



# ***Khidmah* System as a Model for Human Resources Development and Character Education in Islamic Boarding Schools**

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## **Abstract:**

This study examines the *Khidmah* System as a model for human resource development and character education at the Salaf Darussalam Islamic Boarding School, Summersari, Kediri. The research focuses on the implementation of solemnity, its contribution to students' competence and character, and the challenges of its application in the modern era. The method used is qualitative, with a case study design based on observation, in-depth interviews, and document analysis. The results of the study show that *khummah* operates as an experiential learning mechanism that fosters discipline, responsibility, solidarity, basic Leadership, and students' social skills. However, there are challenges, including the lack of written SOPs, unequal workloads, and disruptions caused by the use of gadgets. The research concludes that the *Khidmah* System has the potential to serve as a model of character education that can be replicated in other Islamic boarding schools, provided it is strengthened through formal regulations, intensive coaching, and adaptation to technological developments.

**Key Words:** *Devotion, Human Resources, Character Education*

## **Abstrak:**

Penelitian ini mengkaji Sistem *Khidmah* sebagai model pengembangan sumber daya manusia dan pendidikan karakter di Pondok Pesantren Salaf Darussalam, Summersari, Kediri. Penelitian ini berfokus pada implementasi kesungguhan, kontribusinya terhadap kompetensi dan karakter mahasiswa, serta tantangan penerapannya di era modern. Metode yang digunakan bersifat kualitatif, dengan desain studi kasus berdasarkan observasi, wawancara mendalam, dan analisis dokumen. Hasil penelitian menunjukkan bahwa *khummah* beroperasi sebagai mekanisme pembelajaran pengalaman yang menumbuhkan disiplin, tanggung jawab, solidaritas, kepemimpinan dasar, dan keterampilan sosial siswa. Namun, ada tantangan, antara lain kurangnya SOP tertulis, beban kerja yang tidak merata, dan gangguan yang disebabkan oleh penggunaan gadget. Penelitian menyimpulkan bahwa Sistem *Khidmah* berpotensi menjadi model pendidikan karakter yang dapat direplikasi di pondok pesantren lainnya, asalkan diperkuat melalui regulasi formal, pembinaan intensif, dan adaptasi terhadap perkembangan teknologi.

**Kata Kunci:** *Pengabdian, Sumber Daya Manusia, Pendidikan Karakter*

## INTRODUCTION

Indonesia faces serious challenges regarding the morality and character of the younger generation, often referred to as moral degradation. This critical phase, marked by increasing intolerance, weakening social cohesion, and declining moral sensitivity among the younger generation, is an ironic paradox that occurs precisely when access to education, technology, and information is at its highest point in history. (Afni, 2023; Anggaini et al., 2025; Sirry et al., 2022) Alongside modernisation and globalisation, various traditional values and social norms began to waver; many adolescents exhibited negative behaviours, including intolerance, individualism, and a crisis of solidarity and social responsibility. This condition underscores the urgency of strong character education as a moral fortress for society. (Amir et al., 2025; Hapsara et al., 2025; Herlina et al., 2024)

In this context, Islamic boarding schools have emerged as institutions with significant potential to play a strategic role. As the oldest Islamic educational institution in Indonesia, pesantren has historically been a center of moral, spiritual, and social development for Muslims in the archipelago. Many empirical studies have shown that pesantrens are effective in shaping students' character in terms of morals, ethics, social solidarity, responsibility, and obedience to religious and social norms. (Adibussholih et al., 2023; Anwar et al., 2025; Azmi et al., 2024) However, in the practice of pesantren itself, often the methods of character and human resource development are less structured in a systematic and documented "model". In fact, if there is a transparent and replicable model, especially one that is context-specific to the pesantren environment, then the potential of the pesantren to shape character and human resources can be more optimal.

