

**HABITUS OF KHALAF ISLAMIC BOARDING SCHOOL AS A  
NATIONAL EDUCATION SUBSYSTEM  
(PPM MBS PRAMBANAN YOGYAKARTA CASE STUDY)**

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**ABSTRACT**

This research is qualitative, with a case-study format. Data analysis is carried out by triangulating data. This research seeks to learn about the externalization and internalization of PPM MBS Yogyakarta's values, among other things. Second, explain the sentences and expressions that strengthen the habitus in PPM MBS Yogyakarta. The results of the study include: first, the habitus of the MBS pesantren was formed with three main components, namely Muhammadiyah ideology, government regulations, and the backgrounds of the core leaders and founders. Second, the habit is internalized by students through the integration of curriculum and habituation. For teachers, internalization is carried out with an initial commitment and weekly, monthly, and semi-annual studies.

**Keywords: Habitus; Khalaf boarding school; National education**

## 1. INTRODUCTION

Pesantren is one of the oldest educational institutions (Nashihin, 2017) in the archipelago. This can be seen from the genealogical and historical perspective of Islamic boarding schools in the archipelago. Genealogically, pesantren is an educational institution adopted from the Hindu religious education system. Besides this opinion, it was explained that pesantren were adopted with a kuttab system derived from Islamic tradition (Kholish et al., 2020). The development phase of Islamic boarding schools in the archipelago tends to increase. This increase is balanced with the process of adaptation and accommodation of Islamic boarding schools to regulations applied by the government and the times. The adaptation of pesantren to the context of different times has resulted in various kinds of pesantren in Indonesia (Nashihin, 2022). The various types of Islamic boarding schools include Salaf Islamic Boarding Schools, Khalaf Islamic Boarding Schools, and Combined Islamic Boarding Schools.

The khalaf, or modern Islamic boarding school, is one type of boarding school that accommodates the development of the modern world in the education system as well as facilities and infrastructure. Modern Islamic boarding schools have several characteristics, including the existence of formal educational institutions. Curriculum that accommodates general knowledge, facilities, and infrastructure adapted to the context of the times. Some of the archipelago's Islamic boarding schools, which are modern Islamic boarding schools, include the Sumatran Thawalib Islamic Boarding School, the Gontor Islamic Boarding School, the Muhammadiyah Islamic Boarding School, and the boarding school labeled boarding school. Pesantren or boarding schools are places for students to internalize the right values. The internalization of these values is an integration between individual values and the values of institutions (Nashihin, 2019b). The habits of pesantren are the most important part of realizing the goals of national education. The goals of national education have three domains, namely cognitive, affective, and psychomotor.

Research related to habitus in education, among others: first, research by Richard K. Harker, which explains that habitus theory explains that education is a social practice formed from the environment and agents; on the other hand, education is a cultural practice, which is slightly discussed in habitus theory.(Harker, 1984) Second, research by Liz Thomas explains that the habits developed by educational institutions, especially universities in England, have an impact on retention for students who come from lower classes.(Thomas, 2002) Third, research by Laura Czerniewicz and Cheryl Brown explains that technological habits have an impact on reducing cultural values and cultural practices for students in Africa.(Czerniewicz & Brown, 2013) Fourth, research by Bob Lingard, Sam Sellar, and Aspa Baroutsis explains that global education policy is influenced by the habits of the upper class. The upper class uses technology to strengthen its dominance.(Lingard et al., 2015) Fifth, research by Helen Colley, David James, Kim Diment, and Michael Tedder explains that vocational habits strengthen and develop in line with the demands of the workplace, although they may reproduce social inequality at the same time. Vocational habits involve developing not only a "feel" of how to be, but also a "sensibility": the necessary feelings and morals (Husna Nashihin, 2017) and the capacity for emotional labor.(Colley et al., 2003)

Sixth, the research of Jason D. Edgerton and Lance W. Roberts, which explains the theory of cultural reproduction in the context of education, is one way to critically examine the injustice and inequality of education carried out by the upper class.(Edgerton & Roberts, 2014) Seventh, Diane Reay's research explains the relationship between psychosocial and habitus concepts. Psychosociality based on the soul is closely related to the dialectic between the structure of society and the individual.(Reay, 2015) Eighth, Cristina Costa and Mark Murphy's research that explains habitus is a social theory that addresses the problems of three interrelated dichotomies: agency-structure, subjectivism/objectivism, and theory/practice. Habitus can be used to study social phenomena and inequalities that occur in society.(Costa & Murphy, 2015) Ninth, the research of Katharina Chudzikowski and Wolfgang Mayrhofer, which explains the theory of social practice, is one theory that integrates several sciences. This theory is one of the most influential in contemporary sociology.(Chudzikowski & Mayrhofer, 2011)

This study discusses several things, including: first, explaining the process of externalizing and internalizing the values of PP MBS Yogyakarta. Second, explain the sentences and expressions that strengthen the habitus in PP MBS Yogyakarta.

