

INTEGRATION OF *KHIDMAH*-BASED EDUCATION IN ISLAMIC BOARDING SCHOOL (A STRUCTURAL FUNCTIONALIST APPROACH)

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Abstract: This study explores the integration of *Khidmah*-based education in Islamic boarding schools (pondok pesantren) using a structural-functionalist approach to understand how the educational system within pesantren can effectively adopt *Khidmah* principles emphasizing service and social responsibility. The research aims to answer the following questions: How can *Khidmah* principles be systematically integrated into the curriculum and educational practices in pondok pesantren? What structural and functional elements within pesantren support or hinder this integration? And what are the expected outcomes for students (*Santri*) and the surrounding community?; The method used in this study is a literature review, examining various sources related to *Khidmah* theory, structural functionalism, educational practices in pesantren, and the integration of social and religious values. This literature analysis aims to identify key concepts, patterns of integration, as well as challenges and opportunities in implementing *Khidmah*-based education in pondok pesantren. The findings contribute to the theory and practice of pesantren education by presenting a model for embedding service-oriented values within formal education in pesantren. This study offers practical guidelines for pesantren managers and policymakers to build socially responsible learning environments and enhance student (*Santri*) engagement through *Khidmah*-based initiatives. Ultimately, this research broadens the understanding of how pondok pesantren can structurally adapt to achieve community service goals without compromising academic integrity and religious values.

Keywords: *Khidmah*-Based Education, Functionalism, Islamic Boarding School, Structural,

Introduction

Pesantren, as the oldest Islamic educational institution in Indonesia, has a distinctive tradition called *Khidmah*, which is the willingness of *Santri* (students) to serve the *Kyai* (religious leader) or the institution as a form of internalizing religious values and shaping social character. This tradition is not only a hereditary habit, but also a source of values in shaping the moral and socially responsible attitudes and behaviors of the *Santri*. Previous research has mostly examined the contribution of *Khidmah* to the development of soft skills, moral character, and leadership within the pesantren environment, but the structural-functional approach, as a theoretical framework to analyze the integration of education into the pesantren system, remains minimal and rarely explored in depth.

The structural-functional approach views educational institutions like pesantren as social systems whose components each have specific functions to maintain social continuity and stability. In this context, *Khidmah* can be understood as a social role that supports the primary function of pesantren in forming superior human resources who not only master religious knowledge but also social skills and leadership. This research offers a new contribution by integrating the foundation of structural-functional theory into the study of *Khidmah*-based education, thereby academically providing a more comprehensive theoretical approach to understanding the functions and internal dynamics of pesantren. Practically, the research results are expected to serve as the basis for developing an adaptive and innovative pesantren education model, improving the quality of *Santri* while strengthening the role of pesantren as agents of social change in modern society.

Within the context of Islamic education, the structural-functional theory provides a comprehensive framework for understanding how every component of the educational system has interconnected functions to achieve shared goals. Islamic education is not only seen as a process of knowledge transfer but also as a social system that unites various elements, such as curriculum, teachers, *Santri*, and shared religious values¹. *Khidmah*, as a tradition of *Santri* serving the pesantren, has an important function in maintaining social integration and the stability of the pesantren education system while forming a strong

¹ Inna Nuriya and Muh Sabilar Rosyad, 'Penanaman Nilai-Nilai PAI Melalui Program Pesantren Kilat Di MTS Sunan Giri Driyorejo', *At-Tarbiyah: Jurnal Penelitian Dan Pendidikan Agama Islam*, 2.1 (2024), pp. 438–43
<https://journal.staittd.ac.id/index.php/at/article/view/164>.

religious character. Using this approach, *Khidmah*-based education is not only a cultural practice but also part of a social structure that systematically functions to advance the purposes of pesantren education and respond to the challenges of the times.

Literature Review

The Essence of Islamic Education

Education, linguistically, refers to the process of teaching, training, educating, and providing individuals with understanding and skills through various methods and exercises². Scholars often use the Arabic word "*tarbiyah*" to refer to the concept of education. The use of the term "*tarbiyah*" to represent education is an interpretation which is open to understanding and employment³.