This is where the concept of the Khidmah System becomes relevant if it is designed as a model of education and development, rather than merely a tradition or habit. The Khidmah System can serve as a new paradigm for human resource and character development in Islamic boarding schools, particularly at the Salaf Darussalam Islamic Boarding School in Sumber Sari, Kediri. Several studies have confirmed that pesantrens play a strategic role in shaping the character of the nation's children through an integrated education that encompasses religious, social, and moral dimensions. For example, in Azizah et al. It has been shown that pesantren, historically and structurally, function as an environment in which students learn to live in society, organize, and imitate kyais, thereby enabling pesantren to cultivate strong Islamic character and social solidarity. (Azizah et al., 2023) In the context of Salafi Islamic boarding schools, Nur et al. found that the example of Kyai and Ustadz, as well as the support of the Pondok environment, are key factors in shaping students' character. The cottage effectively facilitates the internalization of moral values through daily interactions, supervision, and dormitory culture. (Nur et al., 2024).

A broader study of the role of pesantren in the modern era and in the context of globalization also shows that, despite contemporary challenges, such as digitalization and shifts in social values, pesantren remain relevant as "social-moral shapers." For example, research by Wibowo et al. emphasizes that integrating religious education into the general curriculum, fostering spiritual habituation, and engaging in social activities enables pesantrens to maintain character values while responding to the demands of modern education. (Wibowo et al., 2025) Furthermore, Fahrudin and Malik's research shows that through dormitory arrangements, student-caregiver interactions, observation of daily life, and habituation of Islamic values, pesantren form human capital as well as social capital such as trust, solidarity, responsibility, and positive social habits among students. (Fahrudin & Khoirul Malik, 2025)

Thus, the existing literature supports the argument that pesantrens with a dormitory structure, kyai examples, and daily practices can serve as an effective model for character education and human resource development when implemented consistently and systematically. However, the literature shows that a conceptualized model (framework) to measure and explain how pesantren systematically build human resources and character with clear components, mechanisms, and outputs is still relatively rarely discussed. (Hantoro et al., 2024; Rahman et al., 2022; Sya'bana et al., 2024) Most studies are descriptive or single-case, without dissecting the "how" the process is designed and implemented systemically. This research addresses the gap by introducing and testing the Khidmah System as a systematic conceptual model for human resource development and character education in Islamic boarding schools.

This research focuses on the Salaf Darussalam Islamic Boarding School in Sumbersari, Kediri, with the main objective of comprehensively describing the role and implementation of the Khidmah System within the boarding school's life, including its structure, mechanisms, and daily activities that reflect these practices. In addition, this study aims to assess the contribution of the Khidmah System to the development of student human resources, both in competencies such as knowledge, skills, discipline, and responsibility, and in character development such as morality, solidarity, leadership, and social concern. This research also examines the strengths and challenges of applying the Khidmah System in traditional Islamic boarding schools in the dynamic modern era. Furthermore, this research aims to formulate operational recommendations to strengthen and develop the Khidmah System, enabling its replication as a model of character education and human resource development in other Islamic boarding schools.

The importance of the Khidmah System departs from the uniqueness of the context of pesantren which not only functions as an educational institution, but also as a community of life that unites through dormitories, collective activities, intensive social interaction, care for kyai and ustadz, as well as religious rituals that form the typical culture of pesantren all of these become a

strong foundation for character education and holistic human resource development. (Firmansyah et al., 2024; Taisir et al., 2025) Although many studies have shown the success of pesantren in shaping students' character, few have formulated it as a systematic model that can be evaluated and replicated. Therefore, the Khidmah System has the potential to be a bridge between traditional Islamic boarding school practices and academic approaches through a more structured framework. Its relevance is increasingly evident in the modern era, as pesantren face the challenges of globalization, digitalization, and changes in social values; therefore, a model is needed that can preserve classical values while preparing students to become adaptable and competent human resources. If optimized, the Khidmah System not only strengthens students' character and competence but also provides broader social benefits by nurturing a generation that is knowledgeable, ethical, and responsible to the community and the development of Indonesian human resources.