## **2. LITERATURE REVIEW**

### **a. The concept of habitus According to Piere Bourdieu**

The concept of habit is a genuine Bourdieu thought. Bourdieu's habitus concept is a development of concepts from several scientists and philosophers. This concept has been expressed by Marcel Maus, Norbert Elias, Mak Weber, Dukheim, Hegel, and Edmund Husserl with different terms but the same meaning. Habitus can be interpreted as a system of dispositions.(Martono, 2012, p. 36) Habitus is Bourdieu's way of overcoming the dichotomy between the two poles in the field of sociology. Individual-society, agent-community structure, and freedom-determinism are examples of polar dichotomies.(Haryatmoko, 2010, p. 38) Habitus is of practical relevance to discourse. Individual behavior that is dialectic with systems of thought or discourse is the practical question. Habitus has several meanings, including: first, a discourse system produced by classes in society to inherit values that are continuous. Second, habit is a driving force for action, thought, and representation. Third, habitus is a framework for understanding reality and life practices in accordance with objective structures.(Haryatmoko, 2010)

### **b. Doxa as a habit booster**

Doxa is a set of rules, values, conventions, and discourses that govern the arena as a whole and have been influential for a long time or are presented as common sense. Doxa are unconscious, deeply rooted, fundamentally learned beliefs and values that are thought to be universal. The universal self-evident, which guides an agent's actions and thoughts in specific fields.(Bourdieu, 1996, p. 228) Doxa tends to support a particular social arrangement in the field, thereby favoring the dominant and regarding the dominant position as self-evident and universally favorable. Therefore, the categories of understanding and perception that make up the habitus

(Nashihin, 2019a), which are aligned with the objective organization of the field in question, tend to reproduce the main structure of the field. This set of rules was born from experience as a result of the accumulated learning and socialization of individuals and groups in the social space through dialectical relations between agents and structures. The unrealized and normalized past influences the formation of mental structures, which at some point is a product of the incorporation (incorporation) of social structures. Influences that are not fully realized and considered as something normal are processes in the formation of a habitus, namely the principle that gives birth to and composes habits.(Zurmailis & Faruk, 2018)

### **3. METHODS**

This study is qualitative, with a case study format (Rodhi, 2022). The research location is Muhammadiyah Islamic Boarding School, Yogyakarta. Implementation of research will take place between 2021 and 2022. Data collection was carried out using two types of data, namely primary data and secondary data. Primary data includes school documents, interviews, and observations (Husna Nashihin et al., 2021). Secondary data are articles and books on the habits and thoughts of Pierre Bourdieu. The research steps include data coding, data analysis, and data validity.

### **4. FINDINGS AND DISCUSSION**

Habitus is a bridge that combines subject and object. Subjects in the context of the pesantren are individuals in the pesantren. Individuals in the pesantren are santri, asatidz, pesantren leaders, and employees. The object is the structure of values contained in the pesantren that was built and internalized by the founders of the pesantren. Habitus is a crystallization between the pesantren residents and the value structure. The habitus of the Muhammadiyah pesantren is always identical with the habitus of its founders. The PPM MBS habitus is a crystallization of the value structure of Muhammadiyah's ideology. The crystallization of the value structure of Muhammadiyah can be seen in the actors in power in the value structure. K.H. Nashirul Ahsan, Ustadz Fauzan Yakhsya, Ustadz Didik, Ustadz Agus Yuliyanta, and Ustadz Eko are some of the MBS pesantren founders who determined the pesantren's value structure.