The same thing was stated by Abdul Mujib, who explained that: Education in Arabic is usually referred to by various terms such as *Tarbiyah*, *Ta'lim*, *Ta'dib*, *Riyadhab*, *Iryad*, and *Tadris*. This opinion highlights the diverse terminology used in the context of education in Arabic. The use of these variations demonstrates the complexity and depth of the concept of education in Arab culture. Each term has own connotation, meaning, and implication, representing different aspects of education, from character building, learning processes, cultivation of manners, training, guidance, to the act of teaching.

In the context of Islamic education, several terms are often used to describe different dimensions of the learning process. *Tarbiyah* refers to the comprehensive development of individuals, encompassing physical, intellectual, emotional, and spiritual aspects. *Ta'lim* emphasizes the process of teaching and learning, through which knowledge and skills are delivered and received. *Ta'dib* highlights the cultivation of manners, politeness, and proper conduct, including the integration of moral and ethical values in daily life⁴. Meanwhile, *Riyadhab* denotes physical and mental training aimed at improving fitness, self-discipline, and endurance. *Iryad* underscores the role of teachers or mentors in providing guidance, advice, and direction to learners. Lastly, *Tadris* represents a systematic process of teaching and

² W. J. S Poerwadirmanta, *Kamus Umum Bahasa Indonesia* (Balai Pustaka, 1991).

³ Abuddin Nata, 'Pemikiran Pendidikan Islam Dan Barat (Jakarta' (Rajawali Press, 2012).

⁴ Riadhotus Sholikha and Muh Sabilar Rosyad, 'Pemikiran Filsuf Dalam Pendidikan Islam: Menelusuri Warisan Pemikiran Dan Praktik (Al-Banna, Muhammad Abduh, Mohammad Iqbal, Naquib Alattas)', *MIYAH: Jurnal Studi Islam*, 21.01 (2025), pp. 51–66 <<https://doi.org/10.33754/miyah.v21i01.1388>>.

learning that involves structured interaction between educators, learners, and learning materials.

The diversity of these terms reflects a holistic approach to education in Arab culture, which emphasizes not only academic aspects but also character development, morality, and physical fitness. Such an analysis helps in understanding the depth and complexity of education in Arab culture, as well as the importance of a balanced and integrated approach in shaping quality individuals.

Education, in terminological terms, is defined as an effort or assistance given to children with the aim of facilitating their maturation process, or more specifically, helping them become independent and capable of managing their own life tasks. The influence of education comes from adults or elements created by adults, such as school institutions, literature, and daily interactions, all of which are directed toward individuals who have not yet reached maturity⁵. In the Indonesian context, Islamic education plays a significant role in shaping the character and morals of the nation, considering that the majority of its population adheres to Islam.

Structural Functionalism Theory

The structural functionalism theory, according to Veeger, originates from the thoughts of Auguste Comte (1798–1857), known as the father of sociology. The tradition of Comte's ideas can be traced in the works of Herbert Spencer (1820–1903) and Émile Durkheim (1857–1917).

Structural functionalism developed alongside the intellectual spirit that emerged during the Renaissance and reached its momentum in the era of Auguste Comte, around the 17th century AD. At that time, there arose an awareness that humans, who were previously considered to have no authority to explain or manage social phenomena -since everything was believed to be determined by “the One Above”- actually possessed a certain degree of agency. The rules imposed by “the One Above” were not regarded as absolute or unchangeable. This suggests the existence of a “gap” or space granted to humans, enabling them to interpret, manage, and understand social phenomena⁶.

In his writing, Merton stated that in sociological analysis, the main focus is on social phenomena such as social roles, institutional

⁵ Andri Kurniawan and others, ‘Dasar-Dasar Ilmu Pendidikan’, *Global Eksekutif Teknologi*, 2022.

⁶ Herien Puspitawati, ‘Teori Struktural Fungsional Dan Aplikasinya Dalam Kehidupan Keluarga’ 2009, 2009.

patterns, social processes, group organizations, social control, and so on. Those who adopt this theory tend to focus their attention on the functions of one social phenomenon in relation to others. According to Merton, the structural functionalism approach is more oriented toward observable functions, such as adaptation or adjustment within a system, rather than the underlying motives⁷.

Structural functionalism theory has undergone rapid development in the Western world and has become dominant in anthropological and sociological studies there. This theory, also known as integration theory or consensus theory, originated from classical thinkers such as Socrates, Plato, Auguste Comte, Spencer, Emile Durkheim, Robert K. Merton, and Talcott Parsons. They reviewed and analyzed functionalism's perspective on social and cultural phenomena.

