

THE CORRELATION BETWEEN THE CULTURE OF ISLAMIC BOARDING SCHOOLS AND STUDENT BEHAVIOR

Yustika Irfani Lindawati¹, Herlina Siregar², Lemi Indriyani³

¹²³Universitas Sultan Ageng Tirtayasa, Banten; Indonesia

Correspondence email; yustikairfani@untirta.ac.id

Submitted: 13/03/2023

Revised: 10/05/2023

Accepted: 13/07/2023

Published: 09/09/2023

Abstract

The focus of the research is to analyze the correlation between the culture of the Salaf Islamic Boarding School and the student behavior in Wewengkon Citorek. The approach used in this research was quantitative research with correlation type of research. Data collection used a questionnaire. Primary data is collected through questionnaires that are distributed directly to respondents. Secondary data obtained from the library, previous research reports, monthly reports of Islamic boarding schools, recapitulation condition of Islamic boarding schools, as well as other supporting data in section administration. Data analysis techniques include validity testing, reliability testing, and hypothesis testing with test criteria. If $q_{\text{empirical}} > q_{\text{table}}$, then reject H_0 and accept H_1 . Likewise, if empirical $q < q_{\text{table}}$, then reject H_1 and accept H_0 . The population of this study consisted of 1513 students of Wewengkon Citorek from 24 Islamic boarding schools, and the criteria for male students were 1019 and female students were 494. Those samples were counted by a random sampling technique that used the table by Isaac and Michael for an error rate of 5%. Sampling in this study was carried out by the technique of disproportionate stratified random sampling. The total population is 1513, consisting of 1019 male students and 494 female students, so the sample calculation results obtained as many as 307 respondents. The distribution was for male students, as many as 207 respondents, and female students, as many as 100 respondents. The results of this study were as follows: Based on the calculation of the SPSS software version 25, it shows that the calculation of the normality test of the data is normally distributed because the significance value is 0.200, or it can be said that $0.200 \geq 0.05$. The linearity test calculation shows a linear pattern because the significance value is 0.298, or it can be said that $0.298 \geq 0.05$. Based on the correlation test of the Salaf Islamic boarding school culture using the product moment correlation technique, the value is 0.421. It can be said that the null hypothesis (H_0) is rejected, and the research hypothesis (H_1) is accepted. The r_{xy} value that has been obtained is 0.421, and it is located between 0.40 – 0.59 in the product-moment correlation index. The results of testing the hypothesis show that there is a positive relationship between the culture of the Salaf Islamic boarding school (X) and the behavior of students (Y) on the strength of the relationship that is moderate or sufficient.

Keywords

Culture, Salaf Islamic Boarding School, Student Behavior, Wewengkon Adat Citorek



© 2023 by the authors. Submitted for possible open access publication under the terms and conditions of the Creative Commons Attribution-NonCommercial 4.0 International License (CC BY NC) license (<https://creativecommons.org/licenses/by-nc/4.0/>).

INTRODUCTION

The Islamic boarding school is one of the right places to support education and improve the good behavior of *Santri's* personality. A *santri* is a student who lives either permanently or not to participate in studying Islamic religious education at an Islamic boarding school in an effort to improve himself (Muliawan, 2015). At the beginning of its appearance, the Islamic boarding school education was an Islamic education in society that was synonymous with a place of recitation, also called a place to recite, which contained a curriculum such as Arabic, interpretation, hadith, monotheism, fiqh, moral-sufism. Eventually, it developed into a place that is visited not only for studying Al-Quran but also as a place for the students called *Santri*, to stay (Heriyudanta, 2016).

The Salaf Islamic boarding schools in Wewengkon Citorek are still classified as traditional Islamic boarding schools. The schools teach Al-Quran reading, basic Arabic, basic knowledge, and classic Islamic books. The Salaf Islamic boarding school education is formed to be more open to people's lives because its existence is geographically within the community. The Wewengkon Citorek community includes indigenous people who adhere to togetherness, simplicity, and obedience to rules. Not to mention, the people still believe in the taboo.