K.H. Nashirul Ahsan and Ustadz Fauzan Yakhsya are the sons of influential members of the Muhammadiyah branch of Prambanan. Consider religious education levels ranging from elementary to tertiary. K.H. Nashirul Ahsan graduated from LIPIA, while Ustadz Fauzan graduated from IAIN Sunan Kalijaga Yogyakarta. According to Amin Abdullah, religious thought in Muhammadiyah is divided into four paradigms: critical-hermeneutical, essential-paranalist, progressive, and reconstructionist.(Abdullah, 2019, pp. 149–153)

Based on this classification, the two types of religious thought are classified as essential-paranalist Muhammadiyah. Ustadz Didik is a member of the Muhammadiyah cadre, taking the cadre level at ORTOM Muhammadiyah, namely the sacred site. He studied S1 at IAIN Sunan Kalijaga Yogyakarta. He has not studied religious understanding. On the other hand, Ustadz Agus Yulianto is an activist for Muhammadiyah youth leaders. All of these founders developed Muhammadiyah

salafi values, which were strengthened by the inclusion of later ustadz, who became core leaders and graduated from LIPIA.

**a. The Role of the Core Leaders of Islamic Boarding Schools in the Establishment of Islamic Boarding School Habitus**

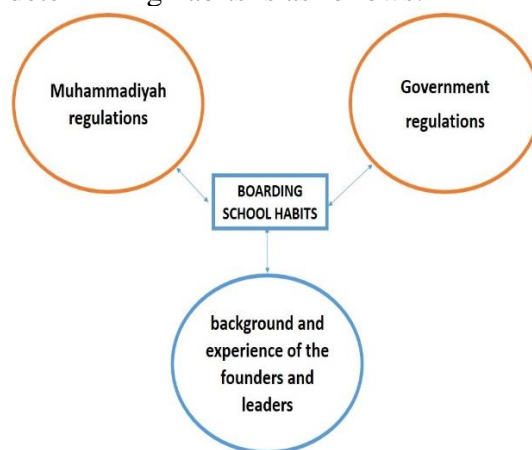
Hakekat The internalization of the habits of the PPM MBS Yogyakarta Islamic boarding school was carried out systematically. Internalization begins with recruitment and asatidz meetings, which are held once a week. MBS's core leader is an actor with the ability to form a habit by enforcing various rules. These rules bind all elements in the pesantren. The regulations made by pesantren leaders are based on three basic rules, namely: Muhammadiyah's regulations, regulations related to pesantren, and the experience of core leaders in education and organization. This is reinforced by the words of one of the founders, namely Fauzan.

All forms of rule-making at MBS are based on Muhammadiyah regulations, Islamic boarding school regulations, and the experiences of the founders. Based on the pesantren's background as well as comparative studies from several advanced pesantren, both within and outside Muhammadiyah, the founders developed knowledge about them.

This statement was reinforced by several asatidz, who stated the strong influence of Muhammadiyah and the background of the core leadership in determining the Islamic boarding school. Asatidz has made the following statements:

The background of the core leadership determines all policies related to pesantren. Some proposals and innovations from astute Jews with different experiences and backgrounds tend not to be accepted. Some Astaidz gave suggestions related to pesantren. The proposals include those relating to regulations, student learning, and language development that is standardized by certain pesantren. This proposal has not been accepted.

Based on this statement, it can be concluded that the habitus of the MBS pesantren is identical to the power of the core leadership. The core leadership will select all forms of proposal based on these three basics. The chart depicting the role of the core leadership in determining habits is as follows:



**Figure 1.** The role of the core leadership in determining habits

**b. The MBS Curriculum Concept in the Formation of Santri Habitus**

The MBS curriculum, which combines general science and Syar'i science, is an element that supports the formation of the Santri habitus. The habitus of Santri is a combination of individuals and environmental conditions that exists continuously (Nashihin, 2018). This combination can be formed through habituation in educational institutions. Especially boarding schools and educational institutions. The habitus of MBS students is identical to the habitus and habituation of Muhammadiyah cadres. The formation of the habitus of Muhammadiyah cadres is monitored for 24 hours. The habitus is strengthened by the curriculum of Syar'i science, identity in the form of religion, habituation of worship and organization, and compulsory extracurricular. This is reinforced by the statement of Ustadz Fajar Sadiq:

MBS students are students who are ready to be formed into strong Muhammadiyah cadres who are able to balance religious knowledge with general knowledge. MBS students are also ready to develop and revive branches and autonomous Muhammadiyah organizations.