Based on the above, this research comes with the hope that the Khidmah System is not just a normative idea, but can be a measurable and functional real model not only for the Salaf Darussalam Sumber Sari Kediri Islamic Boarding School, but also as a reference for other Islamic boarding schools that want to strengthen the function of character education and human resource development.

## **RESEARCH METHOD**

This study uses a qualitative approach with a case study design (Suprayitno et al., 2024; Tharaba & Wahyudin, 2024) because the focus is to explore in depth how the Khidmah System is run and interpreted as a model for human resource development and character education at the Darussalam Islamic Boarding School, Sumber Sari, Kediri. Pesantren, as a 24-hour living community, has complex dynamics of social interaction, cultural nurturing, and value structures; therefore, qualitative methods are more relevant than quantitative approaches, which tend to be reductive. The research informants were selected using purposive sampling, including caregivers, ustaz, administrators, and students who were directly involved in solemn practices. When needed, the network of informants is expanded through snowball sampling to ensure that the data obtained are rich and comprehensive.

Data were collected through in-depth interviews, participatory observations, and documentation. (Romlah, 2021; Salmona & Kaczynski, 2024) Semi-structured interviews are used to explore the informants' understanding, experiences, and interpretations of the Ksoma System. Observation is conducted by participating in student activities, particularly those related to solemnity, to capture patterns of interaction, discipline, task division, and character-forming processes that often arise from daily practice. The documentation study was used to trace internal rules, management structures, organizational artifacts, and records related to solemn management in Islamic

boarding schools. The two types of primary and secondary data are combined so that the analysis relies not only on verbal acknowledgments but also on non-verbal evidence and real documents.

Data analysis was carried out using the Miles, Huberman, and Saldaña model, namely data reduction, data presentation, and conclusion drawing that took place simultaneously during the research process. (Judijanto et al., 2024; Prayogi & Kurniawan, 2024) To maintain validity, the research employs source triangulation, triangulation techniques, and member checking to ensure the findings are not biased and can be scientifically accounted for. (Romlah, 2021) In addition, ethical considerations are upheld by protecting students' privacy and ensuring that research does not disrupt the Islamic boarding school's routine. This analytical approach enables the research to capture the essence of the Khidmah System as a living, dynamic, and integrated model within the social structure of the pesantren, rather than merely as an ordinary routine activity.

## **RESULT AND DISCUSSION**

### **Research Results**

This section presents the research findings on the implementation and role of the Khidmah System at Darussalam Sumbersari Islamic Boarding School, Kediri, and its contribution to students' character formation and human resource development. The results are derived from field observations, in-depth interviews, and documentation analysis, which reveal that khidmah is not merely a task-distribution mechanism but has become an internalized culture that shapes the daily life of the pesantren. The findings highlight the effectiveness of the Khidmah System in fostering collective discipline, leadership, responsibility, social awareness, and spiritual values among students, while also identifying its strengths and existing challenges. Overall, this section provides an empirical portrayal of the Khidmah System as an experiential-based educational model that plays a strategic role in sustainable character education within Islamic boarding schools.

### **Implementation and Role of the Khidmah System in the Life of Islamic Boarding Schools**

The observations indicate that the Khidmah System at the Darussalam Sumbersari Kediri Islamic Boarding School is integral to students' daily lives. Solemn activities are not just the division of tasks; they form the daily rhythm of the pesantren, ranging from the cleanliness of the dormitory and kitchen services to the management of worship activities and internal security functions. The solemn structure is divided into three layers: the unit's person-in-charge, the daily coordinator, and the student implementer. The results of the meeting at the beginning of the year confirmed that the division of tasks was determined each semester through deliberation by the board.

