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## TRANSIT HOUSING AS A MODEL FOR ISLAMIC EDUCATION ENVIRONMENTS FOR NON-RESIDENT STUDENTS AT THE NURUL ISLAM KARANGCEMPAKA BLUTO SUMENEP ISLAMIC BOARDING SCHOOL

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Received: 16/01/2026

Accepted: 15/02/2026

Publications: 20/03/2026

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### Abstract

This study aims to analyze the role of a transit dormitory (*pondok transit*) as a model of the Islamic Religious Education environment for non-resident students at Nurul Islam Islamic Boarding School, Karangcempaka Bluto, Sumenep. This research employed a qualitative approach using a case study design to gain an in-depth understanding of the educational practices taking place within the transit dormitory environment. Data were collected through observation, in-depth interviews with pesantren caregivers, teachers, and students, as well as documentation of educational activities conducted in the transit dormitory. Data analysis was carried out through the processes of data reduction, data display, and interpretative conclusion drawing. The findings reveal that the transit dormitory functions as an educational transition space bridging formal education in madrasah and Qur'anic learning in pesantren institutions. Its presence not only fulfills students' physical needs, such as meals, rest, and a safe environment, but also serves as a medium for spiritual development through congregational prayers, Qur'an recitation, and memorization review activities. Furthermore, the transit dormitory contributes to the development of religious character, discipline, and social cohesion among students through structured religious routines and social interactions. This study formulates a model of an Islamic educational environment based on the transit dormitory that integrates physical, spiritual, and academic dimensions in a holistic and sustainable framework for non-resident students.

**Keywords:** Transit Dormitory, Islamic Educational Environment, Non-Resident Students, Islamic Boarding School.

### Abstrak

Penelitian ini bertujuan untuk menganalisis peran *pondok transit* sebagai model lingkungan Pendidikan Agama Islam bagi santri non-mukim di Pesantren Nurul Islam Karangcempaka Bluto Sumenep. Penelitian ini menggunakan pendekatan kualitatif dengan jenis studi kasus untuk memahami secara mendalam praktik pendidikan yang berlangsung dalam lingkungan *pondok transit*. Data penelitian diperoleh melalui observasi, wawancara mendalam dengan pengasuh pesantren, guru, serta santri, dan dokumentasi kegiatan pendidikan yang berlangsung di *pondok transit*. Analisis data dilakukan melalui tahapan reduksi data, penyajian data, serta penarikan kesimpulan secara interpretatif. Hasil penelitian menunjukkan bahwa *pondok transit* berfungsi sebagai ruang transisi pendidikan yang menjembatani kegiatan pendidikan formal di madrasah dengan pembelajaran Al-Qur'an di lembaga pendidikan pesantren. Keberadaan *pondok transit* tidak hanya memenuhi kebutuhan fisik santri seperti makan, istirahat, dan ruang aman, tetapi juga menjadi sarana pembinaan spiritual melalui kegiatan ibadah berjamaah, tadarus, dan muroja'ah Al-Qur'an. Selain itu, *pondok transit* berperan dalam membentuk karakter religius, kedisiplinan, dan kebersamaan antar santri melalui pembiasaan aktivitas keagamaan dan interaksi sosial yang terstruktur. Temuan penelitian ini merumuskan model lingkungan pendidikan Islam berbasis

*pondok transit yang mengintegrasikan dimensi fisik, spiritual, dan akademik dalam satu sistem pembinaan santri non-mukim yang holistik dan berkelanjutan.*

**Kata Kunci:** Pondok Transit, Lingkungan Pendidikan Islam, Santri Non-Mukim, Pesantren.

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## **Introduction**

Islamic boarding schools (pesantren) are Islamic educational institutions that play a strategic role in shaping the religious, intellectual, and social character of students through the integration of learning, moral guidance, and daily religious practices (Astuti & Winarti, 2026; Nurhidayah & Choiri, 2024; Sutrisno et al., 2025). The pesantren system does not only emphasise the transfer of knowledge but also the internalisation of values through continuous interaction between kiai, teachers, and santri within a religious environment. This environment forms an educational ecosystem where learning takes place throughout daily life, enabling the integration of cognitive, affective, and spiritual dimensions. Therefore, pesantren are recognised as holistic Islamic education institutions that combine instruction, character building, and spiritual cultivation (Dhofier, 2011; Wahid, 2019).

In recent years, pesantren education has experienced significant changes along with the increasing number of non-resident students who participate in religious learning without living permanently in the dormitory (Haerudin, 2025; A. Muttaqin et al., 2024). This phenomenon occurs due to several factors such as distance from home, the young age of students, and parental policies that combine formal schooling with religious education. Data from the Ministry of Religious Affairs shows that many pesantren now accommodate both residential and non-residential learning patterns, requiring more flexible educational management. This shift indicates that pesantren must adapt their educational environment in order to maintain the effectiveness of character education despite the changing patterns of student participation (Indra & Alim, 2024; Khoiriyah et al., 2024).

