

Synergy between Islamic Boarding School Education and Martial Arts Organizations in Developing Students' Disciplinary Character at Nahdlatut Thalabah Islamic Boarding School (YASINAT)

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ABSTRACT

This study is motivated by the presence of Persaudaraan Setia Hati Terate (PSHT) and Pagar Nusa within the Nahdlatut Thalabah Islamic Boarding School (YASINAT). Each organization has distinct identities and training methods, requiring educational management that maintains harmony while fostering students' disciplined character. This study aims to analyze the forms of synergy between the pesantren's educational framework and the two organizations, the mechanisms of institutional oversight and mentoring, and their contribution to students' disciplined character. A qualitative approach with a case study design was employed. Data were collected through observation, in-depth interviews, and document analysis, and analyzed through data condensation, presentation, and conclusion drawing and verification using source and technique triangulation. The findings indicate that synergy is formed through the integration of pesantren rules, institutional coordination, alignment of educational orientations, supervision, and mechanisms for resolving differences while preserving the identities of both organizations. The pesantren functions as the institutional framework that regulates, mentors, supervises, and mediates between PSHT and Pagar Nusa. Both organizations contribute to developing punctuality, rule adherence, responsibility, consistency, self-control, and respect through structured training and disciplinary practices. Thus, constructive synergy between pesantren education, PSHT, and Pagar Nusa strengthens students' disciplined character.

1. INTRODUCTION

Fundamentally, education is not merely oriented toward academic achievement; it also bears the responsibility of shaping students' character so that they can lead lives characterized by orderliness, responsibility, and adherence to moral and religious values (Althof & Berkowitz, 2006; P. C. Crismono, Hudi, et al., 2025; Halim et al., 2026; Jeynes, 2017). One fundamental character trait that needs to be cultivated through education is discipline. A disciplined character is reflected in adherence to rules, punctuality, responsibility regarding obligations, consistency in performing tasks, and the ability to exercise self-control (P. C. Crismono et al., 2023; Gunaidi & Muh. Sholeh, 2026; Li et al., 2021). In Islamic education, discipline is understood not only as compliance with regulations but also as an integral part of character and personality development, reflected in the relationships between humans and God, fellow human beings, and the environment (Anirah et al., 2024; Hartono et al., 2026; Yanuardianto et al., 2024). Islamic boarding schools (pesantren) hold a strategic position in character formation because the educational process occurs not only through formal instruction but also through the cultivation of habits, role modeling, supervision, rules and regulations, religious activities, and the students' social lives within the boarding school environment (Anas Ma'arif & Arif, 2026; Hidayat & Hidayat, 2023; Sari et al., 2026). This educational model enables continuous

character building within daily life. Students (santri) not only acquire religious knowledge but also cultivate habits such as managing their time, adhering to scheduled activities, performing acts of worship, maintaining cleanliness, respecting mentors and teachers, and complying with established rules. Consequently, the pesantren serves as a promising educational environment for comprehensively fostering a disciplined character (Anas Ma'arif & Arif, 2026; Anirah et al., 2024; P. C. Crismono et al., 2024; Hidayat & Hidayat, 2023). As it has evolved, pesantren education has also incorporated various non-formal and extracurricular activities that support the character development of santri (students). One such activity is pencak silat (Anas Ma'arif & Arif, 2026; Ramadhan et al., 2026). Pencak silat is not merely a martial arts activity focused on physical prowess; it can also serve as a means for mental and social education (Fiqri et al., 2026; Nurhidayat et al., 2025; Tjendani et al., 2025). Regular training activities require participants to be punctual, follow the instructor's directions, adhere to training rules, demonstrate perseverance and self-control, and respect fellow members. Numerous studies indicate that pencak silat activities can serve as a medium for fostering discipline, moral character, a strong work ethic, tolerance, and self-control among students and santri (Hadiana et al., 2022; Nurhidayat et al., 2025; Rahmawati et al., 2025; Risyanto, 2023).

