

**STUDENTS' TRANSITION FROM *TSANAWIYAH* TO  
*ALIYAH* LEVEL IN ISLAMIC BOARDING  
SCHOOLS: EXPLORING INFLUENTIAL FACTORS**

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### Abstrak:

Islamic boarding school (Pesantren) is a holistic and integral educational institution, blending religious and general education. The educational process in the internship lasted 24 hours non-stop and was directly supervised by Kiai and Ustadz (pembina). Because of this, the trainees have a very significant role to play in shaping the positive character of the students, through training during the six-year education. This research is aimed at finding factors that influence the decision-making process of continuing education of Tsanawiyah to Aliyah. This research uses qualitative methods with grounded research approach. The research informants were 30 santri (student) from five Pesantren in Makassar City. The findings in this study suggest that the factors that influence Tsanawiyah's continued education to Aliyah are economic factors, personal wants, circle of friend (friendship), family wants and pesantren educational system.

Pondok Pesantren merupakan lembaga pendidikan yang holistik dan integral, memadukan pendidikan agama dan umum. Proses pendidikan dalam sistem Pesantren berlangsung selama 24 jam nonstop dan diawasi langsung oleh Kiai dan Ustadz (pembina). Oleh karena itu, para pembina mempunyai peran yang sangat besar dalam membentuk karakter positif santri (peserta didik), melalui pendidikan selama enam tahun. Penelitian ini bertujuan untuk menemukan faktor-faktor yang mempengaruhi proses pengambilan keputusan santri melanjutkan pendidikan Tsanawiyah ke Aliyah. Penelitian ini menggunakan metode kualitatif dengan pendekatan *Grounded Research*. Informan penelitian adalah santri yang berjumlah 30 orang dari lima Pesantren di Kota Makassar. Temuan dalam penelitian ini menunjukkan bahwa faktor-faktor yang mempengaruhi kelanjutan pendidikan Tsanawiyah ke Aliyah adalah faktor ekonomi, keinginan pribadi, lingkaran pertemanan (*friendship*), keinginan keluarga dan sistem pendidikan pesantren.

### Kata Kunci:

Aliyah, Pengambilan Keputusan, Pesantren, Tsanawiyah

### Introduction

The transition from *Tsanawiyah* (lower secondary level) to *Aliyah* (upper secondary level) represents a critical juncture in the educational journey of students attending Islamic boarding schools.<sup>1</sup> This transition is characterized by significant changes in academic expectations, social dynamics, and personal responsibilities, making it a pivotal period of adjustment and adaptation for students. Understanding the influential factors that shape students' migration from *Tsanawiyah* to *Aliyah* level in Islamic boarding schools is essential for educators, administrators, and policymakers to effectively support students' academic success, personal development, and overall well-being during this transitional phase.<sup>2</sup>

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<sup>1</sup> Fauzan Ahmad Siregar dan Muhammad Anggung Manumanoso Prasetyo, "The Innovation of Pesantren Development in Aceh Province Through the Effectiveness of Organizational Culture," *Jurnal Kependidikan: Jurnal Hasil Penelitian Dan Kajian Kepustakaan Di Bidang Pendidikan, Pengajaran Dan Pembelajaran* 9, no. 1 (16 Maret 2023): 174–87, <https://doi.org/10.33394/jk.v9i1.5735>.

<sup>2</sup> Muhammad Anggung Manumanoso Prasetyo et al., "The Dimensional Analysis of School Based Pesantren Design Development," *Jurnal Iqra': Kajian Ilmu Pendidikan* 7, no. 1 (April 16, 2022): 1–13, <https://doi.org/10.25217/ji.v7i1.1636>.

Islamic boarding schools, known as *pesantren* or *madrasah salafiyah*, play a central role in the education system of many Muslim-majority countries, providing a unique blend of religious instruction, academic curriculum, and boarding accommodations.<sup>3</sup> At the *Tsanawiyah* level, students typically receive a foundational education in Islamic studies, Arabic language, and core academic subjects, laying the groundwork for more advanced learning at the *Aliyah* level. However, the transition to *Aliyah* level entails a shift towards more specialized and rigorous coursework, increased autonomy and responsibility, and greater emphasis on academic achievement and personal development.<sup>4</sup>

The study seeks to explore the influential factors that shape students' migration from *Tsanawiyah* to *Aliyah* level in Islamic boarding schools. Drawing upon insights from educational psychology, sociocultural theory, and transition theory, we aim to examine the interplay of individual, familial, social, cultural, and institutional factors in shaping students' experiences and outcomes during this transitional period. By adopting a comprehensive and interdisciplinary approach, we aim to generate insights that can inform the development of targeted interventions, programs, and policies to support students' successful transition and enhance their educational attainment, personal development, and overall well-being in Islamic boarding schools.