Modern functionalism originates from the ideas of thinkers such as Auguste Comte, Spencer, Pareto, and Emile Durkheim, as well as anthropologists like Radcliffe-Brown and Malinowski. These pioneers emphasized the importance of interdependent relationships between various parts of the social system. Among them, Auguste Comte, Spencer, and Pareto received particular attention for highlighting this aspect.

Structural Functional Theory, also known as functionalism or structural functionalism, emphasizes the importance of order in society. This theory views society as a social system composed of interconnected parts that are integrated into a state of balance. The foundation of this theory is the assumption that each structure or order within the social system functions in relation to the others. Therefore, if a structure no longer functions, it doesn't automatically disappear. Instead, the structure and order are considered functional for a particular society. The main focus of this theory is on the function of one social phenomenon in relation to another. Talcott Parson and Robert K. Merton are considered as adherents of structural functionalist perspective because they explain the relationship of functionalism with their predecessors, especially Durkheim, Brown, and Malinowski, who referred to this theory as functionalism⁸.

⁷ Bunu Y Helmut dan M Busro, *Sosiologi Masyarakat Pesisir* (Jenggala Pustaka Utama, 2012).

⁸ Klemens Mere, 'Nilai-Nilai Budaya, Fungsi, Dan Makna Simbolik Rumah Adat Keo Dalam Konteks Perubahan Masyarakat Di Desa Lajawajo Kecamatan Mauponggo Kabupaten Ngadha-Flores-Propinsi Nusa Tenggara Timur (NTT)', *Malang, UNMER, Disertasi, Tidak Diterbitkan*, 2007.

Structural Functionalism Theory of Emile Durkheim

Emile Durkheim, known as one of the main figures in the development of modern sociology, established the first faculty of sociology at a European university in 1895. The structural functionalism theory proposed by Durkheim originated from ideas popularized by sociologists Auguste Comte and Herbert Spencer.

In his view, humans are naturally social creatures who interact with others in various environments, from family to school to the workplace. This social interaction is considered essential in human life because each individual has their own role that aligns with their social function. There are certain rules agreed upon by members of society within specific environments, so before engaging in a particular setting, individuals need to understand these rules. Durkheim believed that understanding the division of roles would bring harmony, order, and structure to social life.

Durkheim highlights the concept of social solidarity as a key achievement in human social life and the existence of social order within society. This social solidarity is closely related to the concept of social facts that he introduced. He explains that society is an entity with its own existence. Durkheim emphasizes that a common problem often arising in the context of social solidarity is the generational gap.

He demonstrated that social solidarity in traditional societies differs from that in modern societies due to the more complex division of labor in modern societies. Durkheim referred to the condition in which modern society tends to be individualistic, making it difficult for social solidarity to be achieved. He called this condition '*anomie*,' or the inability of society to regulate itself.

Durkheim argued that the solution to this problem is to emphasize the importance of the role or function of individuals in society. By understanding and carrying out their duties according to their respective functions, modern society can reduce individualism and create stronger social solidarity. The resulting social solidarity will bring harmony and order to community life.

Nevertheless, Durkheim's theory has several weaknesses. One of them is the tendency to view society as a static entity that cannot change rapidly. Durkheim is also considered to place too much emphasis on the social aspects of human life, while paying less attention to conflict and power within society.

Talcott Parsons' Functionalism Theory (1902)

Parsons' functional theory proposes that society is essentially integrated through the agreement among its members on shared social values⁹. This theory views society as a system that is functionally integrated toward equilibrium. Therefore, this theory is often referred to as the consensus theory or the integration theory¹⁰.

In Parsons' view, education is a process of socialization in which individuals acquire a sense of responsibility and the skills necessary to perform social roles. Supporters of this theory describe humans and society as tending toward a deterministic perspective, where human actions are directed by the internalization of social norms, even though they act consciously or rationally¹¹.

The well-known structural functionalism theory developed by Parsons involves the AGIL scheme, which outlines four essential functions required by every 'action' system: Adaptation, Goal Attainment, Integration, and Latency. Parsons argued that, in an institutional context, each institution can be seen as a system that performs these four basic functions, referred to as A-G-I-L. This originates from four key concepts that are central to Structural Functional Theory, namely Adaptation, Goal Attainment, Integration, and Latency¹².