The growing integration between formal and non-formal education within pesantren environments has also contributed to the need for new educational arrangements (Anisaturrizqi et al., 2025; Nugroho et al., 2025). Many pesantren currently manage formal institutions such as Madrasah Ibtidaiyah alongside Qur'anic learning institutions or LPQ, creating a dense learning schedule for students. Santri often attend formal school in the morning and religious education in the afternoon, which can cause fatigue and reduce learning readiness if not supported by a proper environment. Therefore, pesantren are required to design transitional educational spaces that help students maintain physical, emotional, and spiritual balance so they can participate optimally in both forms of education (A. A. Abdillah, n.d.; Halim, 2025; Ni'am & Arafah, 2024).

In practice, the increasing number of non-resident students creates concrete challenges in daily educational activities at pesantren (Kovacs et al., 2026; Miswanto, 2025; Protzko, 2020). Many students must travel long distances between home, formal school, and Qur'anic learning centres in the same day. This situation often causes physical fatigue, reduced concentration, and irregular participation in religious activities. Parents also experience difficulties in managing pick-up and drop-off schedules, especially when the distance between home and the pesantren is relatively far. In several cases, students spend more time on the road than in the learning environment, which reduces the effectiveness of both formal and religious education (Hani'ah et al., 2025; Sayyi, Muslimin, et al., 2025).

Another problem found in the field is the lack of a supervised environment for non-resident students between formal school hours and religious learning sessions (Hall, 2017; Martín & Cerezo, 2024; Sahrowi et al., 2025). After finishing school, many students return home before attending LPQ or pesantren activities, and during this time they are often not under educational supervision. Parents report that children tend to spend time using gadgets, playing without control, or arriving late to religious classes due to fatigue. This condition makes the process of character building less consistent compared to students who live in the dormitory. As a result, pesantren need a practical solution that can maintain

discipline, supervision, and continuity of learning for non-resident students (Fithriyah et al., 2025; Isa et al., 2024).

The need for a supportive environment for learning readiness can also be understood through the concept that effective education requires the fulfilment of basic physical and psychological needs (Nofi & Fithriyah, 2025; Susilowati et al., 2026). Students who are tired, hungry, or emotionally unstable tend to have difficulty following learning activities optimally. In pesantren education, these needs are closely related to the availability of spaces for rest, worship, eating, and guided activities before continuing to the next learning session. However, studies that specifically examine how pesantren provide such transitional environments for non-resident students are still limited, particularly those that analyse transit dormitories as part of an Islamic education model. This condition shows the urgency of conducting more contextual and field-based research (Mauzifa et al., 2025; Rusticus et al., 2022; Sayyi, Muslimin, et al., 2025).

### **Research Methodology**

This study employs a qualitative approach with a case study design to gain an in-depth understanding of the role of transit boarding houses as a model for Islamic education for non-resident students at the Nurul Islam Karangcempaka Bluto Sumenep Islamic boarding school (Firmansyah et al., 2025; Hamilton & Finley, 2019). A qualitative approach was chosen because this study aims to explore the meaning, experiences, and educational practices that take place in a specific social context holistically (Merriam & Tisdell, 2015; Zamzami et al., 2025). Case studies allow researchers to examine phenomena contextually in a real environment so as to provide a comprehensive understanding of the dynamics of pesantren education. With this approach, the study seeks to explain how transit dormitories function as educational spaces that support the development of religious values and student readiness to learn (Creswell & Poth, 2017; Ramin, 2025; Sah & Fuad, 2024).

The research location was set at the Nurul Islam Karangcempaka Bluto Sumenep Islamic boarding school because this boarding school has transit dormitory facilities that are specifically used by non-resident students as a place to stay between formal educational activities and Al-Qur'an learning activities. The research subjects included boarding school caregivers, ustaz or transit dormitory assistants, and non-resident students who used these facilities (Sinha et al., 2024; Wiyatasari et al., 2022). Informants were determined using purposive sampling techniques, considering those who had direct knowledge and involvement in the management and utilisation of the transit dormitory. This strategy enabled the researcher to obtain in-depth and relevant information on the pesantren's educational environment (Moleong, 1989).

The data collection techniques in this study included observation, in-depth interviews, and documentation. Observations were conducted to directly observe the activities of students in the transit dormitory, including rest, worship, and murojaah activities that took place in that space. In-depth interviews were conducted with pesantren caregivers, accompanying ustaz, and students to gain an understanding of the function, management, and meaning of the transit dormitory in the religious guidance process (Weston et al., 2021). Meanwhile, documentation was used to supplement data in the form of activity records, photographs, and institutional documents related to the management of the transit dormitory at the boarding school. This combination of techniques enabled the researchers to obtain comprehensive and credible data (Creswell & Poth, 2017; Miles et al., 2013).