However, after the internet signal came into the area, Wewengkon Citorek society made many changes, starting from the lifestyle to the behavior. Along with time, it has made society, especially the teenagers and children era, increasingly out of control. One of the problems that arise due to the internet is that the children dare to steal internet vouchers and even money because they are addicted to playing internet games. Other deviations also occur, such as juvenile delinquency, which is caused by the lack of parental control in monitoring their children's activities intensively. So, in this context, the Salaf Islamic boarding school's existence is very important to guide the behavior of the children and teenagers.

The educational packaging of the Salaf Islamic boarding school in Wewengkon Citorek is carried out in an integrative manner by combining boarding school education with the life of the general public. This indicates that there is an integration between the education carried out in Islamic boarding schools and the direct education from the community. This is what prompted the researchers to examine the culture of the Salaf Islamic boarding schools in Wewengkon Citorek because culture is important in carrying out boarding school activities. The culture of Salaf Islamic boarding schools has aspects of simplicity in the school buildings, students' way of life, independent attitudes, and absolute obedience to the scholars. Those make it different from other education.

The Salaf Islamic boarding school in Wewengkon Citorek has its own customs, one of which is in terms of culture. Types of habits can be categorized into positive and negative habits. The positive behavior of the students is carried out every day, namely 1) getting up early before dawn so they can do the night worship (sunnah prayer), reading and memorizing Al-Quran; 2) getting used to reading Al-Quran after fardhu and sunnah prayers; 3) studying books (fiqh, language, and moral); 4) obeying Allah SWT, parents, and scholars. Meanwhile, the negative habits of the students that are inherent and difficult to get rid of, namely 1) *ghosob*, which is the activity of passing things without permission (such as sandals, headscarves, clothes, caps, etc.); 2) queuing, student activities that are always carried out together such as at mealtimes, ablutions, etc.; 3) staying up late, which is generally considered to be bad for health; and 4) sleeping in class.

If we take a closer look, we can see that culture has an important role in the development of human life. Culture directs humans from children to learn because, since birth, humans are introduced to various foreign objects and must find out about something that is pseudo, as well as nature, which becomes new knowledge. Education is a tool for the socialization and adaptation of the younger generation so that they are able to survive in the cultural products of their civilization. Thereby, the age of education is as old as human civilization itself (Fakih, 2001). Education must be relevant to the conditions of the times so that it must be willing to always adapt (Hakim, 2013). Human behavior has always been influenced by various internal and external factors (Azwar, 2008). Starting from the individual's socio-historical background, personality status, motivation, and others. The environment has a reciprocal influence on attitude and behavior. Nowadays, the role of Islamic boarding school education is very large. The current developments of modernization and globalization have created anxiety and depression in the nature of human behavior for the future. Islamic boarding schools are said to have a proven role in strengthening the moral foundations of the Republic of Indonesia through the transformation of the values offered (Suradi, 2018).

The results of the study (Dzulfiqar, 2018) found that Islamic boarding school culture had a significant influence on the disciplinary behavior of students at Jabal Nur Jadid Islamic boarding school, with a percentage rate of 54.8 percent. In research (Saputro, 2014), it was found that the culture of the Islamic boarding school and the character of the students showed a significant relationship with a contribution value of 0.469 or 46%. Similar findings were shown (Prakoso, 2015), who conducted research on the effect of Islamic boarding school rules on non-religious information-seeking behavior among Al-Fithrah Islamic boarding school students in Surabaya. The results of his

research found that there was a significant relationship between the values of Islamic boarding schools and the behavior of the students.

The role of Islamic boarding school culture in the formation of the character of students is also shown in research (Efendi, 2013), which found that the more positive the self-concept, the more conformity to social norms that apply in society and vice versa. Salaf Islamic boarding schools are open to the community environment, so the culture is also very important in terms of shaping the behavior of students in Salaf Islamic boarding schools. Based on research (Zuhriy, 2011), it was known that the factors that support the successful formation of the character of students in Islamic boarding schools included intensive interactions between the scholars, students, and caretakers, as well as the existence of rules and regulations. Both of them, in sociology, are called culture because they contain interactions and social agreements that regulate the course of interaction in the community.