The structural functionalist theory, popularized by Émile Durkheim and further developed by Talcott Parsons, emphasizes that social institutions such as pesantren operate as systems composed of interrelated parts that interact to maintain social stability and continuity. In the context of pesantren, education and the tradition of *Khidmah* function as social mechanisms that play a vital role in shaping students' character, transmitting religious values, and ensuring social integration¹³.

Four main functions within structural functionalist theory that support the resilience of pesantren are: adaptation to the surrounding community, the achievement of goals in shaping students' moral personality, the integration of institutional systems and curriculum, and

⁹ Talcott Parsons, *The Structure of Social Action* (Free press New York, 1949), CDXCI.

¹⁰ Leland H Jenks, 'ELLWOOD. A History of Social Philosophy (Book Review)', *Social Forces*, 18.1 (1939), p. 437.

¹¹ James C Scott, *The Moral Economy of the Peasant: Rebellion and Subsistence in Southeast Asia* (Yale University Press, 1977).

¹² Paul Johnson Doyle, 'Teori Sosiologi Klasik Dan Modern', *Jakarta: Gramedia*, 1986.

¹³ Samsul Bahri, 'Perspektif Teori Struktural Fungsionalisme Tentang Ketahanan Sistem Pendidikan Pesantren', *MIQOT: Jurnal Ilmu-Ilmu Keislaman*, 40.1 (2016).

the maintenance of cultural patterns represented by values such as sincerity, simplicity, honesty, and Islamic brotherhood (*ukhuwah Islamiyah*)¹⁴. The tradition of *Khidmah* reinforces this integration by training students to actively engage in service and dedication, thereby creating strong social cohesion within the *pesantren*.

Recent research affirms that *Khidmah* is not merely a hereditary tradition but rather a part of the latent function of *pesantren* that sustains the continuity of the social system and supports the advancement of Islamic education. Through *Khidmah*, *pesantren* internalize values of moderation and leadership character that are essential in addressing the challenges of the modern era¹⁵. This tradition also fosters the development of students' soft skills such as leadership, independence, and social responsibility, aligning with the social role of *pesantren* as agents of change.

Within the structural functionalist framework, *pesantren* are systematically managed under the leadership of the *Kyai*, who hold a strategic role in directing the educational vision and mission, safeguarding curricular integrity, and overseeing social interactions among educational elements. This system enables *pesantren* to endure and adapt to the dynamics of social and global education without losing their religious identity and deeply rooted value traditions such as *Khidmah*.

Furthermore, *Khidmah* also functions as a medium for the transmission and actualization of social latency values—hidden roles that indirectly strengthen and maintain social order, particularly in fostering a culture of cooperation and solidarity within the *pesantren* environment. This indicates that *pesantren* are not merely formal educational institutions but rather complex social systems that play a significant role in shaping national character and nurturing the moral development of the younger generation.

Thus, this theoretical study demonstrates that the integration of *Khidmah*-based education in *pesantren*, from a structural functionalist perspective, constitutes a systematic effort to maintain the balance of social, educational, and cultural functions. This approach provides a strong theoretical foundation for developing innovative and adaptive

¹⁴ Bahri, 'Perspektif Teori Struktural Fungsionalisme Tentang Ketahanan Sistem Pendidikan Pesantren'.

¹⁵ Mas Muhammad Badrut Tamam and Muh Sabilar Rosyad, 'Membentuk Perilaku Moderasi Beragama Siswa Melalui Internalisasi Nili-Nilai Islam Di MTs Mambaus Sholihin 7 Bintang', *Jurnal Al-Fatih*, 8.1 (2025), pp. 402–16 <<https://doi.org/10.61082/alfatih.v8i1.487>>.

pesantren education models in response to the needs of modern society.

The theoretical discussion on the integration of *Khidmah*-based education in pesantren through the structural functionalist approach is supported by several empirical studies that affirm the importance of the social function of *Khidmah* in shaping the attitudes and character of students (*Santri*).

