Student Management Based On Panca Kesadaran Santri In Ma And Sma Nurul Jadid Paiton Probolinggo

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Abstract:

This study aims to provide an in-depth description of the implementation of student management based on *Panca Kesadaran Santri* (Five Santri Awarenesses) at MA and SMA Nurul Jadid, Probolinggo, encompassing the planning, implementation, as well as institutional evaluation and reflection. *Santri's Panca Consciousness* consists of five core values: religious awareness, intellectual awareness, social awareness, national and civic awareness, and organizational awareness, which serve as a value framework in shaping students' character. This research employs a qualitative approach with a case study design. Data were collected through in-depth interviews, participatory observation, and documentation, and analyzed using the interactive model of Miles and Huberman. The findings indicate that student management based on *Panca Kesadaran Santri* is implemented in an integrated manner through coordination between the school, Islamic boarding school supervision, and student organizations. The internalization of values is carried out through habituation, role modeling, and structured programs that support holistic character development. Institutional evaluation is conducted periodically and involves all educational stakeholders, emphasizing behavioral and attitudinal changes as key indicators of success. Despite its effectiveness, several challenges remain, such as the diversity of students' backgrounds, limited mentoring personnel, and the need for more personalized coaching. This study recommends that Islamic boarding school-based value management can serve as a viable model for character education in Islamic schools, provided it is implemented collaboratively and consistently. The model contributes to shaping students who are religiously grounded, socially aware, and morally responsible.

Keywords: *Student Management, Panca Kesadaran Santri, Islamic Education, Character Building, Islamic Boarding School.*

Abstrak:

Studi ini bertujuan untuk memberikan deskripsi mendalam tentang pelaksanaan manajemen siswa berdasarkan Panca Kesadaran Santri di MA dan SMA Nurul Jadid, Probolinggo, yang mencakup perencanaan, pelaksanaan, serta evaluasi dan refleksi kelembagaan. Panca Kesadaran Santri terdiri dari lima nilai inti: kesadaran religius, kesadaran intelektual, kesadaran sosial, kesadaran kebangsaan dan kewarganegaraan, serta kesadaran organisasi, yang berfungsi sebagai kerangka nilai dalam membentuk karakter siswa. Penelitian ini menggunakan pendekatan kualitatif dengan desain studi kasus. Data dikumpulkan melalui wawancara mendalam, observasi partisipatif, dan dokumentasi, serta dianalisis menggunakan model interaktif Miles dan Huberman. Temuan menunjukkan bahwa manajemen siswa berbasis Panca Kesadaran Santri

diimplementasikan secara terintegrasi melalui koordinasi antara sekolah, pengawasan pesantren, dan organisasi siswa. Internalisasi nilai dilakukan melalui kebiasaan, penataan peran, dan program terstruktur yang mendukung pengembangan karakter holistik. Evaluasi institusi dilakukan secara berkala dan melibatkan semua pemangku kepentingan pendidikan, dengan menekankan perubahan perilaku dan sikap sebagai indikator kunci keberhasilan. Meskipun efektif, masih ada beberapa tantangan yang harus dihadapi, seperti keragaman latar belakang siswa, terbatasnya staf pendamping, dan kebutuhan akan pelatihan yang lebih personal. Penelitian ini merekomendasikan bahwa pengelolaan nilai berbasis pesantren bisa menjadi model yang layak untuk pendidikan karakter di sekolah-sekolah Islam, asalkan dilaksanakan secara kolaboratif dan konsisten. Model ini berkontribusi dalam membentuk siswa yang berlandaskan agama, sadar sosial, dan bertanggung jawab secara moral.

Kata Kunci: *Manajemen Siswa, Panca Kesadaran Santri, Pendidikan Islam, Pembentukan Karakter, pesantren.*

INTRODUCTION

Education in the contemporary era is faced with increasingly complex challenges (Rasyidi, 2024; Susyanto, 2022) . On the one hand, demands for academic achievement are increasing, along with technological developments and globalization that require mastery of 21st-century competencies (Faridi & Lutfi, 2023) . However, on the other hand, the character crisis, weak social awareness, and declining integrity of the younger generation are phenomena that cannot be ignored (Herawati, Sinta, Marati, & Sari, 2025; Maryam, 2023) . This indicates an imbalance between cognitive intelligence and moral maturity in our education system. Various studies show that the success of education lies not only in how high students' academic achievements are, but also in how strong their character is in social, national, and state life.