Data analysis was conducted interactively through the stages of data reduction, data presentation, and continuous conclusion drawing during the research process. Data obtained from observation, interviews, and documentation was first selected and categorised according to the research focus, then presented in the form of thematic narratives to facilitate the interpretation process (Ahmed et al., 2025; Dahal, 2025; Kotronoulas et al., 2023). To maintain data validity, this study used source and method triangulation techniques so that the information obtained could be verified from various perspectives.

Through this analysis process, this study is expected to produce a deep understanding of the role of transit lodgings as an Islamic educational environment for non-resident students at Islamic boarding schools (Miles et al., 2013; Schreier, 2012).

## **Results and Discussion**

### **Transit Boarding Schools as an Innovation in Islamic Education for Non-Resident Students**

The establishment of the Transit Boarding House at the Nurul Islam Karangcempaka Bluto Sumenep Islamic Boarding School in July 2021 reflects a concrete institutional response to the increasing number of non-resident students who attend formal education at Tarbiyatul Athfal Kindergarten / Islamic Elementary School and non-formal education at LPQ Nurul Islam. Field data show that many parents experienced difficulties in transporting their children between home, school, and Qur'anic learning institutions due to relatively long distances. This condition caused fatigue, reduced learning effectiveness, and decreased discipline in religious activities. In addition, parents also expressed concern about the uncontrolled use of gadgets at home, which was considered to have the potential to weaken students' moral development and learning habits.

These findings indicate that the traditional boarding-based model of pesantren education is no longer fully able to accommodate the needs of all students, especially those who cannot live permanently in the dormitory. The idea to establish the transit boarding house emerged from parents' aspirations conveyed to LPQ administrators and later discussed with the pesantren leadership, KH. Ilyasi Siraj. The participatory decision-making process shows that pesantren leadership plays an important role in adapting educational institutions to social realities. Through internal deliberation, the pesantren decided to establish a transit boarding house as a temporary guidance space, which began operating on 1 August 2021 with 17 students and a pick-up service after LPQ activities. This adaptive decision confirms that pesantren innovation often emerges from community needs rather than from theoretical planning.

The increasing number of students, which has now reached around 90 students consisting of 38 boys and 52 girls, shows that the transit boarding house is perceived by the community as an effective solution for bridging formal education and religious education. However, field findings also reveal limitations in facilities, as only eight rooms are available, causing registration quotas to be filled quickly every year. This situation shows that educational innovation in pesantren often develops faster than the availability of infrastructure. From a critical perspective, this condition illustrates that institutional flexibility must be followed by structural readiness so that innovation does not stop at the level of temporary solutions but becomes a sustainable educational model.

From the perspective of Islamic education, the existence of the transit boarding house can be understood as an institutional innovation that expands the traditional concept of pesantren without abandoning its core values (Mahfud, 2025; Murdianto, 2023). Pesantren have long been known as educational institutions that emphasise character building through dormitory life, but contemporary social conditions require alternative models that still allow the internalisation of pesantren values even when students do not live permanently in the dormitory. The transit boarding house functions as a transitional space that connects the family environment, formal school, and pesantren so that the continuity of religious guidance can still be maintained (Dhofier, 2011; Sayyi, Asmuki, et al., 2025).

The development of the transit boarding house also reflects the sociological adaptability of pesantren as an Islamic educational institution rooted in tradition but responsive to change (Suryati et al., 2026; Syamsiyah et al., 2025). Social transformation in Muslim communities has created new educational patterns in which students simultaneously participate in formal schooling and religious education. This condition requires pesantren to develop flexible learning environments that are not always based on full boarding systems. By providing transit boarding facilities, pesantren create a space that maintains discipline, togetherness, and religious culture even for non-resident students, which shows that pesantren education is capable of evolving without losing its identity (S. S. N. Abdillah &

Inayati, 2025; A. I. Muttaqin, 2025).

From a pedagogical perspective, the transit boarding house also expands the concept of the learning environment in Islamic education. Learning does not only occur in classrooms but also through social interaction, daily routines, and guided activities (Mareci et al., 2023). The interaction between students, caregivers, and teachers in the transit boarding house becomes part of the educational process that supports character formation and spiritual development. Therefore, the transit boarding house should not be seen merely as a resting place but as an educational environment that allows the internalisation of values to occur naturally through daily practice (Ismail et al., 2025; Mulyadi, 2024; Yunus et al., 2025).

Furthermore, the implementation of daily activities in the transit boarding house such as collective meals, congregational prayers, Qur'anic recitation, rest periods, and supervised play demonstrates the application of a holistic educational approach (Abdurrahman et al., 2025). These activities show that pesantren education does not only aim to develop intellectual ability but also emotional stability, spiritual awareness, and social responsibility. Through these structured routines, students experience a balanced educational process that integrates physical, spiritual, and academic development simultaneously, which is consistent with the holistic education approach in contemporary Islamic pedagogy (Anwar et al., 2025; Madjid, 2025).