An interview with one of the administrators explained that solemnity is understood not as "community service," but as an education of the spirit of service. He said, "Students learn from taking care of themselves and their environment. It is not a matter of being told, but of being trained so that they know their responsibilities." Observation in the morning showed that the students on duty did not wait for the ustaz's cue; They moved automatically according to the daily schedule. This reinforces that solemnity has become a culture, not just an administrative obligation.

In the field, the implementation of the Khidmah System creates a climate of collective discipline. For example, students responsible for cleaning begin work before dawn and then recheck the areas cleaned by other groups. The mechanism of mutual supervision between groups indicates that horizontal accountability is more effective than one-way supervision by management. The weekly report documentation indicates regular evaluations, particularly of punctuality, work quality, and attitude during the performance of duties.

### **The Contribution of the Khidmah System to the Development of Human Resources and Character of Students**

The study found that the Khidmah System makes a significant contribution to the development of students' competencies and character. In-depth interviews with senior students indicate that solemnity provides practical experience in time management, peer coordination, and decision-making in urgent situations. A security student said, "At first, I did not dare to talk to my friends. But because of the nature of the situation, you have to be brave and set a good example." These findings suggest improved leadership skills and interpersonal courage.

In terms of discipline and responsibility, observation over two weeks showed changes in the behavior of students assigned routine tasks. They are more organized, more time-conscious, and more sensitive to environmental needs. The coach said, "Students who are diligent in solemnity are usually more mature, more ready to manage themselves. That is what happens when they move up or become administrators." This statement is consistent with the coaching report card, which indicates that students with a strong record of Khidmah exhibit more stable character development.

In addition to personal competence, khidmah also strengthens students' social capital, including solidarity, cooperation, and empathy. Observations in the public kitchen indicate a work environment characterized by humor and mutual support, yet disciplined. Even minor conflicts between students are often resolved through spontaneous deliberation. This practice suggests that solemnity serves as a space for training social intelligence. Spiritual values also emerged: many students reported that solemnity made them feel "closer to kyai" and "more sincere in learning," as they regarded it as an essential part of the pesantren.

## **Strengths, Challenges, and Recommendations for the Development of the Khidmah System**

The main strength of the Khidmah System lies in the culture that has been rooted and accepted by all levels of Islamic boarding schools. There is no explicit rejection of solemnity; On the contrary, students consider it as part of the identity of the Islamic boarding school. Observations show that solemnity is an effective learning medium because it is experience-based rather than lecture-based. In addition, the ustaz's clear structure and involvement ensure stable supervision. The documentation of the semester evaluation showed a correlation between solemn involvement and students' maturity in their attitudes.

However, the study also found some challenges. First, not all solemn units have documented SOPs; most still rely on oral traditions. This has the potential to cause inconsistencies when management changes. Second, the workload is not always balanced; some students feel that certain groups get heavier tasks. This appears in interviews with students who report, "Sometimes the kitchen is very tired, but others are relaxed." Third, modernization and the use of gadgets began to shift students' focus; night observations showed that some students neglected their duties while using their mobile phones.

Based on these findings, this study recommends four things: (1) the preparation of written SOPs for each solemn unit so that there are clear performance standards; (2) periodic rotation of tasks for equal distribution of burden and experience; (3) strengthening character development through mentoring ustaz so that the value of solemnity does not deteriorate to just a routine; and (4) the adaptation of simple technology such as a digital scheduling system or form-based daily reports, so that the Khidmah System remains relevant to the times. With this improvement, the Khidmah System has an excellent opportunity to become a model of character education and human resource development that can be replicated in other Islamic boarding schools.

## **Discussion**

### **The Power and Significance of the Khidmah System: From Practice to Character & Human Resource Building**

The Khidmah system is not just a routine of community service but part of an integrated, continuous approach to character education. Students carry out cleaning, kitchen, worship, and security tasks on a scheduled basis, with a clear unit structure (person-in-charge, coordinator, implementer) and regular evaluation. This pattern enables khidmah to be part of the collective identity of the pesantren, rather than merely a partial obligation.