This statement was reinforced by the opinions of several MBS alumni who benefited from the habits developed at the pesantren. The statement is as follows:

According to Hakim, at MBS we are taught a lot of knowledge. Besides this, MBS provides leadership and organizational skills in IPM, Tapak Suci, and Hizbul Wathan activities. These abilities can be used to resurrect and train Hizbul Wathan trainers, as well as in Muhammadiyah branches and divisions.

According to Fikri, I was taught the knowledge of being an imam and khatib so that I could become an imam and khatib at the Muhammadiyah mosque. I was asked to be a prayer priest and a lecturer at Muhammadiyah's branch mosques.

According to Husna, leadership knowledge in HW and IPM organizations could help me when I entered college. In college, I was active in several organizations, one of which was HW and IMM.

The curriculum structure that strengthens the habits of Muhammadiyah cadres can be seen in the distribution of intracurricular, extracurricular, and habitual activities in Muhammadiyah pesantren. The number of intracurricular hours for the ISMUBA clump per class includes: class VII as many as 20 lesson hours, class VIII as much as 21 lesson hours, class IX as many as 21 lesson hours, class X as much as 22 lesson hours, class XI as much as 20 lesson hours, and class XII as much as 21 lesson hours. This structure is the development of the ISMUBA curriculum structure set by PP Muhammadiyah. (Baedlowi & Dkk., 2017, p. 13)

### **c. The Concept of Educator Management and the Establishment of Asatidz**

#### **Habitus**

Centralized education management and education personnel. Centralized in question are acceptance, coaching, and career path, all determined by the core leadership, or, in other words, the directorate. All educational institutions under the auspices of MBS include SD MBS, SMP, MBS, SMA MBS, MBS 2, and MBS Ar Fahrudin. Admission of educators is carried out in three ways, including: collaboration with high schools that provide Arabic and religious majors; collaboration with PCIM; and open recruitment through electronic and print media. This is based on a statement from the HR department, namely Ustadz Taufik.

Acceptance of educators and education personnel is carried out in three ways: open recruitment, collaboration with PCIM, and collaboration with high schools that have majors in religion and Arabic. Educators related to Syar'i science are mostly recruited through a pattern of collaboration with Arabic high school graduates. A small portion is obtained through open recruitment. While educators who teach general knowledge are mostly open recruits. On the other hand, through the recruitment pattern, educators empower the community around MBS or Muhammadiyah cadres around Prambanan.

This statement was strengthened by the results of interviews with several teachers, including, according to Ustadzah Nadia, that he registered for MBS through an open recruitment pattern through print media. [2] Meanwhile, Ustadzah Ahid stated that he was accepted to teach Syar'i science subjects through collaborative recruitment.

The admission of educators already requires a Muhammadiyah membership card for applicants. For applicants who do not have a Muhammadiyah membership card, they are asked to manage and be active in the Muhammadiyah organization after being accepted at MBS. This is one way to strengthen the habits of the Muhammadiyah cadres at MBS.

Coaching for educators is carried out on a weekly, monthly, and semi-annual basis. Weekly coaching is carried out by strengthening Islam with Muhammadiyah understanding and internalizing the vision, mission, goals, and history of MBS. This is based on the statement of Ustadz Fauzan, among others:

In weekly meetings held on Thursdays, every educator and education staff is given the opportunity to strengthen al-Islam, which understands Muhammadiyah, as well as internalize SBM values.

Almost the same statement was made by the director of MBS, namely, Ustadz Fajar. The statement is as follows:

Every Thursday afternoon, Ustadz are showered with enthusiasm and spirit as they strengthen Islam and internalize SBM values.

This is in accordance with what was experienced by several students related to the coaching process. The opinions of several clerics include: first, according to Euis Nur Fuadah, who stated that ustadz and ustadzah are required to attend meetings every Thursday afternoon. The meeting contained discussions on the strengthening of Islamic values according to Muhammadiyah understanding and the history of MBS. [6] Second, according to Hidayat's revelation, ustadz-ustadz are required to attend a meeting every Thursday afternoon. The meeting contained material on strengthening Islam and the history of MBS.

The career path of Ustadz and Ustadzah is determined based on length of service and loyalty to the Muhammadiyah association. Ustadz, who has served for 5–10 years and is active and loyal to MBS and Muhammadiyah organizations, will be entitled to be proposed as a permanent teacher or permanent employee. Educators and employees who become educators or permanent employees are prohibited from registering as civil servants (dual) and devoting their entire lives to SBM. This is based on the statement of the MBS director, Ustadz Fajar.