In the tradition of Islamic education, character building has become an inseparable part of the educational process (Putra, 2023; Ridwan & Maryati, 2024) . Islamic boarding schools as traditional Islamic educational institutions have their own approach that emphasizes the balance between knowledge, morals, and spirituality (Fathorrohman & Bakar, 2025) . One of the character building models that characterizes the Nurul Jadid Islamic Boarding School is the concept of the Five Awarenesses of Santri (Imami, Nikmah, Hasanah, Putri, & Ningsih, 2023) . This concept includes five realms of awareness, namely religious awareness, knowledge awareness, community awareness, national and state awareness, and organizational awareness (Faizin, 2021) . These five aspects are not merely interpreted as ideal values, but are integrated systemically in various educational activities and development of students, both in the dormitory environment and formal institutions under the auspices of the Islamic boarding school.

The integration of the values of the Panca Kesadaran Santri into the student management system is a form of educational innovation that is important to study (Ach & Abdullah, 2022) . MA and SMA Nurul Jadid, as part of the formal education unit of the Nurul Jadid Islamic Boarding School, use this concept as a basis for designing and managing student development. Student management in

this context does not only focus on administrative aspects, but also includes program planning, organizing activities, implementing development, and continuous evaluation that is in line with the values of the Islamic boarding school (Devi, Harahap, & Simbolon, 2023) . Through this approach, students are not only directed to be academically successful, but are also guided to become individuals who have integrity, social responsibility, and a strong national spirit.

The application of the student management model based on the Panca Kesadaran Santri is becoming increasingly relevant amidst the challenges of weak national character and increasing symptoms of value disorientation among students (Muzammil, 2024) . The tendency of the formal education system to overemphasize cognitive aspects without intensive value development support has produced a generation that is morally fragile and less concerned about its social environment (Kurniawan, Mahmud, Rahmatika, & Muhammadiah, 2022) . In this context, the value-based management model typical of Islamic boarding schools can make a significant contribution as an alternative approach that is holistic and contextual.

This study was conducted to examine in depth how the planning, implementation, and evaluation process of student management based on the Panca Kesadaran Santri is applied in MA and SMA Nurul Jadid in the academic year 2018 to 2023. The main focus lies on how the values of the Panca Kesadaran are internalized in the daily activities of students and how effective they are in shaping character and improving the personal quality of students as a whole. This study is expected to provide theoretical contributions to the development of student management models in Islamic education, as well as provide practical inspiration for other educational institutions that are looking for character building strategies that are integrated with the formal education system.

RESEARCH METHOD

This research was conducted using a qualitative approach with a case study method (Jailani, 2023) . This approach was chosen because the main objective of the research is to understand in depth and contextually how the values of *the Panca Kesadaran Santri* are integrated into student management in formal Islamic boarding school-based educational institutions. Qualitative allows researchers to explore the hidden meanings behind managerial practices that take place in institutional spaces that are full of religious, social, and cultural values. This approach is not to generalize the findings, but rather to describe the reality intensely and deeply from a unique and distinctive context.

This study was conducted in two formal educational institutions under the auspices of the Nurul Jadid Islamic Boarding School, namely MA Nurul Jadid and SMA Nurul Jadid, located in Paiton District, Probolinggo Regency, East Java. These institutions were chosen purposively because they explicitly make *the Panca*

Kesadaran Santri the philosophical and operational foundation in organizing education and fostering students. Both educational units operate not only as formal schools that implement the national curriculum, but also as part of the pesantren ecosystem that has a unique value system, governance, and fostering culture.

The main subject of this study is the managerial process related to student development, which includes three main aspects: planning, implementation, and evaluation. The focus of observation is directed at how the values of religious awareness, knowledge, community, nation and state, and organization are internalized into the program structure, student activities, and the institutional system as a whole. The determination of informants was carried out purposively by selecting individuals who were directly involved in the process, including the principal, vice principal for student affairs, dormitory head, organizational guidance teacher, and students who actively participate in intra-school development and organizational activities.

The data collection process was carried out using three main techniques, namely in-depth interviews, participatory observation, and documentation (Mustoip, Dz, & Wulan, 2023) . Interviews were conducted in a semi-structured manner to provide space for informants to express themselves in describing their experiences, perceptions, and views regarding the implementation of the Five Awarenesses of Santri in student management. Observations were carried out directly on the daily activities of students, both in the classroom, dormitory, and in various organizational and religious activities. This observation aims to capture the practical dimensions of the values being studied, which are sometimes not described in the form of official documents. The documentation includes the collection of institutional archives such as work program documents, coaching guidebooks, student organizational structures, meeting minutes, and student evaluation reports.