One of the recent case studies was conducted by Syarifah at Pondok Pesantren Salaf Putra Putri Al-Hasyimi Salakbrojo Kedungwuni, which demonstrated the effectiveness of the *Khidmah* program in fostering ta'dzim -a sense of respect and reverence toward teachers and *Kyai*-. This study employed a qualitative approach with a field case study design, using data collection methods including interviews, observation, and documentation. The findings confirmed that students' involvement in *Khidmah* activities for one year after completing their khatam (completion of religious study) successfully internalized the value of ta'dzim as part of daily life within the pesantren. This success illustrates that *Khidmah* functions as an important social mechanism that stabilizes the educational structure while simultaneously serving as a vehicle for the moral formation and social discipline of students (*Santri*)¹⁶.

Another study by Rizal Fathurrohman at Pondok Pesantren Al-Munawwir Krapyak and Ibnul Qoyyim Piyungan examined the actualization of the *Khidmah* concept using a sociological-phenomenological approach. This approach was employed to analyze how students' service traditions are actualized and function socially in fostering values of solidarity, responsibility, and social cohesion among the various elements of the pesantren. The findings indicate that *Khidmah* is not merely symbolic but serves as a social foundation that strengthens group cohesion and ensures the continuity of the educational process within the pesantren¹⁷.

These studies affirm that the structural functionalist approach is highly relevant and applicable for understanding the position of *Khidmah* as an integral part of the comprehensive pesantren education

¹⁶ Alvi Umi Syarifah, 'Efektifitas Progam Khidmah Dalam Membentuk Sikap Ta'dzim Di Pondok Pesantren Salaf Putra Putri Al-Hasyimi Salakbrojo Kedungwuni' (UIN KH ABDURRAHMAN WAHID PEKALONGAN, 2024).

¹⁷ Rizal Fathurrohman, 'AKTUALISASI KONSEP KHIDMAH DI PONDOK PESANTREN (Studi Kasus Di Pondok Pesantren Al-Munawwir Krapyak Bantul Yogyakarta Dan Pondok Pesantren Ibnul Qoyyim Piyungan Yogyakarta)' (UIN SUNAN KALIJAGA YOGYAKARTA, 2022).

system. Through *Khidmah*, pesantren not only facilitate the transfer of knowledge but also simultaneously build a strong social structure with functions of adaptation, integration, and the preservation of religious values that are aligned with the social context of the community¹⁸.

Method

The research methodology employed in this study is library research, focusing on a critical review of theories and practices of pesantren education within a structural-functionalist perspective. The research procedure involves collecting, selecting, and analyzing primary and secondary sources relevant to the concept of *Khidmah*, structural-function theory, and the integration of socio-religious values in the pesantren educational system. Data analysis is conducted using content analysis techniques to identify patterns of *Khidmah* integration within the curriculum, pesantren institutional mechanisms, as well as the challenges and opportunities that arise in its implementation. This approach was chosen as it allows the researcher to systematically and conceptually understand how *Khidmah* principles can be internalized within the structures and functions of pesantren education. The methodological outcomes are expected to produce a conceptual model that serves as both a theoretical and practical reference for pesantren administrators and policymakers in designing an educational system that emphasizes social service values without compromising academic integrity and Islamic principles.

Result and Discussion

Khidmah-Based Education in the Structural-Functional Perspective

The research findings demonstrate that the integration of *Khidmah* principles into pesantren education not only strengthens social and religious values but also creates a holistic learning environment that nurtures the comprehensive development of students' character, skills, and competencies. More than just a set of service-oriented activities, *Khidmah* represents an educational philosophy that places students at the center of social responsibility. Through practices such as assisting in kitchen duties, cleaning communal spaces, and participating in structured community service programs, students internalize values of humility, responsibility, and solidarity. These experiences build their

¹⁸ Bahri, 'Perspektif Teori Struktural Fungsionalisme Tentang Ketahanan Sistem Pendidikan Pesantren'.

awareness that education is not solely about intellectual enrichment but also about cultivating moral sensitivity and readiness to serve others. Such an approach echoes broader discourses in character education that emphasize experiential learning as a powerful tool for moral formation.

In practice, the success of *Khidmah* integration is strongly supported by the egalitarian organizational culture of pesantren and the central role of the kiai. The pesantren, unlike many formal educational institutions, fosters a familial atmosphere where learning is embedded in daily life and service becomes a natural expression of faith. Within this context, the kiai functions not only as a teacher but also as a moral exemplar whose conduct sets the tone for the entire community. The deeply rooted tradition of service thus forms part of the “hidden curriculum” that shapes students’ identities, even when it is not explicitly taught in textbooks. Nonetheless, challenges remain. Some new students who are unfamiliar with pesantren culture may resist service routines, perceiving them as burdens rather than opportunities for growth. Teachers also point out the lack of systematic training or conceptual frameworks for implementing *Khidmah*, which sometimes results in service activities being carried out mechanically, without deeper reflection or transformative impact.