MBS educators are asked to be sincere in their struggle. Meanwhile, the core leadership maintains sincerity by providing facilities that are equivalent to civil servants and even higher than civil servants. One of the facilities provided for permanent educators is for official residences (for umrah and hajj) and bisyarah for civil servants.

#### **d. Sentences and Phrases That Reinforce Values at PPM MBS Yogyakarta**

Doxa are unconscious, deeply rooted, fundamental, learned beliefs and values that are thought to be self-evident universals and that guide an agent's actions and thoughts in the realm of fields. Doksa tends to support certain social arrangements in the realm and thus privileges the dominant party and regards the dominant position as self-evident and universally favorable.

Therefore, the categories of understanding and perception that make up the habitus, which are in harmony with the objective organization of the realm in question, tend to reproduce the main structure of the realm. Thus, Bourdieu sees habitus as the key to social reproduction because it is central to generating and regulating the practices that shape social life. Individuals learn to crave what is possible for them and not be inspired by what is not available to them. The conditions in which individual lives evoke dispositions that are suited to those conditions (including tastes in art, literature, food, and music) and, in a sense, pre-adapt to the demands of these conditions.

Through a kind of immediate submission to a certain order, the least possible practices are thus excluded as inconceivable. This order makes agents inclined to do things with pleasure, that is, to reject what is categorically repelled and to will things that are inevitable. Doksa-doksa is part of the way to strengthen the habitual and symbolic dominance of the pesantren leadership over educators, employees, and students. Educators are part of the team that delivers Islamic boarding school teachings to students.

Doxa is an expression or sentence that is continuously conveyed by the leaders of the pesantren to strengthen their symbolic dominance and habits. Doksa is communicated through various pesantren agendas, both formal and informal. Formal



doksa submissions are delivered in leadership meetings and leadership meetings with educators and employees.

MBS forms the intellectuals of ulama and intellectual scholars, as well as some of the doksas that are frequently conveyed by leaders related to pesantren, among others. This expression is a doksa that was conveyed in various meeting forums, which became the basis for the establishment of MBS. These expressions become guidelines in the development of pesantren. The expression is rhetorical without being strengthened by detailed indicators related to its achievement.

Based on an interview with the principal of SMP MBS Yogyakarta, who explained that the intellectual formation of ulama and intellectual ulama was the expression of a Muhammadiyah figure, Amin Rais, This phrase is used by MBS to overcome the problems of the people regarding the dichotomy between experts in the field of general science and experts in the field of religious science.[1] The results of the interview reinforce that the phrase is just a doksa that is internalized without any indicators that support the extent to which the jargon has been achieved.

There is, however, a doksa about combining general knowledge and Syar'i science. The expression "scouting general knowledge" and "Syar'i science" is one way MBS markets its pesantren. Based on an interview with the director of PPM MBS Yogyakarta, MBS is expected to be able to overcome the differences between general knowledge and religious knowledge. The difference is made by providing general lessons and lessons in Sari science in a balanced way. The results of the interview give the impression that the scouting of Syar'i science and general science is only in terms of lesson hours. The provision of balanced hours is one indicator of scientific integration. But more importantly, in the concept of scientific integration, which refers to interdisciplinary and multidisciplinary approaches,

A related expression is that ustadz and ustadzah are mujahid. This expression is a way to express the enthusiasm and optimism of educators serving in Islamic boarding schools. This is reinforced by an interview with the director of MBS Yogyakarta, who explained that ustadz and ustadzah are mujahid who have the nature of self-sacrifice, sincerity, and independence. The results of these interviews are closely related to the professionalism and guidance received by educators. The educators at SBM are divided into three sections: permanent teachers, contract teachers, and temporary teachers. The power holders are a circle of permanent teachers who get proper facilities and guidance. Meanwhile, contact teachers received bisyarah approaching the UMR in Yogyakarta with an almost balanced portion of work. On the other hand, there are non-permanent teachers who only teach certain subjects. Teachers at this level have almost the same division of duties as contract teachers.