All data were analyzed using the interactive model of Miles and Huberman, which includes three main stages: data reduction, data presentation, and drawing conclusions. (Qomaruddin & Sa'diyah, 2024) . Data reduction is done by selecting, organizing, and arranging raw data into thematic categories that are in accordance with the focus of the research. The data is then presented in the form of descriptive and thematic narratives to facilitate understanding of the relationship between concepts and phenomena. Conclusions are drawn continuously throughout the analysis process, considering data from various sources to ensure that the resulting interpretations have argumentative strength and contextual relevance.

The validity of the data in this study was maintained through the application of source triangulation, technical triangulation, and member checking. The researcher was also directly and intensively involved in the field to build

authentic relationships with informants and gain a complete understanding of the social dynamics that occurred. In addition, field notes and daily reflections were also used to strengthen the depth of analysis and maintain the linkage between empirical data and theoretical interpretations.

With this approach, the research not only presents a description of the phenomenon in plain sight, but also reveals layers of values, structures, and meanings that underlie the practice of student management within the framework of Islamic boarding schools. The results obtained are expected to be able to provide conceptual and practical contributions to the development of value-based Islamic education management, as well as provide a direction for renewal in the management of character-based education in Indonesia.

RESULTS AND DISCUSSION

The implementation of student management based on the Panca Kesadaran Santri in MA and SMA Nurul Jadid runs through three main stages: planning, implementation, and evaluation. Each stage is carried out within the framework of the values of santri awareness which are the identity of the institution, as well as being the main director in the formation of student character systematically. Field findings show that although the implementation practices in both institutions have technical variations, in principle both make Panca Kesadaran as a basis for fostering and managing student life, both in the academic scope and daily life in the Islamic boarding school.

1. Planning Based on Five Awareness

Planning is the initial and crucial stage in student management, because this is where the direction, strategy, and implementation of character building are determined. In MA and SMA Nurul Jadid, planning is not only oriented towards administrative aspects, but is also an ideological process that links the core values of the Islamic boarding school with the formal education system. *The Five Awarenesses of Students* are used as a philosophical and operational basis in designing various development programs that touch on the spiritual, intellectual, social, national, and leadership aspects of students. This planning is carried out through official forums such as annual work meetings, student meetings, and discussions between educational units, involving the principal, vice principal for student affairs, Islamic boarding school administrators, teachers, and student representatives.

a. Planning Awareness Religious

This aspect is the main foundation, because Islamic boarding schools are basically spiritual development institutions. In the planning stage, the institution designs programs that are able to grow and strengthen the spiritual dimension of students. Some of the main programs designed include: the habit of performing obligatory prayers in

congregation at the boarding school mosque, regular Dhuha and Qiyamul Lail prayers, reading the Qur'an after Subuh and Maghrib, Friday sermon training, and regular recitation of yellow books outside school hours. In addition, the planning also includes a system of monitoring daily worship by homeroom teachers and dormitory administrators, as well as providing rewards for students who demonstrate spiritual discipline. Values such as sincerity, obedience, and patience are designed to be taught not only in theory, but also practiced and accustomed through repeated real activities.

b. *Planning Awareness Knowledgeable*

Knowledge awareness is directed to form students who have intrinsic motivation in learning and are able to use knowledge as a means to improve themselves and society. In planning, schools develop programs that not only pursue curriculum achievements, but also build a healthy and in-depth learning culture. Activities such as the "Academic Mentoring" program, evening classes (scientific mujahadah), scientific writing skills training, subject olympiad coaching, and public presentation' training are designed to improve student literacy and self-confidence. Students are also directed to be active in thematic discussion activities, youth scientific paper competitions, and study visits outside the pondok. Awareness of the importance of knowledge is emphasized not only in the form of achievements, but also in the value of manners towards teachers and knowledge, which are also the focus of self-development content.

