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INTERNALIZATION OF MANHAJ AL-BAHJAH IN STUDENT DEVELOPMENT: IMPLICATIONS FOR GRADUATE QUALITY

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ABSTRAK

Penelitian ini bertujuan untuk mengkaji proses internalisasi Manhaj Al-Bahjah dalam pengembangan siswa di SMAIQu Al-Bahjah Cirebon serta mengeksplorasi implikasinya terhadap kualitas lulusan. Penelitian ini menggunakan pendekatan studi kasus kualitatif. Data dikumpulkan melalui wawancara mendalam, observasi partisipatif, dan dokumentasi kelembagaan yang melibatkan staf sekolah, siswa, dan alumni yang secara langsung terlibat dalam atau mengalami proses pengembangan siswa. Data dianalisis secara tematis melalui pengkodean, pengembangan tema, perbandingan antar sumber data dan metode, serta analisis interpretatif. Temuan menunjukkan bahwa internalisasi Manhaj Al-Bahjah dilaksanakan melalui proses berkelanjutan yang terdiri dari pengenalan nilai, teladan (uswah) dari guru dan pembimbing, kegiatan spiritual, muhasabah, serta pembiasaan perilaku sehari-hari. Praktik-praktik ini menyediakan lingkungan terstruktur di mana nilai-nilai Islam secara berulang ditransmisikan, dipraktikkan, direfleksikan, dan diperkuat dalam kehidupan sehari-hari siswa. Keterangan peserta dan pengamatan institusional menunjukkan bahwa proses tersebut dipandang mendukung pengembangan beberapa dimensi kualitas lulusan, khususnya integritas moral, kesadaran spiritual, disiplin, tanggung jawab, dan perilaku sosial. Proses internalisasi ini didukung oleh lingkungan pesantren, komitmen guru, program spiritual yang konsisten, dan dukungan orang tua, sementara perbedaan latar belakang siswa, kesulitan adaptasi, dan keterbatasan fasilitas asrama menjadi tantangan kontekstual. Penelitian ini menyumbangkan model yang didasarkan pada bukti empiris mengenai bagaimana kerangka pendidikan Islam kelembagaan diinternalisasi melalui penanaman nilai, teladan, praktik berulang, refleksi, dan pembiasaan dalam lingkungan sekolah berbasis pesantren.

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Keywords:	ABSTRACTS
Internalization of manhaj; Quality of graduates; Student development	<p>This study aims to examine the process of internalizing Manhaj Al-Bahjah in student development at SMAIQu Al-Bahjah Cirebon and to explore its implications for the quality of graduates. The study employed a qualitative case study approach. Data were collected through in-depth interviews, participatory observation, and institutional documentation involving school personnel, students, and alumni who were directly involved in or experienced the student development process. The data were analyzed thematically through coding, theme development, comparison across data sources and methods, and interpretive analysis. The findings indicate that the internalization of Manhaj Al-Bahjah is implemented through a continuous process consisting of value introduction, teacher and mentor role modeling (uswah), spiritual activities, muhasabah, and daily behavioral habituation. These practices provide a structured environment in which Islamic values are repeatedly transmitted, practiced, reflected upon, and reinforced in students' daily lives. Participants' accounts and institutional observations indicate that the process is perceived to support the development of several dimensions of graduate quality, particularly moral integrity, spiritual awareness, discipline, responsibility, and social conduct. The internalization process is supported by the pesantren environment, teacher commitment, consistent spiritual programs, and parental support, while differences in students' backgrounds, adjustment difficulties, and limitations in dormitory facilities constitute contextual challenges. The study contributes an empirically grounded model of how an institutional Islamic educational framework is internalized through value transmission, role modeling, repeated practice, reflection, and habituation within a pesantren-based school environment.</p>

A. INTRODUCTION

In recent years, there has been a significant increase in interest in learner development in boarding school-based schools. This is due to the importance of coaching in forming strong character and morals in students to face the challenges of globalization and dynamic social change (Indy, 2019). This coaching program not only involves academic aspects, but also Islamic values and discipline that are characteristic of pesantren education (Prastiyo, Ricky Dwi ; Wibowo, 2023) Recent studies similarly show that Islamic boarding schools can function as integrated educational environments in which character formation takes place through curriculum, institutional culture, habituation, participation, and interaction with educators and peers (Jusubaidi et al., 2024; Miftahuddin et al., 2024).