However, the existence of pencak silat organizations also involves social dynamics that warrant attention within an educational context (Harwanto, 2017; Maksum, 2009; Syalman Alfaritzi et al., 2026). In various regions, media reports and academic research indicate the occurrence of conflicts or friction between members of pencak silat schools including those involving PSHT and Pagar Nusa (Alatas et al., 2026; Johan et al., 2020; Maksum, 2009). Research on the conflict between PSHT and Pagar Nusa in Jember, for instance, indicates that such conflicts can be triggered by inter-group misunderstandings and require educational approaches and relationship-building efforts as part of the resolution process (No et al., 2025; Sakti & Jombang, 2023). Similarly, studies on the conflict between PSHT and Pagar Nusa in Nganjuk highlight the crucial role of influential figures, trainers, and stakeholders in de-escalating tensions through mediation and guidance (P. C. Crismono, Pambudi, Diah, et al., 2025; Widiyowati et al., 2018). This phenomenon presents an interesting issue when viewed within the context of pesantren (Islamic boarding school) education. When two pencak silat organizations each possessing its own distinct identity, traditions, structure, and training ethos coexist within a single educational environment, a management mechanism is required. This mechanism must be capable of maintaining harmony, fostering communication, and aligning all organizational activities with the vision and educational values of the pesantren (P. C. Crismono, Pambudi, Lestari, et al., 2025a; Prasetyo et al., 2024; Sofia, 2021; Yasin & Halid, 2025). In other words, the presence of multiple martial arts organizations within a single educational institution can present both a challenge and an opportunity (Syalman Alfaritzi et al., 2026; Widiyowati et al., 2018). The challenge lies in preventing the emergence of group fanaticism and potential friction, whereas the opportunity lies in how the diversity of these organizations can be channeled into a strength for fostering discipline, camaraderie, responsibility, and positive character among the santri (Binathara et al., 2025; P. C. Crismono, Pambudi, Lestari, et al., 2025b; Habibie et al., 2025). This situation becomes particularly interesting in the context of the Nahdlatut Thalabah Islamic Boarding School (YASINAT), which possesses unique characteristics due to the presence of two pencak silat organizations Persaudaraan Setia Hati Terate (PSHT) and Pagar Nusa within the same boarding school environment. The presence of these two organizations demonstrates a plurality of pencak silat activities within the boarding school's educational setting. In this context, the issue is not merely how PSHT and Pagar Nusa conduct their respective training activities, but rather how both can operate within a single pesantren (Islamic boarding school) development system without losing their organizational identities, while simultaneously adhering to the values, norms, and governance established by the pesantren (P. Crismono, 2017; Prasetyo et al., 2024; Sofia, 2021).

This situation offers an intriguing educational model, as pesantren (Islamic boarding schools) serve as the institutions hosting the santri (students), while PSHT and Pagar Nusa act as organizations providing guidance through pencak silat activities. The relationship among the three creates an educational pattern best understood as a synergy between pesantren education and pencak silat organizations (Hidayat & Hidayat, 2023; Wulandari et al., 2024). The pesantren functions as a space for value integration, guidance, supervision, and coordination, whereas the two pencak silat organizations provide a platform for santri to cultivate discipline, leadership, responsibility, teamwork, and self-control (Anas Ma'arif & Arif, 2026; Pewangi et al., 2024; Riduansyah et al., 2026). This also presents a significant research gap. Previous studies have extensively examined pencak silat as a medium for character education specifically focusing on Pagar Nusa in instilling values such as religiosity, morality, discipline, tolerance, and a moderate character. Meanwhile, other studies have specifically analyzed the conflict between PSHT and Pagar Nusa, as well as strategies for its resolution (Marfu'ah et al., 2024; Setiawan, 2023; Zakaria, 2020). However, existing studies have not specifically explained how an Islamic boarding school (pesantren) accommodates, manages, fosters, and integrates two distinct pencak silat organizations within a single educational setting particularly regarding the cultivation of discipline in the students' character. Thus, there is scope for research that views the pesantren not merely as a host for pencak silat as an extracurricular activity, but as an institutional actor that manages the relationships and synergy between these pencak silat groups. The research gap lies in the limited attention given to how an Islamic boarding school manages two different pencak silat organizations, PSHT and Pagar Nusa, within the same educational environment. Unlike previous studies that mainly focus on one organization or conflicts between organizations, this study examines how YASINAT provides rules, guidance, supervision, coordination, and conflict-resolution mechanisms while allowing both organizations to maintain their identities. The novelty of this study is its focus on the synergy between pesantren education, PSHT, and Pagar Nusa as an institutional model for developing students' disciplined character. Through this synergy, both organizations are directed toward shared educational goals, particularly punctuality, rule compliance, responsibility, consistency, self-control, and respect. Therefore, this study aims to examine the form of synergy, the mechanisms used by YASINAT to manage and guide both organizations, and their contribution to developing students' disciplined character. Based on this focus, the research can be formulated into three research questions: What form does the educational synergy between the Nahdlatut Thalabah Islamic Boarding School (YASINAT) and the PSHT and Pagar Nusa organizations take in shaping the students' disciplined character?; What mechanisms does the Nahdlatut Thalabah Islamic Boarding School (YASINAT) employ to oversee, regulate, and foster the PSHT and Pagar Nusa organizations, ensuring they operate harmoniously within the boarding school environment?; How do the synergy and guidance involving PSHT and Pagar Nusa contribute to shaping the disciplined character of students at the Nahdlatut Thalabah Islamic Boarding School (YASINAT)? With these three questions, the research does not merely stop at asking whether pencak silat fosters discipline; rather, it addresses a more academic issue that offers novelty: how an Islamic boarding school (pesantren) manages two distinct pencak silat organizations so that both can become integral to the school's character education system.