These findings align with research on the role of pesantrens in shaping students' character through dormitory living and a 24-hour schedule. For example, studies by Elyunusi et al., Jusubaidi et al., and Wanayati et al. show that student discipline is shaped by comprehensive dormitory education and consistent disciplinary enforcement. (Elyunusi et al., 2022; Jusubaidi et al., 2024;

Wanayati et al., 2025) In fact, the effect extends not only to the religious dimension but also to the character of discipline and responsibility. This gives legitimacy to the idea that pesantren can be a long-term character-building institution, not just a religious class.

Research at Darur Robbani Boarding School and Miftahul Falah Boarding School also shows that the example of kyais/ustaz and a supportive environment (dormitory environment, student community) are crucial factors in character formation.(Fauzi et al., 2022; Ikhsanuddin & Sukari, 2025) Similarly, in other Islamic boarding schools, the Khidmah is accompanied by authority figures and community culture, thereby instilling in students the values of discipline, responsibility, solidarity, and social concern.

Other studies in the modern era show that pesantrens can adapt not only to instilling religious values but also to developing social character, citizenship, and leadership, so that students are ready to face the challenges of the times. For example, research at the Nurul Huda Sumenep Islamic Boarding School and the Al-Islam Nganjuk modern boarding school found that Islamic boarding schools actively implement the Pancasila Student profile: tolerance, cooperation, integrity, and social responsibility in daily life. (Ubaidillah, 2024; Zaini et al., 2025) This country supports the argument that a system such as khidmah can yield broader benefits beyond the pesantren's internal aspects, including the formation of socially responsible, ethical citizens.

Likewise, research at the Al Amin Islamic boarding school and Darussalam Martapura boarding school found that social attraction, coexistence, and daily religious practices help shape social character traits such as solidarity, helping, and independence.(Amanda et al., 2025; Zulfah et al., 2025) This finding corroborates your results that Khidmah, which involves interaction and collaborative work, encourages social capital and social character in students. Therefore, it can be concluded that the Khidmah System really has the potential as a model of character education and human resource development, not only spiritually or religiously, but also in social aspects, leadership, discipline, and responsibility. This system is not an empty ritual but a structural mechanism that educates the soul and shapes behavior, as the literature suggests.

### **Weaknesses and Challenges in the Implementation of the Khidmah System**

While robust, the study also identified several significant drawbacks. First, many solemn units in Islamic boarding schools lack written SOPs, policies, mechanisms, and evaluations, and most still rely on oral traditions. This creates a potential inconsistency: when there is a change of management or kyai, the implementation can be drastically different. Senior students who initially "understand" the system may operate it effectively, but Sanders may be confused.

Previous research has shown the importance of coach structure and quality for consistency in character education. At the Wali Songgo Ngabar Boarding School and the Imam Syafi'i Brebes Boarding School, for example,

teachers serve not only as teachers but also as companions, motivators, and role models in character development, using habituation, supervision, and evaluation as the primary methods. (Raihan & Pramono, 2025; Said et al., 2025) If the pesantren lacks documentation or a formal system, "role models and habituation" can weaken when key figures change. In the case of Khidmah, the absence of a written SOP risks reducing it to a mechanical routine devoid of deeper educational value.

Second, there is an imbalance in the student workload. In certain parts, such as kitchens or security, the load is heavier than in other units. This results in burnout, dissatisfaction, and potential internal conflicts. These findings are in line with research on the Safiinattunnaja Islamic Boarding School (PPQSN), which shows that the workload of students (including daily tasks, academics, and obligations of the boarding school) can cause psychological stress, mental fatigue, and mental unwell-being, especially when there is no rotation system or equal distribution of tasks. (Munawaroh, 2024) In addition, a study on Islamic Boarding Schools shows that stress among students is relatively high; many students report a heavy burden in managing time, academic load, and adapting to dormitory life, which affects mental Wellbeing. (Rafiq et al., 2025) Therefore, without fair workload management, responsibility rotation, and a routine evaluation system, vital elements of the Khidmah HR management framework risk being perceived as a burden rather than as an opportunity for learning and character development.