Learner development can be understood from Bronfenbrenner's ecological perspective, which emphasizes that individual development is shaped through interactions between individuals and multiple environmental systems (Bronfenbrenner, 1979). In educational settings, these interactions occur through the relationships between students, teachers, peers, family, and institutional environments. Recent scholarship applying Bronfenbrenner's bioecological perspective likewise emphasizes the importance of sustained interaction between learners and their ecological environments over time (El Zaatari & Maalouf, 2022). In pesantren-based education, the school and dormitory environment therefore constitute interconnected settings in which educational values can be continuously reinforced.

Within this context, Manhaj Al-Bahjah is understood in this study as the institutional framework of Islamic values and educational practices implemented within

the Al-Bahjah educational environment. It is examined not merely as a body of religious knowledge, but as a framework that is transmitted through institutional guidance, exemplification, religious practice, reflection, and daily habituation. In SMAIQu Al-Bahjah Cirebon, the internalization of the manhaj is reflected empirically in orientation activities, teacher and mentor exemplary behavior (*uswah*), congregational worship, religious studies, guidance and advice sessions, *muhasabah*, and daily behavioral habituation. Thus, the object of internalization in this research is a set of institutionalized values and educational practices experienced by students within the school and *pesantren* environment.

The importance of internalizing educational values lies in the process through which values move from formal instruction into students' everyday ways of thinking and acting. Research on value internalization in Islamic education indicates that value cultivation can involve processes of value transformation, interaction, habituation, and reflection. For example, research on religious-value internalization in Indonesian educational settings identifies value transformation, value transaction, and transinternalization as important stages in the movement from taught values toward students' attitudes and conduct (Mufi et al., 2023). Studies of Islamic character education in boarding-school settings also highlight the integration of role modeling, school culture, habituation, and other forms of structured student development (Miftahuddin et al., 2024).

Juridically, the development of students in *pesantren*-based schools is protected by government regulations such as UU No. 18/2019 on *Pesantren*, which emphasizes that *pesantren* has the functions of education, *da'wah*, and community empowerment. With this legal basis, *pesantren* has the autonomy to implement Islamic values-based education methods that suit the needs of students (Maulidin, 2024). From a theological perspective, the development of students in *pesantren* is based on religious teachings that prioritize the formation of morals and morals. *Pesantren* is not only a place to learn science, but also a medium to bring learners closer to God, strengthen faith, and improve character (Rifai & Rusdiati, 2021). Accordingly, student development in a *pesantren*-based school should be understood as multidimensional rather than restricted to academic achievement.

SMAIQu Al-Bahjah Cirebon provides a relevant context for examining this process because the institution integrates formal schooling with a *pesantren* environment and implements structured student development activities. The program includes character building, discipline, religious learning, spiritual activities, and behavioral habituation. The institutional setting therefore makes it possible to examine not only what values are taught but also how those values are transmitted, enacted, reflected upon, and habituated in students' daily lives.

Previous studies have examined character education, spiritual development, habituation, and Islamic values in religious and *pesantren*-based educational settings. Hidayat and Malik (2024), Khadavi (2023), Mardiyah (2021), Magnalena et al. (2023), Agustia et al. (2023), and Ahyani et al. (2023), for example, discuss different aspects of student discipline, spiritual development, character formation, moral education, and holistic Islamic education. Recent research has further examined Islamic character education models in boarding schools (Miftahuddin et al., 2024), transformative religious education in *pesantren*, and the relationship between religion, school climate, and student social behavior.

However, the existing literature identified in this study largely examines character education, religious habituation, spiritual development, or pesantren culture as broader educational phenomena. Less attention has been given to the internalization of a specific institutional manhaj through an integrated sequence of value introduction, *uswah*, spiritual practice, *muhasabah*, and daily habituation and to how participants perceive the implications of that process for graduate characteristics. This gap provides the rationale for examining Manhaj Al-Bahjah as a specific institutional mechanism of value internalization.