2. METHODS

This study employed a qualitative case study approach to examine the synergy between pesantren education and the PSHT and Pagar Nusa organizations in developing students' disciplined character at Pondok Pesantren Nahdlatut Thalabah (YASINAT). The study was conducted on 21–22 August 2026, with participants selected purposively based on their direct involvement in the activities under study, including pesantren leaders or administrators, PSHT and Pagar Nusa instructors, and santri who actively participated in the organizations. Data were collected through

semi-structured interviews, non-participant observations, and document analysis. The interviews explored pesantren policies, organizational coordination, training activities, guidance and supervision, interactions between PSHT and Pagar Nusa, conflict management, and students' disciplined behavior. Observations focused on punctuality, attendance, compliance with rules, responses to instructors, orderly conduct, interaction among members, and pesantren supervision, while documents included regulations, training schedules, activity programs, attendance records, organizational structures, and training documentation. Data were analyzed through data condensation, data display, and conclusion drawing and verification. The analysis focused on themes of institutional synergy, regulation and coordination, guidance and supervision, conflict resolution, and disciplined character. Data credibility was strengthened through source and technique triangulation by comparing information from pesantren leaders, administrators, instructors, and santri with observation and documentary evidence.

Table 1. Informant Selection and Inclusion Criteria

No.	Informant / Role	Organization / Position	Inclusion criteria / Relevance
1	Pesantren leader/caretaker	PP YASINAT	Directly involved in establishing rules, granting space, supervising, and guiding PSHT and Pagar Nusa activities.
2	Pesantren administrator	PP YASINAT	Directly involved in scheduling, coordination, activity approval, and monitoring student activities.
3	PSHT instructor/coach	PSHT YASINAT	Directly conducts PSHT training and provides discipline and character guidance to santri.
4	Pagar Nusa instructor/coach	Pagar Nusa YASINAT	Directly conducts Pagar Nusa training and provides discipline and character guidance to santri.
5	Santri participant	PSHT/Pagar Nusa	Actively participates in training and has direct experience of rules, training routines, and interaction within the pesantren.

Note: The table presents the informant roles and inclusion criteria supported by the manuscript. The exact number of individual informants, interview sessions, interview duration, and total observation duration should be finalized from the field log because these numerical details are not explicitly recorded in the current manuscript. Data analysis was conducted interactively through the stages of data condensation, data display, and conclusion drawing and verification. Data validity was ensured through source and technique triangulation by comparing information from caregivers, administrators, PSHT and Pagar Nusa mentors or trainers, and santri (students), as well as by cross-referencing interview findings with observations and documentation. Through this methodology, the research aimed to obtain a comprehensive overview of the synergy between the pesantren (Islamic boarding school) and the PSHT and Pagar Nusa organizations, the mechanisms employed by the pesantren to host and mentor both organizations, and their contribution to shaping the students' disciplined character. This focus aligns with the research question, which positions Pondok Pesantren Nahdlatut Thalabah (YASINAT) as an institutional actor managing the presence of two pencak silat organizations within a single educational environment.