In the context of contemporary Islamic education, the transit boarding house also represents an effort by pesantren to maintain their relevance within the modern national education system (Faizin, 2024). Many Muslim families now choose an educational pattern that combines formal schooling with religious education, creating the need for a transitional educational environment that can harmonise the two systems. The transit boarding house serves as a bridge that allows students to move from school activities to religious learning without losing supervision, discipline, and spiritual atmosphere (Asnawi & Sukandar, 2025; Dhofier, 2011; Ismail, 2025).

Institutionally, the establishment of the transit boarding house also reflects the leadership role of pesantren in responding to community needs (Hanafi et al., 2021). The decision to provide a supervised environment for non-resident students shows that pesantren education is not limited to preserving tradition but also oriented toward solving real educational problems. This innovation strengthens the pesantren education system by making it more adaptive to social realities while still maintaining its orientation toward moral and spiritual development (Kartiko et al., 2026a; Sayyi & Fithriyah, 2025; Sodikin et al., 2020).

Thus, the transit boarding house at Nurul Islam Karangcempaka Bluto Sumenep can be critically understood as an innovation in the Islamic educational environment that emerges from real social needs, is developed through participatory leadership, and functions as a flexible model of pesantren education for non-resident students. Its presence expands the scope of Islamic boarding school education by providing a supervised environment that continues to integrate religious values, discipline, and togetherness even when students do not live permanently in the dormitory.

### **Transit Lodges as Transition Spaces in Integrated Education Systems**

Field findings at the Nurul Islam Karangcempaka Bluto Sumenep Islamic Boarding School show that the transit boarding house was designed to accommodate students who simultaneously participate in formal education at Madrasah Ibtidaiyah and religious education at LPQ Nurul Islam. Students usually finish formal school in the morning and continue Qur'anic learning in the afternoon, creating a dense daily schedule that often causes fatigue. Before the existence of the transit boarding house, many students returned home after school and then came back again for LPQ activities, which reduced their physical readiness and caused delays in attending religious lessons. This condition shows that the dual education system requires an intermediate environment that can support students' physical and mental readiness.

The transit boarding house functions as a transitional space that allows students to remain in the pesantren environment between school hours and Qur'anic learning sessions (Hanafi et al., 2021; Supaat & Fa'atin, 2019). After finishing school, students stay in the transit dormitory until the LPQ schedule begins. During this time, they follow structured activities such as eating together, resting, performing congregational prayers, reading the Qur'an, and preparing for the next lesson. The existence of this structured transition time helps students maintain stability in their daily routines and reduces the risk of fatigue caused by repeated travel between home, school, and pesantren. These findings confirm that educational effectiveness is closely related to the availability of a supportive environment (Arif et al., 2024; Rohani et al., 2025).

From a theoretical perspective, the transit boarding house can be understood as a transitional space that connects two different learning environments. In education, transitional spaces play an important role in helping students adapt between different activities so that learning continuity is not disrupted. In the case of non-resident students, the transition from formal school to religious education requires not only time but also an environment that allows recovery of physical and psychological energy. The transit boarding house provides this opportunity by giving students time to rest and reorganise their focus before entering the next learning activity (Hang & Guo, 2025; Worsley et al., 2021).

The activities carried out in the transit boarding house also reflect the fulfilment of students' basic needs, which is an important requirement for effective learning. Students are given time to eat, rest, and sleep before continuing their activities at LPQ. From the perspective of educational psychology, the fulfilment of physiological and safety needs is the foundation for optimal learning readiness. When students feel physically comfortable and emotionally stable, they are more able to concentrate and participate actively in learning activities. Therefore, the presence of the transit boarding house not only solves logistical problems but also supports the psychological readiness of students (Rofiqi, 2026; Thompson et al., 2021).

In addition to physical needs, the transit boarding house also provides a space for spiritual preparation before learning. Students perform congregational prayers, recite the Qur'an, and do muraja'ah while waiting for LPQ activities. These routines create a religious atmosphere that helps students maintain motivation and discipline in learning. In Islamic education, the integration of spiritual and intellectual activities is considered essential in forming balanced personalities. The transit boarding house therefore functions not only as a place of rest but also as a space for strengthening religious awareness in daily life (A. A. Abdillah, n.d.; Ismail et al., 2026; Sayyi, Mashuri, et al., 2025).