In this study, graduate quality is not conceptualized as a statistically measurable outcome directly caused by Manhaj Al-Bahjah. Instead, it refers to the characteristics of graduates described by participants and reflected in institutional practices, particularly moral integrity, spiritual awareness, discipline, responsibility, social conduct, and academic competence. This distinction is important because a qualitative case study can illuminate processes, meanings, experiences, and perceived implications but cannot by itself establish a causal effect.

The theoretical framework therefore combines Bronfenbrenner's ecological perspective with a cautious use of moral-development theory. Bronfenbrenner helps explain how the school, dormitory, peer, family, and broader institutional environment interact in students' development. Moral-development theory is used as an interpretive lens for understanding the role of practice, interaction, and reflection in moral formation, rather than as a replacement for Islamic educational concepts. The Islamic framework remains central to interpreting Manhaj Al-Bahjah, while the developmental theories assist in explaining the educational mechanisms through which values may become embedded in everyday behavior.

Accordingly, this study aims to examine: (1) how Manhaj Al-Bahjah is internalized in student development at SMAIQu Al-Bahjah Cirebon; (2) what practices and mechanisms characterize the internalization process; and (3) how participants perceive the implications of this process for the quality characteristics of graduates. The study contributes an empirically grounded model explaining how institutional Islamic values are transmitted, modeled, practiced, reflected upon, and habituated within a pesantren-based school environment.

B. METHOD

This study employed a qualitative case study design to examine how Manhaj Al-Bahjah is internalized in student development and how participants perceive its implications for graduate quality at SMAIQu Al-Bahjah Cirebon. A case study was considered appropriate because the research focused on a bounded educational setting in which an institutional Islamic framework is implemented through formal education, student development programs, religious practices, and daily life within the pesantren environment.

The research was conducted at SMAIQu Al-Bahjah Cirebon, an Islamic boarding school-based educational institution that integrates formal schooling with pesantren-based student development. The site was selected purposively because the institution implements a specific institutional manhaj that is embedded in students' academic, religious, and daily activities.

Participants were selected through purposive sampling based on their direct knowledge of or experience with student development and the implementation of

Manhaj Al-Bahjah. The participant groups included 20 informants, consisting of 2 school leaders, 6 teachers and/or student mentors, 8 students, and 4 alumni. The selection criteria included direct involvement in student development activities, experience with the institutional practices being examined, and willingness to provide information relevant to the research objectives.

Data were collected over a four-month period from June to September 2025 through in-depth interviews, participatory observation, and institutional documentation. The data collection period was selected to allow the researcher to obtain comprehensive information following the students' graduation and to examine both the implementation of Manhaj Al-Bahjah and participants' retrospective experiences. Interviews were conducted to explore participants' experiences and perceptions regarding the values, educational practices, and processes involved in the internalization of Manhaj Al-Bahjah. Participatory observation was used to examine the implementation of the manhaj in students' everyday activities, including religious practices, teacher-student interactions, habituation, and reflective activities. Institutional documents were analyzed to complement interview and observation data and to identify the formal structure of student development activities.

The data were analyzed using thematic analysis. The process began with repeated reading of interview transcripts, observation notes, and institutional documents to identify information related to the research questions. Initial codes were developed from statements and observed practices concerning Manhaj Al-Bahjah, value transmission, role modeling, spiritual practice, reflection, habituation, and graduate characteristics.

The initial codes were then compared and grouped into broader categories. Categories with conceptual and empirical similarity were developed into themes. The analysis focused particularly on the process through which values moved from initial introduction to modeling, repeated practice, reflection, habituation, and the development of behavioral dispositions described by participants as characteristics of graduate quality. Data that did not conform fully to the dominant pattern were not automatically excluded. Instead, contradictory or differing accounts were considered in the interpretation of the themes to ensure that the findings represented the complexity of participants' experiences.