Third, the influence of modernization and technology began to divert students' focus. At night, the pesantren shows several students neglecting their solemn duties because they are occupied with mobile phones or online activities. This symptom illustrates how, in the digital era, technological pressures can undermine traditional discipline. This is not just an assumption; for example, in a study of the Nurul Iman Alkhairaat Morowali Islamic Boarding School, it was found that restrictions on smartphone use have a significant effect on students' education. When access is restricted, the academic focus and routine of the cottage tend to be maintained. (Zuchrufa et al., 2024) Similarly, a literature review of Islamic Boarding Schools in Jombang shows that modernization, if implemented without regard for their identity and character, can lead to cultural resistance, management gaps, and a potential reduction in the effectiveness of value education. (Hakim et al., 2025) Therefore, without adaptation, it means that without digital literacy, regulation of the use of technology, and the integration of traditional values with the advancement of the times, traditional practices such as solemnity are at risk of weakening, and can even be abandoned for the sake of modern preferences.

Overall, the above explanation shows that the Khidmah System requires structural reform and strategic adaptation. Without formal documentation, equitable burden-sharing, technological regulation, and a clear pedagogical

orientation, Khidmah risks degenerating into an empty routine that is no longer relevant to the needs of character formation in the modern era.

### **Why the Khidmah System Deserves to Be Considered a Model and How to Strengthen It**

Based on these strengths and challenges, the findings of this study strengthen the argument that the Khidmah System deserves to be positioned as a model of character education and human resource development, provided it is grounded in structure, culture, and practice, and supported by evaluation and adaptation. The Khidmah system integrates operational aspects (daily tasks), character development (discipline, responsibility, and solidarity), and the development of social competencies, including cooperation, leadership, and empathy. The effectiveness of this pattern aligns with research on Salaf Islamic Boarding Schools, which shows that the Islamic boarding school subculture, through the closeness of kyai-santri, collective routines, and the discipline of boarding school life, plays a major role in shaping students' character. (Rojudin, 2023) This finding was supported by a study of the Salfiyah Safiiyah Tebuirang Islamic Boarding School, which found that the pesantren environment significantly contributed to students' moral and social character. (Fanani & Supratno, 2022) In addition, other research confirms that integrating daily activities, habituation, and intensive social interaction can strengthen students' emotional maturity and social responsibility. (Abidin & Sulaiman, 2024) Thus, the Khidmah System is not merely a work tradition but also a structured, relevant framework for character education in human resource development in the modern era.

However, to make it a model that can be replicated, not only local traditions need to exist: (1) documentation and formalization of SOPs; (2) task rotation and load balancing mechanism; (3) character development and supervision of ustaz/kyai consistently; (4) adaptation to the times, for example, the integration of technology for activity management; and (5) a routine evaluation and reflection system to maintain the quality of character education. These recommendations are not the result of a straight line; they are based on a combination of empirical findings and consistency with previous academic findings. By implementing these recommendations, pesantren can strengthen the Khidmah System as a structural model rather than just a traditional habit.

### **Implications for Islamic Boarding School Studies and Character Education in Indonesia**

These findings have important implications for the research and practice of Islamic boarding schools in Indonesia. First, provide empirical evidence supporting the claim that traditional practices, such as solemnity, can be translated into a systematic model of character and human resource education when effectively managed. For example, in ArRaudlatul Hasanah, the study

found that character education is carried out through a "systemic-integrative model": all student activities from waking up to going back to sleep are framed in a structured pesantren culture, including curriculum, cottage management, and daily activities so that values such as perseverance, honesty, responsibility, togetherness, and discipline are embedded in the whole. (Manshuruddin et al., 2021) Another study at MA Nurul Jadid Paiton and MA Bustanul Faizin Besuki showed that the "hoarding-asih-nurture" approach in students' daily lives, combining religious habituation, social responsibility, and collective interaction, succeeded in forming students who are spiritual, disciplined, and have emotional and social intelligence. (Hasanah & Munif, 2024) Thus, solemnity is not merely a traditional routine but also has excellent potential as a model for modern character education, provided that a well-designed management system, cultural consistency, and integration among habituation, formal education, and cottage life support it.