c. *Planning Awareness Socializing*

This dimension is designed to form students who have social sensitivity, empathy, and skills to interact positively with others. In the planning process, schools and Islamic boarding schools develop various programs that are collective and collaborative. Activities such as weekly mutual cooperation, social visits to residents around the boarding school, communication and social ethics training, and involvement in community activities such as the Prophet's birthday or mass istighotsah are designed as a means of meaningful social interaction. In addition, there are special programs such as "Santri Mengabdi" which sends selected students to mosques and villages to become imams, preachers, or religious teachers during the month of Ramadan. This program is not only a part of devotion, but also a medium for direct internalization of social values.

d. *Planning Awareness Nation and State*

This aspect is of particular concern because Islamic boarding schools are aware of the importance of fostering a spirit of nationalism amidst the challenges of globalization and radicalism. Planning is carried out through symbolic and substantive activities. Routine activities such as flag ceremonies, commemorations of national days (August 17, Heroes'

Day, Santri Day), and weekly national assemblies are a means of building discipline and a sense of belonging to the country. In addition, schools design training programs for national insight, national defense, and Pancasila and Constitutional education in collaboration with the TNI, police, and moderate mass organizations. National materials are not only taught in PPKn subjects, but are also included in leadership training and OSIS activities, as a form of internalization of nationalist values on an ongoing basis.

e. *Planning Awareness Get Organized*

This awareness is directed at the formation of leadership, responsibility, and managerial skills in students. Activity planning is carried out from the beginning of the school year through a structured cadre program. The process of selecting OSIS administrators and intra-boarding school organizations is carried out democratically, accompanied by basic leadership training, conflict management, activity planning, and the preparation of accountability reports. The school also establishes a management rotation system every year as part of regeneration training. Students are actively involved in the planning and implementation of school activities, so that they are not only objects of policy, but also subjects who actively contribute. With this, the school creates a dynamic social learning space, where students are trained to make decisions, prepare budgets, and solve collective problems independently.

2. **Program Implementation and Internalization of Values**

The implementation of the student management program based on the Panca Kesadaran Santri at MA and SMA Nurul Jadid is an important stage of the coaching process that not only targets the intellectual aspect, but also the spiritual, social, national, and leadership dimensions of students. This implementation is not merely carrying out the formal agenda of the institution, but is a collective effort to internalize noble values into the behavior, attitude, and awareness of students in everyday life.

The implementation of these activities is organized through integration between the school system, the Islamic boarding school care system, and student activities involving student organizations. The Five Awarenesses of Students are used as pillars of development that inspire all educational activities—both those taking place in the classroom, in the dormitory environment, and in social and organizational activities. The following is a detailed description of the implementation of these values:

a. *Awareness Religious*

The implementation of religious awareness is carried out through activities that emphasize the habituation of worship, strengthening Islamic understanding, and instilling spiritual values in the daily lives of

students. One of the main forms of implementing this value is the obligation to attend the five daily congregational prayers, which are held in the Islamic boarding school mosque. Students are directed to always be present on time and perform prayers solemnly. This activity is not only an obligation, but also an early indicator in fostering discipline and submission to Allah's commands.

In addition to obligatory worship, students also participate in Al-Qur'an tadarus activities, which are carried out routinely every morning before starting school activities and in the afternoon before Maghrib time. This activity is a means to get closer to the Qur'an, improve reading, and strengthen love for the holy book.

The aspect of strengthening religious knowledge is also carried out through the study of classical books, such as Talim Muta'allim and Bidayatul Hidayah, which is carried out periodically outside of class hours. In this activity, students not only learn about Islamic laws, but also ethical values, study ethics, and the importance of sincerity in studying. These activities are usually facilitated by competent ustaz or teachers, and carried out in a respectful atmosphere.

To hone the ability of preaching and public speaking, the implementation of religious awareness is also realized in the kultum program (seven-minute lecture) which is filled by students in turns, especially after the Maghrib prayer. This is a medium for practicing public speaking in a religious context, as well as a forum for conveying moral messages to fellow students.

The commemoration of Islamic Holidays (PHBI) is also a medium for implementing this value. Students are involved in the planning and implementation of activities such as the Prophet's Birthday, Isra' Mi'raj, and Nuzulul Qur'an. This activity is not only interpreted as a ceremonial event, but as a reflective moment that fosters love for the Prophet and strengthens Islamic identity.

In terms of educational implications, several points can be shown, such as:

1) Students are accustomed to carrying out worship with full awareness and responsibility.
2) A religious character is formed through routine activities and habits.
3) Spiritual values enter into attitudes and behavior without formal coercion.