The credibility of the findings was strengthened through triangulation across sources and methods. Source triangulation involved comparing information obtained from different participant groups, including school leaders, teachers or mentors, students, and alumni. Method triangulation involved comparing findings generated from interviews, participatory observation, and institutional documents.

The researchers compared recurring evidence across sources and methods before developing interpretive conclusions. This procedure was used to distinguish participants' accounts and observed practices from the researchers' interpretation and to reduce reliance on a single source of evidence.

C. RESULT AND DISCUSSION

Findings

This section presents the empirical findings regarding the internalization of Manhaj Al-Bahjah in student development and its implications for the quality of graduates at SMAIQu Al-Bahjah Cirebon. The findings were obtained through

observation, interviews with teachers and alumni, and institutional documentation related to student development programs. The results show that the internalization of Manhaj Al-Bahjah is implemented through structured educational practices, spiritual activities, and daily behavioral habituation in the pesantren environment.

1. The Internalization Process of Manhaj in Student Development at SMAIQu Al-Bahjah Cirebon

a) Orientation and Early Value Introduction

The internalization process of Manhaj Al-Bahjah at SMAIQu Al-Bahjah Cirebon begins with planned and continuous student development activities. Orientation serves as the initial stage of value transmission, through which students are introduced to the institutional vision, mission, behavioral expectations, and religious values that guide life within the school and pesantren environment. During this stage, students are encouraged to understand the importance of noble character, discipline, and spirituality as central elements of the educational culture.

The orientation therefore functions beyond the introduction of school regulations. It provides an initial frame through which students encounter the values that subsequently become visible in classroom learning, dormitory life, worship, interpersonal interaction, and other daily activities. This finding is consistent with the broader understanding of value internalization as a process in which institutional values are introduced before being reinforced through interaction and repeated practice (Mufi et al., 2023).

b) The Uswah Approach in Character Formation

Teaching and mentoring practices at SMAIQu Al-Bahjah place considerable emphasis on *uswah* (exemplary behavior). Teachers and mentors are not limited to explaining moral values but are expected to demonstrate behaviors that reflect the values promoted within the institutional environment. In this sense, *uswah* functions as a form of behavioral modeling through which students encounter the manhaj not only as an abstract set of values but as observable conduct in everyday interaction.

From an ecological perspective, the repeated interaction between students and significant adults forms part of the proximal processes through which development occurs within the learner's immediate environment (Bronfenbrenner, 1979). Recent bioecological scholarship similarly emphasizes that students' development is shaped by sustained interactions between learners and their school environments over time (El Zaatari & Maalouf, 2022).

The finding is also consistent with research on Islamic character education in boarding schools, which emphasizes the importance of integrated institutional practices and role modeling in character formation (Miftahuddin et al., 2024). Thus, the empirical importance of *uswah* in this study lies in its position between value transmission and repeated behavioral practice.

c) Spiritual Activities as a Medium for Value Internalization

In addition to exemplary practices, the school also organizes various spiritual activities to support the internalization process (Mardiyah, 2021). These activities are carried out regularly to cultivate students' spiritual awareness and strengthen their religious commitment.

The activities include:

- 1) Congregational prayers
- 2) Religious studies and Islamic lectures
- 3) Manhajiyah Al-Bahjah study sessions
- 4) Santri advice sessions delivered by Buya Yahya
- 5) Friday morning religious studies
- 6) Additional Islamic lectures delivered by Al-Bahjah scholars

These activities function not simply as religious routines but as repeated contexts in which institutional values are practiced collectively. Repetition is important because it allows students to encounter similar moral and spiritual expectations across different activities and social settings. Research on religious-value internalization likewise suggests that values become more meaningful when they are reinforced through repeated educational interaction and practice rather than delivered only as formal instruction (Mufi et al., 2023).

d) Muhasabah and Self-Reflection

Another component identified in the internalization process is muhasabah, through which students are encouraged to reflect on their behavior, intentions, shortcomings, and personal goals. Unlike routine religious activities that emphasize collective practice, muhasabah provides a reflective space in which students can relate institutional values to their own behavior.