3. RESULTS AND DISCUSSION

3.1 Forms of Educational Synergy between the Nahdlatut Thalabah Islamic Boarding School (YASINAT) and the PSHT and Pagar Nusa Organizations in Shaping the Disciplined Character of Students

Taken together, interview, observation, and documentary evidence indicate that PSHT and Pagar Nusa function as character-development spaces within the pesantren system, while the pesantren provides the institutional direction that keeps both activities aligned with shared

educational objectives. From the santri perspective, the effect is also experienced in daily behavior: “If we are late, we are usually reprimanded, so over time, arriving early has become a habit. ... I also apply it when participating in pesantren activities.” (Interview with Mas G, August 21, 2026). The interview is consistent with observation of PSHT and Pagar Nusa activities, in which santri followed training schedules, instructor directions, orderly procedures, and equipment requirements. Documentation of training schedules and pesantren regulations further shows that the activities were positioned within the pesantren agenda. “In PSHT training, discipline must be instilled from the very beginning. Students are required to arrive on time; they must pay attention to and carry out the instructor’s directions, and they must adhere to the rules throughout the session.” (Interview with Ust. Sahlan Sholahuddin, S.Pd., August 21, 2026).

A PSHT instructor similarly emphasized: This statement shows that synergy is established through institutional accommodation rather than organizational merger. The pesantren provides space and boundaries, while both organizations contribute through structured training. “We provide room for both PSHT and Pagar Nusa to develop. Both are permitted to carry out activities and training sessions, provided they comply with the rules established by the pesantren. These activities are not merely about teaching self-defense; they also serve as a means to cultivate discipline, responsibility, and good character among the santri.” (Interview with Abah Ghowi, August 21, 2026). The pesantren leader explained: The findings show that educational synergy at PP YASINAT is formed by aligning PSHT and Pagar Nusa activities with pesantren rules, schedules, supervision, and character-education goals. The two organizations retain their identities, while their activities are placed within a common institutional framework.

3.2 The Mechanism of the Nahdlatut Thalabah Islamic Boarding School (YASINAT) in Overseeing, Regulating, and Fostering the PSHT and Pagar Nusa Organizations

PP. Yasinat Mechanism	Implementation Form	Data Source
Sponsorship	Providing space for PSHT and Pagar Nusa while keeping both organizations within the <i>pesantren</i> system	Interviews, observation
Regulation	Establishing rules of conduct, training schedules, activity venues, and coordination with supervisors	Interviews, documentation
Guidance	Instilling discipline, responsibility, self-control, and a sense of brotherhood among <i>santri</i>	Interviews, observation
Supervision	Monitoring organizational activities and <i>santri</i> behavior during and outside training activities	Interviews, observation
Conflict Resolution	Addressing potential conflicts through communication, reprimands, deliberation, and guidance	Interviews, documentation
Alignment of Orientation	Directing both organizations toward supporting the educational goals and values of the <i>pesantren</i>	Interviews, observation, documentation

The management mechanism at PP YASINAT can be understood through five interconnected practices: providing institutional space, regulating activities through rules and