Based on the problem description and data from the previous research findings regarding the variables of the Islamic boarding school culture and the student's behavior, the researchers are interested in conducting research to test the existing findings. This research is conducted at Islamic boarding schools in Wewengkon Citorek so that it is not limited to only one Islamic boarding school, but the researchers look at the culture of students in Islamic boarding schools in a region. Wewengkon Citorek is one of the areas that still hold tightly to cultural heritage, so socio-culturally, it will produce characteristics that distinguish it from Islamic boarding schools in urban or rural areas that no longer adhere to their ancestral socio-cultural traditions. The formulation of the problem in this study is whether there is a correlation between the culture of the Salaf Islamic boarding schools in Wewengkon Citorek and the behavior of the students and how much correlation there is between the culture of the Salaf Islamic boarding schools in Wewengkon Citorek and the behavior of the students. By paying attention to the formulation of the problem, the purpose of this research is to find out the correlation between the culture of Salaf Islamic boarding schools and the behavior of students at Wewengkon Citorek. The results of this study are able to provide new information and knowledge for Sociology researchers and students, especially adding references to the study of the Sociology of Religion and the study of the noble culture of Banten in the Islamic field. For the Islamic boarding schools this research can be a reference to develop the culture of Islamic boarding schools.

METHOD

The research is compiled using a quantitative research approach in the form of correlational research (Sugiyono, 2017). In accordance with the characteristics of correlational research, this study consists of one independent variable, namely Salaf Islamic boarding school culture, and one dependent variable, namely student behavior. The research procedure is carried out starting from the preparatory stage, which includes observation in the form of the living conditions of the Islamic boarding school, documentation in the form of finding references from various sources for the basis of the research, and the questionnaire method in the form of making a questionnaire as a research instrument (Narbuko & Achmadi, 2013). Continuing to the implementation stage, which includes collecting data using a questionnaire that has been prepared and carrying out further observations to add to the completeness of the research data. Questionnaire and observation results are then processed using statistical techniques, and then the research data is analyzed. Based on the research procedure, it can be seen that the data collection technique used is mainly in the form of a questionnaire accompanied by indicators used in the study, as presented in Table 1.

Table 1. Research Variables and Indicators

No	Independent Variable		Indicator	Dependant Variable	Indicator
1.	Salaf boarding culture	Islamic school	Religious, love of the motherland, compassion, love of peace, tolerance, deliberation, cooperation, caring, responsibility, respect, independence, honesty, patience, discipline	Student behavior	Knowledge (cognitive), attitude, practice (action)

The research data are taken from primary and secondary data sources. The primary data comes from the questionnaires filled in by the research respondents and also from the field notes when the researchers are observing the study site. Meanwhile, the secondary data are taken from the documents relevant to the research focus, including the previous research reports, the Islamic boarding school monthly reports, the recapitulation of the Islamic boarding schools, and other supporting data in the administrative sections.

The statistical hypothesis in this study is $H_1: \rho_1 > \rho_2$ means that there is a correlation between the salaf Islamic boarding school culture and the student behavior in Wewengkon Citorek, while $H_0: \rho_1 = \rho_2$ means that there is no correlation between the salaf Islamic boarding school culture and the student behavior in Wewengkon Citorek. The test criteria are if $\rho_{\text{empirical}} > \rho_{\text{table}}$, then reject H_0 accept H_1 . Likewise, vice versa if $\rho_{\text{empirical}} < \rho_{\text{table}}$ then reject H_1 accept H_0 .

The research population is the total number of students from 24 Salaf Islamic boarding schools in Wewengkon Citorek in 2020, as many as 1513 students. The researchers calculate the sample size using Isaac and Michael's table for a five percent error rate from a population of 1513 and take a sample of 307 samples. The sampling is carried out using the disproportionate stratified random sampling technique because the number of male students and female students has a very large difference, where there are 1019 male students and 494 female students (Arikunto, 2010). The following is the determination of the sample based on the disproportionate stratified random sampling technique, as presented in Table 2.