The existence of a structured schedule in the transit boarding house also contributes to the formation of a more regular rhythm of life for students. Daily routines are arranged so that students move gradually from one activity to another without feeling rushed. This arrangement helps students manage their time more effectively and reduces stress caused by a tight schedule. Good time management is an important factor in maintaining learning effectiveness, especially for students who follow two educational systems simultaneously. Therefore, the transit boarding house can be seen as a practical solution to maintain balance between academic demands and students' personal needs (Khoiriyah et al., 2024; Manurung et al., 2024).

From the perspective of educational ecology, the transit boarding house can be understood as part of a broader learning environment that includes family, school, and pesantren. Students who do not live in the dormitory still need an environment that can connect these three educational spheres so that their development remains consistent. The transit boarding house becomes a social space where students interact with peers, teachers, and caregivers in a supervised setting. These interactions play an important role in shaping behaviour, discipline, and responsibility as part of the overall educational process (Bronfenbrenner, 1979; Miller, 2007).

Thus, the transit boarding house at Nurul Islam Karangcempaka can be critically interpreted as a transitional educational environment that bridges formal education and religious learning for non-

resident students. Through structured activities, fulfilment of basic needs, spiritual guidance, and social interaction, the transit boarding house helps students maintain physical, mental, and spiritual balance. This finding shows that the success of integrated education systems depends not only on curriculum design but also on the availability of transitional environments that ensure continuity of guidance and supervision throughout the learning process.

### **Transit Lodgings as a Means of Character Building and Religious Culture**

Findings at the Nurul Islam Karangcempaka Bluto Sumenep Transit Boarding House show that the existence of this facility does not only function as a place for rest, but also as a space for character formation and strengthening religious culture for non-resident students. Students who stay in the transit dormitory participate in various daily activities such as congregational prayers, Qur'an recitation, muraja'ah, eating together, resting, and playing under supervision. These activities are arranged in a structured schedule so that students remain in a guided environment even though they do not live permanently in the pesantren. This condition shows that character education in pesantren can still be implemented through daily habits, not only through formal learning activities.

The strengthening of religious culture is one of the most visible impacts of the transit boarding house. Students who previously went home after school and spent time without supervision are now accustomed to performing prayers in congregation, reading the Qur'an, and participating in religious routines every day. This habituation creates discipline and builds a sense of responsibility toward religious obligations. In pesantren education, character building is often carried out through repetitive practice so that values become part of students' daily behaviour. The transit boarding house therefore functions as an environment that allows the process of internalising religious values to continue even for non-resident students (Dhofier, 2011; Ma'shum, 2025).

Daily routines in the transit boarding house also show that habit formation is an effective method in Islamic character education. Activities such as reading the Qur'an together, performing prayers in congregation, and participating in joint recitation create a consistent religious atmosphere that shapes students' attitudes. Students do not only learn religious knowledge theoretically, but also practice it directly in their daily life. This process is important because character education in Islamic pedagogy emphasises the unity between knowledge and action. The more often students are involved in religious routines, the stronger the formation of their spiritual awareness (Nurjannah et al., 2024; Shopian & Achadi, 2025).

In addition to religious formation, the transit boarding house also becomes a place for developing students' social character. Students interact with their peers during rest time, meals, and play activities, which allows them to learn cooperation, empathy, and mutual respect. The supervised environment encourages students to behave politely, respect others, and follow rules set by caregivers. These social experiences are an important part of character education because pesantren tradition emphasises togetherness and discipline in daily life. Through these interactions, students gradually develop social responsibility and the ability to live in a community (Arthur, 2003; Lickona, 2022; Peterson & Seligman, 2004).

The role of caregivers in the transit boarding house also becomes a key factor in the character-building process. Caregivers not only supervise activities but also act as mentors who guide students in practising religious and moral values. In the pesantren tradition, role modelling is one of the most effective educational methods because students learn directly from the behaviour of their teachers. Field observations show that students feel more comfortable and secure when interacting with caregivers, which helps create a family-like atmosphere. This situation supports the formation of discipline and respect for authority, which are important elements in pesantren education (Dhofier, 2011).

The transit boarding house environment also trains students to develop independence and discipline in daily life. Students are required to manage their personal belongings, keep their resting

places clean, follow activity schedules, and prepare themselves for the next learning session. These routines gradually shape responsible behaviour and self-control. Discipline formed through daily practice is considered more effective than discipline taught only through verbal instruction. Therefore, the transit boarding house becomes a practical medium for instilling life skills that support students' academic and social development (Lickona, 2013; Santrock, 2011).

From the perspective of educational ecology, the character formation of students is influenced by the interaction between family, school, and pesantren environments. Non-resident students often experience discontinuity between these environments, which can weaken the process of character building. The transit boarding house functions as a connecting environment that maintains the continuity of guidance between home, formal school, and pesantren. Through this role, the transit boarding house becomes part of a broader educational system that supports the comprehensive development of students' personality (Bronfenbrenner, 1979; Santrock, 2011).

