with Albert Bandura's Social Learning Theory, which explains that behavior is shaped through the continuous processes of observation, imitation, and reinforcement. In the context of the present study, junior *santrivati* acquire disciplinary values through the guidance, exemplary conduct, and supervision provided by senior *santrivati*. However, if such guidance is followed only in the presence of supervision and is not internalized as a personal habit, the resulting behavioral changes remain temporary. Therefore, the success of the culture of seniority in fostering discipline depends not only on the consistency of senior *santrivati* in providing guidance but also on the willingness of junior *santrivati* to accept, internalize, and consistently apply disciplinary values in their daily lives at Darul Iman Modern Islamic Boarding School, Kutacane.

d. Boredom with the Boarding School Routine and Regulations

Boredom with the boarding school's routine and regulations is one of the factors influencing the discipline of *santrivati* at Darul Iman Modern Islamic Boarding School. Life in the boarding school follows a dense and highly structured schedule, encompassing religious activities, instructional sessions, language development programs, and cleanliness-related duties. The interview findings indicate that the repetitive nature of these daily routines causes some junior *santrivati* to experience boredom, which subsequently affects their motivation to comply with the boarding school's regulations.

The interview with AAJ, a junior student revealed that feelings of boredom occasionally arise from participating in the same activities every day. She stated:

"Sometimes we feel tired because the activities from morning until night are almost the same every day. When we start feeling bored, some of our friends become less enthusiastic about participating in the activities, arrive late, or want to rest longer in their rooms."

The interview with NF, a junior student, indicated that the demanding daily routine sometimes affects students' motivation to participate in boarding school activities. She explained:

"When there are many activities, some of our friends become bored and want to take a rest. As a result, some of them arrive late for activities or show less enthusiasm when carrying out the scheduled programs."

The interview with SM, a senior student, demonstrated that boredom is one of the factors contributing to continued violations of the boarding school's regulations. She stated:

"Some of the younger students often say that they are tired of the busy schedule. When they begin to feel bored, they become more difficult to guide, less enthusiastic about participating in activities, and sometimes even look for excuses not to take part in certain boarding school programs."

Furthermore, the interview with UM, a senior student, showed that the motivation of junior *santrivati* needs to be continuously maintained so that they do not easily become bored. She explained:

"We often encourage the younger students to continue participating in all activities properly. When they begin to look bored, we encourage them to remind one another so that they remain disciplined."

The interview with Ustazah SW, the supervising *ustazah*, indicated that boredom is a natural condition experienced by *santrivati* during their boarding school life. She stated:

"The students live in the boarding school for a considerable period of time, so feelings of boredom are natural. Therefore, we strive to provide motivation, guidance, and various activities that can restore their enthusiasm so that they continue to carry out all boarding school activities in a disciplined manner."

Based on the interview findings, it can be concluded that boredom with the boarding school's routine and regulations constitutes one of the obstacles to fostering discipline among *santrivati*. Feelings of boredom resulting from repetitive daily activities affect the motivation of some junior student to comply with schedules and institutional regulations. This condition contributes to delayed participation in activities, declining enthusiasm, and a tendency to postpone scheduled responsibilities.

The findings indicate that boredom is an internal factor that may reduce *santrivati*'s motivation to participate in the boarding school's activities in a disciplined manner. The intensive schedule, repeated consistently every day, causes some *santrivati* to experience psychological fatigue, resulting in decreased enthusiasm for participating in activities according to the established regulations. Under these circumstances, the culture of seniority functions as a mentoring mechanism by providing motivation, encouragement, and exemplary conduct to help junior student remain consistent in carrying out boarding school activities. This role extends beyond supervision by also providing emotional support, enabling *santrivati* to adapt more effectively to the routine of boarding school life.

These findings are consistent with the study conducted by Rizki Ananda (2023), which reported that the intensive routines of Islamic boarding schools may lead to feelings of boredom among students, particularly newly enrolled students who are still in the process of adjustment. The study explained that boredom frequently results in decreased motivation to participate in activities, increased tardiness, and a growing tendency to avoid scheduled responsibilities. Therefore, persuasive character development through continuous motivation and mentoring is necessary to help students maintain their discipline.