Table 2. Proportion of samples per criterion

No	Student Criteria	Population	Total of Sample
1.	Male Student	1019	207
2.	Female Student	494	100
	Total	1513	307

The data analysis techniques include the validity test to determine the valid statement items in the questionnaire, followed by conducting a reliability test. Based on the data collected from the questionnaire that has been tested for validity and reliability, it is then processed using statistical techniques in the form of normality, linearity, and product moment correlation hypothesis tests. The product-moment correlation analysis is used to find out and answer the hypothesis in this study, namely that there is a correlation between the Salaf Islamic boarding school culture and the student behavior in Wewengkon Citorek with the help of SPSS software version 25.

FINDINGS AND DISCUSSION

Findings

The data contained in the results of this study have two variables, i.e., the Salaf Islamic boarding school culture (X) and the student behavior (Y). In collecting the data, the researchers used a main instrument in the form of a questionnaire with a Likert scale. The questionnaire consists of

34 statements for variable X and 11 statements for variable Y. The number of students who become research respondents is 307 people, consisting of 207 male students and 100 female students from the Salaf Islamic boarding schools in Wewengkon Citorek. The data description that is obtained from the results of this study is presented to provide an overview of the scores obtained for each variable. The following is the result of the data description on the culture variable of the Salaf Islamic boarding school as variable X, seen in Table 3.

Table 3. Variable Data Frequency Distribution of Salaf Islamic Boarding School Culture (X)

No	Class Interval	Absolute Frequency	Relative Frequency %
1.	113 - 122	29	9,4
2.	123 - 132	95	31
3.	133 - 142	100	32,6
4.	143 - 152	67	21,8
5.	153 - 162	15	4,9
6.	163 - 172	1	0,3
	Total	307	100,0

Based on the number of instruments and the score of each answer, it can be determined that the lowest score for the Salaf Islamic boarding school culture variable is 113, and the highest score is 164. The description of the data has a score range of 51, an average of 135.95, a standard deviation of 10.031, a median of 135, and a mode of 133.82. There are 124 respondents (40.4%) who are at the bottom of the average score, while the number of respondents who are on an average score totaled 100 respondents (32.6%) and above the average numbered 83 respondents (27%). Based on the results of the data grouping, it can be interpreted that the Salaf Islamic boarding school culture in Wewengkon Citorek is quite good because out of 307 respondents, 183 respondents (59.6%) scored average and above average.

Table 4. Variable Data Frequency Distribution of Student Behavior (Y)

No	Class Interval	Absolute Frequency	Relative Frequency %
1.	28 -32	11	3,6
2.	33 - 37	34	11,1
3.	38 - 42	85	27,7
4.	43 - 47	112	36,5
5.	48 - 52	45	14,6
6.	53 - 57	20	6,5
	Total	307	100,0

Based on the number of instruments and the score of each answer, it can be determined that the lowest score for the student behavior variable is 28, and the highest score is 57. The description of the data has a score range of 27, with an average of 43.22, a standard deviation of 5.592, a median of 43, and a mode of 43.94. There are 130 respondents (42.4%) who are at the bottom of the average score, while the number of respondents who were on an average score totaled 112 respondents (36.5%) and above the average numbered 65 respondents (21.1%). Based on the data grouping, it can be interpreted that the behavior of students in several Islamic boarding schools in Wewengkon Citorek is quite good because out of 307 respondents, there are 177 respondents, or 57.6%, which score average and above average.

Based on the results of the calculations on the two variables above, it can be seen that the data description for each variable is as follows:

Table 5. Data Description of Variables X and Y

Variable	N	Mean	Median	Modus	Standard Deviation
X	307	135,94	135,00	133	10,083
Y	307	43,33	43	43,5	5,592

Table 6. Output Results of Normality Test Analysis with SPSS version 25

One-Sample Kolmogorov-Smirnov Test		Unstandardized Residual
N		307
Normal Parameters ^{a,b}	Mean	,0000000
	Std. Deviation	5,07387839
Most Extreme Differences	Absolute	,031
	Positive	,031
	Negative	-,025
Test Statistic		,031
Asymp. Sig. (2-tailed)		,200 ^{c,d}

a. Test distribution is Normal.
b. Calculated from data.
c. Lilliefors Significance Correction.
d. This is a lower bound of the true significance.