Overall, the findings show that the transit boarding house at Nurul Islam Karangcempaka is not merely a temporary shelter but an educational environment that plays an important role in strengthening religious culture and shaping the character of non-resident students. Through structured routines, supervised interaction, and continuous religious activities, the transit boarding house enables students to internalise moral, spiritual, and social values that are the foundation of pesantren education. This confirms that character education in Islamic boarding schools can still be effectively implemented even in non-residential learning systems when supported by an appropriate educational environment (Wahid, 2019).

The findings of this study indicate that the effectiveness of character education for non-resident students is highly dependent on the availability of a supervised educational environment that allows the process of habituation to occur continuously. The transit boarding house at Nurul Islam Karangcempaka shows that character formation does not necessarily require full dormitory residence, but requires consistency in daily guidance, religious routines, and social interaction. When students remain in a controlled environment between school and religious learning, the process of internalising discipline, responsibility, and religious awareness can still take place effectively. This confirms that the essence of pesantren education lies not only in residence but in the continuity of moral and spiritual supervision.

Furthermore, the transit boarding house can be critically understood as a contextual model of Islamic educational environment that bridges the gap between traditional pesantren systems and contemporary educational needs. The increasing number of non-resident students requires pesantren to develop flexible approaches without losing their core values. The results of this study show that the combination of structured routines, caregiver supervision, and religious habituation in the transit boarding house is able to maintain the characteristics of pesantren education even in a non-residential system. Therefore, the transit boarding house represents an adaptive model of Islamic education that strengthens character building through environmental design rather than through formal instruction alone.

### **Transit Lodgings as a Means of Character Building and Religious Culture**

The findings at the Nurul Islam Karangcempaka Bluto Sumenep Transit Boarding House show that the presence of the transit dormitory plays an important role in maintaining the continuity of character education for non-resident students. Students who do not live permanently in the pesantren are still able to experience the atmosphere of pesantren life through daily routines carried out in the transit boarding house. Activities such as congregational prayers, Qur'an recitation, muraja'ah, and guided rest create a learning environment that reflects the values of pesantren education. This shows that character formation in pesantren does not only depend on permanent residence in the dormitory but also on the consistency of daily guidance and religious habituation (Dhofier, 2011; Sayyi et al., 2022).

Religious culture in the transit boarding house is built through repetitive and structured activities

that involve students in direct practice of Islamic values. The habit of performing prayers in congregation, reading the Qur'an, and participating in joint recitation helps students develop spiritual awareness and discipline. In Islamic education, the method of habituation is considered effective because values are not only taught cognitively but also practiced continuously in everyday life. Field observations show that students who follow the transit boarding programme demonstrate more regular participation in religious activities compared to when they returned home after school (Anam & Fahyuni, 2025; Tama & Azani, 2024).

In addition to strengthening religious habits, the transit boarding house also functions as a social learning environment where students develop interpersonal skills. Interaction between students during daily activities such as eating together, playing, and studying creates opportunities to learn cooperation, tolerance, and responsibility. The supervised environment ensures that these interactions remain within the framework of pesantren values. This condition supports the view that character education is most effective when carried out through real social experiences rather than through theoretical instruction alone (Dhofier, 2011; Kartiko et al., 2026a).

The role of caregivers in the transit boarding house is also a decisive factor in the success of character formation. Caregivers act not only as supervisors but also as role models who demonstrate discipline, politeness, and religious commitment in daily life. Students observe and imitate the behaviour of caregivers, which makes the educational process more natural and effective. This pattern is consistent with the pesantren tradition, where role modelling is considered one of the main methods in moral education. The close interaction between caregivers and students also creates a sense of security that supports emotional development (Wahid, 2019; Yusuf, 2021).

Daily life in the transit boarding house also trains students to develop discipline and independence. Students are required to follow schedules, maintain cleanliness, prepare for learning activities, and take responsibility for their personal needs. These routines gradually shape self-control and responsibility, which are important elements in character education. Discipline formed through daily practice is more sustainable because it becomes part of students' habits. Therefore, the transit boarding house can be seen as a practical environment for forming life skills that support both academic success and social maturity (Lickona, 2013; Santrock, 2011).

From the perspective of educational ecology, the transit boarding house functions as an environment that connects the family, school, and pesantren. Non-resident students often experience discontinuity between these environments, which may weaken the process of character formation. The transit boarding house helps maintain the continuity of educational influence by providing a supervised space where students remain within the pesantren culture even when they do not live permanently in the dormitory. This synergy between different educational environments contributes to the formation of a more stable personality (Bronfenbrenner, 1979; Santrock, 2011).

The results of this study show that the transit boarding house is not merely a supporting facility but an essential part of the educational environment that ensures the continuity of character education for non-resident students. Through structured routines, caregiver guidance, and consistent religious activities, the transit boarding house allows students to internalise moral, spiritual, and social values in a way similar to students who live in the dormitory. This finding strengthens the argument that the effectiveness of pesantren education depends on the quality of the educational environment rather than solely on the residential system (Dhofier, 2011; Ismail et al., 2026; Ma'shum, 2025).