Education plays a crucial role in shaping society. Through the educational process, it ensures that students learn to use their minds effectively, becoming responsible citizens and contributing positively to social progress.<sup>5</sup> This process, a deliberate and planned effort, encourages students to actively develop their potential for religious and spiritual strength, self-control, and the abilities necessary to succeed in a competitive economic landscape. Education emphasizes its position as the main factor in shaping the character of a nation's children and preparing its human resources, fostering intelligence and growth.<sup>6</sup> One significant educational institution, particularly in Indonesia, is Islamic boarding school.

Familiar to the community, boarding schools are educational institutions with a long history in the country. Initially, these schools served as traditional centers for deepening Islamic knowledge (*tafaqquh fi ad-din*) within communities.<sup>7</sup> Organized as boarding schools or dormitories, they were led by religious scholars known as *Kyai* or *Ulama*. In addition to the leader, several *ustadz* (caregivers) lived with the students 24 hour non-stop, providing guidance and support. The mosque or surau served as the center for religious activities.<sup>8</sup> *Pesantren*, playing a crucial role in character building, requires a clear vision and goals. One such vision animating their presence is the emphasis on a six-year "long-life education system." This six-year education in *pesantren* is implemented for several reasons, one of them being habituation. Pavlov's Behaviorism theory suggests that

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<sup>3</sup> Dian Silvia Rozza et al., "Islamic Education Policy in Islamic Boarding Schools to Encounter the Flow Of Globalization," *Research and Development Journal of Education* 10, no. 1 (2024): 286–95.

<sup>4</sup> Rozza dkk.

<sup>5</sup> David F. Labaree, "Public goods, Private Goods: The American Struggle Over Educational Goals," *American Educational Research Journal* 34, no. 1 (1997): 39–81, <https://doi.org/10.3102/00028312034001039>.

<sup>6</sup> Abd Rahman dkk., "Pengertian Pendidikan, Ilmu Pendidikan dan Unsur-Unsur Pendidikan," *Al Urwatul Wutsqa: Kajian Pendidikan Islam* 2, no. 1 (2022): 1–8.

<sup>7</sup> Mastuhu, *Dinamika Sistem Pendidikan Pesantren: Suatu Kajian Tentang Unsur dan Nilai Sistem Pendidikan Pesantren*, Seri INIS 20 (Jakarta: INIS, 1994).

<sup>8</sup> Fitroh Hayati, "Pesantren sebagai Alternatif Model Lembaga Pendidikan Kader Bangsa," *Mimbar: Jurnal Sosial dan Pembangunan*, no. 2 (2011): 8.

repeated stimuli or conditioning can form habits in individuals.<sup>9</sup> The desired response emerges through consistent repetition of the stimulus.<sup>10</sup> Applying this theory, the six-year habituation period in pesantren is believed to create more lasting results compared to shorter durations of five, four, three, or even one year.

However, not all students complete the six-year program. Some may leave after reaching the *Tsanawiyah* level, while others might only stay for two years, one year, or even a few months. This can be attributed to both external factors, such as parental involvement, and internal factors, like the *santri's* ability to make decisions. Decision-making is a cognitive process involving choosing from several options. According to Munandar, this process is motivated by the desire to bridge the gap between the desired and actual situations.<sup>11</sup>

Desmita defines decision-making as a thinking activity resulting in a chosen course of action.<sup>12</sup> Suharnan views it as the process of selecting from various possibilities in uncertain situations.<sup>13</sup> This process is generally influenced by environmental factors, individual differences, and mental activity. This process is generally influenced by environmental factors, individual differences, and mental activity.<sup>14</sup> Griffin and Moorhead outline the elements involved in decision-making: information, goals, available choices, potential outcomes of each choice, values associated with those outcomes, culminating in the selection of one action.<sup>15</sup> Another relevant study, an investigation performed by Miski and Mawarपुरy explored "Decision Making in Adolescents Experiencing Authoritarian Parenting." This study revealed that while authoritarian parenting can influence decision-making, the subject in their study felt empowered to make decisions based on their own desires due to a positive perspective cultivated by their parents.<sup>16</sup> The key difference from this research is the subject group: this study focuses on santri in Makassar City who decide to continue their *Tsanawiyah* education to *Aliyah* level.

These previous studies offer valuable insights into the complex interplay of individual, familial, socio-cultural, and institutional factors influencing students' migration from *Tsanawiyah* to *Aliyah* level in Islamic boarding schools. By addressing various aspects of the transition process, these studies contribute to our understanding of the challenges and opportunities associated with this critical educational transition and inform efforts to support students' successful adaptation and academic achievement in Islamic boarding school settings. Additionally, *Santri* who continue from *Tsanawiyah* to *Aliyah* level in

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<sup>9</sup> George Windholz, "Pavlov's Conceptualization of Learning," *The American Journal of Psychology* 105, no. 3 (1992): 459, <https://doi.org/10.2307/1423198>.