Based on the results of the cultural normality test of the Salaf Islamic boarding school with the behavior of the students, data is obtained with an Asymp. Sig value of 0.200, meaning that the data distribution from the normality test is said to be normal because it is ≥ 0.05 . The results of the linearity test obtain data with a Deviation from the Linearity Sig value of $0.298 \geq 0.05$, meaning that the data indicates a linear relationship between the two variables. The results of the linearity test for the two variables obtain data with a Deviation from the Linearity Sig value of $0.298 \geq 0.05$, meaning that the data indicates a linear relationship between the two variables.

Table 7. The Calculation Result of Product Moment Correlation Analysis

Correlations		Kultur Pesantren	Perilaku Santri
Kultur Pesantren	Pearson Correlation	1	,421**
	Sig. (2-tailed)		,000
	N	307	307
Perilaku Santri	Pearson Correlation	,421**	1
	Sig. (2-tailed)	,000	
	N	307	307

**. Correlation is significant at the 0.01 level (2-tailed).

The hypothesis test is a follow-up step after the data meets the normality and linearity requirements. The analysis that is used in this study is a product-moment correlation analysis to determine the hypothesis of the relationship between the Salaf Islamic boarding school culture and student behavior. The test is carried out with the SPSS software version 25. Based on the correlation test of the Salaf Islamic boarding school culture with the student behavior, a calculation value of 0.421 is obtained with a Sig. (2-tailed) 0.000. This means that the correlation value of 0.421 indicates the strength of the relationship between variable X and variable Y because the value of Sig. (2-tailed) of 0.000 < 0.05. It can be concluded that the Salaf Islamic boarding school culture and student behavior have a significant relationship. Based on the results of the hypothesis test, it turns out that the null hypothesis (H_0) is rejected, and the research hypothesis (H_1) is accepted. The results of the hypothesis test show that there is a positive relationship between the Salaf Islamic boarding school culture (X) and the student behavior (Y) at moderate or sufficient strength of the relationship.

Discussion

Based on the results of the hypothesis test, it is found that the null hypothesis (H_0) is rejected, and the research hypothesis (H_1) is accepted. If we pay attention to the r_{xy} value that has been obtained, namely 0.421, it lies between the 0.40 – 0.59 category, which means that there is a positive relationship between the salaf Islamic boarding school culture (X) and the student behavior (Y) at moderate or sufficient strength of the relationship. The calculation of the research results shows that the Salaf Islamic boarding school culture has a correlation with student behavior. This means that a good Islamic boarding school culture will produce well-behaved students. This positive relationship is shown by the student behavior in carrying out the salaf Islamic boarding school culture, related to the educational objectives of the Islamic boarding schools and aspects of cultural values. This behavior can be interpreted as the ability to maintain the commands and prohibitions of God, Allah SWT, both with regard to faith, sharia, and morals in the form of cultural values.

The Islamic boarding schools are said to be traditional Islamic educational institutions that aim to provide teaching, understanding, deepening, appreciation, and practice of Islamic teachings by emphasizing the importance of religious morality as a guideline for daily behavior (Misjaya, Bukhori, Husaini, & Syafri, 2019). In an Islamic boarding school, there are usually several roles, including teachers, scholars, students, and administrators who live side by side in carrying out social interactions to form and form a structure and culture that is mutually agreed upon (Rofiq, 2005). So, the Islamic boarding school is known as a place for students to learn from the scholars by living in boarding houses (Masud, 2004). The traditional institutions aren't thrown away but instead are used to spread the Islamic way of life (Dhofier, 2011). With regard to education in Islamic boarding schools, students who study there are called *santri*.

Habitus, in Bourdieu's concept, is defined as a "mental or cognitive structure" by which humans relate to the social world (Ritzer & Goodman, 2014). Habitus produces and is produced by the social world as a result of being occupied in a position in the social world for a long time. On the other hand, habitus structures structure. It can be understood that habitus originates from the values generated by the social world that are internalized by humans and are created through the process of human socialization with their environment so that these values are embedded in humans and become patterns of human behavior that settle in humans. Habitus can also be said to be a human habit created by the environment, which then becomes a pattern of behavior that regulates itself without the individual being aware of it. Habitus not only structures the social world but habitus is also structured by the social world. This means that the habitus is patterned by the social environment.