On the other hand, there are several challenges that need special attention, including:

1) Not all students have a strong religious background so they need continuous guidance.
2) Consistent role models from teachers and mentors are needed for internalization to run effectively.

b. *Awareness Knowledgeable*

Knowledge awareness is one of the important foundations in the development of students at MA and SMA Nurul Jadid. This value is implemented through various educational activities that foster the spirit of seeking knowledge, appreciating knowledge, and making learning a part of the mission of the students' lives.

The implementation starts from formal learning in class, which is organized based on the national curriculum and reinforced with the approach of Islamic boarding school values. Teachers play a role not only as teachers, but also as academic character builders. The subject matter is not taught dryly, but is integrated with Islamic values and the relevance of the lives of students.

Students are also accustomed to participating in evening study activities, which are carried out in their respective classrooms. In this activity, students study independently, in groups, or guided by the on-duty teacher or dormitory guardian. The habit of evening study aims to instill consistent study habits, strengthen intellectual independence, and deepen understanding of the subject matter.

In addition, the implementation of scientific awareness is also supported by literacy activities, such as class wall magazines, reading corners, and writing training. Students are trained to convey ideas in writing and get used to reading as part of a lifestyle. Activities such as scientific writing competitions, olympiad training, and scientific discussions also enrich the process of fostering these values.

In terms of educational implications, several points can be shown, such as:
1) Students have an attitude of loving knowledge and independent learning habits.
2) The learning process becomes a space for instilling academic character and honesty values.
3) Teachers and homeroom teachers are figures who shape the learning ethics of students.

On the other hand, there are several challenges that need special attention, including:
1) Differences in ability and motivation to learn between students require a flexible approach.

2) The limitations of learning resources need to be addressed so that all students can access self-development.

c. *Awareness Socializing*

The implementation of community awareness in MA and SMA Nurul Jadid is based on the belief that students do not live in an isolated space, but rather as social beings who will later play a role in society. Therefore, the coaching process in this case is focused on the formation of social attitudes, interaction skills, and a sense of collective responsibility that is trained through daily activities, both in the dormitory environment and the surrounding community.

One of the activities carried out to foster community awareness is the habit of living together in dormitory rooms, where students from different regional and cultural backgrounds live in one environment. This is where the values of tolerance, cooperation, and mutual respect begin to be honed. Students are invited to be responsible for the cleanliness of the room, share tasks, and participate in internal discussions to solve daily problems.

In addition, there is an environmental work program, both around the dormitory and the school and mosque areas, which are carried out periodically. Students are given the responsibility to maintain cleanliness and tidiness as a form of practicing the value of love for the environment, as well as a form of shared responsibility. This activity also fosters a spirit of mutual cooperation and solidarity.

Outside the pondok, the implementation of community awareness is realized through the students' community service program, especially before the month of Ramadan or during semester holidays. Some students are assigned to become TPA teachers, help with religious activities in the village, or become preachers and prayer leaders at nearby mosques. This experience provides real space for students to apply the knowledge they have gained and develop empathy and social concern.

In terms of educational implications, several points can be shown, such as:
1) Students learn to live together and contribute to social life.
2) The values of responsibility, care, and social ethics are formed contextually.
3) There is strengthening of social skills through interactions across ages and roles.

On the other hand, there are several challenges that need special attention, including:

1) Some students still need special guidance to adjust to the social dynamics in the room or group.
2) External social activities require assistance to remain in line with the Islamic boarding school's educational mission.

d. *Awareness Nation and State*

National and state awareness is one of the important values developed in the Nurul Jadid education system. The historical background of the Islamic boarding school which was active in the struggle for independence became an inspiration for the institution to instill a spirit of nationalism rooted in Islamic teachings.

The implementation of this value is carried out through a flag ceremony every Monday, which is attended by all students, teachers, and school staff. Ceremony officers are selected from students, and every week the ceremony instructor delivers a message with various themes, such as tolerance, the spirit of unity, and the importance of maintaining the integrity of the Republic of Indonesia. This activity is a means to train discipline and respect for state symbols.

In addition, students are also active in commemorating national holidays such as Independence Day on August 17, Heroes' Day on November 10, and National Santri Day on October 22. These commemorations are not only ceremonial, but are packaged in the form of educational and participatory activities such as national speech contests, historical dramas of the struggle of ulama, and Islamic boarding school cultural parades.