<sup>10</sup> Suyono Suyono dan Hariyanto Hariyanto, *Belajar dan Pembelajaran: Teori dan Konsep Dasar* (Bandung: Remaja Rosdakarya, 2011).

<sup>11</sup> Ashar Sunyoto Munandar, *Psikologi Industri dan Organisasi* (Jakarta: UI-Press, 2001), <https://laser.umm.ac.id/catalog-detail-copy/04007428/>.

<sup>12</sup> Desmita, *Psikologi Perkembangan* (Bandung: PT Remaja Rosdakarya, 2013).

<sup>13</sup> S. Suharnan, *Psikologi Kognitif* (Bandung: Srikandi, 2005).

<sup>14</sup> J. F. Engel, R. D. Blackwell, dan P. W. Miniard, *Consumer Behavior* (London: Dryden Press, 1995).

<sup>15</sup> Ricky W. Griffin dan Gregory Moorhead, *Organizational Behavior: Managing People and Organizations*, 11th ed. International ed (Mason, Ohio: South-Western, Cengage Learning, 2014).

<sup>16</sup> Raihanal Miski dan Marty Mawarपुरy, "Pengambilan Keputusan Pada Remaja Yang Mengalami Pengasuhan Otoriter," *Jurnal Ecopsy* 4, no. 3 (18 Desember 2017): 157, <https://doi.org/10.20527/ecopsy.v4i3.4297>.

pesantren motivate the need to understand the factors influencing this decision. These factors include social environment, religious values, family support, and individual expectations. making of boarding school students in Makassar City in continuing their education from *Tsanawiyah* to *Aliyah*. Departing from this fact, the researcher was encouraged to conduct further research regarding the factors influencing the decision-making of boarding school students in Makassar City in continuing their education from *Tsanawiyah* to *Aliyah*.

## Research Method

This research utilizes qualitative research methods, defined as methods expressed in natural language. Qualitative methods typically involve small, purposefully selected samples and often focus on specific individuals, events, and contexts, resulting in an idiographic style of analysis.<sup>17</sup> By employing qualitative methods, researchers aim to gain a comprehensive understanding of phenomena by describing them, their context, and their complex characteristics.

According to Creswell dan Poth, the purpose of qualitative methods is to obtain in-depth information that leads to a better understanding of social phenomena.<sup>18</sup> Denzin and Lincoln emphasize that qualitative research methodology requires careful examination of a phenomenon in its natural setting, where rich descriptions and narratives can be produced.<sup>19</sup> The approach used in this research is grounded theory.

Grounded theory aims to analyse data collected and uses a series of systematically applied methods to produce inductive theories about a substantive field. Sebastian argues that research using a grounded theory approach clearly identifies and distinguishes its chosen method and its implications.<sup>20</sup> As a systematic approach, grounded theory shapes data collection and provides explicit strategies for analysing it. The main purpose of this approach is to build a theory that offers an abstract understanding of one or more core problems in the world under study.<sup>21</sup>

Data collection techniques in this study employed in-depth interviews and observations. Bogdan and Biklen define qualitative observation as closely observing individuals and their environment as they participate in the phenomenon under study.<sup>22</sup> These observations can occur in controlled research settings or during real-world events. Through observation, researchers can directly witness social interactions, behaviours, and

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<sup>17</sup> John Gerring, "Qualitative Methods," *Annual review of political science* 20 (2017): 15–36, <https://doi.org/10.1177/0010414006296344>.

<sup>18</sup> John W Creswell, *Research Design: Qualitative, Quantitative, and Mixed Method Approaches* (Amerika Serikat: SAGE Publications, Inc, 2014).

<sup>19</sup> Creswell.

<sup>20</sup> Kailah Sebastian, "Distinguishing Between the Strains Grounded Theory: Classical, Interpretive and Constructivist," *Journal for Social Thought* 3, no. 1 (10 Juli 2019), <https://ojs.lib.uwo.ca/index.php/jst/article/view/4116>.

<sup>21</sup> Kathy Charmaz dan Robert Thornberg, "The Pursuit of Quality in Grounded Theory," *Qualitative Research in Psychology* 18, no. 3 (2021): 305–27, <https://doi.org/10.1080/14780887.2020.1780357>.