#### **e. Phrases or Sentences Delivered by Educators**

Sentences that are often conveyed by core leaders to educators relate to sincerity and sacrifice. The sentences conveyed by the core leadership to educators include: first, Asatidz gets 75% bisyarah in the hereafter and 25% in the world. The sentence is a doxa used to instill in asatidz the values of sincerity and sacrifice in order for them to work sincerely, hard, and intelligently in developing institutions. Second, the doksa sentences are taken from the hadith of Arbain Nawawi, which is

a weekly study in meetings. The study of Arbain Nawawi's hadith was conveyed by the leadership to strengthen the value of sincerity and sacrifice in educators. Doksa taken from the hadith is the strongest doksa because it is taken from the source of Islamic teachings. The core leaders who filled out Arbain Nawawi's hadith studies included Ustadz Fajar Sadiq, Ustadz Nashirul Ahsan, Ustadz Sahman, and Ustadz Faqihuhuddin.

In addition to the hadith, the doksa used by the leadership against the asatidz is the ideology of Muhammadiyah. The ideology of Muhammadiyah is conveyed in the monthly recitation program. The monthly recitation invites Muhammadiyah leadership figures to internalize Muhammadiyah ideological values taken from the core literature of Muhammadiyah ideology, namely the Muqadimmah statutes, Muhammadiyah personalities, matan, ideals, and beliefs of Muhammadiyah, the twelve steps of Muhammadiyah, and Islamic life guidelines for Muhammadiyah members. This is also reinforced by doksa taken from pearls of wisdom from Muhammadiyah leaders. The sentences that are often quoted include:

**Table 1.** The sentences that are often quoted in PPM MBS Yogyakarta

Number	Sentences that are doxed	Source and delivery background
1	<p>Hidup-hidupilah Muhammadiyah jangan mencari hidup di Muhammadiyah            Aku titipkan Muhammadiyah kepadamu            Mengapa engkau begitu bersemangat saat mendirikan rumahmu agar cepat selesai, sedangkan gedung untuk keperluan persyarikatan Muhammadiyah tidak engkau perhatikan dan tidak segera diselesaikan            Usaha berjuang dan beramal tersebut aku lakukan dengan mendirikan persyarikatan Muhammadiyah. Dengan itu aku berharap kepada seluruh umat yang berjiwa islam akan selalu tetap mencintai junjungan nabi Muhammad dengan mengamalkan segala tuntunan dan perintahnya.            Mengingat keadaan tubuhku kiranya ku tidak lama lagi akan meninggalkan anak-anakku semua sedangkan aku tidak memiliki harta benda yang bisa kutinggalkan kepadamu. Aku hanya memiliki Muhammadiyah yang akan ku wariskan kepadamu sekalian.            Karena itu, aku titipkan Muhammadiyah kepadamu sekalian dengan penuh harapan agar engkau sekalian mau memelihara dan menjaga Muhammadiyah itu dengan sepenuh hati agar Muhammadiyah bisa terus berkembang selamanya.            Muhammadiyah yang sekarang berbeda ini dengan Muhammadiyah pada masa mendatang. Karena itu hendaklah warga muda-mudi Muhammadiyah hendaklah terus menjalani dan menempuh pendidikan serta menuntut ilmu pengetahuan (dan teknologi) dimana dan ke mana saja. Menjadilah dokter sesudah itu kembalilah kepada Muhammadiyah. jadilah master, insyiyur, dan profesional lalu kembalilah kepada Muhammadiyah sesudah itu.            Di masa yang akan datang, anak-anak warga Muhammadiyah tidak hanya tersebar seantero tanah air, tapi akan tersebar ke seluruh dunia. Penyebaran anak-anak muda Muhammadiyah tersebut bukan semata-mata karena tugas keilmuan, melainkan akibat juga hubungan perkawinan.(Mulkan, 2007)</p>	<p>K.H. Ahmad Dahlan            Presented at weekly meetings and included in SBM introductory books which were distributed to the public and researchers</p>