In formal learning, national values are reinforced through PPKn and Indonesian History lessons, where teachers relate the material to the contributions of scholars and Islamic boarding schools to the independence and development of the nation. Through this approach, students are encouraged to understand that being a good citizen is part of implementing Islamic values.

Educational Implications:
1) Students grow up to be both religious and nationalistic individuals.
2) A sense of pride in Indonesian identity is formed without abandoning Islamic identity.
3) National values are instilled in everyday life, not just through theory.

Challenge:
1) Some students still view symbolic activities such as flag ceremonies as mere formalities.
2) A contextual approach is needed so that nationalist values can be integrated with the religious understanding of students.

e. *Awareness Get Organized*

The implementation of organizational awareness is directed to foster leadership, communication skills, and collective responsibility of students in managing activities. In practice, students are actively involved in the OSIS organization for high school students and ISIM for MA students, which are a place for direct organizational learning.

The process of forming the management is carried out democratically through stages of selection, campaign, voting, and inauguration. After being elected, the management is provided with basic leadership training (LDKS) organized by the OSIS/ISIM supervisor together with the supervising teacher. The training materials include Islamic leadership, activity management, proposal preparation, public communication, and preparation of accountability reports.

In one management period, students are responsible for compiling work programs, designing and implementing activities, and making activity reports. Organizational activities include religious, social, sports, arts, literacy, and community service. All of these processes are supervised by the supervisor, but the implementation still places students as the main actors.

Through this process, students learn directly how to set agendas, face coordination challenges, resolve internal organizational conflicts, and carry out major activities with work teams. The implementation of this awareness becomes a very effective laboratory space for life to form Islamic leadership character.

Educational Implications:

1) Students have practical experience in leading and working in teams.
2) The values of responsibility, honesty, and initiative are formed through real processes.
3) Organizations become a place for self-actualization and the formation of social character.

Challenge:

1) Not all students are ready to face organizational challenges independently; ongoing coaching is needed.
2) The imbalance between academic and organizational tasks can sometimes be a burden if not managed wisely.

3. **Institutional Evaluation and Reflection**

The implementation of student management based on Panca Kesadaran Santri at MA and SMA Nurul Jadid cannot be separated from the continuous evaluation process. This evaluation is an important instrument for institutions in measuring the achievement of character development programs and the

effectiveness of the internalization strategy of values that have been implemented. The evaluation is carried out in stages and is participatory, involving elements of the leadership of the institution, teachers, dormitory supervisors, homeroom teachers, and student organization administrators.

This evaluation is carried out in various ways, starting from routine coordination meetings between school elements and Islamic boarding schools, direct observation of student behavior, periodic reports from homeroom teachers and supervisors, to informal dialogues between teachers and students. Not only targeting the quantity of participation in the program, the evaluation also seeks to assess the quality of changes in attitudes and maturity of students in living in boarding and school life.

a. *Evaluation Program Implementation by Institutions*

In the institutional context, the implementation of the student management program is assessed in a structured manner every month through a teacher council coordination meeting and an evaluation forum between units, such as between schools, dormitories, and student organizations. In the meeting, the head of the madrasah and the principal evaluate the achievements of daily and weekly activities, including the implementation of congregational prayers, evening study activities, involvement in organizations, and the social attitudes of students.

The vice principal for student affairs and the dormitory head submitted a report on the development of attitudes, discipline, and dynamics of social interaction of students. From the report, it was found that most of the programs have been running routinely and consistently. However, several aspects still need strengthening and deepening, such as:

1) The learning motivation of some students is still low.
2) Inequality of involvement in organizational activities (only focused on active administrators).
3) There are still students who show fluctuating worship discipline.

The principal of the madrasah noted the importance of increasing collaboration between the elements of the mentor, because many new values can be effective if the mentoring approach is integrated. For example, the habit of reading the Qur'an will have a greater impact if supported by subject teachers who also remind and provide examples in the classroom, not just being the responsibility of the dormitory mentor.

b. *Reflection Institutional towards the Coaching Process*

The institution's reflection on the implementation of this program does not only talk about the results, but also the process and orientation of the values instilled. The school and Islamic boarding school realize that the success of internalizing the Panca Kesadaran Santri values is highly

dependent on a conducive environment, educational supervision, and consistent role models. Therefore, the institution emphasizes the importance of building a non-authoritarian, but dialogical and character-strengthening coaching culture.