Despite these challenges, the impact of *Khidmah* programs is widely recognized as transformative. Beyond instilling discipline, these activities cultivate soft skills such as leadership, collaboration, time management, and ethical responsibility. Alumni testimonies highlight that their experience of service during pesantren years becomes a lifelong asset, equipping them with resilience and adaptability in wider social contexts. Communities also benefit directly from pesantren-led service initiatives such as free education for village children, health campaigns, disaster relief, and environmental projects. These activities strengthen the pesantren’s credibility as not merely a center for religious instruction but also as a hub of social empowerment and moral guidance. Research further suggests that pesantren which integrate *Khidmah* more systematically into formal and non-formal curricula tend to witness higher levels of student motivation, loyalty, and sense of belonging—important indicators of institutional sustainability.

From a theoretical perspective, the integration of *Khidmah*-based education can be analyzed through the lens of structural functionalism. In this framework, pesantren stability and sustainability are maintained through the dynamic balance between structure (rules, organizational systems, traditions) and function (the roles played by students, teachers,

kiai, and the broader community). *Khidmah* acts as a mediating force that aligns the transcendental goals of pesantren education -such as worship and spiritual attainment- with its social objectives, including community service and empowerment. This dual function allows pesantren to remain relevant across generations, ensuring that spiritual aspirations are never disconnected from social realities.

The literature and field analysis further emphasize that *Khidmah* strengthens collective solidarity, which is essential for pesantren to withstand the rapid changes of contemporary society. By fostering a culture of service, pesantren instill resilience and adaptability not only in their students but also within the institution itself. The public's growing trust in pesantren is evidence of this. Communities increasingly view pesantren not only as centers for religious learning but also as institutions capable of addressing pressing social needs. Notably, pesantren that innovate in implementing *Khidmah* -such as by collaborating with NGOs, designing specialized training modules, or documenting service activities using digital platforms- often gain higher levels of credibility and influence within their communities.

However, the study also underscores the need for renewal in service patterns. Without innovation, there is a risk that *Khidmah* becomes routine and loses its reflective, character-building essence. To prevent this, pesantren must introduce mechanisms that encourage students to critically reflect on their service experiences, drawing lessons that connect practice to ethical and spiritual principles. Integrative approaches are especially vital in the face of modern challenges, such as digitalization and the growing academic demands on students. Balancing academic rigor with social commitments requires flexible strategies, including modular service programs, technology-supported mentoring, and partnerships with external institutions.

The findings ultimately affirm that optimizing *Khidmah* implementation requires collective commitment from all actors within pesantren -administrators, teachers, kiai, and students-. The leadership of the kiai is particularly critical, as his attitudes and personal example establish the moral framework that underpins authentic service culture. At the same time, organizational strengthening through clear Standard Operating Procedures (SOPs), periodic monitoring and evaluation, and reflective assessments is necessary to sustain the quality and relevance of *Khidmah* practices.

Finally, the integration of *Khidmah*-based education signifies a paradigm shift in pesantren pedagogy. It moves the orientation from

individualistic goals -such as personal academic achievement and graduation- towards collective goals that prioritize social service, solidarity, and community contribution. This shift aligns with the needs of contemporary society, which increasingly demands graduates who are not only academically capable but also socially responsible, spiritually grounded, and ready to lead change. In this sense, *Khidmah* offers a timeless educational model that bridges faith and action, producing individuals who embody both intellectual excellence and moral integrity.

Conclusion

This study concludes that the integration of *Khidmah*-based education in Islamic boarding schools is a strategic model for strengthening character, social responsibility, and academic integrity. By applying a structural-functionalist approach, pesantren can balance organizational structures and functional roles to ensure *Khidmah* is embedded meaningfully in both formal and non-formal learning. Properly managed, *Khidmah* not only enhances students' skills and loyalty but also reinforces pesantren's position as a center of moral and social empowerment, producing graduates who are academically capable, spiritually grounded, and socially resilient.

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