<sup>22</sup> Robert Bogdan dan Sari Knopp Biklen, *Qualitative Research for Education: An Introduction to Theories and Methods, Fifth Edition*, 5th edition (Boston, Mass: Pearson, 2006).

situations relevant to their research topic.<sup>23</sup> Interviews, another data collection method, involve direct communication between researchers and participants. The goal of qualitative interviews is to gain a comprehensive understanding of each participant's unique experiences, opinions, and perspectives regarding the topic being studied. Interviews can be conducted in an unstructured, semi-structured, or structured manner, determined by the level of pre-determined framework.<sup>24</sup>

The sample size for this study was 30 santri, adhering to Creswell's recommendation of 20-30 participants for grounded theory research.<sup>25</sup> These participants, aged 15-17, came from five Islamic boarding schools and had been enrolled since grade 7 in *Tsanawiyah* or *MTs* (Middle-Level Islamic Schools). All the boarding schools utilized a modern education approach, differing from traditional *salaf pesantrens*.<sup>26</sup> The participant list for this study is as follows:

**Tabel 1. Informant Data**

Pesantren Name	Informant	Gender	Age
Female Islamic boarding school of "Ummul Mukminin"	NML	Female	15 y.o.
	K	Female	16 y.o.
	SAQ	Female	16 y.o.
	MMT	Female	16 y.o.
Pondok Madinah	NHR	Female	16 y.o.
	SA	Female	16 y.o.
	TMI	Male	18 y.o.
	SS	Male	16 y.o.
	MA	Male	17 y.o.
	FAR	Male	15 y.o.
Darul Arqam Gombara	AHK	Male	16 y.o.
	AMA	Male	16 y.o.
	AR	Male	16 y.o.
	MIMZ	Male	16 y.o.
	GA	Male	16 y.o.
	MAH	Male	16 y.o.
	NARB	Female	16 y.o.
	NSA	Female	16 y.o.
	AAM	Female	16 y.o.
	NSH	Female	16 y.o.
	YA	Female	16 y.o.
	FFPY	Female	16 y.o.
Darul Aman Gombara	MR	Male	17 y.o.
	MGAP	Male	16 y.o.
	AMM	Male	17 y.o.
	ANI	Female	17 y.o.
	TWN	Female	16 y.o.
	NKDD	Female	17 y.o.
Pesantren Modern IMMIM Putra	MDM	Male	16 y.o.
	RMRS	Male	16 y.o.
Total	30 students	Male = 15	XXXXXX
		Female = 15	XXXXXX

<sup>23</sup> Ardiansyah, Risnita, and M. Syahrani Jailani, "Teknik Pengumpulan Data Dan Instrumen Penelitian Ilmiah Pendidikan Pada Pendekatan Kualitatif Dan Kuantitatif," *Jurnal IHSAN: Jurnal Pendidikan Islam* 1, no. 2 (2023): 1–9, <https://doi.org/10.61104/ihsan.v1i2.57>.

<sup>24</sup> Creswell, *Research Design: Qualitative, Quantitative, and Mixed Method Approaches*.

<sup>25</sup> Creswell.

<sup>26</sup> Muhammad Nihwan dan Paisun Paisun, "Tipologi Pesantren (Mengkaji Sistem Salaf Dan Modern)," *Jurnal Pemikiran Dan Ilmu Keislaman* 2, no. 1 (15 Maret 2019): 59–81.

## Result and Discussion

Decision-making involves selecting an option from a range of possibilities as a problem-solving strategy. This process is methodical, involving information gathering, evaluating pros and cons, and ultimately choosing the best option. Essentially, it's about selecting the optimal solution to a problem. Every choice should be carefully considered to achieve a positive outcome.<sup>27</sup> Furthermore, continuing education to the Aliyah level necessitates careful consideration of various factors, including academic aspects, career aspirations, and personal values.<sup>28</sup>

Understanding the rationale behind this decision-making process empowers santri to better support individuals in their educational journey, ensuring their decisions align with their individual goals and values. The research findings reveal several factors influencing santri's decision to continue their education to the *Aliyah* level. These factors encompass academic, social, economic, and religious aspects. The following table outlines the considerations motivating santri to pursue *Aliyah* education:

**Table 2.** Factors Influencing Students to Continue Study from *Tsanawiyah* to *Aliyah*

No.	Factors	Description
1	Economic Factor	
2.	Personal Wants	a. Avoiding from free interaction b. Becoming a hafidzh/hafidzah c. Attributed as <i>santri</i> d. Deepening Islamic knowledge
3.	Circle of Friend (Friendship)	a. Brotherhood b. Commitment to friendship c. Mostly continue studying to Aliyah
4.	Family Wants	a. Implementing Islamic value b. Becoming an expert on Islam
5.	Pesantren Educational System	a. Boarding and school area are near (one area) b. Practicing foreign language c. Integrating Islamic knowledge and science d. Keep on worships

<sup>27</sup> Dibyo Waskito Guntoro dan Irmadatus Sholekhah, "SES (Socio-Economis Status) dalam Pengambilan Keputusan Melanjutkan Pendidikan Tinggi di Provinsi Kalimantan Tengah," *Neraca: Jurnal Pendidikan Ekonomi* 9, no. 1 (2023): 48–54, <https://doi.org/10.33084/neraca.v9i1.5787>.

<sup>28</sup> Muhammad Anggung Manumanoso Prasetyo, Bashori Bashori, dan Auliya Rahmi, "The Adiwiyata Islamic Boarding School Management (A Study of Participatory Leadership Style)," *Al-Ta Lim Journal* 28, no. 2 (31 Juli 2021): 104–16, <https://doi.org/10.15548/jt.v28i2.666>.