One important reflection that emerged from the head of the madrasah was that the development of students is not enough to only emphasize rules and prohibitions, but also needs to provide an understanding of the values and meaning of each activity. For example, in the case of being late for congregational worship, students are not only reminded technically, but are also invited to discuss the urgency of time in Islam and discipline as a reflection of faith.

The institution also observed that the success of the program was greatly influenced by consistency between educational actors, especially between teachers in the classroom and dormitory supervisors. When values such as honesty, discipline, and responsibility are echoed simultaneously from various lines, then students more easily understand that these are universal values of the institution, not just momentary rules.

In addition, institutional reflection underlines the need to adjust the coaching strategy to the characteristics of the students. Students with educational backgrounds outside the Islamic boarding school certainly require a different approach compared to students who have lived in the Islamic boarding school environment for a long time. This encourages the importance of gradual and differential coaching.

c. *Achievements , Obstacles, and Opportunities Strengthening*

In general, the implementation of the program has shown a number of positive achievements, including:

1) The increasing awareness of worship among students is evident from their participation in congregational prayers and other religious activities.

2) The growth of leadership and responsibility among OSIS and ISIM administrators.

3) Increased participation in social activities such as community service and PHBI activities.

However, several obstacles and challenges still need serious attention:

1) The adaptation gap between students, especially between new and old students. New students tend to still be in the adjustment stage to the culture of discipline and collective worship.

2) Limited number of mentors, especially to accompany daily activities such as evening study and organizational development.

3) The awareness of knowledge is not yet evenly distributed, because there are still students who study because of pressure, not because of motivation from within themselves.

4) The quality of the implementation of national ceremonies and activities which are sometimes only symbolic, without any in-depth understanding of values.

On the other hand, this evaluation also opens up opportunities for improvement, such as developing a mentoring-based coaching system, expanding the literacy strengthening format, and utilizing technology to monitor the development of students' character.

d. *Repair Strategy Based on Evaluation*

As a follow-up to the evaluation results, MA and SMA Nurul Jadid have prepared several further development strategies, which include:

1) Strengthening character training for teachers and mentors, so that they can become consistent role models in words and actions.

2) Development of reflective coaching formats, such as small halaqah, personal mentoring, and case-based thematic discussions.

3) Building a character portfolio system for students, recorded by homeroom teachers and dormitory supervisors to assess the personal development of each student more comprehensively.

4) Expanding the involvement of non-administrator students in organizational activities, so that all students have organizational experience even if they are not core administrators.

CONCLUSION

Based on the results of the research conducted on student management based on the Panca Kesadaran Santri at MA and SMA Nurul Jadid, it can be concluded that this institution has implemented an educational approach that not only emphasizes academic aspects, but also integrates the development of student character through spiritual, intellectual, social, national, and leadership values. The student management model applied has proven to be an effective instrument in forming a complete and value-conscious student personality.

First, the implementation of the program based on *the Five Awarenesses of Santri* is carried out in an integrated manner between schools, dormitories, and student organizations. Each dimension of awareness has its own space for expression and development. Religious awareness is formed through the habit of worship, Islamic studies, and spiritual role models. Knowledge awareness is developed through structured learning, literacy activities, and night study culture. Community awareness is manifested in the social interactions of students, community service, and community service programs. National and state awareness is instilled through symbolic activities, national insight, and strengthening the history of the struggle of ulama. Meanwhile, organizational awareness is facilitated through leadership training and active involvement in the

OSIS/ISIM structure.

Second, the process of internalizing values in the implementation of this program runs gradually through the approach of habituation, role models, and mentoring. Students are not only ordered to carry out an activity, but are also given an understanding of the values underlying each action. The educational environment is formed into an ecosystem that supports character building, so that the values instilled are not just theories, but become memorable and sustainable life experiences.

Third, institutional evaluation shows that the implementation of value-based student management has had a positive impact in shaping the character of students. However, challenges still arise, especially related to differences in student backgrounds, limited mentoring staff, and the need to improve the quality of more personal and contextual mentoring. The institution also realizes that the success of the program is highly dependent on synergy between units and consistent role models from educators.

Thus, student management based on Panca Kesadaran Santri in MA and SMA Nurul Jadid can be used as a model for character development based on values that are typical of Islamic boarding schools. This model deserves to be continuously strengthened and developed as a real contribution of Islamic educational institutions in forming a generation that is intellectually intelligent, spiritually mature, socially resilient, and responsible in national and state life.

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