coordination, aligning educational orientation, supervising implementation, and resolving differences through communication and guidance. The caretaker stated: “They must adhere to the pesantren’s rules regarding scheduling, venues, and the students’ conduct during training sessions. In principle, we support them, but we also provide guidance to ensure they remain within the bounds of the pesantren’s regulations.” (Interview with Abah G, August 22, 2026). This arrangement places PSHT and Pagar Nusa within the same educational governance system without removing their organizational identities. Regulation is implemented through coordination before activities are conducted. The administrator explained: “There must usually be prior communication. We must ensure the timing does not clash with pesantren activities; therefore, the training schedule must align with the pesantren’s agenda. The same applies to the venue.” (Interview with Ust. A, August 22, 2026). Observation on August 22, 2026, confirmed that training took place at designated times and locations, participants followed instructors’ directions, and activities were conducted in an orderly manner. This provides observational support for the regulatory mechanism. A Pagar Nusa instructor described the shared orientation: “The students must be able to exercise self-control, respect others, avoid arrogance regarding their strength, and continue to abide by the boarding school’s rules.” (Interview with Ust. K, August 22, 2026). Supervision is preventive: administrators monitor activities and communicate with coaches when behavior or implementation deviates from pesantren expectations. Differences between members are addressed through communication, reprimand, deliberation, and guidance. The head of the pesantren stated: “If there are differences between the PSHT and Pagar Nusa members, we ... identify the issue and then speak with them. If something is amiss, we offer a reprimand and provide guidance. We also remind the mentors to steer the students toward maintaining a spirit of brotherhood.” (Interview with Gus M, August 22, 2026). The santri’s experience supports this mechanism: “Within the pesantren, we are all simply fellow students. ... outside of training, we remain brothers as fellow students.” (Interview with Mas G, August 22, 2026). Triangulation of interviews, observations, and documentation therefore shows that YASINAT manages the coexistence of PSHT and Pagar Nusa through institutional regulation rather than organizational homogenization. The mechanism preserves organizational distinctions while directing both toward common educational norms.

3.3 The Contribution of Synergy and Guidance from PSHT and Pagar Nusa to the Formation of Disciplined Character Among Santri at Pondok Pesantren Yasinat

No	Aspect of Disciplinary Character	PSHT Contribution	Pagar Nusa Contribution	Interview	Observation	Documentation
1	Punctuality	Instill the habit in members of arriving on time before training begins and participating in the entire training session according to the established schedule.	Instilling the habit among members of arriving on time, participating in training preparations, and starting activities according to the established schedule.	The instructors and students explain the habit of arriving on time for training sessions.	Members were seen present and participating in the training at the scheduled time.	Training schedule and member attendance list.

2	Compliance with rules	Training members to adhere to training rules, follow the coach's instructions, and maintain proper conduct throughout the activity.	Instilling adherence to the coach's instructions, training protocols, and the rules applicable within the Islamic boarding school environment	The supervisors and organizers explained the application of the rules during the training activities.	Members follow commands, the coach's instructions, and the rules of conduct during training.	Rules of conduct and training activity program.
3	Responsibility	Fostering a sense of responsibility among members through the obligation to attend training, maintain equipment, and carry out tasks assigned by the coach.	maintain equipment, and carry out tasks assigned by the coach.	Mentors and students explain the nature of member responsibilities within organizational activities.	Members carry out their duties and properly maintain training equipment.	Organizational leadership structure and activity programs.
4	Responsibility	Encourage members to participate in training regularly and consistently to foster a habit of discipline.	Instilling the habit among members of participating in training regularly and consistently, in accordance with the established program..	Coaches and students explain routines and consistent attendance at training.	A training routine and consistent member attendance are evident.	Activity schedule and training attendance list.
5	Self-control	Training members to control their emotions, refrain from using martial arts skills indiscriminately, and prioritize sportsmanship and responsibility.	Instilling the ability to control emotions and to use martial arts skills wisely and responsibly	Instructors and students explain the cultivation of proper attitudes and self-control during training.	The members demonstrated orderly and calm behavior and were able to follow the instructor's directions during the training..	Documentation of coaching and training activities.
6	Respecting others	Instilling an attitude of respect for coaches, seniors, fellow members, and students who come from	Instilling an attitude of respect towards coaches, seniors, and fellow members	Mentors and students explain the relationships among members and the importance	Polite interactions are evident between members and coaches, seniors, and members of	Photos or documentation of training activities and member interactions.

		other organizations.	PSHT and other students.	of mutual respect.	other organizations	
7	Application in Islamic boarding school life	The habits of discipline acquired during training are intended to be applied to pesantren activities, such as attending events punctually and adhering to the rules.	The value of discipline gained from training is applied in the students' daily lives, including adherence to the pesantren's schedule and rules.	Administrators and students explain the implementatio n of disciplined habits after participating in training activities.	The behavior of the santri (Islamic boarding school students) is evident in their participation in school activities, such as their punctuality and adherence to rules.	Documentatio n of pesantren and organizational activities.