2	Yang harus diperluas adalah pemahaman tentang agama, bukan agama itu sendiri, agama dasarnya bersumber dari wahyu yang tidak dapat diperluas dan dipersempit.	K.H. Mas Mansur seen in the santris dorm
3	Jangan tanyakan apa yang pondok berikan kepadamu, tanyakan apa yang sudah kamu berikan pada pondok	Core leader presented at the weekly meeting
4	9 Golden Habits adalah setiap anggota jama'ah membiasakan 9 kebiasaan. emas, yang terdiri atas: a) Tertib shalat (shalat fardhu di awal waktu dan berjama'ah, shalat rawatib, shalat dhuha, dan tahajud) b) Tertib berpuasa Sunnah (3 hari sebulan atau Senin – Kamis, atau seperti puasa Nabi Daud) c) Tertib Zakat Infak Sedekah minimal 2,5% dari total uang saku dan penghasilan lainnya d) Tertib mengamalkan adab Islam dalam setiap kegiatannya e) Tertib membaca al-Qur'an setiap hari dan khatam setiap bulan f) Tertib Membaca minimal 1 jam setiap hari g) Tertib mengikuti kajian/pengajian minimal seminggu sekali h) Tertib dalam berjama'ah dan berorganisasi i) Berpikir Positif. (Sukaca, 2014, pp. 1–2)	Adaptation of the 9 golden habits of Dr. H. Agus Sukaca M. Kes Delivered to the students through musyrif-musyrifah

Expressions or sentences written in the pesantren area are sentences used to strengthen habits. These sentences are found in strategic places in the pesantren. The sentence was taken from Muhammadiyah leadership figures and hadiths that reinforce the values of sincerity, sacrifice, and regeneration for the students. These words include:

**Table 2.** Expressions or sentences written in PPM MBS Yogyakarta

Number	Expressions or sentences
1	Merusak pohon merupakan sumber bencana alam
2	Jagalah kebersihan lingkungan kita
3	Pesantren bersih otakkupun akan jernih
4	Hemat air cermin pribadi muslim
5	Kebersihan diri mencerminkan hati
6	Berjanjilah untuk membuang sampah pada tempatnya
7	Allah does not look at your face body rather he looks your hearts
8	Santri MBS itu pantang menyerah anti putus asa dan tetap istiqomah
9	Kebersihan dan keindahan pesantren tanggung jawab kita semua
10	Sayangilah tanaman
	Aku titipkan Muhammadiyah kepadamu
11	Karena itu, aku titipkan Muhammadiyah kepadamu sekalian dengan penuh harapan agar engkau sekalian mau memelihara dan menjaga muhammadiyah dengan sepenuh hati agar muhammadiyah bisa terus berkembang selamanya
12	Siapa yang bersungguh-sungguh akan berhasil
13	The Green Pesantren
14	Bermimpilah kawan jadilah master jadilah dokter jadilah ulama intelektual dan kembalilah pada Muhammadiyah
15	Sungguh berat jadi kader kalau engkau masih ragu lebih baik pulang

16 Pada hari itu ada wajah yang berseri-seri karena usahanya dan merasa senang  
berada di surga karena terdapat mata air yang mengalir  
17 Pergaulilah orang yang jujur dan menepati janji  
18 Siapa yang sabar maka akan beruntung  
19 Hidup itu bukanlah suatu yang datar adakalanya disirami air mata dan darah  
20 Islam adalah agama rahmatan lil alamin.  
Maka apakah mereka mencari agama yang lain dari agama Allah, padahal  
21 kepada-Nya-lah menyerahkan diri segala apa yang di langit dan di bumi, baik  
dengan suka maupun terpaksa dan hanya kepada Allahlah mereka  
dikembalikan.

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## 5. CONCLUSION

The MBS pesantren habitus is part of the national education habitus, with an Islamic pattern within the Indonesian frame. The habitus is formed from three main components: Muhammadiyah ideology, government regulations, and the backgrounds of the core leaders and founders. The ideology of Muhammadiyah is manifested in the form of structural rules and the ISMUBA curriculum. Government regulations are realized in the form of implementing regulations for educational institutions made by the ministry of education and religion. The background of the core leaders and founders is manifested by a style of curriculum development that combines the Muhammadiyah curriculum, the modern Islamic boarding school curriculum, and the government curriculum.

The habitus of pesantren is internalized in the curriculum and habituation of students. The pesantren curriculum combines religious knowledge and general science. The habituation of santri is the embodiment of Muhammadiyah cadres, which is symbolized by the habituation and activities of the sacred sites, Hizbul Wathan, IPM, and Kokam. This is reinforced by the expressions conveyed by Asatidz and the writings posted in the pesantren area. The writings were taken from various sources, namely the Qur'an, hadith, and sentences from Muhammadiyah leaders and figures. The habit is internalized by asatidz through a recruitment process that involves asatidz commitment and weekly, monthly, and semester studies.

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