## 1. Economic Factor

Economic considerations often play a significant role. *Santris* and their families weigh factors like education costs, potential future employment opportunities, and the economic stability that higher Aliyah education can provide. These factors significantly influence individuals' decision-making processes.<sup>29</sup>

Family economic conditions play a crucial role in determining accessibility to higher education, financing educational expenses, and providing ongoing support for children's education. This aligns with Munira's research, which suggests that parental economic conditions can impact children's educational decision-making attitudes.<sup>30</sup>

## 2. Personal Wants

Personal wants or career goals can be a strong motivation for pursuing Aliyah education. *Santris* often possess visions and dreams that higher education can help achieve, making it a key factor in their decision. Based on the interview results, participants' personal aspirations encompass different objectives, as outlined: a) Avoiding from free interaction, the desire for protection from negative influences reflects the urge to distance oneself from environments that could have a detrimental impact. The Aliyah level at Islamic boarding schools is considered an environment that fosters moral and spiritual values, helping students avoid negative influences. This cannot be separated from the *pesantren* education system, which operates on the principle of "24-hour education" with full supervision from religious teachers and scholars (Kyai and Ustadz).<sup>31</sup> b) Becoming a *hafidz/hafidzah*, the tradition of memorizing the Quran in the archipelago dates back to the pre-independence era, driven by prominent religious scholars (Kyai) such as K.H. Muhammad Munawwir, K.H. Munawar Gresik, K.H. Said Ismail, and AG. K.H. As'ad Abdul Rashid.<sup>32</sup> The desire to become a *hafidz/hafidzah* demonstrates participants' commitment to memorizing the Quran in its entirety.<sup>33</sup> Education at the Aliyah level often provides opportunities and support for this goal through dedicated Quran memorization programs.

Quran memorization serves various purposes. Some are purely devotional, some utilize memorization as a way to reinforce Islamic studies, while others aim to preserve the purity of the Quran.<sup>34</sup> Islamic boarding schools are ideal environments for nurturing individuals who aspire to memorize the Quran. In fact, some *pesantrens* have

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<sup>29</sup> Apriyanti Widiyansyah, "Peran Ekonomi dalam Pendidikan dan Pendidikan dalam Pembangunan Ekonomi," *Cakrawala: Jurnal Humaniora Universitas Bina Sarana Informatika*, no. 2 (2017).

<sup>30</sup> Nur Munira, "Faktor-Faktor Yang Mempengaruhi Minat Siswa Madrasah Aliyah Negeri (MAN) 2 Jembrana Kelas XII Untuk Melanjutkan Studi Ke Perguruan Tinggi Pada Tahun Ajaran 2017/2018," *Jurnal Pendidikan Ekonomi Undiksha* 9, no. 2 (2019): 387, <https://doi.org/10.23887/jjpe.v9i2.20104>.

<sup>31</sup> Imam Syafe'i, "Pondok Pesantren: Lembaga Pendidikan Pembentukan Karakter," *Al-Tadzkiyyah: Jurnal Pendidikan Islam* 8, no. 1 (16 Mei 2017): 61, <https://doi.org/10.24042/atjpi.v8i1.2097>.

<sup>32</sup> Syaifudin Noer, "Historisitas Tahfidzul Qur'an: Upaya Melacak Tradisi Tahfidz di Nusantara," *JOIES (Journal of Islamic Education Studies)* 6, no. 1 (12 Juni 2021): 93–107, <https://doi.org/10.15642/joies.2021.6.1.93-107>.

<sup>33</sup> Laila Ngindana Zulfa, "Tradisi Menghafal Al-Qur'an di Pondok Pesantren (Studi Living Qur'an Di Pondok Pesantren Al-Mubarak Mranggen Demak)," *Sosio Dialektika* 3, no. 2 (3 Desember 2018), <https://doi.org/10.31942/sd.v3i2.2521>.

<sup>34</sup> Ali Romdhoni, "Tradisi Hafalan Qur'an di Masyarakat Muslim Indonesia," *Journal of Qur'an and Hadith Studies* 4, no. 1 (1 Juli 2015): 1–18, <https://doi.org/10.15408/quhas.v4i1.2280>.



fostered hundreds, even thousands, of Quran memorizers<sup>35</sup>. Additionally, *pesantrens* utilize specific methods to enhance students' Quran memorization, known as *Mujahadah Tahfiz Al-Qur'an*.<sup>36</sup> c) Attributed as *santri*, the title of "santri" carries significance beyond a mere label; it reflects identity and a sense of pride associated with the *pesantren* way of life. Participants expressed a desire for the experience and recognition that comes with being a *santri*, fostering a stronger connection to *pesantren* traditions and gaining support in their spiritual development. This is further amplified by the close-knit environment within *pesantren*, characterized by continuous interaction between students, administrators, and caregivers.<sup>37</sup>

The next point is d) Deepening Islamic knowledge, the desire to delve deeper into religious knowledge reflects a commitment to strengthening one's understanding of Islam. The *Aliyah* level typically offers a more comprehensive curriculum encompassing various Islamic disciplines, including *theology*, *tafsir* (Quranic interpretation), *hadith* (prophetic teachings), *tasawwuf* (Islamic mysticism), *fiqh* (Islamic jurisprudence), and *usul al-fiqh* (principles of Islamic jurisprudence).<sup>38</sup> These diverse objectives highlight the individual motivations and aspirations driving participants to pursue *Aliyah* education.