This reflective dimension is important for understanding internalization because behavioral repetition alone does not necessarily demonstrate that a value has become personally meaningful. The participants' accounts suggest that reflection provides an opportunity for students to evaluate whether their conduct is consistent with the values that have been introduced and practiced in the institutional environment. Studies in religious education similarly emphasize that moral and character formation involves not only behavioral practice but also cognitive and affective reflection on values and ethical choices.

e) Habituation of Moral Behavior

The internalization process is further reinforced through repeated habituation in students' daily lives. Behaviors aligned with the values promoted by the institution are practiced within classroom, dormitory, worship, and interpersonal settings. Teachers and peers provide reminders, reinforcement, and feedback when students encounter situations that require the application of these values.

The findings therefore suggest a movement from externally organized practice toward increasingly routine behavior. However, because the study does not directly measure the psychological internalization of values, this process is interpreted as an observed and reported pattern of habituation rather than as proof that all values have been fully internalized by every student. This distinction is important in a qualitative case study because the evidence demonstrates practices and participants' accounts rather than a measurable causal effect.

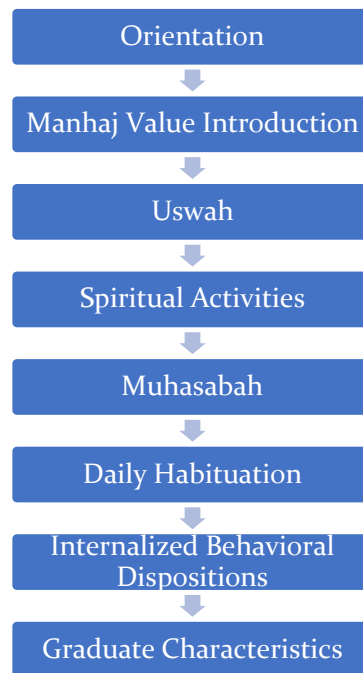


Figure 1. Empirical Model of Manhaj Al-Bahjah Internalization

Figure 1 illustrates the structured process of internalizing Manhaj Al-Bahjah values in student development. The process begins with orientation and continues through role modeling, spiritual activities, and reflective practices that ultimately lead to the formation of character and spiritual integrity among students.

2. The Implication of Manhaj Internalization on the Quality of Graduates

The findings indicate that participants associated the internalization of Manhaj Al-Bahjah with several characteristics that they considered important dimensions of graduate quality. These characteristics include moral integrity, spiritual awareness, discipline, responsibility, social conduct, and the ability to maintain religious commitments, alongside academic competence.

The evidence does not establish a direct causal relationship between Manhaj Al-Bahjah and graduate quality. Rather, the findings indicate a perceived and context-specific contribution in which the continuous integration of institutional values into students' daily experiences provides opportunities for those values to be practiced and reinforced. The relationship can therefore be analytically described as:

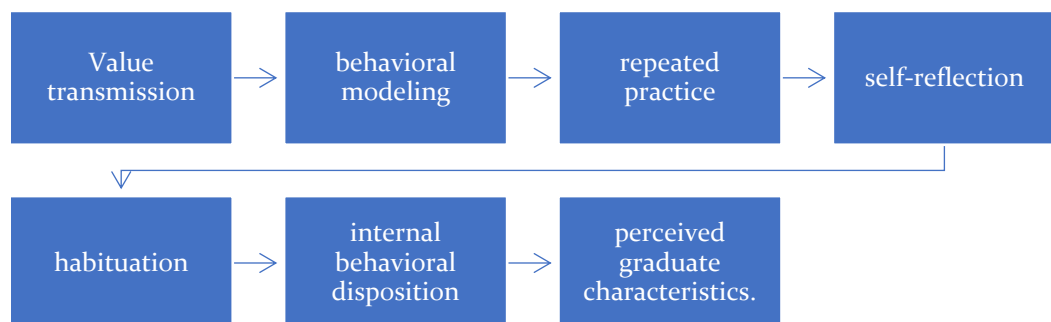


Figure 2. Analytical Model of Manhaj Al-Bahjah Internalization and Perceived Graduate Characteristics

a) Alumni Experiences

Interviews with alumni indicate that some graduates perceived the values experienced during their education as continuing to inform their behavior after leaving the institution. The values mentioned in the existing data include honesty, patience, discipline, responsibility, and commitment to religious practice. Alumni explained that the values were not experienced only as formal lessons or institutional rules, but were repeatedly encountered through daily routines, religious activities, interactions with teachers and peers, and the patterns of behavior practiced during their time at the institution.