With regard to the positive relationship between the Salaf Islamic boarding school culture (X) and the student behavior (Y), it is consistent with the habitus theory that the behavior carried out by the students is related to the culture found in the Salaf Islamic boarding schools. Salaf Islamic boarding schools are a social world where students socialize and study and produce religious values so that they are transformed into a structure that has a religious culture. The students who live in a Salaf Islamic boarding school environment will eventually behave in accordance with these religious values so that they are reflected as a culture. Salaf Islamic boarding schools, as an arena for moral and religious education, become a place for students to carry out educational activities in accordance with the rules that bind students. Salaf Islamic boarding schools are the arena for the teaching and learning process to take place, the process of educating students. In educating students, the Salaf

Islamic boarding schools create a culture in which there are unwritten rules that must be obeyed and sanctions that apply if students do not comply with these regulations.

Islamic boarding schools are the oldest form of indigenous educational institutions in Indonesia. It is one of the educational institutions in Indonesia which has its own characteristics and is different from other educational institutions. These institutions were born, grew, and developed for a long time. That is why Islamic boarding schools are generally seen as native (indigenous) Indonesian educational institutions (Azra, 2000). The identity and image of an educational institution can be seen from the ability of the Salaf Islamic boarding school culture to spread religious knowledge. The role of Islamic boarding schools as social supervisors also influences their image in society because the education at Islamic boarding schools also teaches values in order to realize the goals of educational institutions. These values are the cultural values that are developed in Islamic boarding schools, namely religion, love of the motherland (nationalism), compassion, love of peace, tolerance, deliberation, cooperation, caring, responsibility, independence, honesty, patience, and discipline values.

Based on the data generated from the Islamic boarding school culture variable, there are 183 respondents who indicate that the Islamic boarding school culture is quite good because it has a yield of more than 50%, which has a value of 59.6%. In the behavioral variable of students, there are 177 respondents who indicate that the behavior of students in implementing Islamic boarding school culture is quite good because it has a yield of more than 50%, which results in a value of 57.6%. This indicates that the two variables are well related, where the culture in an arena relates to the student behavior to show that the culture is going well or vice versa. The result of this value is not more than 60%, so the remaining value is $\leq 40\%$. That is, the relationship of each variable is determined by other variables.

Bourdieu describes various types of assets, including economic assets, consisting of material and power owned by individuals; cultural assets, consisting of various types of legitimate knowledge; social assets, consisting of valuable social relations between people in the social world; symbolic assets, grow from self-esteem and prestige or honor and authority (Bourdieu, 2015). From this explanation, it can be understood that the assets can determine a certain position of an individual in an arena. The assets can also support things that become a person's strength to be in a certain position in an arena. For example, from the Islamic boarding school education arena, what individuals need are intellectual and cultural assets. The appreciation in an Islamic boarding school

for religious knowledge is shown through the students' experiences in everyday life (Octavia, 2014).

The Islamic boarding schools are places for the students to fight for themselves to compete with other students in academic and non-academic achievements. Students who are supported by intellectual assets will be placed in a better arena compared to students who do not have intellectual assets. A student must have both academic and non-academic abilities when he is in the educational arena so that with the assets he has, the student will be able to survive in the Islamic boarding school education arena. In terms of economic and academic assets, students who cannot afford books or who cannot carry out the tasks given by the scholars tend to be embarrassed to come to the Islamic boarding school because they feel that the obligations they have to do are not fulfilled.

A role, if linked to the environment of the Salaf Islamic boarding school, is where every student who is in the Islamic boarding school environment can determine a behavior because of the actions that can also be built with the existence of cultural values and the rules of the salaf Islamic boarding school that have been implemented in the Islamic boarding school culture salaf. Bourdieu's theory is bridged by the concept of habitus in the form of values generated by the social world in Islamic boarding school; the arena in the form of a salaf Islamic boarding school used by students to try to secure or improve their position both individually and collectively; assets in the form of symbolic asset which refers to the degree of accumulation of prestige and honor. Meanwhile, cultural asset refers to all forms of cultural knowledge and competencies possessed by the students, which are then actualized in their behavior. The behavior of the students sociologically can be interpreted as social behavior, i.e., the physical and psychological behavior of a person towards other people or vice versa in order to meet the needs of themselves and others in accordance with social demands (Hurlock, 2017).