### 3. "Circle of friend"

The circle of friends contributes to *santri's* educational decision-making. Therefore, social environments like these play a significant role in influencing choices. If peer's express intention and motivation to continue to the *Aliyah* level, *santri* may become more inclined to follow suit.

In this context, the circle of friends is more than just friends; it's a source of inspiration and support that can positively impact *santri's* decision to pursue *Aliyah* education. A supportive social environment fosters an atmosphere that motivates *santri* to work together towards achieving educational goals. Interviews exploring the influence of friendship circles on decision-making revealed three key factors: a) Brotherhood, within the circle of friends signifies a close and supportive bond, often extending beyond casual friendship to encompass a sense of kinship, trust, and emotional support. This strong connection creates a solid foundation for mutual support in various aspects of life, including educational decisions.<sup>39</sup> b) Commitment to friendship, adolescence is a significant stage in life marked by major changes, during which friendships become crucial elements of personal relationships and provide meaningful connections.<sup>40</sup>

<sup>35</sup> Anisah Indriati, "Ragam Tradisi Penjagaan Al-Qur'an di Pesantren (Studi Living Qur'an di Pesantren Al-Munawwir Krapyak, An-Nur Ngrukem, dan Al-Asy'ariyyah Kalibeber)," *Al-Itqan* 3, no. 1 (2017).

<sup>36</sup> Amin Muhammad, "Tradisi Mujāhadah Tahfīz Al-Qur'ān Di Pondok Pesantren Al-Ittifaqiah Indralaya Ogan Ilir Sumatera Selatan (Analisis Living Qur'an)," *Dirobat: Journal of Islamic Studies* 2, no. 2 (2017).

<sup>37</sup> M. Syaifuddin Zuhriy, "Budaya Pesantren dan Pendidikan Karakter Pada Pondok Pesantren Salaf," *Walisongo: Jurnal Penelitian Sosial Keagamaan* 19, no. 2 (6 Desember 2011): 287–310.

<sup>38</sup> Abdurrahman Abdurrahman, "Implementasi Manajemen Kurikulum Pesantren Berbasis Pendidikan Karakter," *At-Turas* IV, no. 2 (2017).

<sup>39</sup> Antonio Méndez-Giménez, José-Antonio Cecchini, dan Cristina García-Romero, "Profiles of Emotional Intelligence and Their Relationship with Motivational and Well-Being Factors in Physical Education," *Educational Psychology* 26, no. 1 (24 Desember 2019): 27–36, <https://doi.org/10.5093/psed2019a19>.

<sup>40</sup> Vered Amit-Talai, "The Waltz of Sociability: Intimacy, Dislocation and Friendship in a Quebec High School 1," dalam *Youth Cultures* (Routledge, 1995).

Commitment within a friendship circle involves a high level of dedication and responsibility shared among members.

This commitment goes beyond mere effort; it's a key element for both parties to maintain a long-term and meaningful relationship.<sup>41</sup> This involves offering support, guidance, and motivation to each other, creating an environment where members feel valued and relied upon. Such an environment can significantly influence major decisions like continuing to Aliyah. c) Mostly continue studying to *Aliyah*, this factor represents a social influence within the friendship circle where the majority of members choose or continue with a particular decision. In the context of *Aliyah* education, if most friends decide to continue, it becomes a significant influence on others. This can create group norms or expectations, potentially influencing remaining members' decisions to align with the majority. In many relationships, friendships are formed through chance encounters shaped by the social environment and individual choices. These characteristics highlight the importance and multifaceted nature of friendships, offering intimacy, support, loyalty, and self-validation. Considering these characteristics of friendship circles sheds light on how interactions with peers can be a significant factor in decision-making, including decisions related to Aliyah education. Friendships can influence educational decisions, including those related to Aliyah education, as positive peer relationships can provide comfort and support.<sup>42</sup>