Second, these findings open up opportunities to apply *ksolemmah* more formally in other Islamic boarding schools, or even in boarding educational institutions, as an alternative and complementary to the official curriculum. This opportunity is not merely a claim; research at the Nurul Iman Wonogiri Islamic Boarding School shows that integrating daily activities with a structured character-development system can significantly enhance students' moral and social development. (Sari et al., 2025) Likewise, studies of Salafi Islamic boarding schools indicate that a formal curriculum is more effective when combined with a pesantren culture and a collective lifestyle that fosters discipline, independence, and solidarity. (Anwar et al., 2025) Both studies align with the contemporary educational literature, which emphasizes the importance of harmoniously integrating the academic curriculum, character development, and institutional management to produce well-rounded individuals who are not only cognitively intelligent but also socially and emotionally mature.

Third, from the perspectives of education policy and national human resource development, the widespread adoption of the solemn model in Islamic boarding schools has the potential to make a meaningful contribution to preparing a young generation that is not only religious but also disciplined, characterful, socially competent, and ready to contribute to society. Research at the Tegalrejo Islamic Boarding School in Magelang indicates that integrating habituation, social interaction, and daily responsibility can foster students who are emotionally mature and possess strong social intelligence, two crucial aspects of human capital development. (Hidayat & Nur Hidayat, 2024) Meanwhile, a study of Islamic boarding schools in Probolinggo confirms that a structured pesantren culture can foster an effective combination of spiritual and social capital, thereby developing students' independence and work ethic. (Nur et al., 2024) Suppose models such as *Khidmah* are institutionalized more systematically in other Islamic boarding schools. In that case, their contribution to the development of national human resources will be much more pronounced: not

only producing religious graduates, but also a generation ready to work, cooperate, and benefit society.

Overall, these three findings confirm that solemnity is not merely a routine but an educational framework grounded in culture, responsibility, and communal life, which, with adaptation and good governance, can be an essential asset for character education in Indonesia.

## CONCLUSION

This study shows that the Khidmah System at the Darussalam Summersari Kediri Islamic Boarding School operates as a pedagogical device as well as a social mechanism that shapes the moral habitus of students through repeated communal practices, symbolic power relations between kyai and students, and a distributed work structure, so that khidmah functions as an arena for the production of social capital and cultural capital typical of pesantren that is reproduced systematically. From Bourdieu's perspective, solemnity not only shapes character dispositions such as discipline, responsibility, solidarity, and social concern, but also instills a habitus that guides students' actions within the framework of pesantren norms. At the same time, findings from observations, interviews, and documentation indicate that solemnity operates as situated experiential learning in the style of Lave & Wenger, in which managerial skills, basic leadership, communication, and problem-solving capacities develop through real participation in a structured, function-oriented community of practice.

However, the effectiveness of this system is still faced with institutional tensions in the form of the absence of formal SOPs, unequal distribution of workloads, and the penetration of digital culture that shifts the intensity of social interaction, indicating that there is a gap between the strength of traditional habitus and the need for governance modernization. Thus, the Khidmah System has high theoretical and practical relevance as a model for human resource development and character education based on pesantren traditions, insofar as it is strengthened through the institutionalization of regulations, standardization of procedures, equal distribution of tasks, capacity building of coaches, and adaptation to the digital ecosystem so that this model can become a scalable pedagogical framework that is compatible with the demands of contemporary value-based education.

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