The core analysis of this subtheme shows that the transit boarding house represents a contextual adaptation of pesantren education in response to contemporary social conditions. The increasing number of non-resident students requires pesantren to develop flexible models that still maintain the essence of character education. The Nurul Islam transit boarding house demonstrates that environmental design, routine activities, and continuous supervision can replace the function of permanent residence in supporting moral and spiritual development. This indicates that pesantren education can evolve without

losing its identity as long as the core values of discipline, religiosity, and togetherness are preserved (Kartiko et al., 2026b; Lickona, 2022; Shopian & Achadi, 2025).

The final analysis also shows that the success of the transit boarding house lies in its ability to create a balanced environment that integrates religious practice, social interaction, and personal discipline in daily life. When these three elements are maintained consistently, non-resident students can still experience the holistic educational process that characterises pesantren. Therefore, the transit boarding house can be understood as an adaptive model of Islamic educational environment that ensures the continuity of character formation even in non-residential learning systems, making it a relevant innovation for contemporary Islamic education (Dede, 1995; van Leeuwen & Janssen, 2019; Worsley et al., 2021).

The findings of this study confirm that the success of character education for non-resident students is strongly influenced by the consistency of the educational environment rather than by the residential status of the students. The transit boarding house proves that moral and religious formation can still occur effectively when students remain in a structured and supervised setting throughout their daily activities. When the transition between school, home, and religious education is not properly managed, the continuity of guidance tends to weaken. Therefore, the transit boarding house functions as a stabilising environment that ensures that the process of discipline, habituation, and value internalisation continues without interruption.

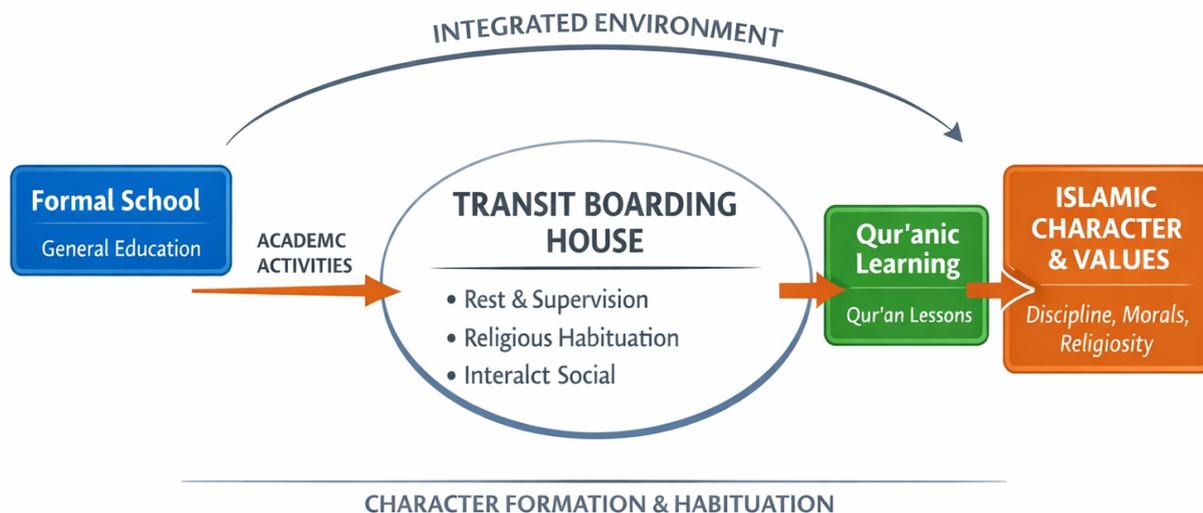
Critically, the transit boarding house model also shows that contemporary Islamic education requires institutional flexibility in responding to social change without abandoning its core principles. The increasing number of non-resident students cannot be addressed only by maintaining traditional boarding systems, but requires the development of alternative educational environments that still preserve the culture of pesantren. The experience at Nurul Islam Karangcempaka demonstrates that environmental design, daily routines, and close supervision can maintain the effectiveness of character education even outside the full dormitory system. This indicates that innovation in educational environments is essential for ensuring the sustainability of pesantren values in modern educational contexts.