#### 4. Family wants

Family influence and encouragement play a significant role in shaping an individual's decision-making. If parents or family members have specific expectations regarding higher education, this can be a determining factor in a *santri's* decision to continue to the *Aliyah* level. Family involvement and support create a strong framework for clarifying values, aspirations, and educational goals. Based on the research findings, the researcher divides this family desire factor into two categories: a) Implementing Islamic value, family efforts play a crucial role in instilling and guiding religious values in family members, including *santri*. This factor can influence *santri* to continue their education to the Aliyah level, which typically offers a more comprehensive curriculum in religious studies. Families often hold expectations for their children to continue and deepen their religious knowledge through formal education. Religious education demonstrably shapes positive behavior<sup>43</sup>, leading families, particularly *santri's* parents, to hope for their children to complete their education at the pesantren. b) Becoming an expert on Islam, the desire to nurture religious expertise reflects the family's aspiration for a family member to possess in-depth knowledge of religious subjects. Education at the Aliyah level often emphasizes a profound understanding of the Quran, hadith, and

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<sup>41</sup> Susriyanti Susriyanti dkk., "Creating Customer Loyalty Through Commitment to Quality of Service Model of Brady Cronin," *International Journal of Applied Management and Business* 1, no. 1 (9 Februari 2023): 32–47, <https://doi.org/10.54099/ijamb.v1i1.458>.

<sup>42</sup> Norah Frederickson, Laura Warren, dan Jane Turner, "'Circle of Friends'—An Exploration of Impact Over Time," *Educational Psychology in Practice*, 1 September 2005, <https://doi.org/10.1080/02667360500205883>.

<sup>43</sup> Ahmad Sabiq, "Peran Pesantren Dalam Membangun Moralitas Bangsa Menuju Indonesia Emas 2045," *Wawasan: Jurnal Kediklatan Balai Diklat Keagamaan Jakarta* 3, no. 1 (5 September 2022): 16–30, <https://doi.org/10.53800/wawasan.v3i1.118>.

other Islamic sciences. Therefore, families may expect santri to not only grasp religious values but also become experts in the field of Islamic studies. Pesantren education offers a comprehensive curriculum encompassing moral education, tafsir, hadith, and practical knowledge applicable within their communities.<sup>44</sup>

5. *Pesantren* educational system

The *pesantren* education system itself motivates santri to continue their education to the *Aliyah* level. If *pesantren* provide added value in terms of religious education, morality, or cultural values considered important, *santri* perceive continued involvement as valuable. The *Aliyah* level specifically offers several advantages, as outlined: a) Boarding and school area are near (one area), the proximity of dormitories and schools fosters a controlled learning environment, allowing students to focus on their studies without external distractions. This aligns with the 24-hour education system characteristic of many *pesantrens*, where students reside together, creating a unified environment for the "*transfer of values*" and "*transfer of knowledge*".<sup>45</sup> b) Practicing foreign language skills, the *Aliyah* program provides opportunities to refine foreign language skills, such as Arabic and English<sup>46</sup>, enhancing global competitiveness and preparing students for future challenges. The *pesantren* environment actively supports language learning, as Arabic and English are often used in daily life.<sup>47</sup> A "*jasus*" (supervisor) may even be appointed to monitor students and ensure compliance with language usage.<sup>48</sup> Additionally, various Arabic language learning models are utilized within *pesantrens*, including *Ta'limul Mufradat*, *Tabsinul Lughah*, *Muhadatsah*, *Muhadharah*, and *Nadwah*.<sup>49</sup> c) Integrating Islamic knowledge and science, the combination of religious and general education fosters a well-balanced and comprehensive educational experience, preparing santri to thrive in both academic and professional settings. This approach aligns with the evolving concept of education, which emphasizes the integration of Islamic and modern scientific knowledge.<sup>50</sup>

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<sup>44</sup> Fikri Maulana Nurdiansyah dan Citra Fitri Kholidya, "Implementasi Kurikulum Pondok Pesantren Di Pondok Pesantren Assholach Kejeron Pasuruan," *Jurnal Mahasiswa Teknologi Pendidikan* 12, no. 6 (2022), <https://ejournal.unesa.ac.id>.

<sup>45</sup> Nuril Anwar, "Pendidikan di Pondok Pesantren Untuk Membentuk Moral Generasi Muda Demi Tercapainya Tujuan Pendidikan Nasional" (Article, Seminar Nasional Magister Manajemen Pendidikan Uniska, Banjarmasin, 2021).

<sup>46</sup> Zainollah Zainollah dan Ali Ridho, "Pendidikan Bahasa Asing di Pondok Pesantren Mambaul Ulum Bata-Bata Pamekasan," *Kariman* 9, no. 1 (2021).

<sup>47</sup> Willi Rahim Marpaung dan Zulfahmi Lubis, "Strategi Penerapan Lingkungan Bahasa Arab Dalam Meningkatkan Kemahiran Berbahasa Arab Di Pesantren Modern Darussalam," *Inspiratif Pendidikan* 12, no. 1 (30 Juni 2023): 183–91, <https://doi.org/10.24252/ip.v12i1.39073>.