These findings are also consistent with the study conducted by Nurhayati (2022), which demonstrated that fostering discipline in Islamic boarding schools cannot rely solely on the enforcement of strict regulations but must also be complemented by a developmental approach that considers students' psychological well-being. Support from boarding school administrators, *ustazah*, and senior students constitutes an essential factor in maintaining students' motivation, thereby preventing boredom resulting from routine activities from developing into undisciplined behavior. Accordingly, the findings of the present study reinforce the conclusion that the culture of seniority at Darul Iman Modern Islamic Boarding School functions not only as a supervisory

instrument but also as a character development mechanism that assists junior *santrivati* in overcoming boredom and maintaining discipline throughout all boarding school activities.



e. Limited Supervision by Boarding School Administrators and *Ustazah*

Limited supervision by the boarding school administrators and *ustazah* is one of the factors influencing the development of discipline among *santrivati* at Darul Iman Modern Islamic Boarding School. Although the character development system involves senior *santrivati* as mentors, it is not possible to supervise all student activities comprehensively at all times. The interview findings indicate that the intensive daily schedule and the large number of *santrivati* present significant challenges to effective supervision.

The interview with AAJ, a junior student revealed that there are occasions when direct supervision is unavailable, resulting in some students becoming less disciplined. She stated:

"When there is no ustazah or senior student around us, some of our friends still chat during study time, arrive late for activities, or postpone their cleaning duties because they feel that no one is there to remind them."

The interview with NF, a junior student, indicated that reduced supervision is sometimes taken advantage of by some students to disregard the boarding school's regulations. She explained:

"When no one is supervising us, some of our friends become more relaxed or postpone participating in activities. Usually, after being reminded by the senior students or the ustazah, they begin following the rules again."

The interview with SM, a senior student, demonstrated that supervision cannot simultaneously cover all activities. She stated:

"There are many santrivati, while the number of senior students assigned to supervision is limited. Sometimes we have to supervise several locations at once, so there are still activities that cannot be monitored simultaneously, especially during transitions between scheduled activities."

Furthermore, the interview with UM, a senior student showed that the limited number of supervisors presents a challenge to the character development process. She explained:

"We try to supervise as effectively as possible, but it is impossible to monitor every activity at the same time. Therefore, we hope that the younger students remain disciplined even when they are not under direct supervision."

The interview with Ustazah SW, the supervising *ustazah*, indicated that limited human resources constitute one of the primary challenges in implementing disciplinary development. She stated:

"We continuously strive to provide the best possible supervision, but it is impossible to monitor every activity directly at all times. Therefore, we involve senior santrivati to assist with supervision while also cultivating disciplined habits among the younger students so that they are able to comply with the regulations even in the absence of direct supervision."

Based on the interview findings, it can be concluded that limited supervision by the boarding school administrators and *ustazah* remains one of the obstacles to fostering discipline among *santrivati* at Darul Iman Modern Islamic Boarding School. The imbalance between the limited number of supervisors and the large number of students and daily activities prevents supervision from being conducted optimally. This condition creates opportunities for some junior student to disregard the boarding school's regulations when they are not under direct supervision, indicating the need for the support of all members of the boarding school community in cultivating a sustainable culture of discipline.

The findings indicate that limited supervision is an external factor affecting the effectiveness of disciplinary development among *santrivati*. The number of boarding school administrators and *ustazab* is not proportional to the large student population and the demanding schedule of daily activities, making it impossible to provide direct supervision for all activities simultaneously. Consequently, some *santrivati* take advantage of the absence of supervision to disregard the boarding school's regulations. Therefore, the involvement of senior *santrivati* represents a strategic approach adopted by the boarding school to extend the reach of character development while ensuring that supervision continues throughout daily life. Senior *santrivati* function as an extension of the boarding school administrators and *ustazab* by reminding, guiding, and supervising junior *santrivati* to ensure their continued compliance with institutional regulations.

These findings are consistent with the study conducted by Siti Aminah (2022), which reported that the limited number of supervisors relative to the number of students constitutes one of the major challenges in implementing disciplinary development within Islamic boarding schools. The study demonstrated that supervisory systems become more effective when senior students are involved as mentors who assist in monitoring compliance with institutional regulations while simultaneously providing guidance to younger students. Through such mentoring, supervision no longer depends solely on the boarding school administrators or *ustaz*, but also occurs through interactions among students in their daily lives.