The contribution of PSHT and Pagar Nusa to disciplined character is most clearly visible through repeated practice of punctuality, rule compliance, responsibility, consistency, self-control, respect, and application of training habits in pesantren life. To reduce repetition, the findings below use the most representative interview evidence and connect it directly with observation and documentation. Punctuality and rule compliance. A PSHT instructor explained: “The students must be ready before the training begins; they should not arrive after the session is already underway. If someone is late, we usually ask for the reason and issue a reprimand. The goal is not to punish them, but to instill the habit of respecting time.” (Interview with Ust. S, August 22, 2026). The santri perspective reinforces this finding: “If we are late, we are usually reprimanded, so over time, arriving early has become a habit. ... I also apply it when participating in pesantren activities.” (Interview with Mas G, August 21, 2026). Observation of the August 22, 2026 training session showed santri gathering and preparing their equipment before the scheduled activity, followed by prayer, instructions, warm-up, and core training. During the session, students followed commands and maintained orderly formations. The training schedule and attendance documentation further support the finding that punctuality and rule compliance are embedded in the activity structure. Responsibility and consistency. The PSHT instructor emphasized: “They must also take responsibility for the equipment they use, see the training through to the end, and carry out the tasks assigned by the instructor.” (Interview with Ust. S, August 22, 2026). This finding is supported by observations of students preparing equipment, participating from beginning to end, maintaining order, and carrying out coaches’ instructions. Routine training schedules provide a structural basis for repeated participation, indicating that discipline is practiced through continuity rather than a single training event. Self-control and respect. A Pagar Nusa instructor stated: “The students must be able to control themselves. ... If a conflict arises with a peer, they should not immediately resort to their silat skills; instead, the issue should be resolved amicably and with a cool head.” (Interview with Ust. K, August 22, 2026).

A santri also reported: “During training, we are taught to respect instructors, seniors, and our peers.” (Interview with Mas C, August 22, 2026). Observation showed that students listened to corrections, adjusted movements according to instructions, and were reminded to control emotions during partner exercises. Students also greeted instructors, listened during briefings, and assisted one another in paired exercises. These findings show that discipline includes both behavioral control and

social conduct. Transfer of discipline to pesantren life. The administrator observed that students are trained to “arrive on time, follow rules, take responsibility for their duties, and respect their instructors.” (Interview with Ust. Abid, August 22, 2026). The santri likewise reported that after training he tried to arrive early, follow instructions, and complete assigned tasks. Observation of santri participation in pesantren activities supports this pattern, while documentation of training and pesantren activities provides contextual evidence that the organizations operate within the wider educational schedule. The evidence indicates a process of cross-contextual habituation: discipline is practiced during training and then applied to other pesantren obligations. Overall, triangulation of interviews, observations, and documentation indicates that the contribution of PSHT and Pagar Nusa is not limited to martial-arts competence. Their structured routines provide repeated opportunities for santri to practice punctuality, compliance, responsibility, consistency, self-control, and respect, while the pesantren supplies the institutional rules and supervision that connect these practices to everyday educational life.

4. CONCLUSION

The findings indicate that the synergy between YASINAT, PSHT, and Pagar Nusa is established by aligning both organizations with the pesantren’s educational values, rules, and objectives without eliminating their organizational identities. YASINAT provides direction, regulation, coordination, supervision, and guidance, while PSHT and Pagar Nusa provide structured activities through which santri practice punctuality, rule compliance, responsibility, consistency, self-control, and respect. This finding is consistent with previous studies showing that pencak silat can support life skills and character development (Hadiana et al., 2022), Pagar Nusa can function as a medium for religious and moral character education (Setiawan, 2023), and pesantren management, habituation, and supervision contribute to students’ disciplined character (Hidayat & Hidayat, 2023). The distinctive contribution of this study is its focus on how two different martial arts organizations can coexist within one pesantren and be directed toward shared educational goals through institutional governance. Rather than removing organizational differences, YASINAT manages them through shared rules, coordinated schedules and venues, supervision, communication, and guidance. The findings further show that discipline is developed through repeated training and habituation, which connects martial arts activities with students’ daily pesantren life. This process forms a character-education cycle involving rules, practice, habituation, correction, and application in daily activities. Thus, the study highlights an institutional synergy model in which PSHT and Pagar Nusa retain their identities while their activities are integrated with the values, norms, and educational objectives of the pesantren.

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