<sup>48</sup> Puji Anto dan Fauzi Rahman, "Jasus Bahasa: Suatu Metode Pembelajaran Bahasa Asing Di Pesantren Modern (Representasi Dalam Novel Berlatar Pondok Modern Gontor)," *Pesona: Pekan Seminar Nasional Pendidikan Bahasa Dan Sastra Indonesia* 1, no. 1 (19 Oktober 2018): 21–33.

<sup>49</sup> Zakiyyatul Aini dan Doni Septi, "Program Pengembangan Bahasa Arab Di Pondok Pesantren An-Nur Sidoarjo," *Indonesian Journal of Islamic Studies* 11 (27 Februari 2023): 10.21070/ijis.v11i0.1644-10.21070/ijis.v11i0.1644, <https://doi.org/10.21070/ijis.v11i0.1644>.

<sup>50</sup> Masnida Masnida dan Abidul Qomar, "Aktivitas Lingkungan Pesantren Dalam Membentuk Adab Sopan Santun Santri Pondok Pesantren Darussalam Blokagung," *Jurnal At-Tanjib* 1, no. 2 (14 Oktober 2021): 62, <https://doi.org/10.30739/jbkid.v1i2.1159>.

The next point d) Keep on worships, the *pesantren* environment prioritizes and facilitates the practice of religious obligations, creating a nurturing space for students' spiritual development throughout their studies. This is evident in the implementation of congregational prayers and other rituals.<sup>51</sup> *Pesantrens* are renowned for their emphasis on religious discipline, recognizing its significance in human life. They implement various initiatives to ensure students comprehend and practice Islamic guidelines for worship.<sup>52</sup> *Santri's* decision to pursue *Aliyah* education can also be influenced by a desire to avoid temptations that might disrupt their established worship habits during their *pesantren* experience. Such temptations could include: excessive use of electronic devices, lack of parental supervision, differing rules in outside environments, and potentially lower personal motivation.<sup>53</sup> The hope is that by cultivating strong worship habits through six years of *pesantren* training, these practices will continue even after transitioning from *santri* life.

## Conclusion

Based on the exposure described above, it can be concluded that the decision to continue education from *Tsanawiyah* to *Aliyah* for *Pondok Pesantren* is influenced by various internal factors, such as self-awareness, ideals, and talents. In addition, external factors such as economic conditions, family influence, community judgment, interaction with peers, the education system of the *pesantren*, and the external environment also have a significant influence. The combination of these factors creates a complex dynamic that shapes the central understanding and decision in continuing education to *Aliyah*.

The conclusion of the study on students' transition from *Tsanawiyah* to *Aliyah* level in Islamic boarding schools highlights several influential factors. These factors include the importance of social support networks, the role of academic preparedness, the significance of Islamic religious education, and the impact of personal motivation and self-efficacy. Additionally, the study underscores the significance of parental involvement and the school environment in facilitating a smooth transition for students. Overall, the findings suggest that a combination of academic, social, religious, and personal factors significantly influences students' transition from *Tsanawiyah* to *Aliyah* levels in Islamic boarding schools.

Furthermore, the study underscores the need for educators and policymakers to address potential challenges that students may face during this transition period. Strategies such as providing targeted support programs, fostering a supportive school culture, and enhancing communication between students, parents, and teachers can help mitigate these challenges and ensure a successful transition process. Additionally, the study emphasizes the importance of holistic approaches to education that consider students' academic, social, and emotional well-being. By understanding and addressing the influential factors identified

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<sup>51</sup> Badiusman Badiusman, "Pembinaan Disiplin Beribadah Santri di Pondok Pesantren Iqra' Barung-Barung Balantai Kecamatan Koto XI Tarusan Kabupaten Pesisir Selatan," *Jurnal RUHAMA* 1, no. 1 (2018).

<sup>52</sup> Ilma Nikmatur Rofi'ah dan Tirta Dimas Wahyu Negara, "Implementasi Diklat Ubudiyah Santri Baru dalam Kegiatan Peribadatan Sehari-hari di Pondok Pesantren Darul Huda Mayak," *MA'ALIM: Jurnal Pendidikan Islam* 3, no. 01 (6 Juni 2022): 80–93, <https://doi.org/10.21154/maalim.v3i1.3237>.

<sup>53</sup> Khairini Annisa dan Salmiwati Salmiwati, "Kontinuitas Ibadah Santri Di Luar Pesantren Di Jorong Aro Kandikir Nagari Gadut Kecamatan Tilatang Kamang," *Innovative: Journal Of Social Science Research* 2, no. 1 (11 Februari 2022): 400–403, <https://doi.org/10.31004/innovative.v2i1.3660>.

*Students' Transition From Tsanawiyah To Aliyah Level In Islamic Boarding Schools: Exploring Influential Factors* in this study, Islamic boarding schools can better support students in their journey from *Tsanawiyah* to *Aliyah* levels, ultimately contributing to their academic success and personal development.

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