**Table 1. Conceptual Empirical Model of Transit Boarding House as an Islamic Educational Environment for Non-Resident Students**

No	Concept	Empirical Findings	Theoretical Perspective	Educational Implication
1	Non-resident students in pesantren education	Students attend formal school and LPQ but do not live in dormitory, causing fatigue and irregular participation	Pesantren education emphasizes continuous supervision and habituation (Dhofier, 2011; Wahid, 2019)	Need for alternative supervised environment for non-resident students
2	Transit boarding as educational innovation	Transit boarding established to accommodate students between school and LPQ activities	Institutional adaptation in Islamic education (Sayyi, Asmuki, et al., 2025; Muttaqin, 2025)	Pesantren develops flexible learning environment without losing core values
3	Transitional educational environment	Students stay in transit dormitory before LPQ to rest and prepare	Transition space supports learning readiness (Hang & Guo, 2025; Worsley et al., 2021)	Transit boarding functions as bridge between formal and religious education

4	Fulfilment of basic learning needs	Students eat, rest, pray, and prepare before next lesson	Learning requires physiological and psychological readiness (Thompson et al., 2021; Rofiqi, 2026)	Structured environment increases learning effectiveness
5	Religious habituation and discipline	Daily routines include prayer, Qur'an recitation, and muraja'ah	Habituation as method of character education (Nurjannah et al., 2024; Shopian & Achadi, 2025)	Transit boarding strengthens religious culture for non-resident students
6	Social interaction as character formation	Students interact under supervision in daily activities	Character formed through social environment (Lickona, 2013; Santrock, 2011)	Transit dormitory becomes social learning space
7	Role of caregivers in supervision	Caregivers guide, supervise, and model behaviour	Role modelling in pesantren tradition (Dhofier, 2011; Yusuf, 2021)	Continuous mentoring supports moral development
8	Integrated education system	Formal school, LPQ, and pesantren activities connected through transit dormitory	Educational ecology theory (Bronfenbrenner, 1979; Miller, 2007)	Learning environment must be interconnected
9	Flexible pesantren model	Transit boarding allows character education without full residence	Adaptive Islamic education model (Kartiko et al., 2026a; Sayyi & Fithriyah, 2025)	Pesantren remains relevant in modern education system
10	Islamic educational environment model	Transit boarding forms structured, supervised, and religious environment	Holistic Islamic education approach (Anwar et al., 2025; Madjid, 2025)	Transit boarding as model for non-resident student education

Table 1 summarises the conceptual–empirical relationship found in this study regarding the role of the transit boarding house as an Islamic educational environment for non-resident students. The findings show that the presence of non-resident students requires pesantren to develop adaptive educational models that remain consistent with the principles of character formation and religious habituation. The transit boarding house functions as a transitional environment that connects formal schooling, Qur'anic learning, and pesantren guidance through structured routines, supervision, and daily religious activities. From a theoretical perspective, this model reflects the integration of educational ecology, habituation theory, and holistic Islamic education, indicating that the effectiveness of pesantren education depends on the continuity of environment, supervision, and value internalisation rather than solely on permanent dormitory residence.



**Diagram 1. Model of Transit Boarding House as an Integrated Islamic Educational Environment for Non-Resident Students**

The diagram illustrates the process of implementing the transit boarding house as an integrated Islamic educational environment for non-resident students at the Nurul Islam Karangcempaka Bluto Sumenep Islamic Boarding School. The model shows the continuity between formal school, the transit boarding house, and Qur'anic learning activities, which are connected through a structured and supervised environment. The transit boarding house functions as a transitional space where students rest, receive guidance, perform religious activities, and interact socially before continuing their learning process. Through this integrated system, the educational environment remains consistent throughout the day, enabling the formation of discipline, religiosity, and moral character, even for students who do not live permanently in the pesantren dormitory.

### Conclusion

The conclusion of this study shows that the existence of the Nurul Islam Karangcempaka Bluto Sumenep Transit Boarding House is an institutional innovation in Islamic boarding school education designed to meet the needs of non-residential students in undergoing an integrated education system between formal schooling and Al-Qur'an education. The transit boarding school does not merely function as a temporary shelter, but has developed into an educational environment that acts as a pedagogical transition space that supports the continuity of the students' learning process. Through the management of structured activities such as lunch, breaks, congregational prayers, muraja'ah, tadarus, and social activities, the transit boarding school is able to integrate the physical, spiritual, and academic needs of students in a balanced manner. This integration makes the transit boarding school an educational environment that supports the holistic development of students, both intellectually, emotionally, socially, and spiritually. In addition, the existence of transit boarding schools also plays an important role in shaping the religious culture and character of students through habitual worship, time discipline, and positive social interaction with peers and caregivers. The findings of this study also show that the transit boarding school model is able to bridge the gap between the family, school, and Islamic boarding school environments, thereby creating a complementary education system in shaping the personality of students. Thus, the transit boarding school-based Islamic education model can be understood as a holistic transitional space that allows non-resident students to still obtain the unique boarding school experience even though they do not live permanently in the dormitory. This model not only addresses the practical needs of the community, but also contributes to the development of adaptive,

inclusive boarding school educational innovations that remain rooted in traditional Islamic values.

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