This means that the stimulus must produce certain behaviors (Kuswana, 2014). Individual behavior does not arise by itself but as a result of stimulation (stimulus) both from within itself (internal) and from outside the individual (external). In essence, an individual behavior includes visible behavior and invisible behavior. Visible behavior means the behavior that can be known by others without using tools, while invisible behavior is the behavior that is only known by using certain tools or methods.

The results of a fairly good and positive relationship between the culture and behavior of students can be explained that positive behavior of students includes: 1) applying the fourteen cultural values developed by Islamic boarding schools, which are applied in behavioral actions; 2)

students always get up before dawn so they can perform night worship (sunnah prayers), read Al-Quran and memorize it; 3) students are accustomed to reading Al-Quran after fardhu and sunnah prayers; 4) reading books (fiqh, language and moral); 5) obedient to the God Allah SWT, to parents and scholars. In general, the Islamic boarding school culture is the student behavior of following the rules that have been agreed upon obediently and not violating them. Within the scope of Islamic boarding schools, a student must be disciplined in following the rules to achieve the necessities of life in a good and moral society. Based on this description, it can be concluded that the Salaf Islamic boarding school culture is related to the student behavior in Wewengkon Citorek, so the better the culture of the Salaf Islamic boarding school, the better the behavior of the students. This finding is in line with the findings in previous studies, which found that there was a significant relationship between the Islamic boarding school culture and student behavior (Dzulfiqar, 2018; Prakoso, 2015; Saputro, 2014). This confirms Fakhri's opinion (2001) that education is a product of a civilization that functions as a tool for socialization and adaptation by the next generation so that humans can explore their potential. Thus, their human values are fully manifested (Amanulloh, 2022).

CONCLUSION

The results of the culture correlation test of Salaf Islamic boarding schools using SPSS software version 25 using the product moment correlation technique obtains a value of 0.421, so it can be concluded that the Salaf Islamic boarding school culture can foster student behavior in accordance with the religious values, nationalism, compassion, peace-loving, tolerance, deliberation, cooperation, caring, responsibility, respect, independence, honesty, patience, and discipline. A role is linked to the environment of Salaf Islamic boarding school, where every student who is in the Islamic boarding school environment can determine a behavior because of the actions that can also be built with the existence of the cultural values and the rules of the salaf Islamic boarding school that have been implemented in salaf Islamic boarding school culture. The culture of Islamic boarding schools is closely related to fostering the behavior of students in forming good morals, thus giving rise to the view that student behavior can be improved by having good and organized Islamic boarding school cultural values. It can be concluded that fostering student behavior is very important. Especially for religious education institutions such as Salaf Islamic boarding schools, because the culture set in fostering student behavior is very important, they must maintain and improve the quality of Salaf Islamic boarding school culture to make it better.