The findings are also consistent with the study conducted by Ahmad Fauzi (2023), which concluded that the successful development of discipline in Islamic boarding schools is influenced by the involvement of all components of the educational institution, including boarding school administrators, *ustaz*, and senior students. Collective supervision strengthens the implementation of institutional regulations and promotes the development of a sustainable culture of discipline. Accordingly, the findings of the present study demonstrate that the culture of seniority at Darul Iman Modern Islamic Boarding School serves as one of the solutions to the limitations of supervision faced by the boarding school administrators and *ustazab*, enabling the process of disciplinary development to remain effective through the collaborative efforts of the entire boarding school community.

The interviews with the five informants indicate that the development of discipline among *santrivati* at Darul Iman Modern Islamic Boarding School is influenced not only by the implementation of the culture of seniority but also by various factors originating from both the students themselves and the boarding school environment. These factors are interconnected and collectively influence the level of students' compliance with the boarding school's regulations. A summary of the findings regarding the factors hindering the development of discipline among *santrivati* is presented in Table 3.

Table 3. Synthesis of the Factors Inhibiting the Development of Female Students' Discipline

Inhibiting Factor	Research Findings
Low self-awareness among junior female students	Some junior female students comply with the boarding school's rules primarily because of external supervision rather than personal awareness. Consequently, the same disciplinary violations tend to recur.
Peer group influence	Peer behavior significantly influences students' compliance with the boarding school's regulations. Disciplinary violations frequently occur as a result of peer encouragement or shared habits within friendship groups

Inconsistent compliance with the culture of seniority	Some junior female students do not consistently follow the guidance provided by senior students, limiting the effectiveness of the disciplinary mentoring process.
Fatigue with the boarding school's routines and regulations	The repetitive nature of the daily routines leads some students to experience fatigue and boredom, reducing their motivation to participate in scheduled activities and comply with the boarding school's regulations.
Limited supervision by student administrators and ustazah	Supervision cannot be conducted comprehensively due to the limited number of supervisors relative to the large student population and the wide range of boarding school activities.

The findings of this study demonstrate that the development of discipline among *santrivati* at Darul Iman Modern Islamic Boarding School is influenced by a range of interrelated factors originating from both the students themselves and the boarding school environment. These factors include low self-awareness among junior student peer group influence, inconsistent compliance with the culture of seniority, boredom with the boarding school's routine and regulations, and limited supervision by the boarding school administrators and *ustazah*. Collectively, these five factors influence the level of students' compliance with institutional regulations. Accordingly, the effectiveness of disciplinary development is determined not only by the implementation of the culture of seniority but also by individual readiness, the support of the social environment, and the continuity of the character development system implemented within the Islamic boarding school.

CONCLUSION

Based on the findings and discussion, it can be concluded that the culture of seniority plays a significant role in fostering discipline among *santrivati* at Darul Iman Modern Islamic Boarding School, Kutacane, Southeast Aceh. This culture is manifested through the roles of senior *santrivati* as mentors, supervisors, reminders, and role models for junior *santrivati* in complying with the boarding school's regulations. This character development process contributes to the cultivation of discipline across five principal areas: security discipline, religious discipline, instructional discipline, language discipline, and cleanliness discipline. The findings also indicate that the effectiveness of the culture of seniority continues to face several challenges, including low self-awareness among junior *santrivati*, peer group influence, inconsistent compliance with the culture of seniority, boredom with the boarding school's routine and regulations, and limited supervision by the boarding school administrators and *ustazah*. These findings suggest that the development of discipline requires synergy among the culture of seniority, continuous habituation, and the support of all members of the boarding school community to ensure that the values of discipline become fully internalized as an integral part of the *santrivati*'s character.

Based on the findings of this study, it is recommended that Darul Iman Modern Islamic Boarding School strengthen the implementation of the culture of seniority through more consistent character development, enhanced coordination among senior student, and *ustazah*, as well as greater efforts to cultivate self-awareness among junior student in complying with the boarding school's regulations. Future research is expected to expand the investigation of the culture of seniority in Islamic boarding schools with different characteristics in order to generate more comprehensive findings.

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