According to the alumni, these repeated experiences became personal references when they faced situations requiring them to make decisions, interact with others, manage responsibilities, and maintain their religious commitments after graduation. Honesty, for example, was perceived as a value that encouraged them to be consistent between what they said and what they did. Discipline was reflected in their efforts to manage time and fulfill responsibilities, while patience was associated with their ability to respond to challenges without reacting impulsively. Responsibility was also perceived as continuing to shape how they completed personal, academic, and social obligations. Meanwhile, commitment to religious practice was described as one of the values that alumni attempted to maintain despite being outside the institutional environment.

The alumni accounts provide an indication that participants perceived continuity between the institutional practices experienced during schooling and their later decision-making and social interaction. However, these accounts are interpreted as participants' perceptions and experiences rather than as objective evidence that the manhaj caused long-term changes in graduate behavior. This finding is consistent with the view that educational environments influence development through sustained interactions and experiences over time (Bronfenbrenner, 1979; El Zaatari & Maalouf, 2022)

3. Supporting and Hindering Factors

The internalization process of Manhaj Al-Bahjah is influenced by several supporting and hindering factors.

a) Supporting Factors

- 1) Strong pesantren environment that reinforces Islamic values
- 2) High commitment of teachers and mentors as role models
- 3) Consistent spiritual programs
- 4) Support from parents aligned with school values

b) Hindering Factors

- 1) Diverse student backgrounds
- 2) Adjustment difficulties for new students
- 3) Limited dormitory facilities

Table 1. Supporting and Hindering Factors in Manhaj Internalization

No	Factors	Description	Reported Implication for Internalization
1	Pesantren environment	Daily Islamic culture and discipline	Provides continuous opportunities for students to encounter and practice institutional values
2	Teacher commitment	Teachers act as moral role models	Provides consistent behavioral examples and reinforcement
3	Parental support	Consistency of values at home	May reinforce continuity between institutional and family expectations
4	Student background diversity	Different cultural and religious backgrounds	Requires adaptive guidance and differentiated support
5	Dormitory facilities	Limited infrastructure	May constrain the implementation of some student development activities

Source: Research Data Analysis (2025)

Analysis/ Discussion

The findings indicate that the internalization of Manhaj Al-Bahjah at SMAIQ Al-Bahjah is not represented by a single educational activity. Rather, it emerges through a sequence of interconnected practices involving value transmission, role modeling, repeated spiritual practice, reflection, and daily habituation. This pattern is important because it shows that the institutional manhaj functions through the educational environment as a whole rather than exclusively through formal religious instruction.

From Bronfenbrenner's ecological perspective, student development occurs through sustained interaction between learners and their surrounding environments. The school, dormitory, teachers, peers, family, and religious activities therefore constitute interconnected contexts in which values are encountered repeatedly. Bronfenbrenner's framework remains useful as a foundational theoretical lens, while recent bioecological scholarship emphasizes the importance of process, context, person, and time in understanding student development (Bronfenbrenner, 1979; El Zaatar & Maalouf, 2022). The present findings extend this perspective to a pesantren-based school by showing how an institutional Islamic framework is enacted through multiple interconnected settings.

The role of *uswah* is particularly important in this process. Students encounter institutional values not only through verbal instruction but also through the behavior of teachers and mentors. This suggests that the transmission of values is mediated by social modeling: the institutional expectation becomes more visible when students observe the same values in the behavior of significant adults. This interpretation is consistent with recent research on Islamic character education in boarding schools, which identifies integrated school culture, role modeling, habituation, and structured student development as important elements of character formation (Miftahuddin et al., 2024).