REFERENCES

- Amanulloh, M. J. (2022). Pendidikan Kritis Mansour Fakih: Sudut Pandang Pendidikan Islam. *Nusantara: Jurnal Pendidikan Indonesia*, 423-456.
- Arikunto, S. (2010). *Prosedur Peneliti Suatu Pendekatan Praktik*. Jakarta: Rineka Cipta.
- Azra, A. (2000). *Pendidikan Islam: Tradisi dan Modernisasi di Tengah Tantangan Milenium III*. Jakarta: Logos Wacana Ilmu.
- Azwar, S. (2008). *Sikap Manusia dan Teori Pengukurannya*. Yogyakarta: Pustaka Pelajar.
- Bourdieu, P. (2015). *Arena Reproduksi Kultural Sebuah Kajian Sosiologi Budaya*. Bantul: Kreasi Wacana.
- Dhofier, Z. (2011). *Tradisi Pesantren, Studi Pandangan Hidup Kyai dan Visinya Mengenai Masa Depan*. Jakarta: LP3ES.
- Dzulfiqar. (2018). *Pengaruh Peraturan Pesantren Terhadap Kedisiplinan Santri Pada Pondok Pesantren Jabal Nur Jadid Desa Meurandeh Kabupaten Aceh Barat Daya*. Banda Aceh: Universitas Islam Negeri Ar-Raniry.
- Efendi, A. M. (2013). Hubungan Antara Konsep Diri dan Pola Asuh Orang Tua dengan Konformitas Santri. *Jurnal Penelitian Humaniora*, 1-8.
- Fakih, M. (2001). Komodifikasi Pendidikan sebagai Ancaman Kemanusiaan . In F. Wahono, *Kapitalisme Pendidikan: Antara Kompetisi dan Keadilan* (p. ii). Yogyakarta: Pustaka Pelajar.
- Hakim, A. A. (2013). Pesantren dan Perubahan Sosial. *Jurnal Pusaka*, 11-28.
- Heriyudanta, M. (2016). Modernisasi Pendidikan Pesantren Perspektif Azyumadi Azra. *Mudarrisa: Jurnal Kajian Pendidikan Islam*, 145-172.
- Hurlock, E. B. (2017). *Psikologi Perkembangan Suatu Pendekatan Sepanjang Rentang Kehidupan* (edisi ke-5). Jakarta: Erlangga.
- Kuswana, W. (2014). *Ergonomi dan K3 Kesehatan Keselamatan Kerja*. Bandung: PT Remaja Rosdakarya Offset.
- Masud, A. (2004). *Intelektual Pesantren: Perhelatan Agama dan Tradisi*. Yogyakarta: LKis Yogyakarta.
- Misjaya, Bukhori, D. S., Husaini, A., & Syafri, U. A. (2019). Konsep Pendidikan Kemandirian Ekonomi di Pondok Pesantren Mukmin Mandiri Sidoarjo Jawa Timur. *Edukasi Islami: Jurnal Pendidikan Islam*, 91-108.
- Muliawan, J. U. (2015). *Ilmu Pendidikan Islam*. Jakarta: PT Raja Grafindo Persada.
- Narbuko, C., & Achmadi, H. A. (2013). *Metodologi Penelitian*. Jakarta: Bumi Aksara.
- Octavia, L. (2014). *Pendidikan Karakter Berbasis Tradisi Pesantren*. Jakarta: Renebook dan Rumah Kitab.

- Prakoso, B. (2015). *Pengaruh Aturan-aturan Pondok Pesantren terhadap Perilaku Pencarian Informasi Nonkeagamaan di Kalangan Santri Pondok Pesantren Al Fitrhah Surabaya*. Yogyakarta: Pascasarjana UIN Sunan Kalijaga.
- Ritzer, G., & Goodman, D. J. (2014). *Teori Sosiologi dari Teori Sosiologi Klasik sampai Perkembangan Mutakhir Teori Sosiologi Postmodern*. Bantul: Kreasi Wacana.
- Rofiq, A. D. (2005). *Pemberdayaan Pesantren Menuju Kemandirian dan Profesionalisme dengan Metode Daurah Kebudayaan*. Yogyakarta: Pustaka Pesantren.
- Saputro, P. H. (2014). *Koreasi Kultur Pesantren Terhadap Pembentukan Karakter Santri di Pondok Pesantren al-AManah al-Gontory*. Jakarta: Universitas Islam Negeri Syarif Hidayatullah.
- Sugiyono. (2017). *Metode Penelitian Kuantitatif, Kualitatif dan R&D*. Bandung: Alfabeta.
- Suradi, A. (2018). Dampak Transformasi Sistem Pendidikan Pesantren terhadap Penanaman Jiwa Keikhlasan Santri. *At-Ta'dib: Journal of Pesantren Education*, 49-66.
- Zuhriy, M. S. (2011). Budaya Pesantren dan Pendidikan Karakter Pada Pondok Pesantren Salaf. *Walisongo: Jurnal Penelitian Sosial Keagamaan*, 287-310.