Spiritual activities strengthen this process by creating repeated opportunities for collective practice. Congregational prayer, religious studies, manhajiyah sessions, and advice activities provide recurring contexts in which values are not only explained but enacted. Research on value internalization in educational settings similarly distinguishes between the transmission of values and the deeper process through which those values are enacted and incorporated into behavior (Mufi et al., 2023). The significance of these activities in the present study therefore lies in their continuity and integration rather than in any single activity viewed in isolation.

The role of muhasabah provides another dimension of the internalization process. Repeated behavior does not necessarily indicate that a learner has personally embraced a value. Reflection creates an opportunity for students to examine their intentions and behavior and compare them with institutional expectations. This reflective dimension is consistent with contemporary perspectives on character formation that emphasize the interaction of cognitive, affective, and behavioral aspects in moral development (van Deursen-Vreeburg, 2024).

The findings also provide a more nuanced interpretation of graduate quality. The study does not demonstrate that Manhaj Al-Bahjah produces better graduates in a causal or comparative sense. Instead, participants described several graduate characteristics, such as discipline, responsibility, honesty, spiritual awareness, moral integrity, and social conduct as qualities that were associated with the educational experience. This distinction is methodologically important because character-education scholarship emphasizes the need to distinguish implementation evidence, school climate, and outcome evidence when assessing educational programs (Berkowitz, 2022).

The resulting process can therefore be conceptualized as Figure 2. This sequence constitutes the principal analytical contribution of the study. It explains not simply what activities are conducted, but how those activities are connected as an institutional process of value internalization. The supporting factors identified in the study further explain why the process can be maintained. The pesantren environment provides continuity between school activities and daily life. Teacher commitment ensures that values are repeatedly modeled and reinforced. Parental support can provide continuity between institutional and family expectations. Conversely, differences in students' backgrounds may require adaptive guidance because students do not necessarily enter the institution with identical experiences of religious practice and discipline. Limited dormitory facilities may also constrain the implementation of some activities. These findings suggest that internalization depends not only on the content of values but also on the consistency of the social and material environments in which those values are practiced.

The findings are broadly consistent with recent research showing that pesantren and religious educational environments can function as integrated contexts for character and religious formation. Studies of boarding-school character education and transformative religious education, for example, demonstrate that student development is shaped through combinations of curriculum, institutional culture, participation, reflection, and daily interaction rather than through classroom teaching alone. The present study adds a more specific institutional perspective by tracing these processes through the particular framework of Manhaj Al-Bahjah.

At the same time, the findings should be interpreted within the boundaries of the case. The research concerns one pesantren-based school and relies on qualitative

accounts and observations. Therefore, the proposed model should be understood as a context-specific empirical model rather than a universally generalizable causal model. Future studies can examine the model across different pesantren or use longitudinal or mixed-method designs to investigate whether the perceived graduate characteristics remain evident after graduation.

CONCLUSION

This study concludes that the internalization of Manhaj Al-Bahjah at SMAIQul Al-Bahjah Cirebon is implemented through an interconnected process of value introduction, teacher and mentor role modeling (*uswah*), repeated spiritual practice, *muhasabah*, and daily behavioral habituation. The findings indicate that this institutional process provides a structured educational environment in which Islamic values are continuously transmitted, practiced, reflected upon, and reinforced. Participants associated the process with several characteristics of graduate quality, particularly moral integrity, spiritual awareness, discipline, responsibility, and social conduct, alongside academic competence. However, the qualitative case-study design does not establish a direct causal effect of Manhaj Al-Bahjah on graduate quality. The process is supported by the pesantren environment, teacher commitment, consistent spiritual programs, and parental support, while student-background differences, adjustment challenges, and limitations in dormitory facilities remain contextual challenges. The main contribution of this study is an empirically grounded model showing how an institutional Islamic manhaj can be transmitted, modeled, practiced, reflected upon, and habituated within a pesantren-based school environment. Future research should examine this model across different Islamic educational institutions and, where possible, employ longitudinal or mixed-method designs to explore the longer-term development of graduate characteristics.

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